The holie Bible.

conteynyng the olde

Testament and the newe.

Non me pudet Euangelij Christi.
Virtus enim Dei est ad salutem
Omni credenti Rom. 1.

Iesse or Yshai is the sonne of Obed, who was the father of Dauid, this Obed was sonne to Booz & to Noema. Ruth. 4. This is Iesse or Yshai of whom Esaias the prophete wryteth. cap. 11. There shall come a sprigge foorth of the stemme of Yshai (whiche is Christ) and a young shoote shall growe out of his roote, the spirite of the Lorde shall rest vpon hym. &c

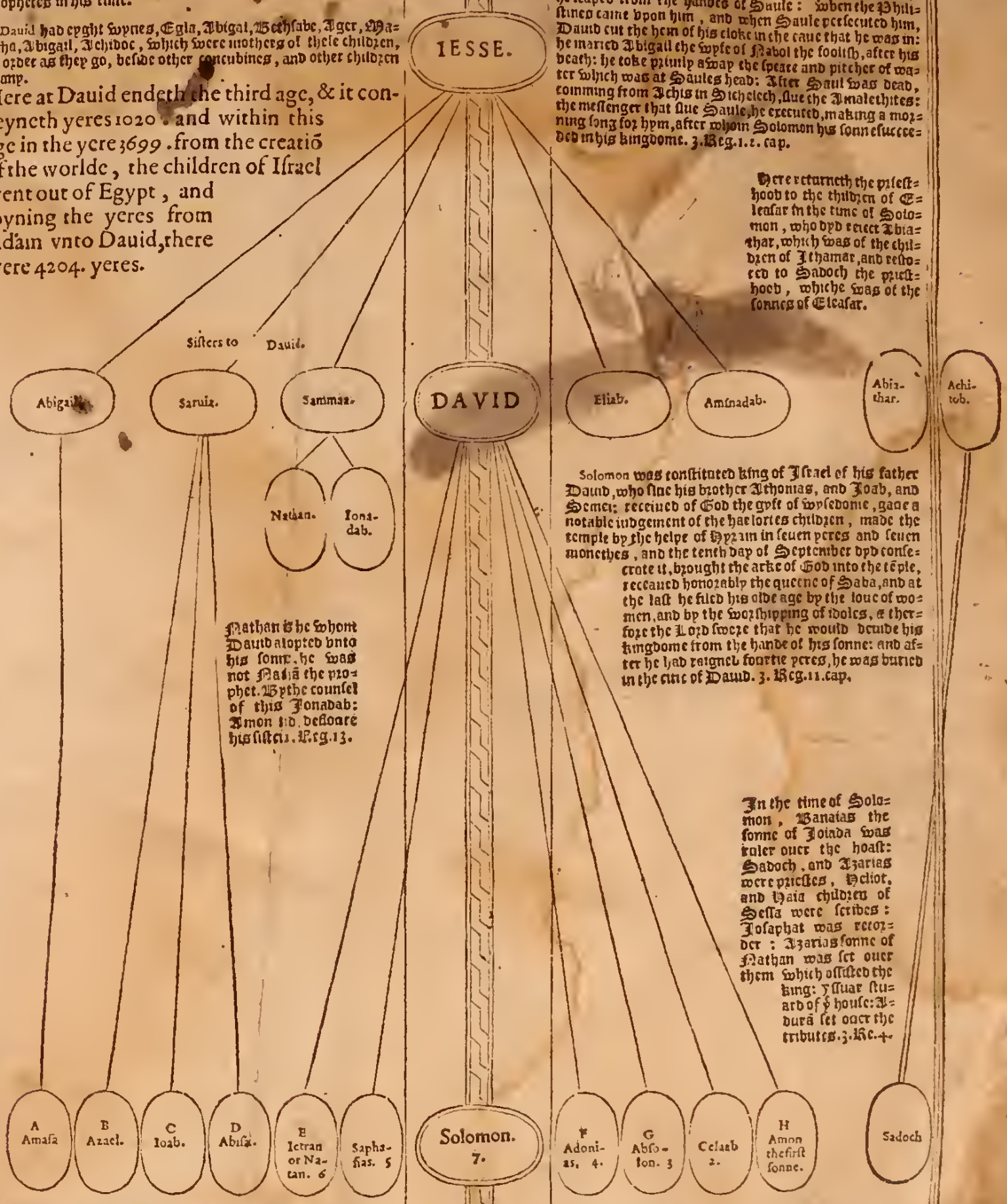
In the time of Dauid Ioab the sonne of Seruia was lieftenaunt vpon the armie: Iosaphat secretari, that is, wryter of the actes: Sadoch and Abiathar priestes: Saraias scribe, that is, chancelor: Banaias ouerseer of Celetie and Pheleti, whiche were of the garde to Dauids person. Nathan, and Gad were prophetes in his time.

Dauid had eyght wynes, Egla, Abigal, Bethsabe, Ager, Maacha, Abigail, Achidoc, which were mothers of these children, in order as they go, beside other concubines, and other children many.

Here at Dauid endeth the third age, & it conteyneth yeres 1020. and within this age in the yere 3699. from the creatiō of the worlde, the children of Israel went out of Egypt, and ioyning the yeres from Adam vnto Dauid, there were 4204. yeres.

Dauid the sonne of Iesse of Bethleem, [illegible] his brethren, elected of the Lord to be king, and so by Samuel annoynted 1. Reg. 16. after that, in Ebron he was mane king vpon the tribe of Iuda seuen yeres and syre monethes: thirdly vpon al Israel thirtie and three yeres. He with his harpe dyd mitigate the furie of Saul: he by the killing of Goliath wan Ionathas heart vnto hym: he was made the sonne in lawe to the king, and hauing commendation of the virgins in their songues aboue Saule, suffred much enuie of hym, & was pursued diuersly by him to death, but was deliuered by the fauour of God. In Nobe he did eate the breades appoynted for the priestes, and counterfeted a madnesse before Achis king of Geth: he scaped from the handes of Saule: when the Philistines came vpon him, and when Saule persecuted him, Dauid cut the hem of his cloke in the caue that he was in: he maried Abigail the wyfe of Nabol the foolish, after his death: he toke priuily away the speare and pitcher of water which was at Saules head: After Saul was dead, comming from Achis in Sichelech, slue the Amalethites: the messenger that slue Saule, he executed, making a morning song for hym, after whom Solomon his sonne succeeded in his kingdome. 3. Reg. 1. 2. cap.

Here returneth the priesthood to the children of Eleasar in the time of Solomon, who dyd reiect Abiathar, which was of the children of Ithamar, and restored to Sadoch the priesthood, whiche was of the sonnes of Eleasar.



Solomon was constituted king of Israel of his father Dauid, who slue his brother Athonias, and Ioab, and Semei: receiued of God the gyft of wysedome, gaue a notable iudgement of the harlortes children, made the temple by the helpe of Hyram in seuen yeres and seuen monethes, and the tenth day of September dyd consecrate it, brought the arke of God into the tēple, receaued honorably the queene of Saba, and at the last he filed his olde age by the loue of women, and by the worshipping of idoles, & therfore the Lord swore that he would deuide his kingdome from the hande of his sonne: and after he had raigned fourtie yeres, he was buried in the citie of Dauid. 3. Reg. 11. cap.

Nathan is he whom Dauid adopted vnto his sonne, he was not Nathā the prophet. By the counsel of this Ionadab: Amon did defloure his sister. 2. Reg. 13.

In the time of Solomon, Banaias the sonne of Ioiada was ruler ouer the hoast: Sadoch, and Azarias were priestes, Heliot, and Haia children of Sessa were scribes: Iosaphat was recorder: Azarias sonne of Nathan was set ouer them which assisted the king: Yssuar stuard of ye house: Adurā set ouer the tributes. 3. Re. 4.

A Amasa was lieftenaunt ouer the battayles of Dauid, whom Ioab slue deceytfully vnder the colour of imbrasing hym. 2. Regum. 20.

B This Azael was a man very swift in running, whom Abner the sonne of Ner did kill, wherbpon him selfe also was slayne. 2. Regum. 2.

C This Ioab was Dauids seruaunt, whō he mayntayned in his dominion against all men, whiche killed Abner the sonne of Ner the chiefe of Sauls hoast. 2. Regum. 2.

D Abisai went with Dauid when he toke away the speare and pitcher of water from the head of Saul in his sleepe, whom he would haue killed, but Dauid woulde not suffer him. 2. Reg. 13.

E By this Ietran or Natan the sonne of Dauid the virgine descended, as appeareth: beginning from him, & so goyng downe to Marie in the right line.

F Adonias was deposed by Dauid, because he woulde raigne, and dyd appoynt Solomon, who slue him because he dyd aske Abisaak the Sunamite to wyfe. 3. Reg. 2.

G Absolon was a very fayre man, he slue his brother Amon, he had the fauour of the people, he toke from his father his kingdome, lay with his concubines, at last was slayne with three speares. 2. Regum. 18.

H Amon did defile his sister Thamar in his fayned sickenesse, doyng him seruice by the counsell of Ionadab, and therfore was slayne by Absolon, who fled from his father, and by sute of Ioab was reconciled. 2. Reg. 13.

Christes lyne.

Kinges of Iuda

Kinges of Israel.

συνοδικὰς: that is, the tyme that the kinges of Iuda and Israel lyued eche one with the other: συνόδικος as ye would say, of one tyme with an other.

Prophetes that were in the tymes of the kinges of Iuda in this second lyne.

Abdo.

Semeias.

Azarias.

Iehu.

Zacharias.

Eliezer.

Oziel.

... ande to put the kinges of Iuda, raigning ouer two tribes, of whom the first was Roboam, for the three kinges before named, Saul, David, and Solomon, had the rule of all Israel. A Roboam despising the counsel of the semors and folowing the aduice of the younger men, did much trouble gods people by hys rashnesse: he retayned two tribes with ẏ leuitical tribe, & it was called the kingdomt of Iuda ye vpon ẏ demerite of his sonnes, did suffer the inuasion of Susar king of Egypt, who take away the targettes of gold, & put bra sen in ẏ same place. 3. Reg. 14.

B Abia. folowed ẏ sinnes of his father Roboam, who gathered together. 900. soudiers, and dyd obiecte Ieroboam of his idolatrie, and the lorde deliuered Israel into ẏ handes of Iuda, and after 500. of the people of Israel were slaine. Ieroboam fled. Abia after his death, was buried in the citie of Dauid: in his time Azarias stood in the temple of Solomon. 3. Reg. 15.

C Assa did right before ẏ lorde, he suppressed the stues, and at the counsell of Azarias the prophete he destroyed all the idols & wods that his father had made: but after, for that he was confederate with Benadas the king of ẏ Assyrians, he was reproued of Iehu, who he put in the stockes, & so forsoke God, and died of the payne of his feete, and his sonne raigned after him. 3. Reg. 15.

D Iosaphat vpon the inuasiō of his enemies into the lande of Iuda, receaued comfort of Oziel the prophete in the temple, saying to him: O Iuda and Hierusalem, feare not. &c. He called the place where Israel was the valley of blessing: His ships (as Eleazar the prophete ... were destroyed in Asiongaber. 3. Reg. 22.

... to wyfe the daughter of Achab king of Israel, and by ... ull, and builded vp againe idolatrie, he killed seuen of ... es stricken with an incurable disease that his bow- ... im: He was buryed in the citie of Dauid, but not ... kinges. 3. Reg. 22

58. A Roboam. 18.

69. B Iosaphat. 25.

45. B Ioram. 8.

43. F Ochozias. 1.

58. G Ieroboam. 22.

H Nadab. 2. sin.

I Baasa. 24.

K Hela. 24.

Zamri. 7. dayes.

L Amri. 12.

M Achab. 22.

Ochozias. 2.

O Ioram. 12.

C Assa. 41.

xvii.

iii.

The Sinodochies.

ii. Sin.

ii. Sin.

xxiiii. Sin.

ii. Sin.

vii. Sin.

xii. Sin.

iiii.

xviii.

42.

i.

vii.

i.

Sonne. not sonne.

Sonne. not sonne.

Sonne. not sonne.

Sonne.

Brother.

Sonne.

Mother. not sonne.

F Ochozias had to mother Athalia the daughter of Achab, which prouoked him to do ill before the lord. he fought with Ioram king of Israel his vncle against Hazael king of the Assyrians. In the besieging of Ramoth Galaad he was slaine, whose brothers .42. Iehu at the same time slue: Helias the prophete was taken vp into paradise. 4. Reg. 9.

These be the nomes of the kinges which raigned after Solomon vpon Israel, that is ouer ten tribes, vntill Salmanassar king of the Assyrians, which put them high vp flood of Gozan beyonde the mountaynes of the Medes at Persies, that is, beyond the mounnes Caspius. It is red in the storie of Alexander of Macedonia, that he in the same place brought in two vncleane nations Gog & Magog, lest the whole lande should be defiled of them. Antechriste shall deliuer them and bring them from thence, whom the Iewes loke for, and beleue that he is the Messias.

Prophetes in the times of the kinges of Israel.

Achias.

Iehu.

Helias.

Michees.

Abdias.

N Benadab.

G Ieroboam toke ten cats of his cloke of Achia the Sidonite, fled into Egypt for the feare of Solomon, but after his death returned into Sichem, and was elected king of the ten tribes, he made the golden calues, and put them in Dan & Bethel, and caused the people of Israel to commit idolatrie, which did sacrifice to the calues, who hearing the threate of Abdo the prophete, and after his hande whiche he stretched against Abdo was dryed vp, and by his prayer restored againe: whiche prophete being slaine of a Lion for that he take a diner of the false prophete, the saide Ieroboam leauing not his saide crooked wayes, notwithstanding the prophetes counsell, and asking counsel of Achias by his wyfe of the recouerie of his childe, and hearing the heauy tidynges of his desolation, departed, and his sonne Nadab raigned after him. 3. Reg. 11.

H Nadab besieging Zebethon the citie of the Philistines, was slaine of Baasa, and he liued euill in the sight of God. 3. Re. 15.

K Hela raled euill, who in his drunkennesse was slaine in Thersa of Zamri, being head captayne of halfe of his hosteimen, and Zamri being besieged by Amri, was destroyed by fire in Tharsa. 3. Reg. 16.

I Baasa though he was reproued of Iehu the prophet after he had builded Ramaagainst Asa, and letted by Benadab, Asa his friende dyed, and was buryed in Tharsa. 3. Reg 15. 16.

L Amri thre yeres before he dyd raigne, he dyd warre with Thibni the sonne of Ginath: after he had builded Samaria dyed. 3. Reg. 16.

M Achab the sonne of Amri. did euill before the Lord aboue all the kinges that were before him, he worshipped Baal, and made him a temple: in his time was Iericho builded. This Achab impriſoned Micheas the prophet, and slue Nabath for his vineyard, and at last was slaine with an arrowe. 3. Reg. 22. In his time Helias prophecied of the drought, who slue 450. prophetes of Baal, and for feare of Iesabel he fled into the desart.

Ochozias because he counseled with the god of Accaron for his sickneſſe, and had twyse. 50. of his chiefe men consumed by fire of Helias, the third. 50. escaped, but he dyed. 4. Reg. 1.

O Ioram slue Micheas with casting him downe headlong. Elizeus the prophete in his tyme gaue water in the desart to three kynges and their hoastes, that is, to Ioram kyng of Israel, Iosaphat kyng of Iuda, and to the kyng of Edome, fighting against the Moabites, whose kyng offred his eldest sonne to be burnt offryng: and after that Ioram had escaped the famine of Samarin at the telling of the lepers, he was wounded at the siege of Ramoth, and at the last slayne by Iehu with an arrowe. 4. Reg. 3. 7. 8. 9.

Elizeus

Elias.

Kinges of Syria.

N Benadab warring against Achab was take of him, and afterward set at libertie, wherfore he was reproued of Helias the prophete: he also besieged Ioram the sonne of Achab in Samaria, but by the power of god he was expelled, and was strangled of Hazael, and so dyed. 3. Reg. 20

These kynges of Syria were they whiche dyd much spoyl the kyngdome of Israel.

Christes time.

Israel.

Kings of Iuda.

Kinges of Iuda.

Ioiada.

Zacharias.

Azarias.

Amanias

Achitob.

Sadoch.

Sellum.

Helchias.

Saraias.

Elias.

Naum.

Micheas the sixt.

Sophonias.

Ieremias.

Olda.

Ioiada.

Azael.

Rasin king of Kemzob.

Kinges of the Assyrians.

Phul.

Theglathalasar.

Salmanasser.

Sennacherib.

Assaradon.

Sargon.

A Athalia slue all the kinges blood, except Joas, whom Iecadeth the wyfe of Ioiada did hide secretly syxe yeres, and nurished him vp. And this Athalia was dishonorably slaine of Ioiada the Bishop 4.Reg.11

B Ioas restored the treasure house to the reparation of the temple, & after he had killed Zachari the sonne of Ioiada the Bishop whiche made him kyng, he toke vpon him honour due vnto God, & was slayne of his owne seruaūts 4.Reg.12.

C Amasias being not taught by the parrable of the thistel, by Joas king of Israel he was slayne, & therfore deliuered him vp the citie, & the walles to be spoyled, and the vessels of the tēple to be caried away. 4.Reg.14.

D Ozias loued tillage wel, but he vsurped the priestes office vnder Azaria, & therfore was striken with lepri, & so was a lepre vnto the day of his death, in whose dayes were the prophetes, Esai, Ozee, Joel, & Abdias. 4.Reg.15.

E Ioathan builded the gate of the tēple whiche is called beautifull, and of the Hebrewes it is called the gate of Joathan, of other the towre of the flocke, vnder whō Esai the prophete sawe the Lorde sitting. And the prophets Nahum and Micheas began to prophecie. 4.Reg.15.

F Achaz drewe his sonne thorough the fire, he was besieged of Rasin, and Phacee, & would not follow the counsel of Esai, but forsoke god, & destroyed the ornamentes of the temple. 4.Reg.16.

And in this mans dayes was Rome buylded.

G Ezechias repaired that which his father destroyed, he pulled downe the brasen serpent, hearing the reuiling wordes of Rabsaces, he humbled hym selfe before the Lorde, and had a signe from the angell of his deliuerie from the destruction of a great armie of men: and he geuing no thankes to God, fell in sinfulnesse, & had a signe of his recouery by the prophete Esai by the going backe of the sunne, and after he was recouered, he song his canticle to God: he shewed the treasures of the house of the Lord to the ambassadours of Babylon, for which the prophete rebuked him. 4.Re.20. Esa.37.

A Athalia. 6.	vi.	not sonne	K Iehu. 28.
46. B Ioas. 40.	xbii.	sonne	Ioathaz. 17.
	i.	sonne	L Ioas. 16.
54. C Amasiat. 29.	xv.	sonne	
Withoutking. 13.	xiii.	sonne	M Ieroboam. 41.
	xviii.	nephew	
	xxiiii.		Without king. 23.
68. D Ozias. 52.	vi. monethes.	not sonne	Zacharias 6. monethes.
	i. moneth.	so nie not sonne	Sellum one moneth.
	x.	sonne	N Manaon. 10.
	i. moneth.	not sonne	Facia. 2.
41. E Ioathas. 16.		sonne	O Facee. 20.
36. F Achiz. 16.	viii.		Without king 8.
	iiii. not sonne.		
54. G Ezechias. 29.	vi.		P Osee. 9.
76. H Manasses. 55.			
24. Amon. 2.			
30. I Iosias. 31.			
Ioacaz, three monethes.			

Kinges of Babylon.

Merodac. Baldam.

Tobias. Anna. Tobias.

Raguel. Anna. Sara.

Osee. Amos. Iobel. Ionas.

Obdias. or Obeth.

K Iehu slue all the kinges of the house of Achab, and the princes of Iuda, and his kinsfriendes, and Ochozias, had throwne Iezabel headlong Iesabel, had beheaded & three score and ten sonnes of Achab, and killed the fourtie and two brethren of Ochozias, he killed by subtiltie the prophetes and priestes of Baal in Samaria, and turned the temple of Baal into a common iakes. 4.Reg.21.

L Ioas after he had visited Elizeus, who counseled him to shoote his arrowe thrise into the ground, signifiing therby, that he shoulde thrise conquer Syria, he toke the treasure of Hierusalem, it beyng yelded vnto him, and Amasias ouercome. 4.Reg.22.

M Ieroboam bounded out all the coastes of Israel, according to the wordes of the Lorde whiche was spoken by the prophete Jonas. 4.Reg.14.

N Manaon by geuing 1000. talentes of siluer to Phul to go from hym, prouoked the kinges anger against hym. 4.Reg.15.

Phul and other folowing him, raigned after Sardanapalus the last monarchie of Assyria, and to recouer their old dignitie, dyd warre vpon their borderers, euē vnto Ezechias, whē Sennacherib was killed in the temple of his owne children, vpon his fleyng away from Judea into Assyria, all his armie beyng destroyed. 4.Reg.19.

O Facee the sonne of Romelius dyd not resist the king of the Assyrians in destroying all the countrey beyonde Iordane with the two tribes and the halfe: here began the destruction of the ten tribes. 4.Reg.15.

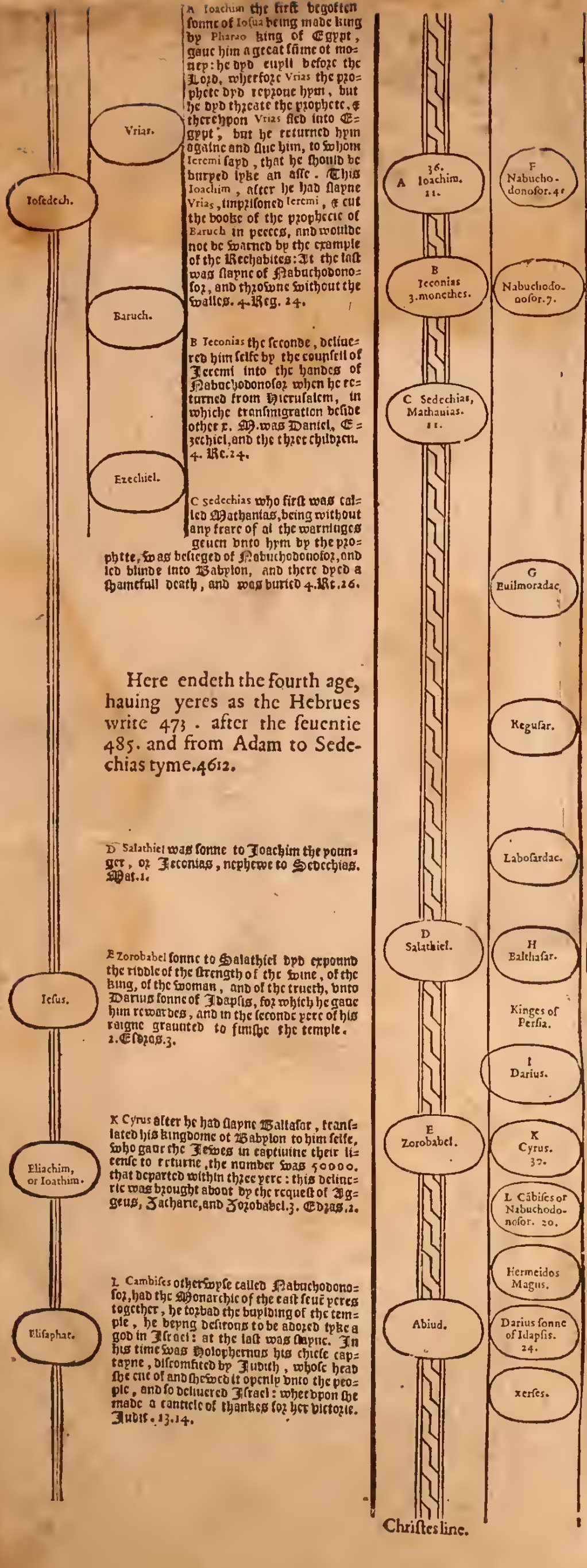
P Osee the king of Israel though he gaue licence to the Iewes to go thyse in the yere to Hierusalē, the ten tribes of Israel were brought into captiuitie vnder Salmanasar king of the Assyrians, amongest whom was Tobias. 4.Reg.17.

H Manasses was an euil man, & drue his sonne thorough the fire, and after he had cut the prophete Esai a sunder with a wooden sawe, & when he had defiled the streetes of Hierusalem with the blood of the prophetes, at the last he persecuting his wickednesse, chaunged his life to a better. 4.Reg.21.

I This Iosias finding the booke of Deuteronomie in a chest, he destroyed all the idolatrie in the high places, he burnt all the bones of the false prophetes and priestes in Bethel, as Iddo the prophete did prophecie, he made a greate easter, and dyd encrease the worshipping of God, he was slayne with an arrowe by the archers, vpon whose death Jeremi the prophete did wryte his lamentations, and in the xii. yere of his kingdome Jeremi began to prophecie, vsing the similitudes of a waking rod, of a boyling pot, and a linnen girdle. 3.Eldras.1. Jere.13.

Merodac honoured the king of Israel Ezechias, to whose messengers he detected the treasures of the Lordes house and of his owne house, for whiche offence the kinges of Babylon did euer molest the kingdome of Juda. Esai.38.

Ioacaz was made king of the people. Pharao substituted hym, and placed his brother. 4.Regum.13.



A Ioachim the firſt begotten ſonne of Ioſua being made king by Pharao king of Egypt, gaue him a great ſūme of money: he dyd euyll before the Lord, wherfore Vrias the prophete dyd reproue hym, but he dyd threate the prophete, & therehypon Vrias fled into Egypt, but he returned hym againe and ſlue him, to whom Ieremi ſayd, that he ſhould be buryed lyke an aſſe. This Ioachim, after he had ſlayne Vrias, imprſoned Ieremi, & cut the booke of the prophecie of Baruch in peeces, and wouldе not be warned by the example of the Rechabites: At the laſt was ſlayne of Nabuchodonoſor, and throwne without the walles. 4. Reg. 24.

B Ieconias the ſeconde, deliuered him ſelfe by the counſell of Ieremi into the handes of Nabuchodonoſor when he returned from Hieruſalem, in whiche tranſmigration beſide other x. M. was Daniel, Ezechiel, and the thyrd children. 4. Re. 24.

C Sedechias who firſt was called Mathanias, being without any feare of al the warninges geuen vnto hym by the prophete, was beſieged of Nabuchodonoſor, and led blinde into Babylon, and there dyed a ſhamefull death, and was buried 4. Re. 26.

Here endeth the fourth age, hauing yeres as the Hebrues write 473. after the ſeuentie 485. and from Adam to Sedechias tyme. 4612.

D Salathiel was ſonne to Ioachim the younger, or Ieconias, nephewe to Sedechias. Mat. 1.

E Zorobabel ſonne to Salathiel dyd expound the riddle of the ſtrength of the wine, of the king, of the woman, and of the trueth, vnto Darius ſonne of Idaſpis, for which he gaue him rewardes, and in the ſeconde yere of his raigne graunted to furniſhe the temple. 2. Eſdras. 3.

K Cyrus after he had ſlayne Baltaſar, tranſlated his kingdome of Babylon to him ſelfe, who gaue the Iewes in captiuitie their licenſe to returne, the number was 50000. that departed within three yere: this deliuerie was brought about by the requeſt of Aggeus, Zacharie, and Zorobabel. 3. Eſdras. 2.

L Cambiſes otherwyſe called Nabuchodonoſor, had the Monarchie of the eaſt ſeuē yeres together, he forbad the buylding of the temple, he beyng deſirous to be adored lyke a god in Iſrael: at the laſt was ſlayne. In his time was Holophernus his chiefe captayne, diſcomfited by Judith, whoſe head ſhe cut of and ſhewed it openly vnto the people, and ſo deliuered Iſrael: wherupon ſhe made a canticle of thankes for her victorie. Judith. 13. 14.

F Nabuchodonoſor a ſorcerer was caſt forth into a wood, and nouriſhed of a wilde goate, and bewrayed by an Owle ſitting ouer the buſhe, and ſo a leper toke him vp. His name riſeth of that, for Nabu, is by interpretation an Owle, Codon goate, and Noſor a leper, who afterwarde was made king of the Chaldees, and ſlue the king of Egypt, and afterward by his proweſſe gate the monarchie of the Aſſyrians, and raigned in Babylon in the fourth yere of Joachim king of Iudo, and in the nintenth yere of his raigne beſirged Hieruſalem and toke it, & put in priſon Sedechia, the two tribes and people of Iſrael, whoſe eyes he put out, and ſlue his children, and deſtroyed the temple. He ſlue Satan, and Sophoni the prophetes of the Lorde, with diuers of the nobilitie of the Iewes. This man at the laſt for his pride was turned into a wilde beaſt, and ſeuen monethes together had his dwelling with them: but through the prayer of Daniel and his ſeuen yeres penaunce he was reſtored againe. Daniel. 4.

Nabuchodonoſor the leſſe, was called the ſonne of the great, he did beautifie notable the temple, and repaired his princely pallace of Babylon, he made a gardein whiche dyd hange, for his wyues ſake. Dan. 6.

G Euilmoradac in the time that his father was turned into a beaſt, did many wicked thinges, and for that his faether kept not promiſe with him, fearing that he would riſe againe, he counſeled with Joachim, and toke vp his fathers carcaſe againe, and deuided it into 300. peeces, and gaue it vnto 300. vultures. This king of Babylō had three ſonnes, of the whiche one was Baltaſar. 4. Regum. 25.

H Baltaſar the laſt king of Babylon, he made a feaſt wherin he was dronke: he commaunded the veſſels of the temple of God to be vſed at his table, wherin he & his wiues dranke, at what time he ſaw a hand in a wall writing, Mane, techel, phares, whiche Daniel dyd interprete the wordes thus: Mane, God hath numbred thy kingdome and brought it to an end, Techel, thou art waged in the ballance and art founde to light, Phares, thy kingdome is dealt in partes, and is geuen to the Medes and Perſians. And that night he was ſlayne of Cyrus, vnder whom Suſan was deliuered from the actuſation of the elders. Dan. 13.

I Darius ſonne of Aſtriages raigned with Cyrus his nephew, who ſlue Baltaſar, to whom Cyrus committed the dominiō of Babylon, and of the Medes: This Darius toke Daniel with him into the Medes, and exalted him aboue all his noble men, and deliuered hym from the lions denne. 1. Eſdras. 6.

Bishoppes.

Christes line. Kinges of the Parsians.

Prophetes.

A. Under Artaxerses Longimanus, Nemias the sonne of Helchias a Jewe, & butler to Artaxerses in the castle of Susis, hearyng the landr of Hierusalem to be in great afflictions, and being pined therwith, the king pitying him, gaue him letters of imbassage to Hierusalem, and there he minystred necessaries for the buildyng of the worke: and by the helpe of Eliazaphat hye priest, and other priestes, he builded the walles with sixe porches, as in this rounde figure here vnder written appeareth. He had many resisting him, so that by the space of two yeres the workemen were fayne to holde in one hande their trowels, and in the other hande their swordes, and Nemias deliuered the people of Israel from vsuries. And while Esdras read the lawe, and the people weepyng, he willed them to come together to heare the lawe foure tymes in the day, and foure tymes in the nyght. And so Nemias dyed, & was buryed next to the wall which he dyd builde. 3. Esd. 5.

A. Artaxerses when he raigned, Esdras repaired the common Librarie, & repaired the lawe burnt af the Chaldees, & deuised newe caractes of letters more easie to be written & read, and for that he was called a swift scribe, and had license of Artaxerses to teache the lawe of God in Hierusalem, & gaue hym power to franchesse the Leuites from all tributes, & to minister punishment vpon all transgressours.

B. Iohn the sonne of Judas, the brother of Jesus, who conspired against his brother Iohn to get the hye bishoppricke, and therupon gat the familiaritie of Bagosus, in trust of whō he rose against his brother, wherupon Iohn impatientlie slue his brother Jesus: For which act Dochus the king at ꝑ suggestion of Bagosus, did call for agayne the tribute of the. 7. yere, whiche was released by Esdras. 1. Mach. 9.

Iudas

B Iohannes

Iesus.

Iadus

Manasses

Onias.

C Simon the iust.

Eleazar.

Manasses.

D Onias.

Simon.

Onias.

Iheſus or Iason.

Onias, or Menelaus.

E Alchimus.

Eliachim.

Azor.

Sadoch.

Achim.

Eliud.

a. Artaxerses Longimanus. 40.

Esdras.

Malachias.

Nehemias.

H. Xerses raigned after Artaxerses his father two monethes, after whom Sogdianus his sonne. 7. monethes, and after him his sonne Darius called Bastard. 20. yeres, vnder whom Egypt lande receeded from the Persiens, after his death raigned Artaxerses or Assuerus, who raigned ouer 127. Prouinces: in the dayes of this Darius, Plato the Philosopher was famous. Esd. 4.

Xerses. moneth. ii.

Sogdianus. moneth. vii.

Darius bastarde.

I Assuerus, or Artaxerses.

Hester.

I. Assuerus after his sumptuous feast, when he expulsed Vasti, and had maryed Hester for his Queene, he caused Aman to be hanged for the marther he committed vpō the Jewes, and so also were ten of his children hanged, Mardocheus was exalted to honour, who wrote to the hye priest in Hierusalem to obserue this feast for a perpetuall memorie. Hest. 7. About this tyme Aristotle dyd heare Plato readyng.

k. Artaxerses Ochus. xvi.

Arsanius. iii.

Darius. vi.

K. Ochus sonne to Artaxerses, at the suggestion of Bagosus his lieftenaunt restored agayne the tributes that were released by Esdras to the ministers of the temple.

Kinges of Grecia.

o. Alexand. of Macedonia. xii.

N. Antiochus Epiphanes after he harde of the death of his father & cowardy of his brother, being pledge at Rome, stole priuily away, & was receaued in to certaine cities of Syria, he put in the temple the idol of Japiter, & compelled the Jewes to worshipit.

Kinges of Macedonia.

Philip king of Macedonia.

Kinges of Asia.

Antigonus kyng of Asia.

Kinges of Syria.

Seleucus.

L. Antiochus the great.

Antiochus father.

Antheus. Theos.

Seleucus Galeneus.

Seleucus Zerannos.

M Seleucus Philopator.

N. Antiochus Epiphanes.

L. Antiochus the great killed his brother Seleucus, he renewed the tribute of. 7. yeres, subdued Jurie, ouercame Philopater the king of Egypt, for whose cruelties Onias the hye priest fledde to Ptolomeus Epiphanes, at the last he was slain in Perside of the priestes in the temple of Nanae. 1. Mach. 1.

M. Seleuchus Philopator the sonne of Antiochus magnus sent Eliodore to Hierusalem to spoyle the treasurie of the temple, wherupon he was slayne of two young men, who yet at the request of Onias was raised vp agayne, and sent vnto him. 2. Mach. 3.

Kinges of Egypt.

F Ptolomeus son of Lagi.

G Ptolomeus Philadelph.

Ptolomeus Euergites.

Ptolomeus Philopator.

Ptolomeus Epiphanes.

Ptolomeus Philometor

F. Ptolomeus the sonne of Lagi, vnder a colour of sacrificyng entred Hierusalem and solde many captiues of Jurie and Garizim. Hest. 11.

G. Ptolomeus Philadelphus beyng a great louer of bookes and learnyng, by the counsayle of Demetrius & Aristeus, deliuered. 120000. Jewes, and sold eche of them for 130. peeces of siluer, he sent his oblations into ꝑ temple of God, he receaued the 70. interpreters in Alexandria honorably, whiche were sent frō Eleozar the hye priest, and after their interpretation, whiche was done in. 70. dayes, he sent them home agayne with great rewardes, he remitted the tribute of the. 7. yere to the ministers of the temple. Dan. 13.

lxx. interpretours

Iesus the son of Sirach.

After these kinges of Egypt there were other kinges in Egypt which be not here set vntyll Cleopatra, which beyng conquered with her louer Anthonie, then the lande of Egypt came to be in the possession of the Romanes.

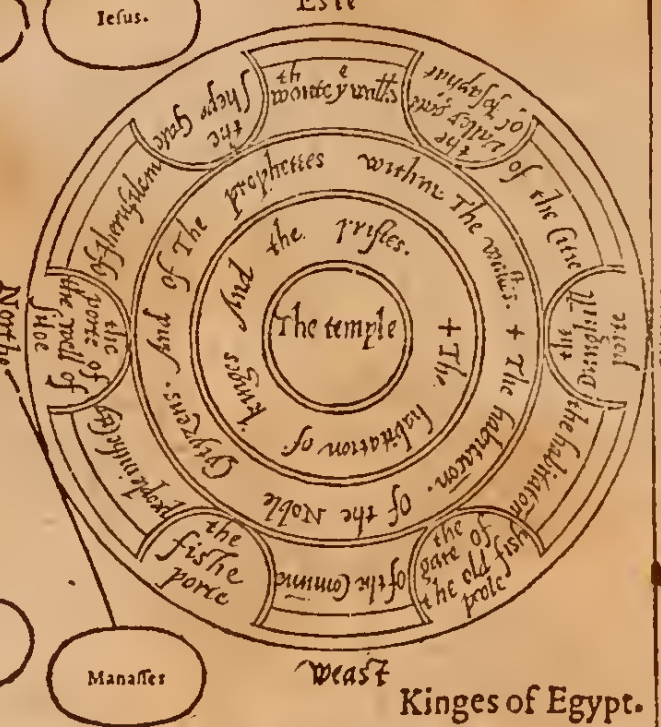
C. In Simons tyme Jesus made ꝑ booke of Sapience, which is called Ecclesiasticus, of which Simon he maketh there mention. 1. Mach. 9.

D. Onias priest sonne of Simon the iust, for the cruelties of Antiochus the great king of Syria, fled to Ptolomie into Egypt, & there builded a temple like to the Jewes, which endured 250. yeres, till the tyme of Vaspasian the Emperour, who destroyed the citie. 2. Mach. 3.

E. Alchimus was made the bishop by Demetrius, and alway aduersarie to Judas Machabeus, he destroyed the walles of the house of the Lorde, and the workes of the prophetes, he was striken and miserably dyed of the palsie. 1. Mach. 7.

We reade of three temples in the Scripture, first the temple of the Lorde made by Solomon, the seconde in the mount Garasim, made by Manasses the brother of Jadus hye priest in the tyme of Darius the last king of the Assyrians, the thirde in Egypt in the region of Elipoleos of Onias the priest.

O. Alexander translated the kingdome of the Persies to him selfe, and toke Tyrus and Gaza, and in his anger was goyng to Hierusalem, because Jadus the priest denyed him both his tribute and his victuels, but Jadus and other of the priestes met him, whom he dyd reuerence.



Christes line.

Christes line.

The children of Mathathias.

B. Iudas Machabeus that notable triumpher in Israel, who had neuer ẏ like before nor after, whose workes be set out in the booke of the Machabees, after standyng in defence of the lawe of God, he was slayne, and offered him selfe as martir to the Lorde. 1. Mach. 9.

C. Ionathas stoode faythfullye to the testament of God, but at the last he was guilefully slaine with his. 2. sonnes of Tryphō. 1. Mach. 9.

D. Eleazar goyng about to supplant the Elephant, which as he thought, caryed Antiochus, goyng through ẏ armie killing on both sides, felled the Elephant, which dyd oppresse him to death. 1. Mach. 6.

A. Mathathias. Asamoneus.

A. Mathathias preest in Modin, but not the hye preest, after he had slayne the messengers of Antiochus, which compelled the people of Israel to commit idolatrie, and after he had slayne the Iewe in the sight of them all that did sacrifice vpon the aulter, he fled with fiue of his children, and with others which feared God, and hid them selues in caues and in woodes, and vpon the Sabbath daye he taught them to bee armour, and restored the lawe of the fathers, destroyed the aulter of the idols, circumcised the children that were nat circumcised, and towarde his death he made a testament, commaundyng the lawe to be obserued. 1. Mac. 2.

B. Iudas Machabeus.

C. Ionathas.

D. Eleazar.

Iohannes.

Eleasar.

F. Simon.

F. Simon a prudent man tyll his olde age, and victorious, but at the last he was slayne vngratiously of his sonne in lawe 1. Mach. 15.

Melchi.

Parentes.

Mathan.

Second wife.

First wife.

Some Nathanaell.

Some.

Some.

Some.

Some Nathanaell.

Estha-

F. John Hircanus did open two of the eyght lockers of Dauid, and gaue to Antiochus to raise vp his siege from Hierusalem. 300. talentes, and to stylle the murmure of the people for the spoylyng of the graue: he was the first that builded hospitalles for sicke folkes, which he did with the rest of the money.

Heli.

Brothers-

of one Mother. Twies

Iacobus.

The Child of Adoption by the Lawe.

Ioseph.

L. This Aristobolus ouercommyng his brother Hircanus in battayle, was taken prisoner in Hierusalem of Pompeius, & brought to Rome: but he breaking prison out of Rome, with a great multitude of the Iewes, besieged Alexandria, which he woulde haue destroyed, but Aristobolus was taken and broughe agayne to Rome with his children.

F. Iohannes Hircanus.

G. Aristobolus king.

H. Alexander.

I. Alexandra.

G. Aristobolus after he had put his mother in prison and three of his brethren, he set the crowne on his owne head, and at the suggestio nof his wife, he killed his brother Antigonus.

H. Alexander slue about .1000. of the Iewes, and he obeyng his wife gaue vp his Crowne.

I. Alexandra his wife promisyng to her sonne Hircanus the dominion, put in prison Aristobolus her other sonne.

K. Hircanus after his mothers death was chased of his brother Aristobolus & discomfited, he fled to Hierusalem, & at the last agreed that Aristobolus should be chiefe ruler, and Hircanus vnder him, which Hircanus went to Aretha king of Arabia secretely, to helpe him agayne to his dominion whiche Aretha comming into Iurie besieged Hierusalem, and shoulde haue taken it yf one Scaurus duke of the Romanes had not raysed vp the siege and so departed.

Brethren.

K. Hircanus.

L. Aristobolus.

M. Antigonus the sonne of Aristobolus by the helpe of Lisania his nephewe, promisyng to Parthus kyng of the Parthians. 1000. talentes and. 500. virgins, to restore him into the kingdome agayne: and he hauyng many thousande men of the Parthians, besieged Hierusalem. At the last the king of the Parthians constituted Antigonus kyng, and slue Hircanus after he had cut of his eares.

M. Antigonus.

Alexandra.

Alexander.

Lisanias.

N. Antiochus Eupater after the takyng of Bethsura and the besiegyng of Hierusalem, and his promise made to the Iewes of obseruyng their lawes, he droue out Philip out of Antiochia. At the last he and Lysias bounde of their owne armie and at the commaundement of Demetrius Nother, the children of Seleuchus were slayne. 1. Mach. 7.

O. Demetrius Nother the sonne of Seleuchus returnyng to Rome, slue Antiochus with Lysia, & did constitute Alchimus ẏ hie bishop, with whom Bacchides was sent into Iurie, & destroyed many about Hierusalem, he lost Michanor, who was slaine by the honde of Iudas, who was killed by Bacchides & Ionathas, withdrawing his helpe, although he promised him many thinges. Alexander meeting with him, which was ẏ sonne of Epiphanes, the said Bacchides was destroyed. 1. Mach. 10.

P. Demetrius was ouercome of Antiochus the younger, by Tryphon after he was returned from Arabia. 1. Mach. 10. 11.

Q. Antiochus was the last king of the Assirians, the lande of Syria was tributary to the Romanes, and Pompei was sent against Tigranen king of Armenia, he made Scaurus lieftenaunt in Syria, and then when Aristobolus & Hircanus were at debate, and being receaued into Hierusalem by Hircanus friendes, he brake vp the temple wherein Aristobolus friends were, for whiche cause he was neuer fortunate after as he was before: for he made the porches of the temple stables for his horse. And after he had made Hircanus bishop, he led Aristobolus with his children captiue to Rome, and here ended the kingdome of Syria, which came into the Empire of the Romanes.

Kynges of Syria.

N. Antiochus Eupator.

O. Demetrius sother.

Alexander.

P. Demetrius.

R. Antiochus the young.

Triphon slue his maister Alexander, and Ionathas the Machabite with his two sonnes. 1. Mach. 1.

Triphon.

R. Antiochus the younger gaue the preesthood to Ionathas, and was slain by sleight of Triphon, who desired to raigne. 1. Mach. 11.

Q. Antiochus.

The Presidentes of Syrie.

Scaurus.

Pompeius.

Gabinus.

Emperours of Rome.

S. Iulius Cæsar.

Marcus Anthonius.

T. Crassus.

Cassius.

S. Iulius Cæsar in the tyme of Cassius lieftenaunt of Syria, warred with Pompeius, & after his victorie, held the chiefe rule. 3. yeres and. 7. monethes, for before him the comon wealth was gouerned vnder cōsulles. 464. yeres, and from the tyme of Romulus it was gouerned vnder. 7. kinges. 240. yeres. at the ende wherof succeeded the consulles vntyll Iulius Cæsars dayes, who ruled alone.

T. Crassus take away almost all the golde of the Temple, from the which Pompei kept his handes cleane, he spent it vpon his souldiers that he had in Parthia, wherupon he had golde crammed into his mouth, and therof dyed.

Christes line.

The newe Testament in lyke maner.

Bookes.

Legales, as it were where christes lawes be expressed, and conteyneth 4. bokes or Gospelles

- Matthæwe. — Who principally treateth of the actes of Christe, of his humanitie, of his death, resurrection and ascention. Chapters. 28.
- Marke. — Wherin chiefly is treated the fortitude of Christe, and doth repeate moste thinges of Matthewe. Chapters. 16.
- Luke. — Which speaketh chiefly of the annunciation of the blessed virgin, and Christes actes, death, and resurrection. Chapters. 24.
- Iohn. — In whom Christes diuinitie is chiefly shewed, and other actes of his diuine power. Chapters. 21.

Historical, shewyng the actes & deedes of ỹ Apostles, and is one booke.

- Act. of Apo. — Wherin S. Luke declareth the sendyng of the holy ghost after his visible assention into heauen, & of the actes of the Apostles, especially of Paul, wherin is also set out as it were the young age of the Churche in her first growth. Chapters. 28.

Epistolical, be named these wher in the wisdome of Christ is expressed by examples & preceptes of godly lyuing geuen by his Apostles & be bookes 21.

- Romanes. — Wherin Paul doth reuoke the Romanes from the errours of the Gentiles, declaryng the order of their iustification, what shoulde proceede and what should folowe their iustification. Chapters. 16.
- Corinth. — 1 Wherin he doth call backe some that were deceaued of false Apostles & Philosophers by their eloquence, some which were deceaued by the iudaicall obseruation of the lawe, he calleth them backe to true faith, and to the wisdome of God. Chapters. 16.
  2 Wherin Paul vpon their conuersion and repentaunce, prayseth and comforteth them. Chapters. 13.
- Galath. — Wherin Paul calleth home agayne such as were deceaued by false prophetes, that they shoulde returne backe to the lawe and to their ceremonies, and wylleth them to come agayne to the true faith of the Gospell. Chapters. 6.
- Ephesians. — Wherin the Apostle prayseth the Ephesians, which did persist constantly in the faith of the Gospell receaued. Chapters. 6.
- Philippians. — Wherin the Apostle prayseth the Philippians, for that after they had receaued the worde of trueth, they did not receaue the false Apostles. Chapters. 4.
- Colossians. — Wherin Paul blameth the Colossians for that they were reduced by the false Apostles, and exhorteth them to returne to the veritie of the Gospell. Chapters. 4.
- Thessalonians. — 1 Wherin he doth commende the Thessalonians, which receauyng the worde of trueth though they suffered persecution of their owne kinrede, yet they did persist in the faith, nor woulde receaue the false Apostles. Chapters. 5.
  2 Wherin the Apostle instructeth them of the last tymes, of the comming, and of the persecution, of antechrist, of his aduauncement and ouerthrowe. Chapters. 3.
- Timoth. — 1 Wherin Paul instructeth him of the order and office of Bishops and Deacons, and of all ecclesiasticall discipline. Chapters. 6.
  2 Wherin Paul doth exhort him to the crowne of martirdome and doth informe him of all the rules of the catholike veritie, and what shalbe done in the last dayes, and of his owne suffering. Chapters. 4.

Bookes.

Legales also.

- Titus. — Wherin Paul doth instruct Titus his disciple of the constituyng and ordering of priestes or elders, & of all spirituall conuersation, and of the eschewing of heretikes. Chapters. 3.
- Philemon. — Wherin the Apostle commendeth Philemon of his faith ta Christe, and of his charitie to the godly. and he prayeth him to deale gentlye with Onesimus, his seruaunt, and to entertayne him friendly. Chapter. 1.
- Hebre. — Wherin the Apostle sheweth the weakenesse and the abolishment of Moyses lawe, and the perfection of the doctrine of the Gospell, and that Christ is true God and man, and a mediatour betweene God and man. Chapters. 13.
- Iames. — Wherin Iames geueth exhortation vnto patient suffering, and that there is no exception of persons before God: and doth also open the hurtes that come by an euyl tongue, he forbiddeth warres and discentions, he rebuketh the riche that be vncharitable, and doth stirre men to dertne. Chap. 5.
- Peter. — 1 Wherin Peter geueth thankes vnto God, which by the death of his sonne did mercifully saue all mankinde, and doth instruct to good life diuers states of men. Chapters. 5.
  2 In which the Apostle induceth the beleuers to holde the true faith, he doth note and condempne the falsenesse of heretikes, and doth describe the scaunde commyng of Christe. Chapters. 3.
- Iohn. — 1 In which saint John doth testifie of the worde of trueth and life, exhortyng men to confesse their sinnes, affirmyng that we haue Jesus Christe an aduocate with the father, dissuadyng men from the loue of the worlde, and perswadyng them to loue God and their neighbours. Chapters. 5.
  2 Wherin he commendeth the elect Lady and her sonnes, and doth exhorte them to brotherly loue, and doth admonishe them to eschewe heretikes. Chapter. 1.
  3 In this he prayseth the godlinesse of his beloued Gaius which he extended vnto straungers, and he doth exhort him to perseuer styll in that godlinesse and well doyng. Chapter. 1.
- Iude. — In the which the Apostle doth admonishe all men of their owne saluation, and he doth bryng in by the way the altercation that was betwixt Michael and the deuyll, and doth detest the life of the heretikes. Chapter. 1.

Prophetical.

- Apoca. — Which treateth of reuelations shewed vnto John by an angell in the Ile of Pathmos, of the tribulations which the Churche of Christe did then suffer, & prophecieth also of such tribulations which the Church shall suffer hereafter, & especialy in the time of antechrist, and of the punishmentes of them which be dampned, and of the rewardes of the elect. Chapters. 21.

¶ Faultes escaped.

In the first prologue, pag. 3. line. 25. destoyed (reade) destroyed.
27. line, neither the (reade) neither by the.
In Matthewe, chap. 26. bearse. 71. (reade) this (felowe.)
In the actes, chap. 13. bearse. 4. they sealed (reade) they sayled.
Chap. 15. bearse. 3. conuersation, (reade) conuertion.
Romanes, chap. 11. bearse. 9. in the margent write. Psal. 68.
Colossians, chap. 3. bearse. 16. the worde of God, (reade) the worde of Christ.
Hebrues, chap. 1. bearse. 8. righteousnesse, (reade) rightnesse.

HEre is to be noted, that such partes and chapters which be marked and noted with such semy circles at the head of the vearse or line, with such other textes, may be left vnread in the pnblique reading to the people, that therby other chapters and places of the scripture makyng more to their edification and capacitie may come in their roomes. And here let the minister of Christ and dispenser of the misteries of God, haue a due and weightie consideration, to reade this hie treasure of Gods worde with all reuerence and grauitie, truely, distinctly, and sensibly: for it is the mightie power of God to saluation to euery one that beleueth: So let the hearers also with all mekenesse and lowlinesse, receaue this worde that is thus grafted and grounded amongst them by the great mercie of God, which worde is able to saue their soules saith the holy Apostle saint Iames. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the worde of God and do fulfyll it: So be they pronounced both reader and hearer by the holy prophete Ieremie accursed, which do the worke of God fraudulently, and negligently: From the which he defende vs who bought vs with his most precious blood, To whom with the father and the holy ghost be all honour and glorie. Amen.

F all the ſentences pronounced by our ſauiour Chriſte in his whole doctrine, none is more ſerious or more worthy to be borne in remembraunce, then that which he ſpake openly in his Goſpell, ſaying: *Scrutamini ſcripturas, quia vos putatis in ipſis vitam eternam habere, et ille ſunt que teſtimonium perhibent de me.* Search ye the ſcriptures, for in them ye thinke to haue eternall lyfe, and thoſe they be which beare witnes of me. Iohn.v. Theſe wordes were firſt ſpoken vnto the Iewes by our ſauiour, but by hym in his doctrine ment to all: for they concerne all, of what nation, of what tongue, of what profeſſion ſoeuer any man be. For to all belongeth it to be called vnto eternall life, ſo many as by the witnes of the ſcriptures deſire to finde eternall life. No man, woman, or chylde, is excluded from this ſaluation, and therfore to euery of them is this ſpoke proportionally yet, and in their degrees and ages, and as the reaſon and congruitie of their vocation may aſke. For nor ſo lyeth it in charge to the worldly artificer to ſearche, or to any other priuate man ſo exquiſitely to ſtudie, as it lyeth to the charge of the publike teacher to ſearche in the ſcriptures, to be the more able to walke in the houſe of God (which is the Church of the lyuyng God, the pyller and ground of trueth) to the eſtabliſhing of the true doctrine of the ſame, and to the impugnyng of the falſe. i.Tim.iii. And though whatſoeuer difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is ſaid, **Search ye the ſcriptures**, whereby ye may fynde eternall lyfe, and gather witneſſes of that ſaluation which is in **Chriſte Ieſus** our Lorde. For although the prophete of God Moyſes, byddeth the kyng when Deut.xvii. he is once ſet in the throne of his kingdome, to deſcribe before his eyes the volume of Gods lawe, according to the example whiche he ſhoulde receaue of the prieſtes of the leuiticall tribe, to haue it with him, and to reade in it all the dayes of his life, to thende that he might learne to feare the Lorde his God, and to obſerue his lawes, that his heart be not aduaunced in pryde ouer his brethren, not to ſwarue eyther on the ryght hande or on the left: yet the reaſon of this precept for that it concerneth all men, may reaſonably be thought to be commaunded to all men, and all men may take it to be ſpoken to them ſelfe in their degree. Though almightie God him ſelfe ſpake to his captayne Ioſue in preciſe wordes, *Non recedat volumen legis huius ab ore tuo, ſed meditaberis in eo diebus ac noctibus &c.* Let not the volume of this booke depart from thy mouth, but muſe therin both dayes and nyghtes, that thou mayeſt kepe and perfourme all thinges which be written in it, that thou mayeſt direct well thy way and vnderſtande the ſame: yet aſwell ſpake almightie God this precept to all his people in the directions of their wayes to himwarde, as he ment it to Ioſue: For that he hath care of all, he accepteth i.Pet.v. no mans perſon, his wyll is that all men ſhoulde be ſaued, his wyll is that all men ſhoulde come to the way Ephe.vi. of trueth. Howe coulde this be more conueniently declared by God to man, then when Chriſte his welbe- i.Tim.ii. loued ſonne our moſt louing ſauiour, the way, the trueth, and the lyfe of vs all, dyd hyd vs openly **Searche the ſcriptures**, aſſuring vs herein to finde eternall life, to finde full teſtification of all his graces and bene- Ioh. xiiii. fites towardes vs in the treaſure thereof? Therefore it is moſt conuenient that we ſhoulde all ſuppoſe that Chriſte ſpake to vs all in this his precept of ſearching the ſcriptures. If this celeſtiall doctour (ſo aucthoriſed by the father of heauen, and commaunded as his only ſonne, to be hearde of vs all) biddeth vs buſily to Math.xvii. **Search the ſcriptures**: of what ſpirite can it proceede to forbid the reading and ſtudiyng of the ſcriptures? If the groſſe Iewes vſed to reade them, as ſome men thinke that our ſauiour Chriſt dyd ſhew by ſuch kynd of ſpeaking, their vſage, with their opinion they had therin to finde eternall lyfe, and were not of Chriſte rebuked or diſproued, either for their ſearching, or for the opinion they had, howe ſuperſtitiouſly or ſuperficially ſoeuer ſome of them vſed to expende the ſcriptures? Howe muche more vnaduiſedly do ſuche as boſt them ſelfe to be either Chriſtes vicars, or be of his garde, to lothe chriſten men from reading, by their couert ſlanderous reproches of the ſcriptures, or in their aucthoritie by lawe or ſtatute to contract this libertie of ſtudiyng the worde of eternall ſaluation? Chriſte calleth them not onlye to the ſingle readyng of ſcriptures (ſaith Chriſoſtome) but ſendeth them to the exquiſite ſearching of them, for in them is eternall lyfe to be founde, and they be (ſaith hym ſelfe) the witneſſe of me: for they declare out his office, they commende his beneuolence towardes vs, they recorde his whole workes wrought for vs to our ſaluation. Antechriſte therefore he muſt be, that vnder whatſoeuer colour woulde geue contrary precept or counſayle, to that whiche Chriſte dyd geue vnto vs. Very litle do they reſemble Chriſtes louing ſpirite mouing vs to ſearche for our comfort, that wyll diſcourage vs from ſuche ſearching, or that woulde wiſhe ignoraunce and forgetfulneſſe of his benefite to raigne in vs, ſo that they might by our ignoraunce raigne the more frankly in our conſciences, to the daunger of our ſaluation. VVho can take the light from vs in this miſerable vale of blindneſſe, and meane not to haue vs ſtumble in the pathes of perdition to the ruine of our ſoules? who wyll en- Pſal xxvii. uie vs this bread of lyfe prepared and ſet on the table for our eternall ſuſtenaunce, and meane not to famiſhe vs, or in ſteede thereof with their corrupt traditions and doctrines of man, to infect vs? All the whole ſcrip- ii.Tim.i. ture, ſaith the holy apoſtle Saint Paul inſpired from God aboue, is profitable to teache, to reproue, to refourme, to inſtruct in rightcouſneſſe, that the man of God may be founde and perfect, inſtructed to euery good worke.

Searche therefore good reader (on Gods name) as Chriſte byddeth thee the holy ſcripture, wherein

thou mayeſt finde thy ſaluation : Let not the volume of this booke (by Gods owne warrant) depart from thee,but occupie thy ſelfe therein in the whole iourney of this thy worldly pilgrimage,to vnderſtande thy
Pſal.i. way howe to walke ryghtly before hym all the dayes of thy lyfe. Remember that the prophete Dauid pro-
nounceth hym the bleſſed man whiche wyll muſe in the lawe of God both day and night, remember that he
Pſal.cxix. calleth him bleſſed whiche walketh in the way of the Lorde,whiche wyll ſearche diligently his teſtimonies,
and wyll in their whole heart ſeeke the ſame. Let not the couert ſuſpitious inſinuations of the aduerſaries
driue thee from the ſearche of the holy ſcripture,either for the obſcuritie whiche they ſay is in them, or for
the inſcrutable hidden miſteries they talke to be compriſed in them, or for the ſtraungnes and homlynes of
the phraſes they woulde charge Gods booke with. Chriſte exhorteth thee therefore the rather for the diffi-
Hedre.v. cultie of the ſame,to ſearche them diligently. Saint Paul wylleth thee to haue thy ſenſes exerciſed in them,
i.Cor.xiiii. and not to be a chylde in thy ſenſes,but in malice. Though many thinges may be difficult to thee to vnder-
ſtande, impute it rather to thy dull hearing and reading, then to thinke that the ſcriptures be inſupera-
Math.vii. ble, to them which with diligent ſearching labour to diſcerne the euill from the good. Only ſearche with an
humble ſpirite,aſke in continuall prayer,ſeeke wirh puritie of life,knocke with perpetuall perſeueraunce,and
crye to that good ſpirite of Chriſte the comforter: and ſurely to euery ſuche aſker it wyll be geuen, ſuch ſear-
chers muſt nedes finde,to them it wylbe opened. Chriſte him ſelfe wyll open the ſenſe of the ſcriptures, not
Math.xi. to the proude,or to the wyſe of the worlde , but to the lowly and contrite in heart : for he hath the kay of
Eſai.lxi. Dauid, who openeth and no man ſhutteth,who ſhutteth and no man openeth. For as this ſpirite is a bening
i. Cor.xii. and liberall ſpirite,and wyll be eaſyly founde of them whiche wyll early in carefulneſſe ryſe to ſeeke hym,
Apoc.iii. and as he promiſeth he wyll be the comforter from aboue to teache vs, and to leade vs into all the wayes of
Sapi.i. trueth,if that in humilitie we bowe vnto hym, deniyng our owne naturall ſenſes, our carnall wittes and rea-
Iob.xiiii. ſons: ſo is he the ſpirite of puritie and cleaunes,and will receede from him,whoſe conſcience is ſubiect to fil-
Sapi i. thyneſſe of lyfe. Into ſuche a ſoule this heauenly wyſdome wyll not enter,for all peruerſe cogitations wyll
ſeparate vs from God : and then howe buſyly ſoeuer we ſearche this holy table of the ſcripture, yet wyll it
Pſal.lxviii. then be a table to ſuche to their owne ſnare,a trap, a ſtumbling ſtocke,and a recompence to them ſelfe. VVe
ought therefore to ſearche to finde out the trueth, not to oppreſſe it, we ought to ſeeke Chriſte, not as He-
rode did vnder the pretence of worſhipping hym to deſtroy hym,or as the Phariſees ſearched the ſcriptures
to diſproue Chriſte,and to diſcredite him,and not to folowe him : but to embrace the ſaluation whiche we
may learne by them. Nor yet is it inough ſo to acknowledge the ſcriptures as ſome of the Iewes dyd,of the
holyeſt of them,who vſed ſuche diligence,that they could number preciſely,not only euery verſe,but euery
word and ſillable, how oft euery letter of the alphabete was repeated in the whole ſcriptures: they had ſome
of them ſuche reuerence to that booke,that they woulde not ſuffer in a great heape of bookes, any other to
lay ouer them,they woulde not ſuffer that booke to fall to the grounde as nye as they coulde, they woulde
coſtly bynde the bookes of holy ſcriptures,and cauſe them to be exquiſitely and ornately written. VVhiche
deuotion yet though it was not to be diſcommended,yet was it not for that intent, why Chriſte cõmended
the ſcriptures,nor they therof alowed before God: For they did not call vpon God in a true fayth,they were
not charitable to their neighbours,but in the middes of all this deuotion,they did ſteale, they were adulte-
rers, they were ſlaunderers and backbiters, euen muche like many of our chriſtian men and women nowe a
dayes,who glory much that they reade the ſcriptures, that they ſearche them and loue them, that they fre-
quent the publique ſermons in an outwarde ſhewe of all honeſtie and perfection, yea they can pike out of
the ſcriptures vertuous ſentenſes and godly preceptes to lay before other men. And though theſe maner of
men do not muche erre for ſuch ſearching and ſtudiyng,yet they ſee not the ſcope and the principall ſtate of
the ſcriptures,which is as Chriſte declareth it,to finde Chriſte as their ſauiour,to cleaue to his ſaluation and
merites,to be brought to the lowe repentaunce of their liues, and to amende them ſelfe, to rayſe vp their
fayth to our ſauiout Chriſte, ſo to thinke of him as the ſcriptures do teſtifie of hym. Theſe be the principall
cauſes why Chriſte did ſende the Iewes to ſearche the ſcriptures : for to this ende were they wrytten, ſaith
Iohn.xx. Saint Iohn, *Hec ſcripta ſunt vt credatis, & vt credentes vitam habeatis eternam.* Theſe were written to this intent, that ye
ſhoulde beleue,and that through your beliefe ye ſhoulde haue euerlaſting life.

And here good reader,great cauſe we haue to extoll the wonderous wiſdome of God, and with great
thankes to prayſe his prouidence,conſidering howe he hath preſerued and renued from age to age by ſpeci-
Hber.v. all miracle,the incomparable treaſure of his Churche. For firſt he did inſpire Moyſes, as Iohn Chriſoſtome
doth teſtifie,to wryte the ſtonie tables,and kept him in the mountayne fourtie dayes to geue him his lawe:
after him he ſent the prophetes, but they ſuffred many thouſande aduerſities, for battayles did folowe, all
were ſlayne,all were deſtroyed,bookes were brent vp.He then inſpired agayne another man to repayre theſe
miraculous ſcriptures, Eſdras I meane,who of their leauinges ſet them agayne together: after that,he proui-
ded that the ſeuentie interpreters ſhoulde take them in hande : at the laſt came Chriſte him ſelfe, the Apo-
ſtles did receaue them,and ſpread them throughout all nations, Chriſte wrought his miracles and wonders:
.Cor.x. and what folowed?after theſe great volumes the Apoſtles alſo did wryte as Saint Paul doth ſay, Theſe be
Matl.xxii. wrytten to the inſtruction of vs that be come into the ende of the worlde : and Chriſte doth ſay, Ye there-
fore erre, becauſe ye knowe not the ſcriptures nor the power of God : and Paul dyd ſay, Let the worde of
Colo.iii. Chriſte be plentifull among you : and agayne ſaith Dauid, Oh howe ſweete be thy wordes to my throte:he
l. cxix. ſaide not to my hearing, but to my throte, aboue the hony or the hony combe to my mouth. Yea Moyſes
eut.xvi. ſaith, Thou ſhalt meditate in them euermore when thou riſeſt,when thou ſitteſt downe,when thou goeſt to
ſleepe,continue in them he ſaith:and a thouſande places more. And yet after ſo many teſtimonies thus ſpo-
ken,there be ſome perſons that do not yet ſo much as knowe what the ſcriptures be : wherevpon nothing is
in good ſtate amongeſt vs,nothing worthyly is done amongeſt vs : In this whiche pertayne to this lyfe, we
make very great haſte,but of ſpirituall goodes we haue no regarde. *This ſayth Iohn Chriſoſt.* It muſt nedes ſignifie
ſome great thing to our vnderſtanding,that almightie God hath had ſuch care to preſcribe theſe bookes thus
vnto vs: I ſay not preſcribe them only,but to maintaine them and defende them againſt the malignitie of the
deuill and his miniſters, who alway went about to deſtroy them: and yet could theſe neuer be ſo deſtroyed,

but

but that he woulde haue them continue whole and perfect to this day, to our singuler comfort and instruction, where other bookes of mortall wise men haue perished in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had gathered together in one librarie at Alexandria by his great coste and diligence, seuen hundred thousand bookes, wherof the principall were the bookes of Moyses, whiche reserued not much more, then by the space of two hundred yeres, were all brent and consumed in that battayle, when Cæsar restored Cleopatra agayne after her expulsion. At Constantinople perished vnder Zenon by one common fire, a hundred and twentie thousande bookes. At Rome when Lucius Aurel Antonius dyd raigne, his notable librarie by a lightning frō heauen was quite consumed: yea it is recorded that Gregorie the first, did cause a librarie of Rome cōtayning only certaine Paynims workes to be burned, to thintent the scriptures of God should be more read and studied. VVhat other great libraries haue there ben cōsumed but of late daies? And what libraries haue of olde throughout this realme almost in euery abbey of the same, ben destroyed at sundry ages, besides the losse of other mens priuate studies, it were to long to rehearse. VVherevpon seyng almightie God by his deuine pouidence, hath preserued these bookes of the scriptures safe and sounde, and that in their natiue languages they were first written, in the great ignorauncе that raigned in these tongues, and contrary to all other casualties, chaunced vpon all other bookes in mauger of all worldly wittes, who would so fayne haue had them destroyed, and yet he by his mightie hande, would haue them extant as witnesses and interpreters of his will toward mankind: we may soone see cause most reuerently to embrace these deuine testimonies of his wyll, to studie them, and to search them, to instruct our blinde nature so sore corrupted and fallen from the knowledge in whiche first we were created. Yet hauing occasion geuen somewhat to recouer our fall, and to returne againe to that deuine nature wherein we were once made, and at the last to be inheritours in the celestiall habitation with God almightie, after the ende of our mortalitie here brought to his dust agayne: These bookes I say beyng of suche estimation and authoritie, so muche reuerenced of them who had any meane taste of them, coulde neuer be put out of the way, neither by the spyte of any tiraunt, as that tiraunt Maximian destoyed all the holy scriptures wheresoeuer they coulde be founde, and burnt them in the middes of the market, neither the hatred either of any Porphirian philosopher or Rhetoritian, neither by the enuie of the romanystes, and of such hypocrites, who from tyme to time did euer barke against them, some of them not in open sort of condempnation: but more cunningly vnder suttle pretences, for that as they say, they were so harde to vnderstande, and specially for that they affirme it to be a perilous matter to translate the text of the holy scripture, and therefore it can not be well translated. And here we may beholde the endeuour of some mens cauillations, who labour all they can to slaunder the translatours, to finde fault in some wordes of the translation: but them selfe will neuer set pen to the booke, to set out any translation at al. They can in their constitutions prouinciall vnder payne of excommunication, inhibite al other men to translate them without the ordinaries or the prouinciall counsayle agree thereunto: But they wyll be well ware neuer to agree or to geue counsayle to set them out. VVhiche their suttle compasse in effect, tendeth but to bewray what inwardly they meane, if they coulde bring it about, that is, vtterly to suppresse them: being in this their iudgement, farre vnlike the olde fathers in the primatiue Church, who hath exhorted indifferently all persons, aswell men as women, to exercise them selues in the scriptures, which by Saint Hieroms authoritie be the scriptures of the people. Yea they be farre vnlike their olde forefathers that haue ruled in this realme, who in their times, and in diuers ages did their diligence to translate the whole bookes of the scriptures, to the erudition of the laytie, as yet at this day be to be seene diuers bookes translated into the vulgar tongue, some by kynges of the realme, some by bishoppes, some by abbottes, some by other deuout godly fathers: so desirous they were of olde tyme to haue the lay sort edified in godlynes by reading in their vulgar tongue, that very many bookes be yet extant, though for the age of the speache and straungenesse of the charect of many of them almost worne out of knowledge. In whiche bookes may he seene euidently howe it was vsed among the Saxons, to haue in their Churches read the foure gospels, so distributed and piked out in the body of the euangelistes bookes, that to euery Sunday and festiuall day in the yere, they were sorted out to the common ministers of the Churche in their common prayers to be read to their people. Nowe as of the most auncient fathers the prophetes, Saint Peter testifieth that these holy men of God had the impulsion of the holy ghost, to speake out these deuine testimonies: so it is nor to be doubted but that these latter holy fathers of the englishe Church, had the impulsion of the holy ghost, to set out these sacred bookes in their vulgar language, to the edification of the people, by the helpe whereof they might the better folowe the example of the godly Christians, in the begining of the Churche, who not only receaued the worde withall redinesse of heart, but also did searche diligently in the scriptures, whether the doctrine of the Apostles were agreable to the same scriptures. And these were not of the rascall sort (saith the deuine storie) but they were of the best and of most noble byrth among the Thessalonians, Birrhenses by name. Yea the prophetes them selues in their dayes, writeth S. Peter, were diligent searchers to inquire out this saluatiō by Christe, searching when and at what article of time this grace of Christes dispensation should appeare to the world. VVhat ment the fathers of the Church in their writinges, but the aduauncing of these holy bookes, where some do attribute no certaintie of vndoubted veritie, but to the canonicall scriptures. Some do affirme it to be a foolishe rashe boldnesse to beleue hym, who proueth not by the scriptures that whiche he affirmeth in his worde. Some do accurse all that is deliuered by tradition, not founde in the legall and euangelicall scriptures. Some say that our fayth must needes stagger, if it be not grounded vpon the auctoritie of the scripture. Some testifieth that Christe and his Churche ought to be aduouched out of the scriptures, and do contende in disputation, that the true Churche can not be knowen, but only by the holy scriptures: For all other thinges (saith the same auctor) may be founde among the heretikes. Some affirme it to be a sinfull tradition that is obtruded without the scripture. Some playnely pronounce, that not to knowe the scriptures, is not to knowe Christe. VVherefore let men extoll out the Churche practises as hyghly as they can, and let them set out their traditions and customes, their decisions in synodes and counsayles, with vaunting the presence of the holy ghost among them really, as some doth affirme it in their writing, let their groundes and their demonstrations, their foundations be as stable and as strong as they blase

Iohannes Sarisberi. In policratico. lib 8. cap 19. VV. de regibus.

Galfridemon.

Tho. arūdel. in concilio apud oxon. an 1407. artido. 7.

i. Pet. i.

Act. xvii.

i. Pet. i.

Aug. contra epistolam permenini. Hieronimus. Tertullian. de doctrina christiana. Chrisost. in Mat Ho. Basilius. Hiere. i. P.

ter 1. them out: Yet wyll we be bolde to say with Saint Peter, *Habemus nos firmiorem sermonem propheticum.* VVe haue for our part a more stable grounde, the propheticall wordes (of the scriptures) and doubt not to be commended therefore of the same Saint Peter with these wordes: *Cui dum attenditis ceu lucerne apparenti in obscuro loco, recte facitis donec dies illucescat, &c.* VVherevnto saith he, whyle ye do attende as to a light shining in a darke place, ye do well vntill the day light appeare, and till the bright starre do arise into our heartes. For this we know, that al the propheticall scripture standeth not in any priuate interpretation of vayne names, of seuerall Churches, of catholique and vniuersall seas, of singuler and wylfull heades, whiche wyll chalenge by custome all decision to pertayne to them only, who be working so muche for their vayne superioritie, that they be not ashamed now to be of that number, *Qui dixerunt linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster dominus est*: VVhiche haue sayd, with our tongue wyll we preuayle, we are they that ought to speake, who is lorde ouer vs. And whyle they shall thus contende for their straunge claymed auctoritie, we will proceede in the reformation begun, and doubt no more by the helpe of Christe his grace, of the true vnitie to Christes catholique Churche, and of the vprightnesse of our fayth in this prouince, then the spanishe cleargie once gathered together in counsaile (only by the commaundement of their king, before whiche tyme the Pope was not so acknowledged in his auctthoritie which he now claymeth) I say as surely dare we trust, as they dyd trust of their fayth and vnitie. Yea no lesse cõfidence haue we to professe that, which the fathers of the vniuersall counsaile at Carthage in Affrike as they wryte them selfe did professe in their epistle writtẽ to Pope Celestine, laying before his face, the foule corruption of him selfe (as two other of his predicessours did the like errour) in falsifiyng the canons of Nicen counsayle, for his wrong chalenge of his newe claymed auctoritie: Thus wrytyng. *Prudentissime enim iustissimeque prouiderunt (Nicena et Affricana decreta) quecunque negotia in suis locis (vbi orta sunt) finienda, nec vnicuique prouintiæ gratiam sancti spiritus defuturam, qua equitas a Christi sacerdotibus et prudenter videatur, & constantissime teneatur, maxime, quia vnicuique concessum est, si iniuditio offensus fuerit cognitorum, ad concilia suæ prouinciæ, vel etiam vniuersale prouocare.* That (the Nicen and Affrican decrees) haue most prudently and iustly prouided for all maner of matters to be ended in their teritories where they had their beginning, and they trusted that not to any one prouince shoulde want the grace of the holy ghost, wherby both the truth or equitie might prudently be seene of the christian prelates of Christe, and might be also by them most constantly defended, specially for that it is graunted to euery man (if he be greeued) by the iudgement of the cause once knowen, to appeale to the counsayles of his owne prouince, or els to the vniuersall. Except there be any man, which may beleue that our Lorde God would inspire the righteousnesse of examination, to any one singular person, and to denie the same to priestes gathered together into counsaile without number. &c. And there they do require the bishop of Rome to send none of his clarkes to execute such prouinciall causes, lest els say they, mought be brought in the vayne pride of the worlde into the Churche of Christe. In this antiquitie may we in this christian catholique Church of Englande, repose our selfe, knowyng by our owne annales of auncient recorde, that kyng Lucius whose conscience was muche touched with the miracles whiche the seruauntes of Christe wrought in diuers nations, thervpon beyng in great loue with the true fayth, sent vnto Eleutherius then byshop of Rome, requiring of hym the christian religion. But Eleutherius did redyly geue ouer that care to king Lucius in his epistle, for that the king as he wryteth, the vicar of God in his owne kingdome, and for that he had receaued the faith of Christe: And for that he had also both testamentes in his realme, he wylled him to drawe out of them by the grace of God, and by the counsaile of his wisemen, his lawes, and by that lawe of God to gouerne his realme of Britanie, and not so muche to desire the Romane and Emperours lawes, in the which some default might be founde saith he, but in the lawes of God nothing at all. VVith which aunswere the kinges legates, Eluanus and Medwinus sent as messengers by the king to the Pope, returned to Britanie agayne, Eluanus beyng made a byshop, and Medwine alowed a publique teacher: who for the eloquence and knowledge they had in the holy scriptutes, they repayred home agayne to kyng Lucius, and by their holy preachinges, Lucius and the noble men of the whole Britanie receaued their baptisme. &c. Thus farre in the storie. Nowe therfore knowing and beleuing with Saint Paul, *Quod quecunque prescripta sunt, ad nostram doctrinam prescripta sunt, vt per pacientiam & consolationem scripturarum spem habeamus*: VVhatsoeuer is afore writtẽ, is written before for our instruction, that we through the pacience and comfort of scirptures might haue hope, the only suretie to our fayth and comscience, is to sticke to the scriptures. VVherevpon whyle this eternall worde of God be our rocke and anker to sticke vnto, we will haue pacience with all the vayne inuentions of men, who labour so highly to magnifie their tongues, to exalt them selues aboue al that is God. VVe wil take comfort by the holy scriptures against the maledictions of the aduersaries, and doubt not to nourishe our hope continually therewith, so to liue and dye in this comfortable hope, and doubt not to pertayne to the elect number of Christes Churche, howe farre soeuer we be excommunicated out of the synagogue of suche who suppose them selues to be the vniuersall lordes of all the world, Lordes of our fayth and consciences, at pleasure. Finally to commend further vnto thee good reader the cause in part before intreated, it shalbe the lesse needefull, hauing so nye folowing that learned preface, whiche sometime was set out by the diligence of that godly father Thomas Cranmer, late byshop in the sea of Canterburie, whiche he caused to be prefixed before the translation of that Byble that was then set out. And for that the copies thereof be so wasted, that very many Churches do want their conuenient Bybles, it was thought good to some well disposed men, to recognise the same Byble againe into this fourme as it is nowe come out, with some further diligence in the printing, and with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, whiche was folowed mostly of any other translation, excepting the originall text from whiche as litle variaunce was made as was thought meete to such as toke paynes therin: desiring thee good reader if ought be escaped, eyther by such as had the expending of the bookes, or by the ouersight of the printer, to correct the same in the spirite of charitie, calling to remembraunce what diuersitie hath ben seene in mens iudgementes in the translation of these bookes before these dayes, though all directed their labours to the glory of God, to the edification of the Churche, to the comfort of their christian brethren, and alwayes as God dyd further open vnto them, so euer more desirous they were to reforme their former humaine ouersightes, rather then in a stubborne wylfulnesse to resist the gyft of the holy ghost, who from tyme to tyme is resident as that heauenly

Psal. xi.

Concilium braccar. secundum.

Inter leges Edwardi.

Ex archiuis de statu landauensis ecclie, in vita archiepiscopi dubritii & in I. capgraue. Rom xv.

And yet may it be true that w. of Malsberie writeth, that Phaganus and Deruuianus were sent after (as Coadiutours) with these learned men to the preaching of the Gospell, whiche was neuer extinguished in Britanie, frõ Joseph of Aramathia his time, as to S. Austen the first bishop of Canter. they do openly auouche.

uenly teacher and leader into all trueth, by whose direction the Churche is ruled and gouerned. And let all men remember in them selfe howe errour and ignoraunce is created with our nature: let frayle man confesse with that great wyse man, that the cogitations and inuentions of mortall men be very weake, and our opinions sone deceaued: For the body so subiect to corruptiō doth oppresse the soule, that it can not aspire so hye as of dutie it ought. Men we be all, and that which we know, is not the thousand part of that we knowe not. VVhereupon saith saint Austen, otherwyse to iudge then the truth is, this temptation ryseth of the frailtie of man. A man so to loue and sticke to his owne iudgement, or to enuie his brothers, to the perill of dissoluing the christian communion, or to the perill of schisme, and of heresie, this is diabolicall presumption: but so to iudge in euery matter as the truth is, this belongeth onely to the angelicall perfection. Notwithstanding good reader, thou mayst be well assured nothing to be done in this translation eyther of malice or wylfull meaning in altering the text, eyther by putting more or lesse to the same, as of purpose to bryng in any priuate iudgement by falsification of the wordes, as some certaine men hath ben ouer bolde so to do, litle regarding the maiestie of God his scripture: but so to make it serue to their corrupt error, as in alleaging the sentence of saint Paule to the Romaines the .6. one certaine wryter to proue his satisfaction, was bold to turne the word of *Santificationem* into the word of *Satisfactionem*, Thus. *Sicut exhibuimus antea membra nostra seruire immunditie et iniquitati ad iniquitatem, ita deinceps exhibeamus membra nostra seruire iustitiæ in satisfactionem.* That is, as we haue geuen our members to vncleanesse, from iniquitie to iniquitie: euen so from henceforth let vs geue our members to serue righteousnesse into satisfaction: where the true worde, is into sanctification. Euen so likewise for the aduauntage of his cause, to proue that men may haue in their prayer fayth vpon saintes, corruptly alleageth Saint Paules text, *Ad philemonem*, Thus. *Fidem quam habes in domino Iesu & in omnes sanctos*, leauing out the worde *Charitatem*, which would haue rightly ben distributed vnto *Omnes sanctos*. As *fidem* vnto *in domino Iesu*. VVhere the text is, *Audiens charitatem tuam & fidem quam habes in domino Iesu & in omnes sanctos. &c.* It were to long to bryng in many examples, as may be openly founde in some mens wrytynges in these dayes, who would be counted the chiefe pillers of the Catholique fayth, or to note how corruptly they of purpose abuse the text to the comoditie of their cause. VVhat maner of translation may men thinke to looke for at their handes, if they should translate the scriptures to the comfort of Gods elect, whiche they neuer did, nor be not like to purpose it, but be rather studious only to seeke quarrels in other mens well doynges, to picke fault where none is: And where any is escaped through humaine negligence, there to crye out with their tragicall exclamations, but in no wyse to amende by the spirite of charitie and lenitie, that whiche might be more aptly set. VVhervpon for frayle man (compassed hym selfe with infirmitie) it is most reasonable not to be to seuere in condemning his brothers knowledge or diligence where he doth erre, not of malice, but of simplicitie, and specially in handeling of these so deuine bookes so profounde in sense, so farre passing our naturall vnderstanding. And with charitie it standeth, the reader not to be offended with the diuersitie of translatours, nor with the ambiguitie of translations: For as Saint Austen doth witnesse, by Gods prouidence it is brought about, that the holy scriptures whiche be the salues for euery mans sore, though at the first they came from one language, and thereby might haue ben spread to the whole worlde: nowe by diuersitie of manye languages, the translatours shoulde spreade the saluation (that is contayned in them) to all nations, by suche wordes of vtteraunce, as the reader might perceaue the minde of the translatour, and so consequently to come to the knowledge of God his wyll and pleasure. And though many rashe readers be deceaued in the obscurities and ambiguities of their translations, whyle they take one thing for another, and whyle they vse muche labour to extricate them selues out of the obscurities of the same: yet I thinke (saith he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his suche labour of searching, as also to kepe his minde from lothsomnesse and contempt, where if the scriptures vniuersally were to easie, he woulde lesse regarde them. And though (saith he) in the primatiue Churche the late interpreters whiche did translate the scriptures, be innumerable, yet wrought this rather an helpe, then an impediment to the readers, if they be not to negligent. For saith he, diuers translations haue made many tymes the harder and darker sentences, the more open and playne: So that of congruence, no offence can iustly be taken for this newe labour, nothing preiudicing any other mans iudgement by this doyng, nor yet hereby professing this to be so absolute a translation, as that hereafter might folowe no other that might see that which as yet was not vnderstanded. In this poynt it is conuenient to consider the iudgement that Iohn, once byshop of Rochester was in, who thus wrote: It is not vnknowen, but that many thinges hath ben more diligently discussed, and more clearely vnderstanded by the wittes of these latter dayes, aswell concerning the gospels as other scriptures, then in olde tyme they were. The cause whereof is (saith he) for that to the olde men the yse was not broken, or for that their age was not sufficient exquisitely to expende the whole mayne sea of the scriptures, or els for that in this large field of the scriptures, a mā may gather some eares vntouched after the haruest men, howe diligent soeuer they were. For there be yet (saith he) in the gospels very many darke places, whiche without all doubt to the posteritie shalbe made muche more open. For why should we dispayre herein, seing the gospell (wryteth he) was deliuered to this intent, that it might be vtterly vnderstanded of vs, yea to the very inche. VVherfore, forasmuche as Christe sheweth no lesse loue to his Churche now, then hitherto he hath done, the auctoritie wherof is as yet no whit diminished, and forasmuch as that holy spirite the perpetuall keper and gardian of the same Church, whose gyftes and graces do flowe as continually and as aboundantly as from the deginning: who can doubt, but that such thinges as remayne yet vnknowen in the gospell, shalbe hereafter made open to the latter wittes of our posteritie, to their cleare vnderstanding. (Thus farre this wryter.) Only good readers let vs oft call vpon the holy spirite of God our heauenly father, by the mediation of our Lorde and sauiour, with the wordes of the octonary psalme of Dauid, who did so importunatly craue of God to haue the vnderstanding of his lawes and testament: Let vs humblye on our knees pray to almightie God, with that wyse kyng Solomon in his very wordes, saying thus.

Eccle.xi. Sapi.ix.

De doctri. christia.

Hosius in confessione catholicæ fidei de Sacrō penitentiæ. Idem Hosius de Spe. & oratione.

De doctr. christi. lib. cap 5.

Articulo. 17. cōtra Luth.

Psal.cxix.

Sapi.ix.

O God of my fathers, and Lorde of mercies (thou that haſt made all thynges with thy worde, and didſt ordayne man through thy wiſdome, that he ſhoulde haue dominion ouer thy creatures which thou haſt made, and that he ſhoulde order the worlde according to holineſſe and righteouſneſſe, and that he ſhoulde execute iudgement with a true heart) geue me wiſdome whiche is euer about thy ſeate, and put me not out from among thy chyldren: For I thy ſeruaunt and ſonne of thy handmayden am a feeble perſon, of a ſhort time, and to weake to the vnderſtanding of thy iudgementes and lawes. And though a man be neuer ſo perfect among the children of men, yet if thy wiſdome be not with him, he ſhalbe of no value. O ſende her out therfore from thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, and labour with me, that I may knowe what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth all thinges, and ſhe ſhall leade me ſoberly in my workes, and preſerue me in her power. So ſhall my workes be acceptable by Chriſte our Lorde, To whom with the father and the holy ghoſt, be all honour and glorie, worlde without ende. Amen.

A prologue or preface made by

Thomas Cranmer, late Archbishop of Canterburie.

ONcernyng two sundry sortes of people, it seemeth much necessarie that some thyng be sayde in the entrie of this booke by the way of a preface or prologue, whereby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better used of them which heretofore haue misused it. For truely some there are that be to slowe and neede the spurre, some other seme to quicke, and neede more of the bridle: some lose their game by short shotyng, some by ouer shotyng, some walke to much on the left hande, some to much on the ryght. In the former sort be all they that refuse to reade, or to heare redde the scripture in the vulgar tongue, much worse they that also let or discourage the other from the readyng or hearyng thereof. In the latter sort be they which by their inordinate readyng, vndiscrete speakyng, contentious disputyng, or otherwise by their licentious lyuyng, slaunder and hynder the worde of God most of all other, wherof they woulde seeme to be greatest furtherers. These two sortes, albeit they be most farre vnlyke the one to the other, yet they both deserue in effect lyke reproche. Neither can I well tell whether of them I may iudge the more offendour, hym that doth obstinately refuse so godly and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same. And as touchyng the former, I woulde marueyle much that any man shoulde be so mad, as to refuse in darkenesse, lyght: in hunger, foode: in colde, fire: for the worde of God is lyght: Lucerna pedibus meis, verbum tuum. Thy worde is a lanterne vnto my feete. Psal.cxix.a
It is foode: Non in solo pane viuit homo, sed in omni verbo dei. Man shall not lyue by bread only, but Math.iiii.a.
by euery worde of God. It is fire: Ignem veni mittere in terram, & quid volo nisi vt ardeat? I am come to Luk xii.g.
sende fire on the earth, and what is my desire but that it be kindled? I woulde marueyle (I say at this) saue that I consider how much custome & vsage may do. So that if there were a people as some write, de Cymeriis, which neuer sawe the sunne, by reason that they be situated farre towarde the North pole, and be inclosed and ouershadowed with hye mountaynes: it is credible and lyke inough, that yf by the power and wyll of God, the mountaynes shoulde sinke downe and geue place, that the lyght of the sunne myght haue entraunce to them, at the first some of them woulde be offended therwith. And the olde prouerbe affirmeth, that after tillage of corne was first founde, many delited more to feede of mast and acornes wherwith they had ben accustomed, then to eate bread made of good corne. Such is the nature of custome, that it causeth vs to beare al thinges well and easyly wherwith we haue ben accustomed, and to be offended with all thynges therunto contrary. And therfore I can well thinke them worthy pardon, which at the commyng abrode of scripture doubted and drewe backe. But such as wyll persist styll in their wilfulnesse I must needes iudge not only foolishe, frowarde, and obstinate: but also peeuishe, peruerse, and indurate. And yet, if the matter shoulde be tryed by custome, we myght also to aleage custome for the readyng of the scripture in the vulgar tongue, and prescribe the more auncient custome. For it is not muche aboue one hundred yere ago, since scripture hath not ben accustomed to be read in the vulgare tongue within this realme, and many hundred yeres before that, it was translated and red in the Sarones tongue, which at that time was our mother tongue, wherof there remaine yet diuers coppies founde lately in olde abbaies, of suche antique maner of writing and speaking, that fewe men now ben able to reade and vnderstand them. And when this language wared olde and out of common vsage, because folke should not lacke the fruite of reading, it was againe translated into the newer language, whereof yet also many coppes remayne and be dayly founde. But nowe to let passe custome, and to way as wise men euer shoulde, the thyng in his owne nature: let vs here discusse what it auayleth scripture to be had and redde of the lay and vulgar people. And to this question I intende here to say nothyng: but that was spoken and written by the noble doctour and most morall diuine, saint Johan Chrisostome in his third sermon de Lazaro, albeit, I wyll be some thing shorter, and gather the matter into fewer wordes and lesse rome then he doth there, because I woulde not be tedious. He exhorteth there his auditence, that euery man shoulde reade by him selfe at home in the meane dayes and time, betweene sermon and sermon, to the intent they might both more profoundly fire in their mindes and memories that he had saide before vpon such textes, whereupon he had alredie preached: and also that they might haue their mindes the more redie and better prepared to receaue and perceaue that which he should say from thencefoorth in his sermons, vpon such textes as he had not yet declared and preached vpon, therfore saith he there: My comon vsage is to geue you warning before what matter I entende after to entreate vpon, that you your selues in the meane dayes may take the booke in hand, reade, waye, and perceaue the summe and effect of the matter, and marke what hath ben declared and what remaineth yet to be declared, so that thereby your minde may be the more furnished to heare the rest that shalbe saide. S.Chrisostome.

And

And that I exhort you(saith he)and euer haue & will exhort you,that you(not only here in the Churche) geue care to that that is sayd by the preacher: but that also when ye be at home in your houses,ye apply your selues from tyme to tyme to the readyng of holy scriptures: which thyng also I neuer lin to beate into the eares of them that be my familiers, and with whom I haue priuate acquaintaunce and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealth,I beare this office,or that,I am a craftes man, I must applie mine occupation, I haue a wyfe, my children must be fed, my housholde must I prouide for: Briefly,I am a man of the worlde, it is not for me to reade the scriptures, that belongeth to them that haue bidden the worlde farwell, which lyue in solitarinesse and contemplation, and haue ben brought vp and continually nosilled in learnyng and religion. To this aunsweryng: what sayest thou man (saith he) is it not for thee to study and to reade the scripture, because thou art encumbred and distract with cares and businesse? So much the more it is behouefull for thee to haue defence of scriptures, howe much thou art the more distressed in worldly daungers. They that be free and farre from trouble and entermedlyng of worldly thynges, lyue in safegarde and tranquilitie, and in the calme, or within a sure hauen. Thou art in the middest of the sea of worldly wickednesse, and therfore thou needest the more of ghostly succour and comfort: They sit farre from the strokes of battayle, and farre out of gunne shoote, and therfore they be but seldome wounded. Thou that standest in the forefront of the hoast, and nyest to thine enemies, must needes take nowe and then many strokes, and be greeuously wounded, and therfore thou hast most neede to haue thy remedies and medicines at hande. Thy wyfe prouoketh thee to anger, thy chylde geueth thee occasion to take sorowe and pensiuenesse, thine enemies lye in wayte for thee, thy friende (as thou takest hym) sometyme enuieth thee, thy neyghbour misreporteth thee or picketh quarels agaynst thee, thy mate or partener vndermineth thee, thy lorde, iudge, or iustice, threatneth thee, pouertie is paynefull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee,aduersitie bringeth thee lowe: Briefly,so diuers and so manifolde occasions of cares, tribulations, and temptations, beset thee and besiege thee rounde about. Where canst thou haue armour or fortresse agaynst thine assaultes? where canst thou haue salues for thy sores, but of holy scripture? Thy flesshe must needes be prone and subiect to fleshly lustes, which dayly walkest and art conuersaunt among women, seest their beauties set forth to the eye, hearest their nice and wanton wordes, smellest their baulme, ciuet, and musshe, with many other lyke prouocations and stirringes: except thou hast in a redinesse wherwith to suppresse and auoyde them, which can not elswhere be had, but only out of the holy scriptures. Let vs reade and seke all remedies that we can, and all shalbe litle inough. Howe shall we then do, yf we suffer and take dayly woundes, and when we haue done, wyll sit styll and searche for no medicines? Doest thou not marke and consider howe the smith, mason, or carpenter,or any other handy craftesman, what neede soeuer he be in, what other shift so euer he make, he wyll not sell nor lay to pledge the tooles of his occupation: for then howe shoulde he worke his feate, or get his lyuyng therby? Of lyke mynde and affection ought we to be towardes holy scripture. For as mallets, hammers, sawes, chesils, axes, and hatchets, be the tooles of their occupation: So be the bookes of the prophetes, and Apostles,and all holy writers inspired by the holy ghost,the instrumentes of our saluation. Wherfore let vs not sticke to bye and prouide vs the Bible,that is to say,the bookes of holy scripture: and let vs thinke that to be a better iewell in our house then either golde or siluer. For lyke as theeues be loth to assault an house where they knowe to be good armour and artillerie: so whersoeuer these holy and ghostly bookes be occupied, there neither the deuyll nor none of his angels dare come neare. And they that occupy them be in much safegarde,and haue a great consolation,and be the redier vnto all goodnesse,the slower vnto all euyll: and yf they haue done any thyng amisse, anone euen by the syght of the bookes their consciences be admonished, and they ware sory and ashamed of the fact. Peraduenture they wyll say vnto me: howe and yf we vnderstande not that we reade, that is conteyned in the bookes? what then? Suppose thou vnderstande not the deepe and profounde misteries of scriptures, yet can it not be but that much fruite and holinesse must come and growe vnto thee by the readyng: for it can not be that thou shouldest be ignorant in all thynges alyke. For the holy ghost hath so ordered and attempred the scriptures,that in them aswell publicanes,fishers,and sheepheardes, may synde their edification, as great doctours their erudition. For those bookes were not made to vayne glorie, lyke as were the writynges of the gentile Philosophers and Rethoritians,to the intent the makers shoulde be had in admiration for their hye styles and obscure maner and writyng, wherof nothyng can be vnderstanded without a maister or an expositour: But the Apostles & prophetes wrote their bookes so, that their speciall intent and purpose myght be vnderstanded and perceaued of euery reader, whiche was nothyng but the edification of amendement of the lyfe of them that reade or heare it. Who is it that readyng or hearyng read in the Gospell, Blessed are they that be meeke, Blessed are they that be mercifull,Blessed are they that be of cleane heart,and such other lyke places, can perceaue nothyng except he haue a maister to teache hym what it meaneth? Likewyse the signes & miracles with all other historyes of the doynges of Christe or his Apostles, who is there of so simple wit & capacitie, but he may be able to perceaue and vnderstande them? These be but excuses and clokes for the rayne, & coueringes of their owne idle slouthfulnesse: But styll ye wyll say I can not vnderstande it. What maruayle? Howe shouldest thou vnderstande,yf thou wylt not reade,nor loke vpon it? Take the bookes into thyne handes, reade the whole story, and that thou vnderstandest, kepe it well in memorie: that thou vnderstandest not,reade it agayne,and agayne: yf thou can neither so come by it, counsayle with some other that is better learned. Go to thy curate & preacher,shewe thy selfe to be desirous to know & learne: and I doubt not but God seyng thy diligence and readinesse (if no man els teache thee) wyll hym selfe vouchsafe with his holy spirite to illuminate thee, & to open vnto thee that which was locked frō thee.

Remember

Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wylde and barbarous countrey, and one occupied with worldly cares and businesse, yet rydyng in his charret, he was readyng the scripture. Nowe consider, yf this man passyng in his iourney was so diligent as to reade the scripture: what thynkest thou of lyke was he wont to do sittyng at home? Agayne he that letteth not to reade, albeit he dyd not vnderstande: what dyd he then trowest thou, after that when he had learned and gotten vnderstandyng? For that thou mayest wel knowe that he vnderstoode not what he redde: hearken what Philip there saith vnto hym. Vnderstandest thou what thou readest? And he nothyng ashamed to confesse his ignorance, aunswered: Howe shoulde I vnderstande hauyng no body to shewe me the way? Lo, when he lacked one to shewe hym the way, and to expounde to hym the scriptures, yet dyd he reade: and therfore God the rather prouided for hym a guide of the way, that taught hym to vnderstande it. God perceaued his wyllyng and towarde mynde, and therfore he sent hym a teacher by & by. Therfore let no man be negligent about his owne health and saluation: Though thou haue not Philip alwayes when thou wouldest, the holy ghost which then moued and stirred vp Philip, wyll be redy and not fayle thee yf thou do thy diligence accordyngly. All these thynges be written vnto vs for our edification and amendement, which be borne towardes the latter ende of the worlde. The readyng of the scriptures is a great and strong bulwarke or fortresse agaynst sinne: the ignorance of the same, is a greater ruine and destruction of them that wyll not knowe it. That is the thyng that bryngeth in herisie, that is it that causeth all corrupt and peruerse lyuyng, that is it that bryngeth all thynges out of good order. Hytherto all that I haue sayde, I haue taken and gathered out of the foresayde sermon of this holy doctour saint John Chrisostome: Nowe yf I shoulde in lyke maner bryng foorth what the selfe same doctour spealeth in other places, and what other doctours and writers say concernyng the same purpose, I myght seeme to you to write another Bible, rather then to make a preface to the Bible. Wherfore in fewe wordes to comprehende the largenesse and vtilitie of the scripture, howe it contayneth fruitfull instruction and erudition for euery man, yf any thyng be necessary to be learned, of the holy scripture we may learne it. If falshood shalbe reproued, therof we may gather wherwithall. If any thyng be to be corrected and amended, yf there neede any exhortation or consolation, of the scripture we may well learne. In the scriptures be the fat pastures of the soule, therin is no venimous meate, no vnholsome thyng, they be the very daintie and pure feedyng. He that is ignorant, shall fynde there what he shoulde learne. He that is a peruerse sinner, shall there fynde his dampnation to make hym to tremble for feare. He that laboureth to serue God, shall fynde there his glorie, and the promissions of eternall lyfe, exhortyng hym more diligently to labour. Herein may princes learne howe to gouerne their subiectes: Subiectes obedience, loue, and dreede to their princes: Husbandes howe they shoulde behaue them vnto their wiues, howe to educate their children and seruauntes: And contrary the wiues, children, and seruauntes, may knowe their duetie to their husbandes, parentes, and maisters. Here may all maner of persons, men, women, young, olde, learned, vnlearned, riche, poore, prestes, lay men, lordes, ladyes, officers, tenauntes, and meane men, virgins, wiues, widdowes, lawyars, marchauntes, artificers, husbandmen, and all maner of persons of what estate or condition soeuer they be, may in this booke learne all thinges what they ought to beleue, what they ought to do, & what they should not do, aswell concernyng almightie God, as also concernyng them selues and all other. Briefly, to the readyng of the scripture none can be enemie, but that either be so sicke that they loue not to heare of any medicine, or els that be so ignorant that they knowe not scripture to be the most healthfull medicine. Therfore as touchyng this former part, I wyll heare conclude, and take it as a conclusion: sufficiently determined & appointed that it is conuenient and good the scriptures to be redde of al sortes and kyndes of people, and in the vulgar tongue, without further allegations or probations for the same, which shall not neede, since that this one place of John Chrisostome is inough and sufficient to perswade all them that be not frowardly & peruersly set in their owne wylfull opinion, specially nowe that the kinges highnesse being supreme head next vnder Christe of this Churche of Englande, hath approued with his royal assent the setting foorth hereof, which only to all true & obedient subiectes ought to be a sufficient reason for the alowaunce of the same, without further delay, reclamation, or resistance, although there were no preface nor other reason herein expressed. Therfore nowe to come to the seconde and latter part of my purpose: here is nothyng so good in this worlde, but it may be abused, and turned from vnhurtfull & wholsome, to hurtfull and noysome. What is there aboue better then the sunne, the moone, and the starres? Yet was there that toke occasion by the great beautie and vertue of them, to dishonour God, and to defile them selues with idolatrie, geuyng the honour of the lyuyng God and creatour of all thynges, to such thynges as he had created. What is there here beneath better then fire, water, meates, drynkes, metals of golde, siluer, iron, and steele? Yet we see dayly great harme and much mischiefe done by euery one of these, aswell for lacke of wisdome & prouidence of them that suffer euyll, as by the malice of them that worke the euyll. Thus to them that be euyll of them selues, euery thyng setteth forwarde and increaseth their euyll, be it of his owne nature a thyng neuer so good: lyke as contrarily, to them that studie and endeuoure them selues to goodnesse, euery thyng preuayleth them, and profiteth vnto good, be it of his owne nature & thyng neuer so bad, as S. Paul sayd, Hiis qui diligunt deum, omnia cooperantur in bonum, All thinges do bryng good successe, to such as do loue God, euen as out of most venimous wormes is made triacle, the most soueraigne medicine for the preseruatiō of mans healthy in time of daunger. Wherfore I would aduise you al that come to the reading or hearing of this booke, which is the worde of God, the most precious iewell and most holy relique that remayneth vpon earth: that ye bryng with you the feare of God, and that ye do it with all due reuerence, & vse your knowledge therof, not to vayne glorie of friuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and other. And to the intent that my wordes may be the more

The conclusion.

The kynges highnesse hath alowed the scripture as necessarie for vs.

There is nothyng but it may be abused

Rom. viii.

more regarded, I wyll vse in this part the auctoritie of saint Gregorie Nazianzene, like as in the other I vsed of saint John Chrisostome. It appeareth that in his tyme there were some (as I feare me there be also nowe at these dayes a great number) which were idle bablers, and talkers of the scripture out of season and all good order, and without any increase of vertue, or example of good lyuyng: to them he writeth all his first booke, de theologia. Wherfore I shall briefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not only eares and tongues, but also their fistes be whetted and redy bent all to contention and vnprofitable disputation, whom I woulde wisshe as they be vehement and earnest to reason the matter with tongue, so they were all redy and practiue to do good deedes. But forasmuch as they subuertyng the order of all godlinesse, haue respect only to this thyng, howe they may vnde and loose subtile questions, so that nowe euery market place, euery ale-house and tauerne, euery feast house, briefly euery company of men, euery assembly of women, is fylled with such talke: Since the matter is so (saith he) and that our fayth and holy religion of Christe begynneth to ware nothyng els but as it were a sophistrie or a talkyng craft, I can no lesse do but say some thyng thervnto. It is not fyt (saith he) for euery man to dispute the hygh questions of diuinitie, neither is it to be done at all tymes, neither in euery audience must we discusse euery doubt: but we must knowe when, to whom, and howe farre we ought to enter into such matters. First it is not for euery man, but it is for such as be of exact and exquisite iudgementes, and such as haue spent their tyme before in studie and contemplation, and such as before haue clensed them selues as well in soule as body, or at the least endeuoured them selues to be made cleane. For it is daungerous (saith he) for the vncleane to touche that thyng that is most cleane, lyke as the sore eye taketh harme by lokyng vpon the sunne. Secondarily, not at all tymes, but when we be reposed, and at rest from all outwarde dregges and trouble, and when that our heades be not encumbred with other worldy and wandryng imaginations: as yf a man shoulde mingle balme and dirt together. For he that shall iudge and determine such matters and doubtes of scriptures, must take his tyme when he may apply his wittes thervnto, that he may therby the better see and discerne what is trueth. Thirdly, where, and in what audience. There and among those that haue ben studious to learne: And not among such as haue pleasure to trifle with such matters, as with other thynges of pastime, which repute for their chefe delicates, the disputation of hygh questions, to shewe their wittes, learnyng, and eloquencie in reasonyng of hygh matters. Fourthly, it is to be considered howe farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie wyll serue hym, and agayne no further then the weakenesse or intelligence of the other audience may beare. For lyke as to great noyse hurteth the eare, to much meate hurteth the mans body, heauy burthens hurt the bearers of them, to much rayne doth more hurt then good to the grounde, briefly in all thynges, to much is noyous: euen so, weake wittes and weake consciences may soone be oppressed with ouer harde questions. I say not this to dissuade men from the knowledge of God, and readyng or studyng of the scripture: For I say that it is as necessarie for the lyfe of mans soule, as for the body to breathe. And yf it were possible so to liue, I woulde thinke it good for a man to spende all his life in that, and to do none other thyng. I commende the lawe which biddeth to meditate and studie the scriptures alwayes both nyght and day, and sermons & preachynges to be made both mornyng, noone, and euentyde, and God to be lauded and blessed in all tymes, to bed warde, from bed, in our iourneys, and all our other workes. I forbyd not to reade, but I forbyd to reason. Neither forbyd I to reason so farre as is good and godly: but I alowe not that is done out of season, and out of measure and good order. A man may eate to much of hony be it neuer so swete, and there is tyme for euery thyng, and that thyng that is good, is not good yf it be vngodly done. Euen as a flowre in wynter is out of season, and as a womans apparell becommeth not a man, neither contrarylye, the mans the woman, neither is weepyng conuenient at a bridale, neither laughyng at a buriall. Nowe yf we can obserue and kepe that is comely and tymely in all other thynges: shall not we then the rather do the same in the holy scriptures? Let vs not runne foorth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitter on their backes. Let vs kepe vs in our boundes, and neither let vs go to farre on the one side lest we returne into Egypt, neither to farre ouer the other, lest we be caryed away to Babylon. Let vs not syng the song of our Lorde in a straunge lande, that is to say, let vs not dispute the worde of God at all aduentures, alwell where it is not to be reasoned, as where it is, and alwell in the eares of them that be not fyt therfore, as of them that be. If we can in no wyse forbeare but that we must needes dispute, let vs forbeare thus much at the least, to do it out of tyme and place conuenient: And let vs entreate of those thynges which be holy, holyly: and vpon those thynges that be misticall, mistically: and not to vtter the deuine misteries in the eares vnworthy to heare them, but let vs knowe what is comely, alwell in our scilence and talkyng, as in our garmentes wearyng, in our feedyng, in our gesture, in our goynges, in all our other behauyng. This contention and debates about scriptures and doubtes therof (specially when such as do pretende to be the fauourers and studentes therof can not agree within them selues) doth most hurt to our selues, and to the furtheryng of the cause and quarrels that we woulde haue furthered aboue all other thinges. And we in this (saith he) be not vnlike to them that being mad, set their owne houses on fire, and that slay their owne children, or beate their owne parentes. I maruayle much (saith he) to recount wherof commeth all this desire of vayne glorie, wherof commeth all this tongue itche, that we haue so much delyght to talke and clatter? And wherin is our communication? Not in the commendation of vertuous and good deedes, of hospitalitie, of loue betwene christian brother and brother, of loue betwene man and wyfe, of virginitie and chastitie, and of almes to warde the poore: Not in psalmes and godly songes, not in lamentyng for our sinnes, not in repressyng the affections of the body, not in prayers to God. We talke of scripture, but in the meane tyme we subdue

not

not our flesshe by fastyng, watchyng, and weepyng, we make not this lyfe a meditation of death, we do not striue to be lordes ouer our appetites and affections, we go not about to pull downe our proude and hygh myndes, to abate our sumtuous and rancorous stomackes, to restrayne our lustes and bodyly delectations, our vndiscrete sorowes, our lasciuious mirth, our inordinate lokyng, our insatiable hearyng of vanities, our speakyng without measure, our inconuenient thoughtes, and briefly, to reformme our lyfe and maners: but all our holinesse consisteth in talkyng. And we pardon eche other from all good lyuyng, so that we may sticke fast together in argumentation, as though there were no mo wayes to heauen but this alone, the way of speculation and knowledge (as they take it) but in very deede it is rather the way of superfluous contention and sophistication. Hytherto haue I recited the mynde of Gregorie Nazianzene in that booke whiche I spake of before. The same auctheur sayth also in an other place, that the learnyng of a christian man ought to begyn of the feare of God, to ende in matters of hye speculation: and not contrarily to begyn with speculation, and to ende in feare. For speculation (saith he) either hye cunnyng or knowledge, yf it be not stayed with the bridle of feare to offende God, is daungerous, and inough to tumble a man headlong downe the hyll. Therfore saith he, the feare of God must be the first begynnyng, and as it were an A.B.C. or an introduction to all them that shall enter into the very true and most fruitful knowledge of holy scriptures. Where as is the feare of God, there is (saith he) the kepyng of the commaundementes: and where as is the kepyng of the commaundementes, there is the clensyng of the flesshe: which flesshe is a cloude before the soules eye, and suffereth it not purely to see the beame of the heauenly lyght. Where as is the clensyng of the flesshe, there is the illumination of the holy ghost, the ende of all our desires, and the very lyght wherby the veritie of scriptures is seene and perceaued. This is the mynde and almost the wordes of Gregorie Nazianzene doctour of the Greeke Churche, of whom saint Jerome saith: that vnto his tyme the latine Churche had no writer able to be compared and to make an euen matche with hym. Therfore to conclude this latter part, euery man that commeth to the readyng of this holy booke, ought to bryng with hym first and formost this feare of almightie God, and then nert, a firme and stable purpose to reformme his owne selfe accordyng thervnto, and so to continue, procede, and prosper from tyme to tyme, shewyng hym selfe to be a sober & fruitfull hearer and learner: which yf he do, he shall proue at the length well able to teache, though not with his mouth, yet with his lyuyng and good example, which is sure the most liuely and effectuous fourme and maner of teachyng. He that otherwise intermedleth with this booke, let hym be assured that once he shall make a count therfore, when he shall haue sayde to hym as it is written in the prophete Dauid, Peccatòri dicit deus. &c. Vnto the vngodly sayde God: Why doest thou preache my lawes, and takest my testament in thy mouth? Wheras thou hatest to be reformed, and hast ben partaker with adulterers. Thou hast let thy mouth speake wickednesse, and with thy tongue thou hast set forth deceipt. Thou sattest and spakest agaynst thy brother, and hast slaundered thyne owne mothers sonne. These thynges hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: But I wyll reproue thee, and set before thee the thynges that thou hast done. O consider this ye that forget God, lest I plucke you away, and there be none to deliuer you. Who so offereth me thankes and prayse, he honoureth me: and to hym that ordereth his conuersation ryght, wyll I shewe the saluation of God. Psal. 50.

¶ Prayse be to God.

A description of the yeres from the *creation of the worlde, vntill this present yere of* 1568. *drawen for* the most part out of the holy Scripture, with declaration of certayne places, wherin is certayne difference of the reckening of the yeres.

The yeres from the creation of the worlde.	
1948.	WE recken from Adam vntill the flood, a thousand fixe hundred fiftie and fixe yeres. Genesis .5. and .6. and from the flood vntill Abraham. 292. yeres. Genesis. 11.
2308.	* From Abraham vntill Isahac, a hundred yeres. Gen. 17. From Isahac vntyl Iacob, fixtie. Gen. 25. And frō Iacob to Ioseph. 90. yeres. Ioseph liued afterward. 110. yeres. Gen 50.
2448.	From the death of Ioseph vntyl Moyses, there is (according to Philo) fixtie yeres. And from Moyses till the departure of the children of Israel out of Egypt. 80. yeres. Actes. 7.
2520.	* The people remayned in the wildernesse. 40. yeres. Deu. 29. And then were brought into the land of Chanaan by Iosuah, who was gouernour ouer the said people after Moyses. 32. yeres.
2688.	After Iosuah Othoniel gouerned. 8. yeres. Iud. 9. then Aod. 80. Iud. 3. After Aod, Debora fourtie, Iudges. 4. Then Gedeon other fourtie yeres. Iudges. 8.
2732.	Abimelech gouerned after Gedeon three yeres. Iud. 9. then Thola. 23. yeres. Iud. 10. Thola being deceassed, the people were. 18. yeres vnder the tyranny of the Ammonites. Iud. 10.
2755.	Iephte deliuered the people from the hands of the Ammonites, & gouerned. 6. yeres. Iud. 12. After Iephte, Abessan gouerned. 7. yeres. Iud. 12. Then Elon. 10. yeres. Iud. 12.
2835.	Abdon gouerned after Elon eyght yeres, Iud. 12. Then Sampson. 20. yeres. Iud. 13. Then Eli fourtie yeres. 1. Sam. 4.
2863.	After Eli, Samuel and Saul gouerned fourtie yeres: but the scripture, because of Saul's royall dignitie, attributeth all this gouernment to him. Actes. 7.
2943.	Dauid raigned after Saul. 40. yeres. 2. Sam. 5. Solomon his sonne raigned three yeres before the building of the temple, which is, 480. yeres after the departure out of Egypt. 3. Kinges. 6. and raigned in all. 40. yeres. 3. King. 11.
3004.	Rehoboam the sonne of Solomon raigned. 17. yeres. 3. King. 12. Also Abiam his sonne raigned three yeres. 3. King. 15. Then Asa 41. yeres. 3. King. 15.
3041.	Iosaphat raigned after Asa. 25. yeres. 3. King. 15. And Ioram his sonne raigned three yeres with his father, and fiue yeres alone. 4. King. 8. " Ochozias raigned after Ioram. 7. yeres. 2. Chro. 22.
3117.	Athalia the mother of Ochozias raigned seuen yeres. 4. Reg. 11. Ioas raigned after her fourtie yeres. 4. Reg. 12. After him Amasias his sonne raigned. 29. yeres. 4. Reg. 14.
3180	* After Amasias the people were without king eleuen yeres, as we may gather by the. 14. and 15. chapter of the. 4. Reg. Then Azarias raigned. 52. yeres. 4. Reg. 15.
3241.	Ioathan raigned after Azarias sixreene yeres. 4. Reg. 15. After Ahaz his sonne raigned. 16. yeres. 4 Reg. 16. And after him, Ezechias, 29. yeres. 4. Reg. 18.
3323. and 3. monethes	Manasses the sonne of Ezechias raigned. 55. yeres. 4. Reg. 21. Amon his sonne two yeres. 4. Reg. 21. Then Iosia. 31. yeres. 4. Reg. 22. And Iehoaz three monethes. 4. Reg. 23.
3340. and 6. monethes	Eliachim, otherwyse called Ioachin raigned eleuen yeres. 4. Reg. 23. And after him, Iechonias three monethes, after which time he was led captiue into Babylon. 4. Reg. 23.
3421. and 6. monethes	Sedechias raigned. 11. yeres, and then was slayne, the citie of Hierusalem with the temple rased downe, and the people led captiue into Babylon, where they remayned. 70. yeres. 4. Re. 25.
3975. and 6. monethes	* After the 70. yeres of captiuitie, Cyrus the first monarke of the Persians, set the people at libertie againe, and suffered them to returne into their owne lande. It was reuealed to Daniel the prophete, that there shoulde be 70. weekes of yeres, (which is 490. yeres) reckening from the commaundement geuen to buyld the citie, vntill Iesus Christ. Dani. 9. And this commaundement was geuen by Darius Longimanus the twentith yere of his empire. Nehem. 2. which was. 64. yeres after the aforesayde deliueraunce. VVherfore reckening the sayde. 64. yeres after the deliueraunce, and adding therto the. 70. weekes aforesayde reuealed vnto Daniel, we shall finde that from the sayde deliueraunce vntill the death of Christ, there is fiue hundreth fiftie and foure yeres.
5510. and 6. monethes	From the natiuitie of Christ to this present yere, we recken a thousande, fiue hundred sixtie & eyght: from which number if we subtract the yeres from his birth vntil his death (which is three and thirtie) we shall finde that from the end of the sayd seuentie weekes of Daniel, vntil this present yere, it is. 1535. yeres.
	All whiche aforesayde beyng well examined and reckened, ye shall finde that since the creation of the world to this present yere of. 1568. the yeres amount to. 5503. yeres, and fixe monethes.

* Abraham was taken from Hur in Chaldei the place of his birth, the 70. yere of his age, and came to dwell in Charran where his father dyed: then beyng. 75. yeres, came to the lande of Chanaan. Genes. 12. Fiue and twentie yeres after, he begat Isaac. Gene. 21. So he that reckeneth the yeres of the peregrination of Abraham and his successoures, till the deliueraunce of Egypt, beginning at that time that he departed out of his countrey, he shall finde 430. yeres mentioned Exod. 24. bue beginning their reckening at the birth of Isaac, they shall finde onely 400. yeres. And thus ought Gene. 15. and Act. 7. treating therof, to be vnderstanded.

* The yeres that the people were gouerned by those that the scripture called Iudges, including from Iosua to Samuel, (excepting the time of the oppression vnder the Ammonites) amounteth to. 357. yeres. Now it is sayd Act. 13. that this time amounteth to about. 450. yeres. Where is to be noted, that this place hath ben corrupted, and in steede of three hundreth, they haue set foure hundreth: whiche reading of. 300. agreeth very well with that whiche is contayned in the scriptures touching the sayde yeres.

" Or, Ahaziahu.

* Amasias raigned 29. yeres, the 15. yere of the sayde Ieroboam, and began to raigne ouer Israel in Samaria. 4. Re. 14. So the 29. yeres of the raigne of Amasias finished the 15. yere of the sayd Ieroboam: now it is manifest that Azarias the sonne of Amazias began to raigne but the. 27. yere of the sayde Ieroboam. 4. Reg. 15. then it followeth, that betweene the ende of the raigne of Amasias, and the beginning of Azarias, there falleth out eleuen yeres, that are left out.

* There is difference betweene authors touching the beginning of the 70. wekes of Daniel: some begin the sayde weekes from the first yere of Cyrus: other from the tenth yere of Darius Longimanus, and some other from the sixte yere of the same: but it is likelyest that it shoulde be the 20. yere, because that that whiche is written Daniel. 9. hath relation to Nehemias the seconde.

The order of the bookes of the olde Teſtament.

The firſt part.

GEneſis.
Exodus.
Leuiticus.
Numerus.
Deuteronomium.

The ſeconde part.

Ioſuah.
Iudges.
Ruth.
Firſt kinges, or Samuel.
2. Kinges, or Samuel.
3. Kinges.
4. Kinges.
1. Cronicle.
2. Cronicle.
1. Eſdras.
2. Eſdras.
Heſter.
Iob.

The thirde part of the Bible.

The Pſalter.
The Prouerbes of Solomon.
Eccleſiaſtes or Preacher.
Cantica canticorum.
Eſai.
Ieremi.
Lamentation of Ieremi.
Ezechiel.
Daniel.
Oſea.
Ioel.
Amos.
Abdias.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophonias.
Aggeus.
Zacharias.
Malachias.

The fourth part of the Bible called Apocryphus.

3. Eſdras.
4. Eſdras.
Tobias.
Iudith.
Booke of wyſdome.
Eccleſiaſticus or the booke of Ieſus Syrach.
The reſte of the booke of Heſter.
Baruch.
The ſong of the three children.
The ſtory of Suſanna.
The ſtory of Bel, and the Dragon.
The prayer of Manaſſes.
1. Machabees.
2. Machabees.

The order of the bookes of the newe Teſtament.

The fifth part.

The Goſpell { S. Matthewe. S. Marke. S. Luke. S. Iohn.

The actes of the Apoſtles.

S. Paules Epiſtle to the Romanes.
1. To the Corinthians.
2. To the Corinthians.
To the Galathians.
To the Epheſians.
To the Philippians.
To the Coloſſians.
1. To the Theſſalonians.
2. To the Theſſalonians.
1. Timothe.
2. Timothe.
To Titus.
To Philemon.
To the Hebrues.
The Epiſtle of S. Iames.
1. Of S. Peter.
2. Of S. Peter.
1. Of S. Iohn.
2. Of S. Iohn.
3. Of S. Iohn.
The Epiſtle of S. Iude.
The reuelation of S. Iohn.

Proper lessons to be read for the first

lessons both at Morning and Euening prayer, on the Sundayes
throughout the yer and for some also the seconde lessons.

Sundayes of Aduent.	Mattins.	Euensong.
The first.	Esai. i.	Esai. ii.
ii.	v.	xxxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.

Sundayes after Christmas.	Mattins.	Euensong.
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.

Sundayes after the Epiphanie.	Mattins.	Euensong.
The first.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesima.	Gen. i.	Gen. ii.
Sexagesima.	iii.	vi.
Quinquagesima.	ix.	xii.

Lent.	Mattins.	Euensong.
First Sunday.	Gen. xix.	Gen. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.

Easter day.	Mattins.	Euensong.
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Rom. vi.	Actes. ii.

¶ Sundayes after Easter.

	Mattins.	Euensong.
The first.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Assention day.	Deut. xii.	Deut. xiii.

Whitsunday.	Mattins.	Euensong.
i. Lesson.	Deut. xvi.	Wisdome. i.
ii. Lesson.	Actes. x.	Actes. xix.
	Then Peter opened his mouth. &c.	It fortuned when Apollo went to Corinth. &c. vnto After these thinges.

Trinitie Sunday	Mattins.	Euensong.
i. Lesson.	Gen. xviii.	Iosue. i.
ii. Lesson.	Mat. iii.	

¶ Sundayes after Trinitie.

The first.	Iosue. x.	Iosue. xxiii.
ii.	Judic. iiii.	Judic. v.
iii.	i. King. ii.	i. King. iii.
iiii.	xii.	xiii.
v.	xv.	xvi.
vi.	ii. King. xii.	ii. King. xxi.
vii.	xxii.	xxiiii.
viii.	iii. King. xiii.	iii. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King. v.	iiii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jeremie. v.	Jeremie. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel. iii.	Daniel. vi.
xx.	Joel. ii.	Miche. vi.
xxi.	Abacuc. ii.	Prouer. i.
xxii.	Prouer. ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Lessons proper for holy dayes.

	Mattins.	Euensong.
S. Andrewe.	Prou. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christe.		
i. Lesson.	Esai. ix.	Esai. vii. God spake once againe to Achas.
ii. Lesson.	Luk. ii. vnto. And vnto men of good wyll.	Titus. iii. The kindnesse and loue. &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Act. vi. and. vii. Steuen full of faith and power &c vnto. And when fourtie yeres. &c.	Actes. vii. And when fourtie yeres were expired, there appeared vnto Moyses. &c. vnto. Steuen full of the holy ghost. &c

	Mattins.	Euensong.
S. Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apoc. i.	Apoc. xxii.
Innocentes.	Iere. xxxi. vnto. Moreouer I hearde Ephraim.	Wisdome. i.
Circumsition day.		
i. Lesson.	Gen. xvii.	Deut. x. And nowe Israel.
ii. Lesson.	Rom. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esai. lx.	Esai. lxix.
ii. Lesson.	Luk. iii. vnto. So that he was supposed to be the sonne of Ioseph.	Iohn. ii. vnto. After this he went to Capernaum.
Conuertion of S. Paul.		
i. Lesson.	Wisdome. v.	Wisdome. vi.
ii. Lesson.	Actes. xxii. vnto. They hearde him.	Actes. xxvi.
Purification of the virgin Marie.	Wisdome. ix.	Wisdome. xii.
S. Mathie.	Wisdome. xix.	Eccle. i.
Aununciation of our Lady.	Eccle. ii.	Eccle. iii.
VVednesday afore Easter.	Osea. xiii.	Osea. xiiii.
Thursday afore Easter.	Daniel. ix.	Iere. xxxi.
Good Friday.	Gen. xxii.	Esai. liii.
Easter euen.	Zacharie. ix.	Exod. xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto. And beholde two of them.	i. Corinth. xv.

	Mattins.	Euensong.
S. Marke.	Eccleciii. i.	Eccle. v.
Philip and Iacob.	Eccle. vii.	Eccle. ix.
Assention day.	Deut. x.	iiii. King. ii.
Munday in whitson weeke.		
i. Lesson.	Gen. xi. vnto. These are the generation of Sem.	Gen. xii. Gather vnto me lxx. men &c. vnto Moyses and the elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitson weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes. xiiii.	Actes. xv. vnto. After certayne dayes.
S. Iohn Baptist.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Mat. xiiii. vnto. VVhen Iesus hearde.
S. Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes. iii.	Actes. iiii.
S. Iames.	Eccle. xxi.	xxiii.
S. Bartilmewe.	xxv.	xxix.
S. Matthewe.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
S. Luke.	li.	Iob. i.
S. Simon and Iude.		
i. Lesson.	Iob. 24. 25.	xlii.
All Saintes.		
i. Lesson.	Wisdome. iii. vnto. Blessed is rather the barren.	Wisdome. v. vnto. His iealousie also.
ii. Lesson.	Hebr. xi. xii. Saintes by faith. vnto. If ye endure chastening.	Apoc. xix. vnto. And I sawe an angel stande.

Proper pſalmes on certayne dayes.

	Mattins.	Euenſong.
Chriſtmas day. Pſal.	xix. xlv. lxxxv.	lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſſention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
VVhitſunday.	xlv. lxvii.	Ciiii. Cxlv.

Septuageſima. Sexageſima. Quinquageſima Quadrageſima.	before Eaſter.	ix viii vii vi	weekes.
Rogations. VVhitſunday. Trinitie ſunday.	after Eaſter.	v vii viii	weekes.

The order howe the reſt of holy ſcripture

beſide the Pſalter, is appoynted to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Mornyng & Euenyng prayer, and ſhalbe read throughe euery yere once, except certayne bookes and chapters which be leaſt edifiyng, & might beſt be ſpared, & therfore be left vnread.

¶ The newe Teſtament is appoynted for the ſeconde Leſſons at Mornyng & Euenyng prayer, and ſhalbe read ouer orderly euery yere thyſe, beſide the Epiſtles and Goſpels: Except the Apocalips, out of the which there be only certayne Leſſons appoynted vpon diuers proper feaſtes.

¶ And to knowe what Leſſons ſhalbe read euery day: Fynde the day of the moneth in the Kalender folowyng, and there ye ſhall perceaue the bookes and chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt moueable or vnmoueable: Then the Pſalmes and Leſſons appoynted in the Kalender, ſhalbe omitted for that tyme.

¶ Ye muſt note alſo that the Collect, Epiſtle, and Goſpell appoynted for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

¶ When the yeres of our Lorde may be deuided into foure euen partes, which is euery fourth yere, then the Sunday letter leapeth, and that yere the Pſalmes and Leſſons which ſerue for the .xxiii. day of Februarie, ſhalbe read agayne the day folowyng, except it be Sunday, which hath proper Leſſons of the olde Teſtament appoynted in the Table ſeruyng to that purpoſe.

¶ Alſo, whereſoeuer the begynnyng of any Leſſon, Epiſtle, or Goſpell is not expreſſed: there ye muſt begyn at the begynnyng of the Chapter.

¶ And wherſoeuer is not expreſſed howe farre ſhalbe read: there ſhall you reade to the ende of the Chapter.

¶ Item, ſo oft as the firſt Chapter of ſaint Mathewe is read either for Leſſon or Goſpell. ye ſhall begyn the ſame at: The birth of Ieſus Chriſte was on this wiſe. &c. And the thirde Chapter of ſaint Lukes Goſpell ſhalbe read vnto: So that he was ſuppoſed to be the ſonne of Ioſeph.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowen that Eaſter Terme beginneth alwayes the.xviii.day after Eaſter, reckenyng Eaſter day for one: and endeth the Sunday next after the Aſſention day.

Trinitie Terme beginneth. xii. dayes after Whitſunday, and continueth. xix. dayes.

Michaelmas Terme beginneth the.ix.or.x. day of October, and endeth the.xxviii. or.xxix.day of Nouember.

Hyllary Terme beginneth the. xviii. or. xix. day of Januarie, and endeth the xii. or.xiii. day of Februarie.

In Eaſter Terme, on the Aſſention day. In Trinitie Terme, on the Natiuitie of ſaint Iohn Baptiſt. In Michaelmas Terme, on the feaſt of All Saintes. In Hyllary Terme on the feaſt of the Purification of our Lady, the Queenes Iudges of Weſtminſter do not vſe to ſit in iudgement, nor vpon any Sundayes.

An Almanacke.

The yeres of our Lorde.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Weeke.	Assention day.	Whitsunday.	Aduent Sunday.
1561.	iiii.	E	2. Febru.	19 Febru.	6. Aprll.	12. Maii.	25. Maii.	15. Maii.	30. Nou.
1562.	v.	D	25. Janu.	11.	29. Mar.	iiii.	vii.	xvii.	xxix.
1563.	vi.	C	7. Febru.	24.	11. Aprll.	xvii.	xx.	xxx.	xxviii.
1564.	vii.	BA	30. Janu	16.	2.	viii.	xi.	xxi.	3. Decem.
1565.	viii.	G	18. Febru	7. March	22.	xxviii.	xxxi.	10. June.	ii.
1566.	ix.	F	10.	27. Febru	14.	xx.	xxiii.	ii.	i.
1567.	x.	E	26. Janu.	12.	30. Mar.	v.	viii.	18. Maii.	30. Nou.
1568.	xi.	DC	15. Febru	3. March	18. Aprll.	xxiiii.	xxvii.	6. June.	xxviii.
1569.	xii.	B	6.	23. Febru	10.	xvi.	xix.	29. Maii.	xxvii.
1570.	xiii.	A	22. Janu.	8.	26. Mar.	i.	iiii.	xiiii.	3. Decem.
1571.	xiiii.	G	11. Febru.	28.	15. Aprll.	xxi.	xxiiii.	3. Junii.	ii.
1572.	xv.	FE	3.	20.	6.	xii.	xv.	25. Maii.	30. Nou.
1573.	xvi.	D	18. Janu.	4.	22. Mar.	27. Aprll.	30. Aprll.	10. Maii.	xxix.
1574.	xvii.	C	7. Febru.	24.	11. Aprll.	17. Maii.	20. Maii.	xxx.	xxviii.
1575.	xviii	B	30. Janu.	16.	3.	ix.	xii.	xxii.	xxvii.
1576.	xix.	AG	19. Febru.	7. March	22.	xxviii.	xxxi.	10. Junii.	2. Decem
1577.	i.	F	3.	20. Febru	7.	xiii.	xvi.	26. Maii.	i.
1578.	ii.	E	26. Janu.	12.	30. Mar.	v.	viii.	xviii.	30. Nou.
1579.	iii.	D	15. Febru.	4. March	19. Aprll.	xxv.	xxviii.	7. Junii.	xxix.
1580.	iiii.	CB	31. Janu.	17. Febru	3.	ix.	xii.	xxii.	xxvii.
1581.	v.	A	22.	8.	26. Mar.	i.	iiii.	xiiii.	3. Decem
1582.	vi.	G	11. Febru.	28.	15. Aprll.	xxi.	xxiiii.	3. Junii.	ii.
1583.	vii.	F	27. Janu.	13.	31. Mar.	vi.	ix.	19. Maii.	i.
1584.	viii.	ED	16. Febru.	3. March	19. Aprll.	xxv.	xxviii.	7. Junii.	29. Nou.
1585.	ix.	C	7.	24. Febr.	11.	xvii.	xx.	30. Maii.	xxviii.
1586.	x.	B	30. Janu.	16.	3.	ix.	xii.	xxii.	xxvii.
1587.	xi.	A	12. Febru.	1. March.	16.	xxii.	xxv.	4. Junii.	3. Decem
1588.	xii.	GF	4. Febru.	21. Febru.	7.	xiii.	xvi.	26. Maii.	i.
1589.	xiii.	E	26. Janu.	12. Febru.	30. Mar.	v.	viii.	xviii.	30. Nou.
1590.	xiiii	D	15. Febru	4. March	19. Aprll.	xxv.	xxviii.	7. Junii.	xxix.

¶ Note that the supputation of the yere of our Lorde, in the Churche of Englande, beginneth the. xxv. day of Marche, the same day supposed to be the first day vpon which the worlde was created, and the day when Christe was conceaued in the wombe of the virgin Marie.

¶ Golden number.

To fynde Easter for euer.

	A	B	C	D	E	F	G
i	Apꝛil. ix.	x	xi	xii	vi	vii	viii
ii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	Apꝛil. i.
iii	Apꝛil. xvi.	xvii	xviii	xix	xx	xxiii	xv
iiii	Apꝛil. ix.	iii	iiii	v	vi	vii	viii
v	March. 26.	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	Apꝛil. xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apꝛil. ii.	iii	iiii	v	vi	March. xxxi.	Apꝛil. i.
viii	Apꝛil. 23.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Apꝛil. ix.	x	xi	xii	xiii	xiiii	viii
x	Apꝛil. ii.	iii	March. 28.	xxix	xxx	xxxi	Apꝛil. i.
xi	Apꝛil. xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apꝛil. ix.	x	xi	v	vi	vii	viii
xiii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apꝛil. xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Apꝛil. ii.	iii	iiii	v	vi	vii	viii
xvi	March. 26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apꝛil. xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apꝛil. ii.	iii	iiii	v	March. xxx.	xxxi	Apꝛil. i.
xix	Apꝛil. 23.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When ye haue founde the Sunday letter in the vppermoſt line, guide your eye downewarde from the ſame, till ye come ryght ouer againſt the ꝓime, and there is ſhewed both what moneth and what day of the moneth Eaſter falleth that yere.

These to be obſerued for holy dayes, and none other.

That is to ſay: all Sundayes in the yere. The dayes of the feaſtes of the Circumciſion of our Lorde Jeſus Chriſte. Of the Epiphanie. Of the Purification of the bleſſed virgyn. Of ſaint Matthias the Apoſtle. Of the Annunciation of the bleſſed virgyn. Of ſaint Marke the Euangeliſt. Of ſaint Philip and Jacob the Apoſtles. Of the Aſſenſion of our Lorde Jeſus Chriſte. Of the Natiuitie of ſaint John Baptiſt. Of ſaint Peter the Apoſtle. Of ſaint James the Apoſtle. Of ſaint Bartilmewe Apoſtle. Of ſaint Matthewe the Apoſtle. Of ſaint Michael the Archangel. Of ſaint Luke the Euangeliſt. Of ſaint Simon and Jude the Apoſtles. Of All Saintes. Of ſaint Andꝛewe the Apoſtle. Of ſaint Thomas the Apoſtle. Of the Natiuitie of our Lorde. Of ſaint Steuen the Martir. Of ſaint John the Euangeliſt. Of the holy Innocentes. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſon weeke.

A Table for the order of the Pſalmes,

to be ſayde at Mornyng and Euenyng prayer.

	Mornyng prayer.	Euenyng prayer.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. xiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ January hath. xxxi. dayes.

The moone. xxx.

Sunne { riseth / falleth } { houre { vii. min. 45. / iiii. min. 50. }

				Psalmes.	Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	A	Kalend.	Circumcision.	i	Gen. xvii	Rom. ii.	Deut. x.	Coloss. ii.
	b	iiii. No.	Oct. S. Stepha.	ii	Gen. i.	Mat. i.	Gen. ii.	Rom. i.
xi	c	iii. No.	Oct. S. Johan.	iii	iii	ii	iiii	ii
	d	Prid. No.	Oct. Innocent.	iiii	v	iii	vi	iii
xix	e	Nonas.	Depo. Edw. Reg.	v	vii	iiii	viii	iiii
viii	f	viii. Id.	Epiphanie Do.	vi	Esai. lx.	Luk. iii.	Esa. xlix.	Joh. ii
	g	vii. Id.	Felix & Januarii.	vii	Gen. ix.	Mat. v.	Gen. xii.	Rom. v.
xvi	A	vi. Id.	Luciani priest.	viii	xiii	vi	xiiii	vi
v.	b	v. Id.	Joyce virgin.	ix	xv	vii	xvi	vii
	c	iiii. Id.	Paul first Here.	x	xvii	viii	xviii	viii
xiii	d	iii. Id.	Sol in Aquario.	xi	xix	ix	xx	ix
ii	e	Prid. Id.	Archad Martir.	xii	xxi	x	xxii	x
	f	Idus.	Hyllary bishop.	xiii	xxiii	xi	xxiiii	xi
x	g	xix. Kl.	Febr. Felix priest.	xiiii	xxv.	xii	xxvi	xii
	A	xviii. Kl.	Isidore martir.	xv	xxvii	xiii	xxviii	xiii
xviii	b	xvii. Kl.	Marcellus mart.	xvi	xxix	xiiii	xxx	xiiii
vii	c	xvi. Kl.	Antoni. sulpit.	xvii	xxxi	xv	xxxii	xv
	d	xv. Kl.	Prisca virgyn.	xviii	xxxiii	xvi	xxxiiii	xvi
xv	e	xiiii. Kl.	Ulstane bishop.	xix	xxxv	xvii	xxxvii	i. Cor. i.
iiii	f	xiii. Kl.	Fabian & Sebast.	xx	xxxviii	xviii	xxxix	ii
	g	xii. Kl.	Agnes virgyn.	xxi	xl	xix	xli	iii
xii	A	xi. Kl.	Vincent martir.	xxii	xlii	xx	xliii	iiii
i	b	x. Kl.	Emeration virg.	xxiii	xliiii	xxi	xlv	v
	c	ix. Kl.	Timothe bishop.	xxiiii	xlvi	xxii	xlvii	vi
ix	d	viii. Kl.	Conuer. of Paul.	xxv	Wisd. v.	Act. xxii.	Wisd. vi.	Act. xxvi
	e	vii. Kl.	Polycarpe bishop	xxvi	Gen. 48.	Mat. 23.	Gen. xlix.	i. Cor. vii.
xvii	f	vi. Kl.	Julian bishop.	xxvii	l	xxiiii	Exod. i.	viii
vi	g	v. Kl.	Agnis the second	xxviii	Exod. ii.	xxv	iii	ix
	A	iiii. Kl.	Valerie bishop.	xxix	iiii	xxvi	v	x
xiiii	b	iii. Kl.	Batilde Queene.	xxx	vii	xxvii	viii	xi
iii	c	Prid. Kl.	Saturni & Uict.	xxx	ix	xxviii	x	xii

¶ An admonition to the Reader.

WHere in this Kalender be appoynted almost to all the dayes of euery moneth names of saintes (as they call them) this we haue done (gentle Reader) not for that we accompt them all for saintes, of whom we repute some not for good: or yet for that eyther (howe holy soeuer they be) we iudge any deuine worship or honour to be referred to them: but rather that they should be as notes and markes of some certayne matters, whose appoynted tymes to knowe, as it may do much good: so to be ignorant of the same, may do to men much hurt. And this is the reason of this fact and purpose. Farewell.

¶ Februarie hath .xxviii. dayes.

The moone. xxix.

Sunne { riſeth / falleth } houre { vii.min.15. / iiii.min.45. }

				Pſalmes.	Mornyng prayer.		Euenyng prayer.	
					i.Leſſon.	ii.Leſſon.	i.Leſſon.	ii.Leſſon
	d	Kalend.	Brigit virg. Faſt.	ii	Exod. xi.	Mark. i.	Exod.xii.	i.Cor.xiii
xi	e	iiii. No.	Purifica. Marie.	iii	Wiſd. ix.	ii	Wiſd.xii.	xiiii
xix	f	iii. No.	Blaſe biſhop.	iiii	Exo. xiii.	iii	Exo.xiiii.	xv
viii	g	Pꝛid. No.	Gilbert confeſſoꝛ.	v	xv	iiii	xvi	xvi
	A	Nonas.	Agathi virgin.	vi	xvii	v	xviii	ii.Coꝛ. i.
xvi	b	viii. Id.	Doꝛithi virgin.	vii	xix	vi	xx	ii
v	c	vii. Id.	Angule virgin.	viii	xxi.	vii	xxii	iii
	d	vi. Id.	Paul biſhop.	ix	xxiii.	viii	xxxiiii	iiii
xiii	e	v. Id.	Appoline virgin.	x	xxxii.	ix	xxxiii	v
ii	f	iiii. Id.	Sol in Piſces.	xi	xxxiiii.	x	Le.xviii.	vi
	g	iii. Id.	Sotheris biſhop.	xii	Leu. xix.	xi	xx	vii
x	A	Pꝛid. Id.	Eulalia virgin.	xiii	xxvi.	xii	Num. xi.	viii
	b	Idus.	Ulfrane biſhop.	xiiii	Num. xii	xiii	xiii	ix
xviii	c	xvi. Kl.	Ualentine biſh.	xv	xiiii	xiiii	xvi	x
vii	d	xv. Kl.	Fauſtin biſhop.	xvi	xvii	xv	xx	xi
	e	xiiii. Kl.	Julian virgin.	xvii	xxi	xvi	xxii	xii
xv	f	xiii. Kl.	Polichꝛon biſhop.	xviii	xxiii	Luk.di.i.	xxiiii	xiii
iiii	g	xii. Kl.	Simeon biſhop.	xix	xxv	di. i.	xxvii	Galat. i.
	A	xi. Kl.	Sabin & Julian.	xx	xxx	ii	xxxi	ii
xii	b	x. Kl.	Mildꝛed virgin.	xxi	xxxii	iii	xxxv	iii
i	c	ix. Kl.	lxxix. martirs.	xxii	xxxvi	iiii	Deut. i.	iiii
	d	viii. Kl.	Peters chaire.	xxiii	Deut. ii.	v	iii	v
ix	e	vii. Kl.	Polycarpe. Faſt.	xxiiii	iiii	vi	v	vi
	f	vi. Kl.	Matthie. Apoſt.	xxv	Wiſ. xix.	vii	Ecce. i.	Ephe. i.
xvii	g	v. Kl.	Conſtantie virg.	xxvi	Deut. vi.	viii	Deu. vii.	ii
vi	A	iiii. Kl.	Alexander biſh.	xxvii	viii	ix	ix	iii
	b	iii. Kl.	Auſtine biſhop.	xxviii	x	x	xi	iiii
xiii	c	Pꝛid. Kl.	Oſwalde biſhop.	xxix	xii	xi	xv	v

Sunne riſeth at. vii. and ſetteth at. v.

¶ Marche hath. xxxi. dayes.

The moone. xxx.

Sunne { riseth. / falleth. } houre { vi. min. 15. / v. min. 45. }

				Psalmes.	Morning prayer.		Euening prayer.	
					i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
iii	d	Kalend.	Dauid bishop.	xxx	Deut. xvi	Luk. xii.	Deu. xvii	Ephe. vi.
	e	vi. No.	Cedde bishop.	i	xviii	xiii	xix	Phil. i.
xi	f	v. No.	Maurini & Aste.	ii	xx	xiiii	xxi	ii
	g	iiii. No.	Adriani mart.	iii	xxii	xv	xxiiii	iii
xix	A	iii. No.	Foce & Eusebi.	iiii	xxv	xvi	xxvi	iiii
viii	b	prid. No.	Victoris mart.	v	xxvii	xvii	xxviii	Coloss. i.
	c	Nonas.	Perpetue mart.	vi	xxix	xviii	xxx	ii
xvi	d	viii. Id.	Appoloni mart.	vii	xxxi	xix	xxxii	iii
v	e	vii. Id.	Fourtie mar.	viii	xxxiii	xx	xxxiiii	iiii
	f	vi. Id.	Agapit mart.	ix	Josue. i.	xxi	Josue. ii.	i. Thess. i.
xiii	g	v. Id.	Sol in Ariete.	x	iii	xxii	iiii	ii
ii	A	iiii. Id.	Grego. bish. Ro.	xi	v	xxiii	vi	iii
	b	iii. Id.	Theodori mart.	xii	vii	xxiiii	viii	iiii
x	c	prid. Id.	Leon. bi. & Zach	xiii	ix	John. i.	x	v
	d	Idus.	Longi. mart.	xiiii	xxiii	ii	xxiiii	ii. Thes. i.
xviii	e	xvii. Kl.	Apul. Hilarii.	xv	Judg. i.	iii	Judg. ii.	ii
vii	f	xvi. Kl.	Getrudis Patri.	xvi	iii	iiii	iiii	iii
	g	xv. Kl.	Edwarde king.	xvii	v	v	vi	i. Tim. i.
xv	A	xiiii. Kl.	Jose. husb. Mar.	xviii	vii	vi	viii	ii. iii.
iiii	b	xiii. Kl.	Cuthbert bish.	xix	ix	vii	x	iiii
	c	xii. Kl.	Benedic abbot.	xx	xi	viii	xii	v
xii	d	xi. Kl.	Affrodosi bish.	xxi	xiii	ix	xiiii	vi
i	e	x. Kl.	Theodori priest.	xxii	xv	x	xvi	ii. Tim. i.
	f	ix. Kl.	Fast. Pigmeni.	xxiii	xvii	xi	xviii	ii
ix	g	viii. Kl.	Annun. of Mar.	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
	A	vii. Kl.	Castor martir.	xxv	Judg. xix	xiii	Jud. xx.	iiii
xvii	b	vi. Kl.	Dorothe virg.	xxvi	xxi	xiiii	Ruth. i.	Titus. i.
vi	c	v. Kl.	Ruperti bishop.	xxvii	Ruth. ii.	xv	iii	ii. iii.
	d	iiii. Kl.	Victorini mart.	xxviii	iiii	xvi	i. king. i.	Phile. i.
xiii	e	iii. Kl.	Quirini mart.	xxix	i. king. ii.	xvii	iii	Hebre. i.
iii	f	Prid. Kl.	Adelmi bishop.	xxx	iiii	xxviii	v	ii

Equinoctium.

Sunne riseth at. vi. and setteth at. vi.

¶ Apryl hath. xxx. dayes.

The moone. xxix.

Sunne { ryseth / falleth } houre { v. min. 15. / vi. min. 45. }

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon	i. Leſſon.	ii. Leſſon.
	g	Kalend.	Theodore virg.	i	i. king. vi	John. xix	i. kin. vii.	Hebre. iii.
xi	A	iiii. No.	Marie Egypt.	ii	viii	xx	ix	iiii
	b	iii. No.	Richarde conf.	iii	x	xxi	xi	v
xix	c	pꝛid. No.	Ambroſe biſh.	iiii	xii	Actes. i.	xiii	vi
viii	d	Nonas.	Martiman biſh.	v	xiiii	i	xv	vii
xvi	e	viii. Id.	Sexti martir.	vi	xvi	iii	xvii	viii
v	f	vii. Id.	Euphemie.	vii	xviii	iiii	xix	ix
	g	vi. Id.	Egeſippi & ſoci.	viii	xx	v	xxi	x
xiii	A	v. Id.	Perpetui biſhop.	ix	xxii	vi	xxiii	xi
ii	b	iiii. Id.	Paſſiõ of vii. vir.	x	xxiiii	vii	xxv	xii
	c	iii. Id.	Sol in Taurus.	xi	xxvi	viii	xxvii	xiii
x	d	pꝛid. Id.	Zent biſhop.	xii	xxviii	ix	xxix	Jacob. i.
	e	Idus.	Euphemie virg.	xiii	xxx	x	xxxi	ii
xviii	f	xviii. Kl.	Mau. Tiburt.	xiiii	ii. king. i	xi	ii. king. ii	iii
vii	g	xvii. Kl.	Oſwaldi archi.	xv	iii	xii	iiii	iiii
	A	xvi. Kl.	Iſidori biſhop.	xvi	v	xiii	vi	v
xv	b	xv Kl.	Aniceti biſh. Ro.	xvii	vii	xiiii	viii	i. Pet. i.
iiii	c	xiiii. Kl.	Eluthern.	xviii	ix	xv	x	ii
	d	xiii. Kl.	Alphege mart.	xix	xi	xvi	xii	iii
xii	e	xii. Kl.	Victoris mart.	xx	xiii	xvii	xiiii	iiii
i	f	xi. Kl.	Simeonis biſh.	xxi	xv	xviii	xvi	v
	g	x. Kl.	Sotheris biſh.	xxii	xvii	xix	xviii	i. Pet. ii.
ix	A	ix. Kl.	S. George.	xxiii	xix	xx	xx	ii
	b	viii. Kl.	Ulfride confeſ.	xxiiii	xxi	xxi	xxii	iii
xvii	c	vii. Kl.	Marke Euang.	xxv	Eccle. iii	xxii	Eccle. v.	i. John. i.
vi	d	vi. Kl.	Cleti. biſh. Rom.	xxvi	ii. king. 23	xxiii	ii. kin. 24.	ii
	e	v. Kl.	Anaſta. bi. Rom.	xxvii	iii. king. i	xxiiii	3. king. 2.	iii
xiiii	f	iiii. Kl.	Vitalis mart.	xxviii	iii	xxv	iiii	iiii
iii	g	iii. Kl.	Peter of Milla.	xxix	v	xxvi	vi	v
	A	Pridi. Kl.	Dep. Erken. biſh.	xxx	vii	xxvii	viii	ii. iii. Joh.

Sunne riſeth at. v. and ſetteth at. vii.

¶ May hath. xxxi. dayes.

The moone. xxx.

Sunne riseth. falleth. houre v. min. 30. vii. mi. 42.

				Pſalmes.	Morning prayer. i. Leſſon	Morning prayer. ii. Leſſon	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
					i. Leſſon	ii. Leſſon	i. Leſſon.	ii. Leſſon.
xi	b	Kalend.	Philip & Iacob.	i	Eccle. vii	Act. viii.	Eccl. ix.	Judas. i.
	c	vi. No.	Athanaſi biſh.	ii	3. king. ix	xxviii	3. kyng. x.	Rom. i.
xix	d	v. No.	Inuẽ. of ꝑ croſſe.	iii	xi	Math. i.	xii	ii
viii	e	iiii. No.	Chriſtopher.	iiii	xiii	ii	xiiii	iii
	f	iii. No.	Godardi.	v	xv	iii	xvi	iiii
xvi	g	pꝛid. No.	John Euang.	vi	xvii	iiii	xviii	v
v	A	Nonas.	John of Beuer.	vii	xix	v	xx	vi
	b	viii. Id.		viii	xxi	vi	xxii	vii
xiii	c	vii. Id.	Tranſ. S. Hier.	ix	4. kyng. i.	vii	4. king. ii	viii
ii	d	vi. Id.	Gordiani biſh.	x	iii	viii	iiii	ix
	e	v. Id.	Antoni martir.	xi	v	ix	vi	x
x	f	iiii. Id.	Sol in Gemini.	xii	vii	x	viii	xi
	g	iii. Id.	Seruaſi confeſ.	xiii	ix	xi	x	xii
xviii	A	pꝛid. Id.	Bonifacemart.	xiiii	xi	xii	xii	xiii
vii	b	Idus.	Iſidoꝛ martir.	xv	xiii	xiii	xiiii	xiiii
	c	xvii. Kl.	Junii. Bꝛan. bi.	xvi	xv	xiiii	xvi	xv
xv	d	xvi. Kl.	Tranſl. of Bar.	xvii	xvii	xv	xviii	xvi
iiii	e	xv. Kl.	Dioſcoꝛi mart.	xviii	xix	xvi	xx	i. Coꝛ. i.
	f	xiiii. Kl.	Dunſtane biſh.	xix	xxi	xvii	xxii	ii
xii	g	xiii. Kl.	Barnardine.	xx	xxiii	xviii	xxiiii	iii
i	A	xii. Kl.	Helene queene.	xxi	xxv	xix	i. Eſdꝛ. i.	iiii
	b	xi. Kl.	Julian virgin.	xxii	i. Eſdꝛ. iii	xx	iiii	v
ix	c	x. Kl.	Deſideri mart.	xxiii	v	xxi	vi	vi
	d	ix. Kl.	Seruul. martir.	xxiiii	vii	xxii	ix	vii
xvii	e	viii. Kl.	Aldelmi & Urbi.	xxv	ii. Eſdꝛ. i.	xxiii	ii. Eſdꝛ. ii	viii
vi	f	vii. Kl.	Auguſt. angl. bi.	xxvi	iiii	xxiiii	v	ix
	g	vi. Kl.	Bede pꝛieſt.	xxvii	vi	xxv	viii	x
xiii	A	v. Kl.	Germane biſh.	xxviii	ix	xxvi	x	xi
iii	b	iiii. Kl.	Maximi biſhop.	xxix	xii	xxvii	Heſter. ii.	xii
	c	iii. Kl.	Felicis biſhop.	xxx	Heſter. i.	xxviii	iii	xiii
xi	d	Pꝛid. Kl.	Petronilla virg.	xxx	iiii	Mark. i.	v	xiiii

Sunne riſeth at. iiii. and ſetteth at. viii.

ℂ June hath. xxx. dayes.

The moone. xxix.

Sunne { ryseth / falleth } houre { iiii. min. 30 / viii. min. 26 }

Sunne riseth at. iiii. min. 45. and setteth at viii. min. 39.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon	i. Leſſon.	ii. Leſſon.
	e	Kalend.	Nichome. Juſt.	i	Heſter. vi	Mark. ii.	Heſt. vii.	i. Cor. xv.
xix	f	iiii. No.	Marcelli. mart.	ii	viii	iii	ix	xvi
viii	g	iii. No.	Eraſmus biſh.	iii	Job. i.	iiii	Job. ii.	ii. Cor. i.
xvi	A	pꝛid. No.	Petroci confeſ.	iiii	iii	v	iiii	ii
v	b	Nonas.	Boniface biſh.	v	v	vi	vi	iii
	c	viii. Id.	Claudius biſh.	vi	vii	vii	viii	iiii
xviii	d	vii. Id.	Pau. biſh. Conſt.	vii	ix	viii	x	v
ii	e	vi. Id.	Medardi biſhop.	viii	xi	ix	xii	vi
	f	v. Id.	Pꝛimi & Felici.	ix	xiii	x	xiiii	vii
x	g	iiii. Id.	Getuli martir.	x	xv	xi	xvi	viii
	A	iii. Id.	Barnabe apoſt.	xi	Eccle. x.	Act. xiiii.	Eccle. xii.	Act. xv.
xvm	b	pꝛid. Id.	Sol in Cancro.	xii	Job. 17. 18.	Mark. xii	Job. xix.	ii. Cor. ix.
vii	c	Idus.	Solſtitium eſtiuum.	xiii	xx	xvi	xxi	x
	d	xviii. Kl.	Julii. Exu. biſh.	xiiii	xxv	xiiii	xxiii	xi
xv	e	xvii. Kl.	Viti & Modeſti.	xv	xxiiii. xxv	xv	xxvi. 27.	xii
iiii	f	xvi. Kl.	Cirici & Julite.	xvi	xxxviii	xvi	xxix	xiii
	g	xv Kl.	Albani martir.	xvii	xxx	Luke. i.	xxxi	Galat. i.
xii	A	xiiii. Kl.	Botulphi confe.	xviii	xxxii	ii	xxxiii	ii
i	b	xiii. Kl.	Marci & Marcel.	xix	xxxiiii	iii	xxxv	iii
	c	xii. Kl.	Geruaſi & Pꝛoth.	xx	xxxvi	iiii	xxxvii	iiii
ix	d	xi. Kl.	Walburge virg.	xxi	xxxviii	v	xxxix	v
	e	x. Kl.	Paulini biſhop.	xxii	xl	vi	xli	vi
xvii	f	ix. Kl.	Etheldꝛed. Faſt.	xxiii	xlii	vii	Pꝛou. i.	Ephe. i.
vi	g	viii. Kl.	John Baptiſt.	xxiiii	Mala. iii.	Math. iii	Mat. xiiii	Mat. xiiii.
	A	vii. Kl.	Amandi biſhop.	xxv	Pꝛou. ii.	Luk. viii	Pꝛou. iii.	Ephe. ii.
xiiii	b	vi. Kl.	Joh. & Pau. mar.	xxvi	iiii	ix	v	iii
iii	c	v. Kl.	Creſcens.	xxvii	vi	x	vii	iiii
	d	iiii. Kl.	Leon. biſh. Faſt.	xxviii	viii	xi	ix	v
xi	e	iii. Kl.	S. Peter apoſt.	xxix	Eccle. xv.	Act. iii.	Eccle. xix	Act. iiii.
	f	Nõ. Kl.	Cõme. S. Paul.	xxx	Pꝛou. x.	Luk. xii.	Pꝛou. xi.	Ephe. vi.

¶ July hath. xxxi. dayes,

The moone. xxx.

Sunne { riseth. / falleth. } houre { iiii. min. 18 / viii. mi. 42 }

				Psalmes.	Morning prayer.		Euening prayer.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
xix	g	Kalend.	Octa. Joh. bapt.	i	Prou. xii.	Luk. xiii.	Pro. xiii.	Phil. i.
viii	A	vi. No.	Visita. of Mar.	ii	xiiii	xiiii	xv	ii
	b	v. No.	Gregorie bishop.	iii	xvi	xv	xvii	iii
xvi	c	iiii. No.	Transla. Marti.	iiii	xviii	xvi	xix	iiii
v	d	iii. No.	Zoe virgin.	v	xx	xvii	xxi	Colloss. i.
	e	prid. No.	Oct. Pet. & Pau.	vi	xxii	xviii	xxiii	ii
xiii	f	Nonas.	Dogge dayes.	vii	xxiiii	xix	xxv	iii
ii	g	viii. Id.		viii	xxvi	xx	xxvii	iiii
	A	vii. Id.	Cirilli bishop.	ix	xxviii	xxi	xxix	i. Thess. i.
x	b	vi. Id.	Seuẽ bret. mar.	x	xxxi	xxii	Eccle. i.	ii
	c	v. Id.	Benedic abbot.	xi	Eccle. ii.	xxiii	iii	iii
xviii	d	iiii. Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
vii	e	iii. Id.	Priuati martir.	xiii	vi	John. i.	vii	v
	f	prid. Id.	Herac. bishop.	xiiii	viii	ii	ix	ii. Thess. i
xv	g	Idus.	Transl. Swith.	xv	x	iii	xi	ii
iiii	A	xvii. Kl.	Augu. Eustach.	xvi	xii	iiii	Jere. i.	iii
	b	xvi. Kl.	Kenelme kyng.	xvii	Jere. ii.	v	iii	i. Tim. i.
xii	c	xv. Kl.	Arnulph bishop.	xviii	iiii	vi	v	ii. iii.
i	d	xiiii. Kl.	Ruffine & Justi.	xix	vi	vii	vii	iiii
	e	xiii. Kl.	Margaret virg.	xx	viii	viii	ix	v
	f	xii. Kl.	Prarede virgin.	xxi	x	ix	xi	vi
	g	xi. Kl.	Marie Magdal.	xxii	xii	x	xiii	ii. Tim. i.
xvii	A	x. Kl.	Appolin bishop.	xxiii	xiiii	xi	xv	ii
vi	b	ix. Kl.	Fast. Christi. vir.	xxiiii	xvi	xii	xvii	iii
	c	viii. Kl.	James apostle.	xxv	Eccl. xxi.	xiii	Ecc. xxiii	iiii
xviii	d	vii. Kl.	Anne mot. Mar.	xxvi	Jer. xviii	xiiii	Jere. xix.	Titus. i.
iii	e	vi. Kl.	Seuen sleepers.	xxvii	xx	xv	xxi	ii. iii.
	f	v. Kl.	Sampson bish.	xxviii	xxii	xvi	xxiii	Phile. i.
xi	g	iiii. Kl.	Martha virgin.	xxix	xxiiii	xvii	xxv	Hebre. i.
	A	iii. Kl.	Abdon & Senn.	xxx	xxvi	xviii	xxvii	ii
xix	b	Prid. Kl.	German bishop.	xxx	xxviii	xix	xxix	iii

Sunne riseth at. iiii. and setteth at. viii.

ℂ August hath. xxxi. dayes.

The moone. xxx.

Sunne { ryseth / falleth } houre { iiii.min.38. / vii.min.15. }

				Pſalmes.	Morning prayer.		Euening prayer.	
					i.Lesson	ii.Lesson	i.Lesson	ii. Lesson.
	c	Kalend.	Lammas day.	i	Jer. xxx.	John.xx.	Jer. xxxi	Hebr. iiii.
viii	d	iiii. No.	Stephen bishop.	ii	xxxii	xxi	xxxiii	v
xvi	e	iii. No.	Inuē.of Steph.	iii	xxxiiii	Actes. i.	xxxv	vi
v	f	pꝛid. No.	Justine pꝛiest.	iiii	xxxvi	ii	xxxvii	vii
	g	Nonas.	Marie.	v	xxxviii	iii	xxxix	viii
xiii	A	viii. Id.	Trans.of Chꝛist.	vi	xl	iiii	xli	ix
ii	b	vii. Id.	Name of Jesus.	vii	xlii	v	xliii	x
	c	vi. Id.	Ciriac & his felo.	viii	xliii	vi	xlv. xlvi.	xi
x	d	v. Id.	Romani martir.	ix	xlvii	vii	xlviii	xii
	e	iiii. Id.	Laurence mart.	x	xlix	viii	l	xiii
xviii	f	iii. Id.	Tiburti & Sulā.	xi	li	ix	lii	Jacob. i.
vii	g	pꝛid. Id.	Clare virgin.	xii	Lamen.i	x	Lamē.ii	ii
	A	Idus.	Hyppo.& his fel.	xiii	iii	xi	iiii	iii
xv	b	xix. Kl.	Septembꝛis.	xiiii	v	xii	Ezech.ii.	iiii
iiii	c	xviii. Kl.	Sol in Vir. Assūp.Ma	xv	Ezech.iii	xiii	vi	v
	d	xvii. Kl.	Roche martir.	xvi	vii	xiiii	xiii	i.Pet. i.
xii	e	xvi. Kl.	Octa. of Laur.	xvii	viii	xv	xviii	ii
i	f	xv Kl.	Agapet. martir.	xviii	xxxii	xvi	xxxiiii	iii
	g	xiiii. Kl.	Magnus mart.	xix	Dani. i.	xvii	Dani. ii.	iiii
ix	A	xiii. Kl.	Ludouic bishop.	xx	iii	xviii	iiii	v
	b	xii. Kl.	Barnard confes.	xxi	v	xix	vi	ii.Pet. i.
xvii	c	xi. Kl.	Athanas. mart.	xxii	vii	xx	viii	ii
vi	d	x. Kl.	Fast.	xxiii	ix	xxi	x	iii
	e	ix. Kl.	Barthol.apost.	xxiiii	Eccl.xxv	xxii	Ecc.xxix	i. John. i.
xiii	f	viii. Kl.	Ludouic kyng.	xxv	Dani.xi.	xxiii	Dan.xii.	ii
iii	g	vii. Kl.	Zepher.bishop.	xxvi	xiii	xxiiii	xiiii	iii
	A	vi. Kl.	Ruffi martir.	xxvii	Osea. i.	xxv	Ose.ii.iii	iiii
xi	b	v. Kl.	Augustine bish.	xxviii	iiii	xxvi	v. vi.	v
	c	iiii. Kl.	Beheadof John.	xxix	vii	xxvii	viii	ii.iii.Joh.
xix	d	iii. Kl.	Felix & Audact.	xxx	ix	xxviii	x	Jude. i.
viii	e	Nō. Kl.	Paulini bishop.	xxx	xi	Math. i.	xii	Rom.i.

Sunne riseth at.v. and setteth at.vii.

¶ September hath. xxx. dayes.

The moone. xxix.

Sunne { riseth. / falleth. } houre { v. min. 36. / vi. min. 24. }

				Psalmes.	Morning prayer. i. Lesson	Morning prayer. ii. Lesson	Euening prayer. i. Lesson	Euening prayer. ii. Lesson.
xvi	f	Kalend.	Gyles bishop.	i	Ose. xiii.	Math. ii.	Ose. xiii.	Rom. ii.
v	g	iiii. No.	Antoni martir.	ii	Joel. i.	iii	Joel. ii.	iii
	A	iii. No.	Lupi bishop.	iii	iii	iiii	Amos. i.	iiii
xiii	b	prid. No.	Moysi proph.	iiii	Amos. ii.	v	iii	v
ii	c	Nonas.	Dog dayes ende.	v	iiii	vi	v	vi
	d	viii. Id.	Eugeni confes.	vi	vi	vii	vii	vii
x	e	vii. Id.	Enurchi bishop.	vii	viii	viii	ix	viii
	f	vi. Id.	Nati. of Marie.	viii	Abdias. i	ix	Jonas. i.	ix
xviii	g	v. Id.	Gorgoni martir.	ix	Jo. ii. iii.	x	iiii	x
vii	A	iiii. Id.	Hillari bishop.	x	Mich. i.	xi	Mich. ii.	xi
	b	iii. Id.	Porthi & Hyacin.	xi	iii	xii	iiii.	xii
xv	c	prid. Id.	Martinian bish.	xii	v	xiii	vi	xiii
iiii	d	Idus.	Sol in Libra.	xiii	vii	xiiii	Naum. i.	xiiii
	e	xviii. Kl.	Holy crosse.	xiiii	Naum. ii	xv	iii	xv
xii	f	xvii. Kl.	Æquinoctium	xv	Abacuc. i	xvi	Abac. ii.	xvi
i	g	xvi. Kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i. Cor. i.
	A	xv. Kl.	Lambert bishop.	xvii	Soph. ii.	xviii	iii	ii
ix	b	xiiii. Kl.	Victo. & Coro.	xviii	Agge. i.	xix	Agge. ii.	iii
	c	xiii. Kl.	Januari martir.	xix	Zacha. i.	xx	Zac. ii. iii	iiii
xvii	d	xii. Kl.	Eusta. Fast.	xx	iiii. v.	xxi	vi	v
vi	e	xi. Kl.	S. Matheuue.	xxi	Eccle. 35.	xxii	Eccle. 38.	vi
	f	x. Kl.	Mauriti & Soci.	xxii	Zach. vii	xxiii	Zac. viii.	vii
xiii	g	ix. Kl.	Tecla virgin.	xxiii	ix	xxiiii	x	viii
iii	A	viii. Kl.	Andochi martir.	xxiiii	xi	xxv	xii	ix
	b	vii. Kl.	Firmini bishop.	xxv	xiii	xxvi	xiiii	x
xi	c	vi. Kl.	Cipria & Just.	xxvi	Mala. i.	xxvii	Mala. ii.	xi
	d	v. Kl.	Cosme & Dam.	xxvii	iii	xxviii	iiii	xii
xix	e	iiii. Kl.	Exuperi bishop.	xxviii	Tobi. i.	Mark. i.	Tobi. ii.	xiii
viii	f	iii. Kl.	S. Michael.	xxix	Eccle. 39.	ii	Eccle. 44.	xiii
	g	Prid. Kl.	Hierome doct.	xxx	Tobi. iii.	iii	Tob. iii.	xv

Sunne riseth at. vi. and setteth at vi.

¶ October hath. xxxi. dayes.

The moone. xxx.

Sunne { ryseth / falleth } houre { vi. min. 35. / iiii. min. 45 }

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon	i. Leſſon.	ii. Leſſon.
xvi	A	Kalend.	Remige.	i	Tobi. v.	Mar. iii.	Tobi. vi.	i. Cor. xvi.
v	b	vi. No.	Leodegar. biſh.	ii	vii	v	viii	ii. Cor. i.
xiii	c	v. No.	Candidi martir.	iii	ix	vi	x	ii
ii	d	iiii. No.	Francis confeſ.	iiii	xi	vii	xii	iii
	e	iii. No.	Appolin martir.	v	xiii	viii	xiiii	iiii
x	f	prid. No.	Fayth virgin.	vi	Judit. i.	ix	Judit. ii.	v
	g	Nonas.	Marci & Marcel.	vii	iii	x	iiii	vi
xviii	A	viii. Id.	Pelagie virgin.	viii	v	xi	vi	vii
vii	b	vii. Id.	Dennis.	ix	vii	xii	viii	viii
	c	vi. Id.	Gereonis mart.	x	ix	xiii	x	ix
xv	d	v. Id.	Nichaſii biſhop.	xi	xi	xiiii	xii	x
iiii	e	iiii. Id.	Wilfridi biſhop.	xii	xiii	xv	xiiii	xi
	f	iii. Id.	Edwarde.	xiii	xv	xvi	xvi	xii
xii	g	prid. Id.	Sol in Scorpio.	xiiii	Wiſd. i.	Luk. di. i	Wiſd. ii.	xiii
i	A	Idus.	Wolfrane biſhop	xv	iii	di. i.	iiii	Galat. i.
	b	xvii. Kl.	Nouembris.	xvi	v	ii	vi	ii
ix	c	xvi. Kl.	Ethelbrede virg.	xvii	vii	iii	viii	iii
	d	xv Kl.	Luke Euang.	xviii	Eccle. ii.	iiii	Job. i.	iiii
xvii	e	xiiii. Kl.	Fredeſwide virg.	xix	Wiſd. ix.	v	Wiſd. x.	v
vi	f	xiii. Kl.	Auſtrobert virg.	xx	xi	vi	xii	vi
	g	xii. Kl.	xi. thouſand virg.	xxi	xiii	vii	xiiii	Epheſ. i.
xiiii	A	xi. Kl.	Mari Solome.	xxii	xv	viii	[illegible]	ii
iii	b	x. Kl.	Romane biſhop.	xxiii	xvii	ix	[illegible]	iii
	c	ix. Kl.	Maglori biſhop.	xxiiii	xix	x	[illegible]	iiii
xi	d	viii. Kl.	Criſpine & Criſp.	xxv	Eccle. ii.	xi	iii	v
	e	vii. Kl.	Euariſt. biſhop.	xxvi	iiii	xii	v	vi
xix	f	vi. Kl.	Faſt.	xxvii	vi	xiii	vii	Phil. i.
viii	g	v. Kl.	Simon & Jude.	xxviii	Jo. 24.25.	xiiii	Job. [illegible]	ii
	A	iii. Kl.	Narciſſi biſhop.	xxix	Eccl. viii.	xv	Eccl. [illegible]	iii
xvi	b	iii. Kl.	Germani confeſ.	xxx	x	xvi	xi	iiii
v	c	Prid. Kl.	Faſt.	xxxi	xii	xvii	xiii	Colloſſ. i.

Sunne riſeth at. vii. and ſetteth at. v.

¶ November hath. xxx. dayes.

The moone.xxix.

Sunne ryseth houre vii.min.34.
Sunne falleth houre iiii.min.26.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i.Lesson.	ii.Lesson	i.Lesson	ii. Lesson.
	d	Kalend.	All Saintes.	i	Wisd. iii.	He.xi.xii.	Wisd. v.	Apoc.xix.
xiii	e	iiii. No.	Comme. defunc.	ii	Eccl. xiiii	Lu.xviii	Eccle.xv	Coloss.ii.
ii	f	iii. No.	Winifride virg.	iii	xvi	xix	xvii	iii
	g	prid. No.	Amanti & Vita.	iiii	xviii	xx	xix	iiii
x	A	Nonas.	Leti priest.	v	xx	xxi	xxi	i.Thess.i.
	b	viii. Id.	Leonarde abbo.	vi	xxii	xxii	xxiii	ii
xviii	c	vii. Id.	Willibrode arch.	vii	xxiiii	xxiii	xxv *	iii
vii	d	vi. Id.	Foure crowned.	viii	xxvii	xxiiii	xxviii	iiii
	e	v. Id.	Theodori.	ix	xxix	John.i.	xxx	v
xv	f	iiii. Id.	Martin bishop.	x	xxxi	ii	xxxii	ii. Thes. i.
iiii	g	iii. Id.	Martin bi.Ro.	xi	xxxiii	iii	xxxiiii	ii
	A	prid. Id.	Sol in Sagitario.	xii	xxxv	iiii	xxxvi	iii
xii	b	Idus.	Bryce bishop.	xiii	xxxvii	v	xxxviii	i.Tim.i.
i	c	xviii. Kl.	Decembris.	xiiii	xxxix	vi	xl	ii.iii.
	d	xvii. Kl.	Machute bish.	xv	xli	vii	xlii	iiii
ix	e	xvi. Kl.	Edmonde arch.	xvi	xliii	viii	xliiii	v
	f	xv Kl.	Hugh bishop.	xvii	xlv	ix	xlvi	vi
xvii	g	xiiii. Kl.	Initi.regni Elizab.	xviii	xlvii	x	xlviii	ii.Tim.i.
vi	A	xiii. Kl.	Elizab. matro.	xix	xlix	xi	l	ii
	b	xii. Kl.	Edmunde king.	xx	li	xii	Baruc.i.	iii
xiiii	c	xi. Kl.	Presen. Marie.	xxi	Baru.ii.	xiii	iii	iiii
iii	d	x. Kl.	Cecilie virgin.	xxii	iiii	xiiii	v	Titus.i.
	e	ix. Kl.	Clement bishop.	xxiii	vi	xv	Esai. i.	ii.iii.
xi	f	viii. Kl.	Chrysogon mar.	xxiiii	Esai. ii.	xvi	iii	Phile.i.
	g	vii. Kl.	Katherine virg.	xxv	iiii	xvii	v	Hebre.i.
xix	A	vi. Kl.	Lini bishop.	xxvi	vi	xviii	vii	ii
viii	b	v. Kl.	Agricole & Vita.	xxvii	viii	xix	ix	iii
	c	iiii. Kl.	Rufi mart.	xxviii	x	xx	xi	iiii
xvi	d	iii. Kl.	Fast. Saturn.	xxix	xii	xxi	xiii	v
v	e	Prid.Kl.	Andrewe apost.	xxx	Prou.xx.	Actes.i.	Prou.xxi	vi

*Note, that the beginning of the.xxvi. Chapter of Ecclesiasticus (vnto) But when one is.&c. must be read with the.xxv. Chapter.

Sunne riseth at. viii. and setteth at.iii.

ℂ December hath. xxxi. dayes.

The moone. xxx.

Sunne { riseth. / falleth. } houre { viii. mi. 15. / iii. min. 45. }

Sunne riseth at. viii. min 30. and setteth at. iii min. 30.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon	i. Leſſon.	ii. Leſſon
	f	Kalend.	Eligii biſhop.	i	Eſa. xliii	Actes. ii.	Eſai. xl.	Hebre. vii.
xiii	g	iiii. No.	Libanii.	ii	xlvi	iii	xlvii	viii
ii	A	iii. No.	Barbara virg.	iii	xlviii	iiii	xlix	ix
x	b	pꝛid. No.	Olimunde biſh.	iiii	xx. xxi.	v	xxii	x
	c	Nonas.	Sabe abbot.	v	xxiii	vi	xxiiii	xi
xviii	d	viii. Id.	Nicholas biſh.	vi	xxv	di. vii.	xxvi	xii
viii	e	vii. Id.	Fare virgin.	vii	xxvii	di. vii.	xxviii	xiii
	f	vi. Id.	Concept. of Ma.	viii	xxix	viii	xxx	James. i.
xv	g	v. Id.	Cipꝛian abbot.	ix	xxxi	ix	xxxii	ii
iiii	A	iiii. Id.	Eulalie virgin.	x	xxxiii	x	xxxiiii	iii
	b	iii. Id.	Damaſi biſh.	xi	xxxv	xi	xxxvi	iiii
xii	c	pꝛid. Id.	Sol in Capricorne.	xii	xxxvii	xii	xxxviii	v
i	d	Idus.	Lucie virgin.	xiii	xxxix	xiii	xl	i. Pet. i.
	e	xix. Kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
xix	f	xviii. Kl.	Valerii biſhop.	xv	xliii	xv	xliiii	iii
	g	xvii. Kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
xvi	A	xvi. Kl.	Lazari biſhop.	xvii	xlvii	xvii	xlviii	v
vi	b	xv. Kl.	Gracian biſh.	xviii	xlix	xviii	l	ii. Pet. i.
	c	xiiii. Kl.	Geneſie virgin.	xix	li	xix	lii	ii
xiii	d	xiii. Kl.	Faſt. Julii mar.	xx	liii	xx	liiii	iii
iii	e	xii. Kl.	Thomas apoſt.	xxi	Pꝛou. 23.	xxi	Pꝛou. 24.	i. John. i.
	f	xi. Kl.	Thirtie mart.	xxii	Eſai. lv.	xxii	Eſai. lvi.	ii
xi	g	x. Kl.	Victorie virg.	xxiii	lvii	xxiii	lviii	iii
	A	ix. Kl.	Faſt. xl. virg.	xxiiii	lix	xxiiii	lx	iiii
xix	b	viii. Kl.	Chriſtmas.	xxv	Eſai. ix.	Luk. xxii	Eſai. vii.	Titus. iii.
viii	c	vii. Kl.	S. Stephen.	xxvi	Pꝛou. 28.	Act. 6. 7.	Eccle. iiii	Act. vii.
	d	vi. Kl.	S. John.	xxvii	Eccle. v.	Apoc. i.	Eccle. vi.	Apo. xxii.
xvi	e	v. Kl.	Innocentes.	xxviii	Jer. xxxi.	Act. xxv.	Wiſd. i.	i. John. v.
v	f	iiii. Kl.	Tho. arch. Can.	xxix	Eſai. lxi.	xxvi	Eſai. lxii.	ii. John.
	g	iii. Kl.	Tranſl. Jacob.	xxx	lxiii	xxvii	lxiiii	iii. John.
xiii	A	Pꝛid. Kl.	Siluester biſh.	xxxi	lxv	xxviii	lxvi	Jude. i.

PRINTED 1595

The first booke of Moyses, called in *Hebrue of the first worde of the booke* [a] *Bereschith, and* in Greke [b] Genesis.

a That is, in the begynnyng.
b That is, generation, or creation.

The first Chapter.

2 The earth and the deapthes. 3 Lyght. 6 The firmament or heauen. 10 The earth, and the sea. 14 The sunne, the moone, and the starres. 21 Fisshes. 24 The beastes of the earth. 26 The creation of man. 29 God geueth vnto man the power of procreation, and subdueth all thynges vnto hym. 30 Gods prouision for lyuelode.

A 1 IN the beginnyng * GOD created ẏ heauen and the earth.

Psal. 33. a. Psal. 136. a. Eccle. 18. a. Act. xiiii. c. Act. xvii. d.

2 And the earth was without fourme, and was voyde: & darknes [was] vpon the face of the [a] deepe, and the [b] spirite of God moued vpon the face of the waters.

(a) The deepe, the waters, & the heauen, signifie that rude body that was afterwarde garnished with lyghtes.
(b) The holy ghost dyd preserue that confused body.

3 And God sayde, let there be light: and there was light.

4 And God sawe the lyght that it was good: and God deuided the lyght from the darknes.

5 And God called the light day, and the darknes night: "and the euenyng & the mornyng were the "first day.

" Hebre. One day.
" Hebre. And the euenyng was, and the mornyng was, the first daye.

6 And God said: *let there be a "firmament betwene the waters, and let it make a diuision betwene waters and waters.

The. 2. day.
Ierem. x. c.
" Hebre. A stretchyng out, or setting abroad

7 And God made the [c] firmament, and set the diuision betwene the waters which [were] vnder the firmament, and the waters that [were] *aboue [d] the firmament: and it was so.

(c) All that rowme, wherin the aier, the sunne, moone, and starres be, is so named. Psal. cxlviii.
(d) It is the powee of god, that holdeth vp ẏ cloudes.

8 And God called the firmament the heauen: and the euenyng and the mornyng were the seconde day.

9 And God saide: *let the [e] waters vnder the heauen be gathered together into one place, and let the drye lande appeare: and it was so.

Psal. 33. b. The. 3. day.

B

(e) That is, all the waters which were in the lowest partes of the aier.

10 And God called the drie lande ẏ earth, and the gatheryng together of waters called he the seas: and God sawe that it was good.

11 And God sayde: [f] let the earth bryng

(f) The goodnes of God in prouidyng for mans beast, before they were made.

foorth [both] budde and hearbe apt to seede, and fruitfull trees yeeldyng fruite after his kynde, which hath seede in it selfe vpon the earth: and it was so.

12 And the (g) earth brought forth [both] bud and hearbe apt to seede after his kynde, and tree yeeldyng fruite, whiche hath seede in it selfe, after his kynde.

(g) Fruitfulnesse in trees and hearbes, was before sun or moone was made.

13 And God sawe that it was good. And the euenyng and the morowyng were the thirde day.

14 And God sayde: *let there be lyghtes in the firmament of the heauen, that they may deuide the day and the nyght, and let them be for (h) signes, & seasons, and for dayes, and yeres.

Psal.136.b. Deut. iiii.b. The.4.day

(h) These lyghtes were not made to serue Astronomers phantasies: but for signes in natural chinges, and tokens of good mercie or wrath.

15 And let them be for lyghtes in the firmament of the heauen, that they maye geue light vpō the earth: and it was so.

16 And God made two great lyghtes: a greater lyght to rule the day, and a lesse lyght to rule the nyght, and [he made] starres also.

17 And God set them in the firmament of the heauen, (i) to shyne vpon the earth,

(i) The true vse of the heauenly bodyes is oft repeated, lest men shoulde abuse them. Iere.xxxi.d

18 And to *rule the day and nyght, and to make difference betweene the lyght and the darknesse: and God saw that it was good.

19 And the euenyng and the morowyng were the fourth day.

20 And God sayde: let the Waters bryng foorth mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen.

The.5.day.

21 And God created great Whales, and euery lyuyng & mouing creature, Which the waters brought foorth after theyr kynde, & euery fethered foule after their kynde: and God saw that it was good.

22 And God (k) blessed them, saying: Be fruiteful, and multiplie, and fyll the waters of the sea, and let foule multiplie in the earth.

(k) God gaue them vertue to fructifie and bryng foorth the lyke.

23 And the euenyng and morowyng were the fift day.

24 And God sayde: let the earth bryng foorth lyuyng creature after his kynde, cattell, worme, and beastes of the earth after his kynde: and it was so.

The.6.day.

25 God made the beast of the earth after his kynde, and cattell after his kynde, and euery thyng that creepeth vpon the earth after his kynde: and God sawe that it was good.

26 (l) God saide: *let vs make man in (m) our image, after our lykenesse, and let them haue rule of the fisshe of the sea, & of the foule of the ayre, and of cattell, & of all the earth, and of euery creepyng thyng that creepeth vpon the earth.

(l) One God, and three persons. Colos.ii.b.

(m) Man is created lyke vnto God in perfecte nature, which by sinne he afterwarde corrupted.

27 So God created man in his (n) owne image, in the image of God created he him, *male and female created he them.

(n) We ought to labour to repayre this image so oft repeated. V Visd.ii.d. Eccle.17.a. Math.xix.a

28 And God blessed (o) them, and God sayde vnto them: *be fruitefull, & multiplie, and replenishe the earth, & subdue it, and haue dominion of the fisshe of the sea, and foule of the ayre, & of euery lyuing thing that moueth vpon the earth.

(o) Lawfull procreation is the blessyng of God. Gen.viii.c.

29 And God sayde: beholde, I haue geuen you euery (p) hearbe bearing seede, which is in the vpper face of all ỹ earth, and euery tree in the which is the fruite of a tree bearing seede, *[that] they may be meate vnto you:

(p) Gods prouision for mans foode, may teache vs sobrietie in all our d. Gen.ix.a. Exod.iii.c.

30 To euery beast of the earth also, and to euery birde of the aire, and to euery such thing that creepeth vpon ỹ earth, which doth "liue, I haue geuen euery greene hearbe for meate: and it was so.

" Hebr. Hath a lyuyng soule. Eccle.39.c. Mark.7.d.

31 *And God sawe euery thyng that he had made: and beholde, it was exceedyng good. And the euenyng & the morowyng were the sixth day.

¶ The .ij. Chapter.

2 The day of rest is blessed. 4 A repeatyng of thynges foretolde in the first. 6 The cloude from the earth as a well to water it. 7 He rehearseth agayne the fashionyng of man. 8 Man in the paradise of pleasure. 10 The wood of lyfe, the wood of knowledge. 11. 13. 14 The ryuers names. 16 God forbyddeth man the tree of knowledge of good and euyll. 19 Adam geueth names vnto all lyuyng thynges. 22 Woman is created. 23 The institution of holy mariage.

A (a) No more newe creations of creatures are to be looked for: yet God styll continually gouerneth and preserueth all thynges. Joh.xvii.

1 THe heauens also & the earth were finisshed, & all the hoast of them.

2 And in the seuenth day God ended (a) his worke Whiche he had made. And the seuēth day he rested from all his worke which he had made.

Exod.xx.b. Hebre iiii.a

3 And God (b) blessed the seuenth daye, & sanctified it: because that in it he had rested from all his worke whiche God ordeyned to make.

(b) The seuenth daye consecrated to the seruice of God, for man in his perfect state.

4 These are the generations of the heauens,

nens and of the earth When they were created, in the day When the Lord God made the earth and the heauens.

5 And euery plant of the fielde before it was in the earth, and euery herbe of the fielde before it grewe. For the Lord God had not [yet] caused it to rayne vpon the earth, neither [was there] a man to tyll the grounde.

6 But there went vp a myste from the earth, & watered the Whole face of the grounde.

B 7 The Lorde God also dyd shape man, [euen] (c) dust frō of the grounde, & breathed into his nosethyrlles the breath of lyfe, and man was a lyuyng soule.

8 And the Lord God (d) planted a " garden eastwarde in *Eden, and there he put the man Whom he had shapen.

9 Moreouer, out of the grounde made the Lorde God to growe (e) euery tree, that was fayre to syght, and pleasaunt to eate: The tree (f) of lyfe in the myddest of the garden, and the tree of (g) knowledge of good and euyll.

10 And out of Eden there went foorth a flood to water the garden, and from thence it was deuided, and became into foure heades.

11 The name of ỹ first is *Pison, the same is it that compasseth the Whole landeof (h) Hauilah, where there is golde:

12 And the golde of the lande is very good. There is also Bdellium, and the Onix stone.

13 The name of the seconde ryuer is Gyhon: the same is it that compasseth the whole lande of (i) Ethiopia.

14 The name of ỹ thirde ryuer is " Hidekel, & it goeth toward the east side of Assiria: & the fourth ryuer is Euphrates.

15 And the Lord God toke the man, and put hym in the garden of Eden, that he myght (k) worke it, and kepe it.

16 And the Lorde God (l) commaunded the man, saying: eating, thou shalt eate of eu̇ery tree of the garden:

17 But as touching the tree of knowlege of good and euyll thou shalt not eate of it: For in What daye so euer thou eatest therof, thou shalt dye the (m) death.

18 And the Lord God sayde: It is not good ỹ the man should be alone, I wyll make hym an (n) helpe "lyke vnto hym.

19 And so out of the grounde the Lorde God had shapen euery beast of the field, and euery foule of the ayre, and brought it vnto man, that he myght see howe he woulde call it. For lykewyse as man hym selfe named euery lyuyng thyng, euen so Was the name therof.

20 And the man (o) gaue names to all cattell, and foule of the ayre, & euery beast of the fielde: but for man founde he not an helpe lyke vnto hym.

21 The Lord God caused a deepe sleepe to fall vpon Adam, and he slept, and he toke one of his ribbes, and closed vp the place With flesh in steade therof.

22 And the ribbe Which the lord god had taken from man, "made he a Woman, & (p) brought her vnto the man.

C
(i) Thus contayneth also the regions of the Madianites and Arabians.
" Or, *Tigris.*
(k) God lyketh neither idlenesse nor negligence.
(l) Thus man for all his great gyftes shoulde learne obedience to God.
(m) By death, is signified all the miseries wherin Adam wrapped him selfe by his fall from God.
(n) what the husbande ought to thynke of his wyfe: and what the wife oweth to her husbande. Heb. As before hym.
D
(o) Man shewed himselfe Lorde of all beastes, by geuyng them names.
" Hebr. buylded.
(p) The first institution of matrimome by God: So all lawefull mariages are made by God i. Cor. xi. b.

(c) This base begynnyng man shoulde remembre, lest he waxed proude of the image of God.
(d) By the singuler coonsell of God, this part of the earth eastwarde from Hierusalem, was more fruitfull and pleasaunt.
" Or, *Paradise of pleasure.*
* where Eden was. Esaias. 37. Ezech. 27.
(e) In such marueloos aboundaunce of prouision, mans luste was inexcusable, that could not contayne frō one fruite.
(f) which did preserue the bodyly lyfe.
(g) The name agreeth with the successe that followed. Eccle. 24. d.
(h) The Ismaelites dwelt in this lande. Gen. 25

r.xi.b.

The Hebrewe wordes of this sentence and which scripture cannot be translated.

t.xix.a.

23 And man saide: *this is nowe bone of my bones, and flesshe of my flesshe, she shalbe called (q) Woman, because she was taken out of man.

24 *For this cause shall man leaue his father and his mother, and shalbe ioyned with his wyfe: and they shall become one flesshe.

25 And they were both naked the man and his wife, and were (r) not ashamed.

Mark.x.b. i.Cor.vi.c. Ephes.v.c.

(r) The shame of nakednes is a token of our nature corrupted.

This figure is spoken of in the .x. vearse of this Chapter before, and representeth the situation of Gods garden.

If there be any kyngdome vnder heauen that is excellent in beautie, in aboundaunce of fruites, in plenteousnes, in delytes and other gyftes: they which haue written of countreys, do prayse aboue all, the same that this figure representeth. wherfore, with the prayses of those wryters, Moyses exalteth this paradise, as duly belonging vnto it. And it is very well lyke, that the region or kingdome of Eden hath ben situated in that countrey, as it appeareth in the .xxvii. Chapter of Esaias the .xii. vearse, and in the .xxvii. of Ezechiel the .xxiii. vearse. Moreouer, where as Moyses sayde that a flood dyd proceede from that place: I do interprete it, from the course of the waters, as yf he shoulde haue sayde that Adam dyd inhabite in the flooddes syde, or in the lande which was watered of both sydes. Howebeit, there is no great matter in that, eyther that Adam hath inhabited vnder the place where both flooddes come together towarde Babylon and Seleucia, or aboue: It is sufficient y he hath ben in a place watered of waters. But the thing is not darke nor hard to vnderstande howe this floodde hath ben deuided in foure heades. For they be two flooddes which be gathered in one, then they seperate them selues in diuers partes. So in theyr ioynyng and flowyng together, it is but a floodde, wherof there is two heades into two chanels from aboue, and two towarde the sea, when it begynneth to seperate it selfe abrode. But to declare vnto you the diuersities of the ryuers names, besydes their vsuall and principall appellations, and howe they be called as they passe through eche prouince, with the interpretations of the same, I thynke it rather tedious and combresome, then profitable. wherfore the simple sense of Moyses is, that the garden wherof Adam was the owner, was watered with waters, because that the course of this floodde was there, whiche was deuided into foure heades.

The. iij. Chapter.

1 The serpent begyleth the woman. 6 The transgression of the commaundement, 8 When Adam and Heua knewe their offences, they fledde from the face of God, excusyng their fault. 14 The serpent is cursed. 15 The seede Jesus is promised a sauiour. The Gospell. 16 Womans miseries for sinne. 17 The punyshment of Adam. Man is appoynted to labour. 20 Heua.

A VVisd.ii.d.

1 AND the serpent was suttiller then euery beast of the fielde which ye lord God hadde made, and he sayde vnto the woman: yea, hath (a) God saide, ye shall not eate of euery tree of the garden?

2 And the woman sayde vnto the serpent: We eate of ye fruite of the trees of the garden.

3 But as for the fruite of the tree which is in the myddes of the garden, God hath sayde, ye shall not eate of it, neither shal ye touche of it, (b) lest peraduenture ye dye.

4 And *the serpent sayde vnto the woman: ye (c) shall not dye the death.

5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and (d) ye shalbe euē as gods, knowyng good and euyll.

6 And so the woman, seing that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruite therof, and dyd (e) eate, and gaue also vnto her husbande beyng with her, and he dyd eate.

7 (f) Then the eyes of them both were opened, and they knewe that they were naked, and they sowed (f) fygge leaues together, & made them selues apernes.

8 And they heard the voyce of the Lord God, walkyng in the garden in ye coole of the day: and Adam and his wyfe (g) hyd themselues from the presence of the lord God amongst ye trees of the garden.

9 And the Lorde called Adam, & sayde vnto hym: Where art thou?

10 Which sayde: I hearde thy voyce in the garden, and was afrayde (h) because I was naked, and hyd my selfe.

11 And he sayde; Who tolde thee that thou wast naked? Hast thou not eaten of the same tree, concernyng the which I commaunded thee that thou shouldest not eate of it?

12 And Adam said: The woman whom thou gauest [to be] with me, (i) she gaue me of the tree, and I dyd eate.

13 And the Lord God sayd vnto the woman: ^n Why hast thou done this? And the woman sayde: the serpent begyled me, and I dyd eate.

14 And the lord god said vnto ye (k) serpent:

Eccle.xxv. i.Tim.ii.d.

B

(a) The deuyl first wold make Heua doubt of gods good wyll towarde her.

(b) Heua rehearseth not gods punyshmēt according to his worde. i.Cor.xi.a.

(c) Frō doubtyng, the deuyll bryngeth to denying.

(d) Sathan tempteth the woman also with ambitiō.

(e) The acte of sinne followeth the misereditiug of gods worde.

(f) The corruption of all the nature of man by sinne.

(f) Such are the clokes we make to couer our synne.

(g) The corruption of mans nature after synne, here appeareth.

(h) Adam playeth the hypocrite.

(i) Adam burdeneth God and the woman with his fault.

^n Or, howe.

(k) In the minister is ye author of this mischiefe punyshed.

Because thou hast done this, thou art cursed aboue all cattel, and aboue euery beast of the fielde: vpon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy lyfe.

C

(l) The continuall fyght of the chyldre of God. Christe.

15 I wyll also put (l) enmitie betweene thee & the woman, betweene thy seede and her seede: and (m) it shall treade downe thy head, and thou shalt treade vpon his heele.

(m) Victorie is promysed by Christe, to mans comfort

() The calamities & miseries whiche continually followeth mankynde for synne.

16 But vnto the woman he sayde: O I wyll very much multiplie thy sorowe, and thy griefes of chylde bearyng, In sorowe shalt thou bring foorth children: thy desire (shalbe) to thy husbande, and he shall haue the *rule of thee.

1.Cor.xiiii.f

(n) He shulde haue ben his wyfes schoolmaister, and preferred gods voyce before his wyues.

17 Unto Adam he sayde: Because thou hast hearkened vnto (n) the voyce of thy wyfe, and hast eaten of the tree concernyng the whiche I commaunded thee, saying, thou shalt not eate of it, cursed is the grounde for thy sake, in sorowe shalt thou eate of it all the dayes of thy lyfe.

(o) It is not the age of the earth, but the increase of synne, that maketh the earth more barayne.

18 Thorne also and thistle shall it bryng foorth (o) to thee, and thou shalt eate the herbe of the fielde.

19 In the sweatte of thy face shalt thou eate thy breade, tyll thou be turned agayne into the ground, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne.

D

(p) Adam setteth foorth the benefite of lyfe, which he receaued at Gods handes.

20 And Adam called his wyfes (p) name Heua, because she was the mother of all lyuyng.

21 Unto Adam also and to his wyfe dyd the Lorde God (q) make garmentes of skynnes, and he put them on.

(q) It was gods gift, that Adam thus prouided for hym selfe.

22 And the Lorde God sayde: Beholde, the man is become as one of vs, (r) in knowing good and euyll: And now lest peraduenture he put foorth his hande, and take also of the tree of lyfe and eate, and lyue for euer. (s)

(r) God wold haue man and his posteritie to remember the cause of their miserie.

(s) You may supplie the sentence with these wordes: let vs take him foorth.

23 Therefore the Lorde God sent hym foorth frō the garden of Eden, to worke the grounde whence he was taken.

24 And so he (t) droue out man, and at the east side of the gardē of Eden he set Cherubins, and a fierie two edged sworde, to kepe the way of the tree of lyfe.

(t) Adam commeth in this lyfe obteyne felicitie which he lost by synne.

¶ The. iiij. Chapter.

1 Cain. 3 Abel and Cain do offer gyftes vnto the Lorde. 6 Cain is rebuked of the Lorde. 8 He kylleth his brother Abel. 11 Cain is cursed. 13 Cain despaireth. 17 Henoch. 18 Irad, Meuiael, Mathusael. 19 Lamech and his wyues, Ada, Sella. 21 Jubal. 22 Thubalcain, Noema. 26 The worshyppyng of God is restored.

A 1 AND Adam knewe Heua his wyfe, Who conceauing bare Cain, (a) saying: I haue gotten a man of "the Lorde.

(a) Heua thanketh god for the blessyng of children. " he, a man, God.

2 And she proceading, brought foorth his brother Habel, (b) and Habel was a keper of sheepe, but Cain was a tyller of the grounde.

(b) Though Adam was Lorde of all the earth, yet he brought vp his children not idelly.

3 And in processe of dayes it came to passe, that Cain brought of the fruite of the grounde, an (c) oblation vnto ỹ lorde:

(c) These children were taught to worshyp God of their father.

4 Habel

4 Habel also brought of the firstlynges of his sheepe, & of the fatte thereof: and the Lorde had respect (d) vnto *Habel, and to his oblation.

Hebr. xi a. (d) The faith of Habel made his oblatiō acceptable.

5 But vnto Cain and to his offeryng he had no respect: (e) for the whiche cause Cain was exceedyng wroth, and his countenaunce abated.

(e) The goodnesse of God towarde the godly greeueth the wicked.

6 And the Lorde saide vnto Cain: Why art thou wroth? and why is thy countenaunce abated?

B

7 If thou do well, shalt " thou not (f) receaue? and yf thou doest not well, lyeth not thy sinne at the doores? Also vnto (g) thee shall his desire be, and thou shalt haue dominion ouer hym.

" Or, Shall ther not be an acceptation.

(f) That is, God will accept thy sacrifice also, if thei be offred faithfully.

(g) Cain had no iuste cause of enuie, seeing his auctoritie ouer Habel remayned sure vnto hym.

8 And Cain (h) talked with Habel his brother: and it came to passe *When they were in the fielde, Cain rose vp agaynst Habel his brother, & slewe him.

VVisd. x. Math. xxiij i. Para. iii. Iudges. xi.

9 And the Lorde said vnto Cain: Where is Habel thy brother? which sayde (i) I wote not: Am I my brothers keper?

(h) Hypocrites can dissemble ryght spekyng fayre.

10 And he sayde: What hast thou done? (k) the voyce of thy brothers blood cryeth vnto me out of the grounde.

(i) With impietie & mischiefe to foolyshnesse ioyned.

(k) God hath great care for his holy saintes.

11 (l) And nowe art thou cursed from the earth, Which hath opened her mouth to receaue thy brothers blood from thy hande.

(l) The very earth abhorreth shedyng of blood.

12 If thou tyll the grounde, she shall not yeelde vnto thee her strength. (m) A fugitiue and a vacabound shalt thou be in the earth.

(m) A fearefull conscience fyndeth reste no where.

13 And Cain sayde vnto the Lorde: " My iniquitie is more (n) then that it may be forgeuen.

" Or, My punyshement is greater thē that I may beare.

14 Beholde, thou hast cast me out this day from the vpper face of the earth, & from thy face shall I be hyd, (o) fugitiue also and a vacabounde shall I be in the earth: and it shall come to passe, that euery one that fyndeth me shal slay me.

(n) See the degrees by the whiche Cain fell into desperation.

(o) A great punyshmente not to be vnder the tuition of God.

C

15 And the Lorde said vnto him: (p) Verely Whosoeuer slayeth Cain, he shalbe punished seuen folde. And the Lorde set a marke vpon Cain, lest any man fyndyng hym shoulde kyll hym.

(p) God wold haue Cain remayne for an example of his vengeaunce vpon murtherers.

16 (q) And Cain went out from the presence of the Lorde, & dwelt in the lande of Nod, eastwarde from Eden.

(q) The excommunication or banishment of Cain.

17 (r) Cain also knewe his wyfe, Whiche conceaued and bare Henoch, and buyldyng a citie, he called the name of the same citie after the name of his sonne Henoch.

(r) Temporall gyftes whiche God bestowed vpō Cain and his posterite.

18 Unto ỹ same Henoch was borne Irad: Irad begat Mehuiael, Mehuiael begat Methusael, Methusael begat Lamech.

19 (s) And Lamech toke vnto hym two wyues, the name of the one was Ada, and the name of the other was Sella.

(s) For what soeuer cause this was don, it was against the institution of matrimonie

20 And Ada bare Jabel, which was the father of such as dwel in the tentes, and of such as haue cattell.

D

21 His brothers name was Jubal, which was the father of such as handle Harpe and Organ.

22 And Sella also bare Thubalcain, which wrought cunnyngly euery craft of brasse and of iron, the sister of Thubalcain was Noema.

23 (t) And Lamech saide vnto his wiues Ada and Sella: Heare my voyce ye wyues of Lamech, hearken vnto my speache: for I haue slayne a man to the woundyng of my selfe, & a young man to myne owne punishment.

(t) Lamech a tyrant regardeth no mans councell: but thynketh that he maye more fately persecute the iust men then Cain.

24 If Cain shalbe auenged seuen folde, truely Lamech seuentie tymes & seuen tymes.

25 Adam knewe his wyfe agayne, and she bare a sonne, and called his name Seth: For God [sayde she] hath appointed me another seede in steade of Habel whom Cain slewe.

26 And vnto the same Seth also there was borne a sonne, and he called his name Enos: then began men to make (b) inuocation in the name of the Lorde.

(b) By the chief part, the whole seruice of God is signified, whiche the godly began nowe to restore.

¶ The .v. Chapter.

1 He repeateth the creation of man. 3 Hen. 5 Adams age. 6 Seth. 9 Enos. 12 Mahalaleel. 21 Henoch. 25 Mathuselah. 29 Noah. 32 The sonnes of Noah.

The preferration of the Churche.

A

1 THis is the booke of the (a) generations of Adā. In the day that God created man, in the (b) lykenesse of God made he hym.

(a) The rehearsall of his succession or posteritie.

(b) Man a lyuely image or Gods wisdome & iustice

2 Male and female created he them, and blessed them, and called their name (c) Adam in the daye of their creation.

(c) The husbande and the wyfe, as one man.

3 And Adam lyued an hundreth and thirtie yeres, and begate a sonne in his owne lykenesse, after his image, & called his name (d) Seth.

(c) Moyses speaketh not of Cain and such, for that they were not of the church, neither came Christ of their line.

i.Chro.i.a.

4 *All the dayes of Adam after he had begotten Seth, were eyght hũdreth yeres, and he begat sonnes and daughters.

(f) Adam lyued vnto Noahs fathers dayes.
(g) Thus the rewarde of sin is death, thorowout all ages.

5 (f) And all the dayes that Adam lyued were nine hundreth and thirtie yeres, (g) and he dyed.

6 Seth lyued an hundreth & fyue yeres, and begat Enos.

(h) Many holy patriarkes lyued in the church at one tyme.

7 And Seth lyued after he begat Enos (h) eyght hundreth and seuen yeres, and begat sonnes and daughters.

8 And all the dayes of Seth were nine hundreth & twelue yeres, and he dyed.

B

9 Enos lyued ninetie yeres, and begate Kenan.

10 And Enos lyued after he begate Kenan eyght hundreth & fiftie yeres, and begate (i) sonnes and daughters.

(i) They be only rehearsed by name, who were as lyghtes in the Churche.

11 And all the dayes of Enos were nine (k) hundreth & fyue yeres, and he dyed.

(k) He lyued vntyl the. 84. yere of Noahs lyfe.

12 Kenan lyued seuentie yeres, and begate Mahalaleel.

13 And Kenan liued after he begate Mahalaleel eyght hũdreth & fourtie yeres, and begate sonnes and daughters.

14 And all the dayes of Kenan were nine hundreth and ten yeres, and he dyed.

15 Mahalaleel liued sixtie and fiue yeres, and begate Jered.

16 And againe Mahalaleel liued after he begate Jered eyght hundreth & thirtie yeres, and begate sonnes & daughters.

17 And al the dayes of Mahalaleel, were eyght hundreth ninetie and fiue yeres, and he dyed.

C 18 Jered lyued an hundreth sixtie & two yeres, and he begate Henoch.

19 And Jered liued after he begat Henoch, eyght hundreth yeres, & begate sonnes and daughters.

20 And all the dayes of Jered were nine hundreth sixtie and two yeres, & he died.

21 *Henoch lyued sixtie and fiue yeres, & begate Methuselah.

Eccle.44.c. Hebr.xi.a.

22 (l) And Henoch walked with God after he begate Methuselah three hundreth yeres, and begate sonnes & daughters.

(l) He directed his lyfe not after the maners of the world then, but according to gods word.

23 (m) And al ỹ dayes of Henoch were three hundreth sixtie and fiue yeres.

(m) Why god toke awaye this Godly preacher from the world, see wisd. thr. 4. chapter.

24 And Henoch walked with God: and he was no more seene, for God toke him away.

25 (n) Methuselah also lyued an hundreth eyghtie and seuẽ yeres, and begate Lamech.

(n) As he was a singuler patrone of godly lyfe, so was he an ensample of immortall lyfe & resurrection.

D

26 And agayne Methusalah lyued after he begat Lamech seuẽ hundreth eightie and two yeres, and begate sonnes and daughters.

27 And all the dayes of Methuselah (o) were nine hundreth sixtie & nine yeres, and he dyed.

(o) He lyued 6 yeres before the floud, as S. Augustine reckeneth.

28 Lamech liued an hundreth eyghtie & two yeres, and begate a sonne,

(p) Lamech prophesieth of the relief whiche the godly looked for in those miserable tymes.

29 (p) And called his name Noah, saying: This same shall comfort vs as concerning our worke, & sorowe of our handes about the earth, which God cursed.

30 And Lamech lyued after he begat Noah, fiue hũdreth ninetie & fiue yeres, and begate sonnes and daughters.

(q) All the holy patriarkes rehearsed before, dyed in this mans dayes.

31 (q) And all the dayes of Lamech were seuen hundreth seuentie and seuẽ yeres, and he dyed.

32 Noah was fiue hundreth yere olde, & Noah begate Sem, Ham, & Japheth.

¶ The .vj. Chapter.

2 The cause of deluge. 3 An hundred and twentie yeres geuen for conuersion & amendement of lyfe. 4 Giantes. 5 The wickednesse of man prouoketh God. 7 It repenteth God that he had made man. 9 The generations of Noe the iust. 13 God foretelleth vnto Noah hym selfe the generall deluge. 15 The fashion of the arke. 18 Who should enter the arke.

A

1 AND it came to passe, that when men (a) began to be multiplied in the vpper face of the earth, there were daughters borne vnto thẽ:

(a) This corruption began long before Noahs tyme.

2 And the (b) sonnes of God also sawe the daughters of men that they were fayre, & they toke them wyues, such as they liked, from among them all.

(b) The sonnes of ỹ godly ioyned them selues with ỹ daughters of the wicked, without all feare of God.

3 And the Lorde sayde: (c) My spirite shall not alwayes stryue with man, because he is fleshe: yet his dayes shalbe ()an hundreth and twentie yeres.

(c) God had gone about diuers ways to call the world to repentence, but mans obstinacie was such as would not obey, but waxed beastly

4 But there were Giantes in those dayes in ỹ earth: (d) yea & after that the sonnes of God came vnto the daughters of mẽ, and hadde begotten chyldren of them, the same became myghtie men of the worlde, and men of renowme.

() Tyme of repentaance graũted to the wicked world

(d) Tirannie and oppression an other cause of the floud.

B

5 (e) But God sawe that the malice of man was great in the earth, and all the imagination of the thoughtes of his *heart [was] only cuyll euery day.

(e) God sawe not only ỹ outwarde deedes of mẽ naught, but their heartes set vpon wickednesse altogether, so that ther was no hope they would amend

Gen.viii.d. Mat xv.b.

6 And it repented the Lord that he had made man vpon the earth, (f) & he was touched with sorowe in his heart.

(f) Our sinne & the punishment therof greeueth God

7 And

7 And the Lorde sayde: I wyll from the vpper face of the earth, destroy man whom I haue created, from man vnto cattell, vnto worme, and vnto foules of the ayre: For it (g) repenteth me that I haue made them.

(g) Moyses writeth of god to our vnderstandyng.

8 But Noah (h) founde grace in the eyes of the Lorde.

(h) That is. God fauoured him and was merciful vnto hym.

9 These are the generations of Noah: Noah [was] a iust man, and perfect in his (i) generations: And Noah walked with God.

(i) In those most corrupt tymes, Noah continued iust and vpright.

10 Noah begat three sonnes, Sem, Ham, and Japheth.

11 The earth also was corrupt (k) before God, and the same earth was fylled with crueltie.

(k) To the eyes of the worlde, the wycked seemed as pure as Noah.

C

12 And God loked vpon the earth, and beholde (l) it was corrupt: for all flesche had corrupt his way vpon earth.

(l) Because all the inhabitaunce had corrupted both religion & life.

13 And God sayd vnto Noah: the (m) ende of all flesche is come before me, for the earth is fylled with crueltie through them, and beholde I wyl destroy them with the earth.

(m) God by his threatninges, stureth Noah to greater care and feare.

14 Make thee an Arke of (n) Pine trees: Habitations shalt thou make in the arke, and shalt pitch it within and without with pitche.

(n) Gopher a very lyght kinde of wood

15 And of this fashion shalt thou make it: The length of the arke [shalde] three hundreth cubites, the breadth of it fiftie cubites, & the height of it thirtie cubites.

16 A Wyndowe shalt thou make in the arke, and (o) in a cubite shalt thou finishe it aboue: but the doore of the arke shalt thou set in the syde therof. With three loftes one aboue another shalt thou make it.

(o) The length of the windowe was a cubite.

17 And beholde, (p) I, euen I do bryng a fludde of waters vpon the earth, to destroy all flesche wherin is the breath of lyfe vnder heauen, and euery thyng that is in the earth shall perishe.

D

(p) It seemed to the worlde then, a thing vnpossible.

18 (q) With thee also wyll I make (r) my couenaunt: and thou shalt come into the arke, thou and thy sonnes, thy wife, and thy sonnes wyues with thee.

(q) That Noah should be safe, though all the worlde perisshe.
(r) Gods promyse made Noah more redy to do gods commaundement.

19 And of euery lyuyng thyng of all flesche, (f) a payre of euery one shalt thou bryng into the arke to kepe them alyue with thee, they shalbe male & female.

(f) Not one payre alone, as appeareth in the next Chapter.

20 Of fethered foules also after their kinde, and of all cattell after their kinde: of euery worme of the earth after his kynde, two of euery one shall come vnto thee, to kepe [them] alyue.

21 And take thou with thee (t) of all meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them.

(t) God could haue fed al miraculously: but he would haue meanes vsed.

22 *Noah (u) therfore dyd according vnto all that God commaunded hym [euen] so dyd he.

(u) The true and ful obedience of Noah

¶ The.vij.Chapter.

1 Noah is commaunded to enter the arke. 5 Noah entreth the arke. 11 The ouerflowyng of the deluge. 13 Who did enter with Noah 17 Howe great the waters of the fludde were.

A 1 AND the Lord said vnto Noah: come thou and (a) al thy house into ỹ arke: for thee haue I seene ryghteous before me in this generation.

(a) Temporall benefites God bestoweth vpon the chyldren, for the fathers godlines sake. 1.Pet.iii.a.

2 Of euery cleane beast thou shalt take with thee seuen and seuen, the male and his female, but of (b) vncleane cattell two, the male and his female.

(b) Not seuē payre, but three, and one for sacrifice.

3 Of foules also of the ayre seuen and seuen, the male and the female, to kepe seede alyue vpon the face of all the whole earth.

(c) God would not haue Noah to be in doubt of any circumstaunce

4 For after (c) seuen dayes, I wyl rayne vpon the earth fourtie dayes and fourtie nightes: & all substaunce that I haue made, wyll I destroy from the vpper face of the earth.

5 *Noah therfore did according vnto (d) all that God commaunded him.

Mat.24.d. Luk.xvii.f. i.Pet.iii.d.

(d) Noah obeyed not in one thing, but in all that god commaunded.

6 And Noah was (e) sixe hundreth yere olde, when the fluddes of water came vpon the earth.

(e) Age dyd not moke Noah the slower to obey Gods wyll.

7 And Noah came, and his sonnes, and his wyfe, and his sonnes wyues with him to the arke, because of the waters of the fludde.

8 Of cleane beastes, and of vncleane beastes, and of foules, and of euery such as creepeth vpon the earth,

B

9 There (f) came two & two vnto Noah vnto the arke, the male and the female, as God had commaunded Noah.

(f) As to Adam, so now to Noah, god caused all cattell to come.

10 And so it came to passe after seuen dayes, that the waters of the flud were vpon the earth.

11 In

11 In the sixe hundreth yere of Noahs lyfe, in the (g) seconde moneth, the seuenteene day of ye moneth, in the same day were all the fountaynes of the great deepe broken vp, and the wyndowes of heauen were opened.

12 And the rayne was vpon the earth (h) fourtie dayes and fourtie nightes.

13 In the selfe same day, entred Noah, and Sem, and Ham, and Japheth the sonnes of Noah, and Noahs wyfe, and the three wiues of his sonnes with thē into the arke.

14 They, (i) and euery beast after his kinde, and al the cattel after their kinde, yea, and euery worme that creepeth vpon the grounde after his kinde, and euerye byrde after his kinde, and euery fleeyng and fethered foule.

15 And they came vnto Noah into the arke, two and two, of all fleshe wherein is the breath of lyfe.

16 And they entryng in, came male and female of all fleshe, as God had commaunded him: and (k) God shut hym in rounde about.

17 And the fludde came fourtie dayes vpon the earth, and the waters were increased, and (l) bare vp the arke, whiche was lyft vp aboue the earth.

18 The waters also waxed strong, and were encreased exceedyngly vpon the earth: and so the arke went vpon the vpper face of the waters.

19 And the waters preuayled exceedingly vpon the earth, and al the high hilles that are vnder the (m) whole heauen, were couered.

20 Fyfteene cubites vpward did the waters preuayle, so that the mountaynes were couered.

21 *And (n) all fleshe perished, that moued vpon the earth, in foule, in cattell, in beast, and in euery worme that creepeth vpon the earth, yea, and euery man also.

22 So that (o) all that had the breath of lyfe in his nostrilles throughout all that was on the (p) drye lande, dyed.

23 And euery substaunce was destroyed that remayned and that was in the vpper part of the grounde, both man and cattell, and worme, and the foule of the heauen, they were euen destroyed from of the earth, and (q)* Noah onlye remayned aliue, and they that were with him in the arke.

24 But the water preuayled vpon the earth, a hundreth and fiftie dayes.

(g) In the latter ende of Aprill, when all thynges were moste pleasaunt, thē this destruction came.

(h) God in his punyshment geueth place of repentaunce.

(i) This is oft tyme repeted, for that it seemeth vncredible to the sense of man.

(k) The hand of God stoyed the waters out of the arke

(l) Moyses fyrst declareth how the godlye is saued, then the destruction of the wycked

(m) There were other particuler fluddes, but this was vniuersall.

VVisd.x.a. Eccle.xl.

(n) The greuous punyshment of God for sinne.

(o) That is, all that liued.

(p) Of fishe there is no mention made by Moyses.

(q) Thus was he rewarded, ye rather folowed God, then the multitude of wycked. 1.Peter.iii.

¶ The

¶ The. viii. Chapter.

1 The waters of the generall ouerflowyng do decrease. 4 The arke resteth vpon a mount. 7 The Rauen is sent foorth. 8 Noah sendeth foorth a Doue. 10 He sendeth it out againe. 13 The waters are dryed. 16 Noah is bydden to go out of the arke. 18. He goeth out. 20 He offereth an acceptable sacrifice vnto God. 21 The deluge shall be no more. The heart of man is euyll.

A (a) God sheweth hym selfe mindfully declaryng his helpe.

1 AND God (a) remembred Noah and euery beast, and all the cattell that was with hym in the arke: and God made (b) a wynde to passe vpon the earth, and the waters ceassed.

(b) God createth the wyndes, and bringeth them out of his treasures. Psal. cxxxiii.

2 The fountaynes also of the deepe, and the windowes of heauen were stopped, and the rayne from heauen was restrayned.

3 And the waters from the earth returned, goyng and comming agayne: and after the ende of the (c) hundreth and fiftith day, the waters were abated.

(c) The water increased fourtie dayes, and were at one stay. 150. dayes, that is, sommwhat with fiue monethes

4 And in the seuen moneth, in the seuenteenth day of ỹ moneth, the arke rested vpon the mountaynes of "Armenia.

"Heb. Ararat.

5 And the waters were goyng and decreasing vntyll the tenth moneth: In the tenth moneth, and in the first day of the same moneth, were the toppes of the mountaynes seene.

6 And after the ende of the fourtith day, B it came to passe [that] Noah opened the wyndowe of the arke which he had made,

7 And he sent foorth a Rauen, whiche went out, goyng foorth, and returnyng, vntyll the waters were dryed vp vpon the earth.

8 And agayne he sent foort a Doue from him, that he myght see yf the waters were abated from the vpper face of the grounde.

9 And the Doue founde no rest for the sole of her foote, and she returned vnto him into the arke, for the waters [were] in the vpper face of the whole earth, Then he put foorth his hande, & tooke her, and pulled her to him into the arke.

10 And he abode yet other seuen dayes, and agayne he sent foorth the Doue out of the arke:

11 And the Doue came to hym in the euentide, and loe, in her mouth was an (d) Olyue leafe that she had pluct, wherby Noah dyd knowe that the waters were abated vpon the earth.

(d) God gaue a token to Noah, that ỹ fruitful lands were ridde of the water.

12 And he abode yet other seuen dayes, and sent foorth the Doue, Whiche returned not vnto him any more. C

13 And it came to passe, in the sixe hundreth and one yere, in ỹ first moneth, the first [day] of the moneth, the waters were dryed vp from the earth, (*) and Noah remoued the couerynge of the arke, and looked, and beholde, the vpper face of the grounde was dryed vp.

(*) Of the lyfe of Noah.

14 And in the (e) seconde moneth, in the seuen and twentie day of the moneth was the earth dryed.

(e) Noah was in the arke one yere and ten dayes

15 And God spake vnto Noah, saying:

16 (f) Go foorth of the arke, thou, and thy wife, thy sonnes, and thy sonnes wiues with thee.

(f) Noah goeth neyther in nor out, without gods commaundement.

17 And bryng foorth with thee euery beast that is with thee, of all flesshe, both foule and cattell, and euery worme that crepeth vpon the earth, that they may (g) breede in the earth, *and bring foorth fruite, and multiplie vpon earth. D

(g) Repeatation of ỹ worlde is promised to Noah. Gen. i. d. & ix. a.

18 And so Noah came foorth, and his sonnes, his wyfe, and his sonnes wiues with hym:

19 (h) Euery beast also, and euery worme, euery foule, and whatsoeuer crepeth vpon the earth after their kyndes, went out of the arke.

(h) So by the great prouidence of God, nothing perysshed in ỹ arke

20 (i) And Noah builded an aulter vnto ỹ Lorde, and tooke of euery cleane beast, and of euery cleane foule, & offred burnt offering on the aulter

(i) Noahs thankfulnesse towarde God for his benefites.

21 And the Lorde (k) smelled a sweete [or quiet] sauour, and the Lord (l) sayde in his heart: I wyll not henceforth curse the grounde any more for mans sake, for the imagination of mans* heart is euyll [euen] from (m) his youth: neyther wyll I smyte any more euery thyng lyuyng, as I haue done.

(k) The outwarde smell pleased not God, but the inwarde godlines of Noah

(l) That is, certaynely determined. Gen. viii. a. Mat. xv. b.

(m) We are borne the children of Gods wrath.

22 Yet therefore shall not sowyng tyme and harueste, (n) colde and heate, sommer and wynter, day and nyght, ceasse all the dayes of the (o) earth.

(n) Gods decree for the reparyng of the world, which perished. 2. Peter. 2.

(o) The worlde at his tyme shal haue an ende.

C The

¶ The. ix. Capter.

6 The title of the sworde. The couenaunt of God with Noah that the deluge shalbe no more. 10 The signe confirming the couenaunt, the raynebowe in the cloudes. 18 The sonnes of Noah, Chanaan. 20 Noah an husbandman planteth a vine. 22 He is mocked of his sonne beyng ouercome with wyne. 25 Chanaan is cursed. 26. 27 Sem and Japheth be blessed. 29 The yeres of Noah.

A 1 And god blessed Noah, and his sonnes, & saide vnto them, (a) be fruitfull and multiplie, and replenishe the earth.

2 (b) The feare of you, & the dread of you, shalbe vpon euery beast of the earth, and vpon euery foule of the ayre, vpon al that moueth vpon the earth, and vpon all the fishes of the sea, into your hande are they (c) deliuered.

3 Euery thyng that moueth it selfe, and that liueth, shall be meate for you, euen as the * greene hearbe haue I geuē you all thinges.

4 *But (d) flesh in the life therof [which is] the blood therof, shall ye not eate.

5 And surely your blood of your lyues wyl (e) I require: at the hande of euery beast wyll I require it, and at the hand of man, at the hande of mans brother wyll I require the life of man.

6 Who so * sheddeth mans blood, (f) by man shall his blood be shed, for in the image of God made he man.

7 But be fruitefull, and multiplie you, breede in the earth, and increase therein.

8 (g) God spake also vnto Noah, & to his sonnes with hym, saying:

9 Beholde, I, euen I establishe my couenaunt with you, and with (h) your seede after you:

10 And with euery liuing creature that is with you, in foule, in cattell, in euery beast of the earth whiche is with you, of all that go out of the arke, whatsoeuer liuing thyng of the earth it be.

11 *And my couenaunt I make with you, that from hencefoorth euery fleshe be not rooted out with the waters of a fludde, neither shall there be a fludde to destroy the earth any more.

12 And God sayde: this is the (i) token of the couenaūt which I make betweene me and you, and euery lyuyng creature that is with you, for euer.

13 I do set my (k) bowe in the cloude, and it shall be for a token betweene me and the earth.

14 And it shall come to passe, that when * I bryng a cloude vpon the earth, the bowe also shalbe seene in ye same cloude.

15 And I wyll thinke vpon my couenaunt whiche is betweene me and you, and euery liuing creature in all fleshe: and it shall no more come to passe, that waters

(a) The lawful vse of mariage repaced.

(b) The dominion ouer other beastes restored to mā

(c) Let vs be thankfull, and modestly vse Gods creatures. Gen. i. d.

Leui. xvii. d

(d) By this prohibition, God woulde teache his people to abhorre all crueltie.

(e) Punyshment for murther.

Mat. xxvi. c

Apoc. xiii. c

(f) The magistrate may punyshe with death.

(g) The troubled mynde of Noah was to be comforted.

(h) Gods couenaunt with all people and all ages.

Esai. liiii. c.

(i) God sealeth vp the worde of his promyse with an outwarde signe.

(k) The raynebowe is nowe made a signe of Gods grace, and not first created. Eccl. xl. iii. b

B C

waters make a flodde to destroy all flesshe.

16 And the bowe shalbe in the cloude, and I wyll loke vpon it, that I may (i) thinke vpon the euerlasting couenaunt, betweene god and euery liuing creature in all flesshe that is vpon the earth.

17 And God sayd vnto Noah, This is the token of the couenaunt which I haue made betweene me and all flesshe that is vpon earth.

18 The sonnes of Noah goyng foorth of the arke, were Sem, Ham, & Japheth: and Ham is the father of "Chanaan.

19 These are the three sonnes of Noah, & of them was the (m) whole earth ouerspread.

20 Noah also began to be an "husbandman, and planted a vineyarde.

21 And he drynkyng of the wyne, was dronken, and vncouered (n) within his tent.

22 And Ham the father of Chanaan, seeyng the nakednesse of his father, tolde his two brethren without.

23 And Sem and Japheth (o) takyng a garment, layde it vpon their shoulders, and commyng backwarde, couered the nakednesse of their father, namely their faces beyng turned away, lest they should see their fathers nakednesse.

24 And Noah awoke from his wine, and knewe what his (p) younger sonne had done vnto him.

25 And he sayde: (q) cursed be Chanaan, a seruaunt of seruauntes shall he be vnto his brethren.

26 He sayde moreouer: (r) blessed be the Lord God of Sem, and Chanaan shalbe his seruaunt.

27 God shall "enlarge Japheth: and he shall dwell in the tentes of Sem, and (s) Chanaan shalbe his seruaunt.

28 Noah liued after (t) the flodde three hundred and fiftie yeres.

29 And all the dayes of Noah, were nine hundred and fiftie yeres, and he dyed.

(i) God would take all occasion out of mans hart touching his promyses.

(m) Hebre, Chanaan.

(n) The effect of Gods punishing. Hebre, A nakednesse of the tent.

(o) The godlynes of children towarde their father.

(p) He whom the father loued best, became a mocker of his father.

(q) Grieuous punishement for the contempt of parentes vpon Adam & his posterite.

(r) He vnderstoode in spirite, the graces that God woulde bestowe vpon Sem and his posterite.

"Or, perswade.

(s) The vocation of the gentiles is here witnessed by the Patriarche.

(t) Noah lyued vntyll Abrahā was fourtie yeres olde and vpwarde.

The.x. Chapter.

1 The sonnes of Japheth. 5 Of what persons landes were deuided. 6 The sonnes of Ham. 8 Nimroth. 9 A prouerbe. 10 Babylon. 11 Assur, Ninive is buylt. 14 The Philistines. The Chanaanites. 22 The sonnes of Sem. 25 Peleg. 32 Of whom landes were deuided after the deluge.

A 1 These are the generations of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them were children borne after the flodde.

2 The children of Japheth: (a) Gomer, and Magog, and Madai, and Jauan, and Thubal, Meschech, and Thiras.

3 The children of Gomer: Askenas, and Ripath, and Thogarma.

4 The children of Jauan: Elisa, & Tharsis, Kitthim, and Dodanim.

5 Of these were the (b) Iles of the gentiles deuided in their landes, euery one after his tongue, and after his kinrede, in their nations.

6 The children of Ham, Chus: and Mizraim, and Phut, and Chanaan.

7 And the children of Chus: Seba, and Hauilah, and Sabthah, and Raamah, and Sabtheca.

8 The children of Raamah: Seba, and Dedan. Chus also begat Nimrod.

9 The same began (c) to be mighty in the earth, for he was a mighty (d) hunter before the Lorde: wherfore it is sayde, (e) Euen as Nimrod the mighty hunter before the Lorde.

10 The begynnyng of his kingdome was Babel, and Erech, & Acad, and Calneh, in the lande of Sinar.

11 Out of that lande came Assur, and builded Ninive, and the citie "Rehoboth, and Calah,

12 Resen also betweene Ninive & Chalah, and it is a great citie.

13 Mizraim begat (f) Ludim, and Anamim, and Lehabim, and Nephthuim,

14 Pathrusim also, and Casluhim, (out of whom came Philisthim) & Capthorim.

15 (g) Chanaan begat Sidon his first borne sonne, and (h) Heth,

16 And Jebusi, and Emori, and Girgasi,

17 And Hiui also, and Arki, and Sini,

18 And Aruadi, and Semari, and Hamathi: and afterwarde were the kinredes of the Chanaanites spread abrode.

19 The border of the Chanaanites was from Sidon as thou commest to Gerar vnto Azah, and as thou goest vnto Sodoma,

(a) These are named of the Hebrues for nations.

(b) Iles, inuaded with water and beyng bordering.

(c) Cruel princes, are called in scripture, hunters.

(d) God made the first authour of tyrannie odious to the worlde by a common prouerbe.

"Or, the streetes of the citie.

(f) Names of the prouinces and people that came of Mizraim.

(g) The ende of this temporall felicitie, was Gods curse.

(h) The seuen nations that came of these, were destroyed afterwarde by the people of God.

Sodoma and Gomorra, and Adama,
and Seboim, euen vnto Lesa.
20 These are the children of Ham in their
kinredes, in their tongues, countreys,
and in their nations.
21 Unto Sem also the father of all the
children of (i) Heber, and elder brother of
Japheth, there were children borne.
22 *The children of Sem: Elam, and
Assur, Arphaxad, and Lud, and Aram.
23 The children of Aram: Us, and Hul,
Gether, and Mas.
24 Arphaxad begat Selah, and Selah
(k) begat Heber.
25 Unto Heber also were borne two
sonnes: the name of the one was (l) Pe-
leg, for in his dayes was the earth de-
uided, and his brothers name was
Jactan.
26 Jactan begat Almodad, and Saleph,
Hazarmaueth, and Jerah,
27 And Hadoram, and Uzal, and Dicla,
28 Obal also, and Abimael, and Seba,
29 And Ophir, and Hauilah, and Jobab,
all these were the children of Jactan.
30 And their dwelling was from Mesa,
as thou goest vnto Sapher, a mount of
the east.
31 These are the children of Sem after
their kinredes and tongues, in their
landes and nations.
32 And so these are the kinredes of the
children of Noah after their generati-
ons in their peoples: and of these were
the nations deuided in the earth after
the flood.

(i) For ỹ blessing promised to Sem, rested but in the familie of Heber. i.Chro.i.c.

(k) The.lxx. interpreters adde here Cainam.

(l) Heber a preacher, gaue his sonne his name of the deuision of tongues.

The.xj. Chapter.

1 One language in the worlde. 3 The towre Babel is buylt. 7 The misterie of the trinitie. 8 The confusion of tongues. 9 Babel. 10 The age of Sem, Arphaxad. 12 Selah, Heber. 16 Peleg.

Or, Phaleg.

AND all the whole earth (a) was of one* language and lyke* speache.
2 And when (b) they went forth from the east, they founde a playne in the lande of Sinar, and there they abode.
3 And "one sayd to another: Come, let vs prepare (c) bricke, and burne them in the fire. And they had bricke for stones, and slyme had they in steade of morter.
4 And they sayd: Go to, let vs buylde vs a citie and a towre, (d) whose toppe may reache vnto heauen, and let vs make vs (e) a name, lest peraduenture we be scat-tered abrode into the vpper face of the whole earth.
5 But the Lorde (f) came downe to see the citie and towre whiche the children of men buylded.
6 And the Lorde sayd: Beholde, (g) the people is one, and they haue all one lan-guage, and this they begin to do: nei-ther is there any let to them from all those thinges whiche they haue imagi-ned to do.
7 Come on, let (h) vs go downe, and there (i) confounde their language, that eue-rye one perceaue not his neighbours speache.
8 And so the Lorde (k) scattered them from that place into the vpper face of all the earth, and they left of to buylde that citie.
9 And therfore is the (l) name of it called Babel, because the Lord dyd there con-founde the language of all the earth: and from thence dyd the Lorde scatter them abrode vpon the face of all the earth.
10 [*These are the (m) generations of Sem: Sem was an hundreth yere old, and begat Arphaxad two yeres after the flood.
11 And Sem lined after he begat Ar-phaxad fiue hundreth yeres, and begat (n) sonnes and daughters.
12 Arphaxad lined fiue and thirtie yeres, and begat Selah.
13 And Arphaxad lined after he begat Selah, foure hundreth and three yeres: and begat sonnes and daughters.
14 Selah lined thirtie yeres, and begat Heber.
15 And Selah lined after he begat He-ber, foure hundreth and three yeres, and begat sonnes and daughters.
16 And Heber lined thirtie and foure yeres, and begat Peleg.
17 And

(a) This vnitie continued a hun-dred yeres. VVisd.x.a.
* Or, words.
(b) Nimrod and his poste-ritie, inuading other mens possessions.
" Hebre, man said to his neigh-bour.
(c) Though they wanted necessarie stuffe, yet they would go for-warde with great paynes.
(d) Here ap-peareth their wilfull pride, ambition, and contempt of God.
(e) They seaming hea-uen, seeke im-mortalitie vp-on earth.
(f) God see-med slowe in taking ven-geaunce vpon the wicked.
(g) The de-uises of the wicked, seeme very harde to be ouer-throwen.
(h) An argu-ment of the three persons in one God-head.
(i) God most easely ouer-throweth the practises of the wicked.

(k) The di-uersitie of lan-guages ought in also diuer-sitie of nurture and manours, & many other mischiefes.
(l) They bee ambicious of glory, but the-get perpetual shame.
(m) Though men were pu-nished for their pride, yet God dealt merci-fully with his Church. i.Chro.i.
(n) Mary the posterity of godly fell from the true religion

17 And (o) Heber liued after he begat Peleg, foure hundreth and thirtie yeres: and begat sonnes and daughters.

18 And Peleg liued thirtie yeres, and begat Reu.

19 *And Peleg lyued after he begat Reu two hundreth and nyne yeres: and begat sonnes and daughters.

20 And Reu liued two and thirtie yeres, and begat Serug.

21 And Reu lyued after he begat Serug two hundreth and seuen yeres: and begat sonnes and daughters.

22 And Serug liued thirtie yere, and begat Nachor.

23 And Serug liued after he begat Nachor, two hundreth yeres: and begat sonnes and daughters.

24 And Nachor lyued nyne and twentie yeres, and begat Tarah.

25 And Nachor liued after he begat Tarah an hundreth and nineteene yeres: and begat sonnes and daughters.

26 *Tarah liued seuentie yeres, and begat (p) Abram, Nachor, and Haran.

27 These are the generations of Tarah: Tarah begat (q) Abram, Nachor, and Haran: Haron begat Lot.

28 And Haran dyed in the presence of his father Tarah, in the lande of his natiuitie, euen in Ur of the Chaldees.

29 Abram & Nachor (r) toke them wiues: the name of Abrams wife [was] Sarai, and the name of Nachors wyfe, [was] Milcha, the daughter of Haran, the father of Milcha, & the father of Jischa.

30 But Sarai was (s) baren, and had no chylde.

31 And (t) Tarah toke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abrams wyfe, and they departed together from Ur of the Chaldees, that they myght * go into the land of Chanaan: and they came vnto " Haran, (u) and dwelt there.

32 And the dayes of Tarah, were two hundreth and fiue yeres, and Tarah died in Haran.

(o) This Heber kept in his familie & auncient tongue of the Jewes.

i Chro.i.d.

i Chro.i.d. Jos.xxiiii.a.

(p) Abraham was not the first borne though he be first placed.

(q) Abraham was borne when his father was 130. yere olde.

(r) The godlye shunned & mariages of straungers.

(s) It was a temptation to Abram to see the wicked blessed with chyldren: and his wyfe barren.

(t) God was the auctour of this departure: and Tarah is named the chiefe instrument, for his auctoritie sake.

Iosue.24.a. Nehe.ix.b. Iudith.v.a. Act.vii a.

" Charran.

(u) The time is not expressed, it seemeth they dwelt not long there.

¶ The .xij. Chapter.

1 Abram is bydden to go out of his countrey. 3 Christe. 4 Abram goeth out. 7 The lande of Chanaan is promised him. The olde testament. 10 To auoyde famine, he descendeth into Egypt. 14 His wife is with violence caried away into the house of Pharao. 17 Pharao is smytten of God, for the carying away of Abrams wyfe. 19 Abrams wyfe is rendered vnto him agayne.

A 1 AND (a) the Lord had sayde vnto Abram: * get thee out of thy coũtrey, and out of thy nation, and from thy fathers house, vnto a lande that I wyll shewe thee:

2 And I will make of thee a great people, and wyll blesse thee, and make thy name great, that thou shalt be [euen] a blessyng.

3 I wyll also blesse them that blesse thee, and (b) curse thẽ that curseth thee: (c) and in thee shall all kinredes of the earth be blessed.

4 And so Abram (d) departed, euen as the Lorde had spoken vnto hym, and Lot went with him: and Abram was seuentie and fiue yeres old when he departed out of Haran.

5 And Abram (e) toke Sarai his wyfe, and Lot his brothers sonne, & all their substaunce that they had in possession, and the (f) soules that they had begotten in Haran, and they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

6 Abram (g) passed through the lande, vnto the place of " Sichem, vnto the plaine of Moreh. And the " Chanaanite [was] then in the lande.

7 And the Lorde appearyng vnto Abram, sayd, Unto thy seede wyl I geue this lande: And there (h) buylded he an aulter vnto the Lorde whiche appeared vnto hym.

8 And remouyng thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, hauyng (i) Bethel on the west syde, & Hai on the east: and there he buyldyng an aulter vnto the Lorde, dyd (k) call vpon the name of the Lorde.

9 And Abram toke his iourney, goyng and iourneying towarde the south.

(a) Abram left not his ewne coũtrey but at Gods commaundement, before he dwelt in Charran. Actes.vii.a.

(b) The enemies of the Church, God wyll ouerthrowe.

(c) Christe, the seede of Abraham, blessed all the cursed kynredes of the worlde.

(d) After his father was dead and he chiefe of the familie.

(e) The fayth full obedience of Abram.

(f) He meaneth bought seruauntes and such other of Abrams house.

(g) Abrams fayth is tried by hauyng no restyng place, & wanderyng among the wicked.

" Hebre. Schichem.

" Hebre. Chanaanite.

(h) Abram is thankefull to God for his comfort: and professeth out wardly his religion.

(i) Moyses nameth places so as they were called when he writ.

(k) There Abram professed the true worshippe of God: though the countrey was idolatrous.

10 And

10 [And] thē there was (l) a famine in that lande, and therfore went Abram downe into Egypt, that he myght sojourne there, for there was a grecuous famine in the lande.

(l) In other triall of Abrams fayth.

11 And when he was come neare to enter into Egypt, he sayde vnto Sarai his wife: beholde, I knowe that thou art a (m) fayre woman to loke vpon:

(m) It is daungerous keeping that which tempteth the worlde.

12 Therfore shall it come to passe, that when the Egyptians see thee, they shall say, she is his wyfe, and they wyll kyll me, but they wyll saue thee aliue:

(n) Abram shoulde in so doubtfull a matter, committed all to ỹ prouidence of God.

13 (n) Say I pray thee, that thou art my sister, that I may fare well for thy sake, and that my soule may liue through thy occasion.

14 And so when Abram was come into Egypt, the Egyptians beheld the woman, for she was very fayre.

(o) The corruption of Pharaos court.

15 The (o) princes also of Pharao sawe her, and cōmended her before Pharao, and the woman was taken into Pharaos house.

16 And (p) he entreated Abram well for her sake: and he had sheepe and oxen, and he asses, menseruauntes, & mayde seruauntes, she asses and camelles.

(p) Princes are liberall to them that satisfie their affections.

17 But the (q) Lorde plagued Pharao and his house with great plagues, because of Sarai Abrams wyfe.

(q) God defended the chastitie of Sarai, and restrayned the libertie of the Prince.

18 And Pharao callyng Abram, sayde: Why hast thou done this vnto me:

19 Why diddest thou not tel me, that she was thy wyfe: Why saydest thou, she is my sister: and so (r) I might haue taken her to be my wyfe: Nowe therfore beholde, there is thy wyfe, take her, and go thy way.

(r) Though Pharao was innocent touching Abram, yet he and his court wanted not sinne.

20 And Pharao (s) gaue his men commaundement concerning him: and they conuayed him foorth, and his wyfe, and all that he had.

(s) Thus, god marueilously bryngeth his seruauntes out of temptation.

¶ The. xiij. Capter.

1 Abram goeth out of Egypt. 5 Lot and Abram ryche men. 8 Abram deuideth the lande with his brother Lot. 12 Lot dwelleth in Sodome, and Abram in Chanaan. 13 The Sodomites. 14 The lande of Chanaan is promised agayne vnto Abram. 18 He buyldeth an aulter vnto the Lorde.

A 1 And so Abram (a) gat hym vp out of Egypt, he and his wife, and al that he had, and Lot with hym, toward the South.

(a) Neither riches nor other impedimentes of Egypt, hindered Abram from folowing gods callyng.

2 And Abram was "very ryche in cattell, in siluer, and in golde.

" Hebr. Heauy: or loden.

3 And he went foorth on his iourney, from the south toward Bethel, vnto the place where his tent had ben at the begynnyng, betwene Bethel and Hai:

(b) Men are deuided with those places, where they haue tasted of Gods graces. Gen. xii. c.

4 Euen (b) vnto the place of the aulter * whiche he had made there at the first, and there Abram (c) called on the name of the Lorde.

(c) Abram continued all one man in his religion.

5 Lot also whiche went with Abram, had sheepe, cattell, and tentes.

(d) Riches, oftymes breaketh freendshyp betwixt great men. Gen 36. b.

6 And (d) the lande was not able to beare them, that they might dwell together: for theyr * substaunce was great, so that they coulde not (e) dwell together.

(e) Lest wealth should hurt Abram, thus God prouided.

7 And there fell a stryfe betwene (f) the heardmen of Abrams cattell, and the heardmen of Lottes cattell: Moreouer, the Chanaanites, and Pherisites dwelled at that tyme in the lande.

(f) Other mens strife, shoulde not make the godly fall out.

B

8 Then sayde (g) Abram vnto Lot: let there be no strife I pray thee betwene thee and me, and betwene my heardmen and thyne, for we (h) be brethren.

(g) Though they dwelt among their enemies, yet the stryfe was not abated.

(h) An example howe to pacifie them that are fallen out.

9 Is not the whole lande before thee: Seperate thy selfe I pray thee from me: yf thou wilt take the left hande, (i) I wyll go to the ryght: or yf thou depart to the ryght hande, I wyll go to the left.

(i) To yelde part of mans ryght, it is a remedie against strife.

10 And so Lot lyftyng vp his eyes, beheld all " the countrey of Jordane, whiche was well watred euery where before the Lorde destroyed Sodome and Gomorrh, euen as the garden of the Lorde, lyke the lande of Egypt as thou commest vnto Soar.

" Or, playne.

C

11 Then Lot (k) chose all the playne of Jordane, and toke his iourney from the east, and so departed the one [brother] from the other.

(k) Lot declineth very inconsiderately.

12 Abram dwelled in the lande of Chanaan, and Lot abode in the cities of the playne, and pitched his tent vntill Sodome.

13 But

13 But the (l) men of Sodome [were] wicked, and exceedyng sinners agaynst the Lorde.

(l) Lots choyse was not very lucky, who had nowe such neighbours.

14 And the Lorde saide (m) vnto Abram, after that Lot was departed frō hym: Lyft vp thyne eyes nowe, and loke frō the place where thou art, northwarde, southward, eastwarde, and westward:

(m) God comforteth Abraham in his griefe, for the departure of Lot.

15 For all the *lande which thou seest, wyll I geue vnto thee, and to thy seede for euer.

Gen xiii.b. Deut.34.a.

16 And I wyll make thy seede as the dust of the earth: so that yf a man can number the dust of the earth, then shall thy seede also be numbred.

17 Arise, and (n) walke about in the lande, after the length of it, & after the breadth of it: for I wyll geue it vnto thee.

(n) Though Abraham had no quietnes in this lande, yet he satisfied hym selfe with Gods worde. * Hebr. Set with trees.

18 Then Abram taking downe his tent, came and dwelled in the playne * of Mamre, which is in Hebron, & buylded there an aulter vnto the Lorde.

The. xiiij. Chapter

() By this warre God calleth the Sodomites to repentaūce, rejecteth Lots couetous desire, & auaunceth his seruaunt Abraham.

1 Warre is made vpon the Sodomites and Amalecites, and others. 12 Sodome is sacked. 13 The captiuitie of Lot is shewen to Abram. 16 Abram deliuereth Lot. 18 Melchisedech meeteth Abram hym selfe, to whom Abram hym selfe geueth the tenth of his goodes. Abram refuseth to take the pillage.

1 AND it came to passe in the dayes of Amraphel kyng of * Sinar, Arioch kyng of Elasar, Chodorlaomer kyng of * Elam, and Thidal kyng of (a) the nations:

A * Or, Babylon. * Or, Persia.

(a) His army was of soudiers whiche were runnagates out of diuers nations.

2 [These] (b) made warre with Bera kyng of Sodome, and with Birsa kyng of Gomorrhe, and with Sinab kyng of Adma, and with Semeber kyng of Seboim, and with the (c) kyng of Bela, the same is Soar.

(b) Ambition and pryde, the causes of the first warre.

(c) This kyng is not named for the smalnes of his empire.

3 All these were ioyned together in the vale of Siddim, where [nowe] the salt sea is.

(d) Though Chodorlaomer tirannicallye subdued thē: yet they could not vtterly rebell.

4 For twelue yere (d) were they subiecte to kyng Chodorlaomer, and in the thirteenth yere rebelled.

5 And in the fourteenth yere came Chodorlaomer and the kynges that were with hym, and smote the * Giauntes in Astaroth-carnaim, and the Lusimes in Ham, and the Emims in the playne of Cariathaim.

* Hebr. Rephaims.

6 And the Horites in their mount Seir, vnto the playne of Paran, which bordereth vpon the wyldernesse.

B 7 And they returnyng, came to En-mispat, which is Cades, and smote all the countrey of the Amalecites, and also the Amorites that dwelt in Hazezonthamar.

8 And there went out the kyng of Sodome, and the kyng of Gomorrhe, and the kyng of Adma, and the kyng of Seboim, and the kyng of Bela, which is Soar.

9 And (e) they ioyned battell with them in the vale of Siddim: that is to saye, with Chodorlaomer the kyng of Elam, and with Thidal kyng of nations, and with Amraphel kyng of Sinar, and with Arioch kyng of Elasar, foure kynges agaynst (f) fyue.

(e) They myght haue sought meanes of reconciliation, by ye ouerthrowe of their neighbours.

(f) The Sodomites myght knowe that for their punishment, god gaue victorie to ye smalle nnmber, & in a straunge countrey.

10 And the vale of Siddim was full of slyme pyttes: and (g) the kynges of Sodome and Gomorrhe fledde, and fell there, and they that remayned, fledde to the mountayne.

(g) The terrible destruction of rebels.

11 And they takyng all the goodes of Sodome and Gomorrhe, and all their vittayles, went their way.

12 And they caryed awaye (h) Lot also Abrams brothers sonne, & his goodes, (for he dwelled in Sodome) and departed.

(h) The godlye are partakers of the harmes whiche come to the wicked among whom they dwell.

13 And there came one that had escaped, and tolde Abram the Hebrewe, whiche dwelled in the playne of Mamre the Amorite, brother of Eschol, and brother of Aner, whiche were (i) confederate with Abram.

C

(i) Abraham myght make a temporall leage with them that fought it vpon hym.

14 When Abram hearde that his brother was taken, (k) he armed his exercised [seruauntes] whiche were borne in his owne house, three hundreth & eyghteen, and folowed on them vntyll Dan.

(k) Abraham toke not this warre in hand as a priuate man: but by speciall vocation.

15 And he and his seruauntes were parted [in companies] agaynst thē by nyght, and smote them, and pursued them vnto Hoba, which lyeth on the left hand of Damascus.

Bj 16 And

16 And (l) recouered all the goodes, and also brought agayne his brother Lot, & his goodes, the womē also, & the people.

17 After that he returned agayne from the slaughter of Chodorlaomer, and of the kynges that were with hym, came the kyng of Sodome foorth to meete hym in the valey Saueh, which is the *kynges dale.

18 And *Melchisedech kyng of Salem (m) brought foorth breade and wine: & he [was] the priest of the most highest God,

19 And blessed hym, saying: Blessed be Abram vnto the hygh God possessour of heauen and earth.

20 And blessed [be] the high God, which hath deliuered thyne enemies vnto thy hande: *and Abram (n) gaue him tithes of all.

21 And the kyng of Sodome sayde vnto Abram: (o) geue me the soules, and take the goodes to thy selfe.

22 And Abram aunswered the kyng of Sodome: I haue (p) lyft vp my hande vnto the Lord the hye God, possessour of heauen and earth,

23 That I wyll not take of all that is thyne so muche as a threede or shoe latchet, lest thou shouldest saye, I haue made Abram ryche:

24 (q) Saue onlye that which the young men haue eaten, and the portions of the men which went with Aner, Eschol, & Mamre, which shal take their portiōs.

(l) One godly man is the cause of many benefites of others.

2. Sam. 18 c.

Hebre. vii. a.

(m) This kyng refeessheth Abrahams oemie with victels: and as a priest blessed Abraham.

D

Hebr. vii. b.

(n) wherin Melchisedech was a figure of Christe, the epistle to the Hebrewes sheweth.

(o) The king is more thankful to man thē to God.

(p) An olde manee of swearyng which he vsed because he had to do with an heathen, and to abeyde simulation of couetousnesse.

(q) One liberalitie shoulde not be hurtfull to others.

¶ The .xv. Chapter.

1 God is protectour and hire of Abram. 4 A sonne is promised Abram, Isahac. 6 Abram iuste by fayth. 7 The lande of Chanaan is promised Abram the thirde tyme. 13 The bondage and delyueraunce of the chyldren of Israel is foretolde.

A

After these "thynges, the worde of the Lorde came vnto Abram in a *vision, saying: (a) feare not Abram I am thy shielde [and] thy exceedyng *great (b) rewarde.

2 And Abram sayde: Lorde God what wylt thou geue me when I go chyldelesse, the "chylde of the stewardship of my house is this Eleazer of Damasco?

3 And Abram saide: See, (c) to me thou hast geuen no seede: lo [borne] in my house is myne heire.

4 And beholde, the worde of the Lorde came vnto hym, saying, he shall not be thine heire: but one that shall come out of thine own bowels shalbe thine heire.

5 And he brought hym out, and sayde: * (d) loke vp vnto heauen, and tell the starres, if thou be able to number them. And he sayde vnto hym: euen so shall thy seede be.

B

6 And [Abram] beleued the Lord, & that counted he to hym (e) for righteousnesse.

7 And agayne he saide vnto him: I am the Lorde that (f) brought thee out of *Ur of the Chaldees, to geue thee this lande, & that thou myghtest inherite it.

8 And he sayde: Lorde God (g) wherby shall I knowe that I shall inherite it?

9 He aunswered vnto hym: Take an Heyfer of three yere olde, & a she Goate of three yere olde, and a three yere olde Ramme, a turtle Doue also, & a young Pigeon.

10 He toke therefore all these vnto hym, and (h) deuided them in the middes, and layde euery peece one ouer agaynst another: but the birdes deuided he not.

11 And when the foules fell on the carkases, Abram droue them away.

12 And whē the sunne was downe, there fell a deepe sleepe vpon Abram: and lo, an horrour of great darknesse fell vpon hym.

13 And he sayde vnto Abram: (i) *Knowe this of a suertie, that thy seede shalbe a straunger in a lande that is not theirs, and shall serue them, and they shall entreate them euyll (k) foure hundreth yeres.

14 But the nation whom they shall serue wyll I iudge: and afterward shall they come out with great substaunce.

15 And thou shalt go to thy fathers in peace, and shalt be buried in a good olde age.

16 But in the fourth generation they shal come hyther agayne: for the (l) wickednesse of the Amorites is not yet full.

17 And so it was, that when the sonne went downe, and it was twylyght, beholde a smokyng furnesse and a (m) fire brande goyng betweene the said peeces.

18 *In that same day the Lorde made a (n) couenannt with Abram, saying: vnto thy seede haue I geuen this lande, *frō the (o) ryuer of Egypt, euen vnto the great

" Hebre. wordes.

Mum. xii. b.

(a) The victorie which he obtained, coused hym much enuye.

Psal. xvi. b.

(b) This outwarde victorie was not the rewarde he should loke for.

" Or, stewarde.

(c) The ende of Gods promises was ye promised seed: therfore Abraham layeth vp his complaint in gods bosome.

Rom. iiii. b.

(d) God confirmeth Abraham, not by worde only: but by external signe also.

Rom. iiii. a.

(e) Ryghteousnes by imputation.

(f) God wy not forsake his: therfore they oughte to go forwarde in their vocation.

Gen. xi. d.

(g) Though he beleued Gods promises: yet he shewed to god his great care

(h) This deuydyng of beastes was an olde maner in makyng of leagues amōg many people.

C

Actes. vii. b.

(i) The maner whereby Abrahams seede should possesse the lande: and the meanyng of ye sacrifice before spoken of.

(k) Necken not these yeres from Iacobs goyng downe to Egypt: but frō Gods promise to the promulgatyng of the lawe.

D

(l) It is the wickednes of ye people that dryueth nations out of countreis.

(m) The state of the Churche in Egypt was lyke a lyght fyrebrande in the myddest of smoke.

Gen. xii. b.

Deut. iiii. a.

King. 4. c.

2 Chro. 9. d.

(n) God addeth his word to the former sacramentes. (o) Not Nilus: but Rhinocorues, which deuideth Egypt from Palestina.

great ryuer, the ryuer of "Euphrates.
19 The Kenites and the Kenizites, and the Cadmonites,
20 And the "Hethites, and the Perizites,
21 And the "Giauntes,
21 The Amorites also, and the Chananites, and Girgasites, & the Iebusites.

" Hebr. Perath.
" Hebr. Chittites.
" Hebr. Rephaims.

¶ The. xvj. Chapter.

1 Sara prouideth her hande mayden for her husbande. 4 Hagar conceaueth, and scorneth her lady. 6 Hagar fleeth from Sara. 9 An angel comforteth her. 12 What maner of man Ismael shalbe.

1 Sarai Abrams wyfe bare hym (a) no chyldren: but she had an "handemayde an Egyptian, Hagar by name.
2 And Sarai sayde vnto Abram: beholde, nowe the Lorde hath restrayned me, that I can not beare, I pray thee go in to my mayde, it may be that I may "be builded by her: and Abram obeyed (b) the voyce of Sarai.
3 And Sarai Abrams wyfe toke Hagar her mayde the Egyptian, after Abram hadde dwelled ten yeres in the lande of Chanaan, and gaue her to her husbande Abram to be his wyfe.
4 And he went in vnto Hagar, and she conceaued. And when she sawe that she had conceaued, (c) her mistresse was despised in her eyes.
5 And Sarai sayde vnto Abram: there is wrong done vnto me by thee: I haue geuen my mayde into thy bosome, whiche seyng that she hath conceaued, I am despised in her eyes, (d) the Lorde be iudge betweene thee & me.
6 But Abram sayde to Sarai: beholde (e) thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai dealt hardly with her, she fledde from the face of her.
7 And the angel of the Lord founde her beside a fountaine in ỹ wildernes, [euen] by the well that is in the way to Sur,
8 And he said: Hagar (f) Sarais mayde, whence camest thou: and whither wylt thou go: She sayde: I flee frō the face of my mistresse Sarai.
9 And the angell of the Lorde sayde vnto her: (g) Returne to thy mistresse agayne, and submit thy selfe vnder her handes.
10 And agayne (h) the angell of the Lord sayde vnto her: I wyll multiplie thy seede in such sort, that it shal not be nombred for multitude.
11 And the Lordes angell said vnto her: See, thou art with chylde, and shalt beare a sonne, and shalt cal his name "Ismael: because the Lorde hath hearde thy tribulation.
12 He also wyll be a wylde man, and his hande wyll be agaynst euery man, and (i) euery mans hande against hym: *and he shall dwell in the presence of all his (k) brethren.
13 And she called the name of the Lorde that spake vnto her, Thou God lokest on me: for she sayde, (l) haue I not also heare loked after hym that seeth mee:
14 *Wherfore ỹ well was called the well of hym that lyueth and seeth me: and it is (m) betweene Cades and Bared.
15 And Hagar bare Abram a sonne, and (n) Abram called his sonnes name which Hagar bare vnto hym, Ismael.
16 And Abram was foure score and sixe yeres olde, when (o) Hagar bare Ismael to hym.

a Perhaps, not well bearing Gods long deferring of his promise, inuenteth of her owne head newe meanes to obtayne it.
A
(a) Neither should she haue sought any, contrarie to Gods worde.
" A bondwoman.
" Or, Retaine a childe.
(b) He obeyeth the preposterous counsell of his wyfe.
(c) Thus was Sarais extraordinarie doynges punished by God.
(d) The force of womens anger.
B
(e) Abraham dealeth with the anger of his wyfe.
(f) She was but a seruāt before God: though she thought other wayes of her selfe.
C
(g) The superiours austeritie ought not to make the inferiours to rebell.
(h) The ministers that God sendeth, speaketh in Gods person.
" That is, the Lorde shall heare.
D
(i) This is gods benefite, to be hable to withstand his enemies. Gen. xxv. c.
(k) The people that came of Ismael should be one whole body.
(l) She accuseth her owne vnthankfulnes, which dyd not acknowledge his goodnes shewed to her before tyme, and nowe in the wildernes Gen. 24. d.
(m) She gathereth that it was God whiche had seene her by his maner of departure, as Exod. xxiii.
(n) For he had some hope of this childe: yet he wasi not the promised seede.
(o) Whiche was the eleuenth yere after his comming from Charran.

¶ The. xvij. Chapter.

5 Abram is named Abraham. 7 Chanaan is promised vnto Abraham the fyfth tyme. 9 Circumcision a token of the couenaunt. 15 Sarai is named Sara. 16 Isahac is promised agayne vnto Abraham. 18 Abraham prayeth for Ismael. 20 Ismael is blessed. 23 Abraham circumciseth hym selfe, Ismael, and his housholde seruauntes.

1 When Abram was ninetie yere olde and nine, the Lorde appeared to hym, and sayde vnto hym: I am the almightie God, (a) walke before me, and be thou perfect.
2 And I wyll make my couenaunt betweene me and thee, and wyll multiplie thee exceedyngly.
3 And Abram (b) fell on his face, & God talked with hym, saying:
4 It is I, behold my couenaūt [is] with thee, and thou shalt be a father of many (c) nations.
5 Neither shall thy name any more be called Abram, but thy name shalbe called Abraham: *for a father of many nations haue I made thee.

(a) God freely chooseth his, that they should be holy and without hypocrisie before hym. Gen. v. d.
(b) He acknowlegeth Gods free promise, and his owne obedience therto.
(c) Not of the only that were of his children: but also of the beleuyng gentiles. Rom. iii. d.

(d) It was a harde thyng for an olde man to be perswaded herin: therfore God repeateth his saying. * Hebr. I wyll make to ryse. Gen. xiii.b.

6 (d) I Wyll make thee exceedyng fruitefull, and wyll make nations of thee, yea and kynges shall spryng out of thee.

7 Moreouer * I wyll make my couenaunt betweene me and thee, & thy seede after thee, in their generations, by an * euerlasting couenaũt, ỳ I may be (e) God vnto thee, and to thy seede after thee.

(e) This couenaunt was spirituall, as when Abraham and his seede myght conceaue sure hope of eternall lyfe.

8 And I wyll geue vnto thee and to thy seede after thee, the lande wherein thou art a straũger [euen] al the lande of Chanaan, for an euerlastyng possession, and wyll be their (f) God.

(f) The promises made to Abraham, were not of benefites only of this lyfe.

9 And God said agayne vnto Abraham: thou shalt kepe my couenaunt therfore, both thou & thy seede after thee in their generations.

10 This is my couenaunt which ye shall kepe betweene me & you, and thy seede after thee: * euery man chylde among you shalbe (g) circumcised.

Actes.vii.a. (g) Circumcision is called the couenaũt, because it hath included in it the promise of Gods grace.

11 Ye shal circumcise (h) the flesshe of your foreskyn, and it shalbe a * token of the couenaunt betwixt me and you.

(h) God sheweth herby, als to be corrupt that is begotten of man: and that saluation should come of the seede of Abraham. Rom.iiii.c.

12 And euery man chylde of eyght dayes olde shalbe circumcised amongst you in your generations, both he that is borne in thy house, as he that is bought with money of any straunger, which is not of thy seede.

(i) Maisters ought to trayne to bring al their household to true religion.

13 (i) He that is borne in thy house, and he also that is bought with money, must needes be circumcised: & my (k) couenaũt shalbe in your flesshe for an euerlastyng couenaunt.

(k) A sacramental maner of speakyng.

14 And the vncircumcised manchylde, in whose flesshe the foreskyn is not circumcised, (l) that soule shalbe cut of from his people, because he hath broken my couenaunt.

(l) The contemners of Gods sacramentes shall not be partakers of Gods promises and benefites.

15 And God sayde vnto Abraham: (m) Sarai thy wyfe shalt thou not call Sarai, but Sara [shall] her name be.

(m) God wyll reformme Abraham, in ỳ he thought amisse of Ismael.

16 And I wyll blesse her, and geue thee a sonne of her: yea, I wyll blesse her, and she shalbe [a mother] of nations, yea & kynges of people shall spryng of her.

17 But Abraham fell vppon his face, (n) and laughed, and sayde in his heart: shall a chylde be borne vnto hym that is an hundreth yere olde? And shall Sara that is ninetie yere olde beare?

(n) This came not of myrth only: but that he marueyled at the strangenesse therof.

18 And Abraham sayde vnto God: (o) O that Ismael myght lyue in thy syght.

(o) As ỳ he couldst haue ben content with ỳ sonne he had: if it had so pleased god. Gen. xviii.b

19 Vnto whõ God sayd: * Sara thy wife shall beare thee a sonne in deede, & thou shalt call his name Isahac: and I wyll establishe my couenaunt (p) with hym for an euerlastyng couenaunt [and] with his seede after hym.

(p) The spirituall couenaunt is restrayned to one familie.

20 And as concernyng Ismael also I haue hearde thee: for I haue (q) blessed him, and wyll make him fruitefull, and wyl multiplie him exceedingly: Twelue princes shall he beget, and I wyll make a great nation of hym.

(q) Wealth and dignitie is promised to Ismael.

21 But my couenaunt wyl I make with Isahac whiche Sara shall beare vnto thee, euen * this tyme twelue moneth.

Gen.xxi.a.

22 And (r) he left of talkyng with hym, and departed vp from Abraham.

(r) Whereby Abraham vnderstoode certaynly that this visiõ was from God.

23 Abraham (s) toke Ismael his sonne, and such as were borne in his house, & al that was bought with money, as many as were men chyldren, whiche were amongst the men of Abrahams house, & circumcised the flesshe of their foreskinne euen in the selfe same day, as God had sayde vnto hym.

(s) Neither was Abrahã feared from obeying Gods precept by any letter: neither reputed his householde as of straunge matter.

24 Abraham also hym selfe was ninetie yere olde and nine when the flesshe of his foreskynne was circumcised.

25 Ismael his sonne was thirtie yere old when he was circumcised in the flesshe of his foreskynne.

26 The selfe same day was (t) Abraham circumcised and Ismael his sonne.

(t) In obeying gods commaundementes the father should begyn, and other follow in order.

27 And all the men of his house, borne in his house, or bought with money of straungers were circumcised with him.

The. xviij. Chapter

1 A misterie of the trinitie. 6 Abraham washeth the feete of the straungers, and wayteth on the table. 10 Isahac is promised to Abraham beyng aged. 17 Gods familiaritie and goodnesse with Abraham. 19 Christ. Abraham teacheth his housholde the way of the Lorde. 20 The destruction of Sodome is foretolde vnto Abraham. 23 Abraham maketh intercession for the Sodomites. 27 Abraham, dust, and asshes, continueth in prayer and petition.

A Heb.xiii.b.

1 AND the Lorde * appeared vnto hym in the playne of Mamre, (a) and he sate in his tent doore in the heate of the day.

(a) An example of true hospitalitie.

2 And he lift vp his eyes and loked, and loe, (b) three men stoode by hym: And when he sawe them, he ranne to meete them from the tent doore, and (c) bowed hym selfe towarde the grounde,

(b) Though they were angels, yet in outwarde shewe they were but men.

(c) This maner of reuerence, men in the East partes vse.

3 And sayde: Lorde, yf I haue nowe founde fauour in thy sight, (d) passe not

(d) He toke it for a benefite that such straungers would come to his house.

not away I praye thee from thy ser-
uaunt.

(e) Tokens of true hospi-talitie.

4 (e) Let a litle Water, I pray you, be fet, and washe your feete, and refreshe your selues vnder the tree.

(f) He refer-reth so small a matter to the prouidence of God.

5 And I wyll fet a morsell of bread to comfort your heartes withall, and then shall you go your Wayes: (f) for euen therefore are ye come to your seruaunt. And they sayde: do euen so as thou hast sayde.

(g) Abrahās famille, well instructed and in good order.

6 And (g) Abraham went apace into the tent vnto Sara, & sayde: Make redy at once three "peckes of fine meale, kneade [it] and make cakes vpon the hearth.

" A measure among the Iewes, called Seah.

(h) He thought not that lost which he gaue to straungers.

7 And Abraham runnyng vnto his beastes, fet a (h) calfe tender and good, and gaue it vnto a young man, and he hasted to make it redy at once.

8 And he toke butter and mylke, and the calfe which he had prepared, and set it before them, and stoode hym selfe by them vnder the tree: & (k) they dyd eate.

(k) God gaue them for the tyme, the bodyes of mē.

9 And they sayde vnto hym: Where is Sara thy Wife? He answered, behold, in the tent.

Gen. xvii.c. Rom. ix.b.

10 And he sayde: *I wyll certaynely re-turne vnto thee (i) according to the time of lyfe: and lo, Sara thy wyfe shall haue a sonne. That heard Sara in the tent doore, which was behynde hym.

(i) Isahac shoulde haue lyfe, and be borne an other chylde.

11 Abraham and Sara were both olde, and well stryken in age: and it ceassed to be with Sara after the maner as it is with Women.

(m) Though the iudge of Gods promi-ses naturally: yet her conti-nence is to be prayed. i Peter. iii. b.

12 Therefore Sara (m) laughed within her selfe, saying: Nowe I am waxed olde shal I geue my selfe to lust, and my *Lorde olde also?

13 And God said vnto Abraham: Wher-fore dyd Sara laugh, saying, shall I of a suertie beare a chylde, which am olde?

"Hebre. Hydden.

14 Is any thing "vnpossible to God? Ac-cordyng to the tyme appoynted wyll I returne vnto thee [euen] according to the time of life: & Sara [shall] haue a sonne.

(n) Sara couered not her sinne with a lye of ex-treme malice.

15 Thē Sara denied it, saying: I laugh-ed not: (n) for she was afrayde. And he sayde: it is not so, but thou laughedst.

16 And the men rysyng vp from thence, loked toward Sodome: and Abraham went with them to bryng them on the way.

(o) A token of one, to opē his secretes to his friende. Amos. iii. Ioel. xiii. 1 Cor. ii. Gen. xii. c.

17 And the Lorde sayde: shall I (o) hyde from Abraham that thing which I do,

18 Seyng that Abraham shall surely be a great and a myghtie nation, and *all the nations of the earth shalbe blessed in hym?

19 I knowe this also, that he wyll com-maunde (p) his chyldren and his house-holde after him, that they kepe the Way of the Lord, and to do iustice and iudge-ment, that the Lorde may bryng vppon Abrahā that he hath spoken vnto him.

(p) Fathers ought to teach their chyldren the iudgements of God.

20 And the lorde saide: (q) because the crye of Sodome and Gomorrhe is great, and because their sinne is exceeding gree-uous:

(q) God had before by warr and destructiō of their ene-mies, called them to repen-taunce: but they contemp-ned Gods calling.

21 I wyll go downe nowe, and see whe-ther they haue (r) done altogether accor-dyng to that crye which is come vnto me: and yf not, I wyll knowe.

(r) God for-beareth pu-nishment, vn-tyl the ripenes of our sinnes compell hym to vengeaunce

22 And the men departed thence, & went to Sodomeward: but Abraham stoode yet before the Lorde.

23 And Abraham drewe neare, and said: Wylt thou also destroye the righteous with the wicked?

" Or, peradu-enture.

24 " If there be (r) fiftie ryghteous with-in the citie, Wylt thou destroye and not spare the place for the sake of fiftie ryghteous that are therein?

(r) Abraham wisheth not ẏ wicked to be vnpunished: but the Godly to be deliuered out of this vt-ter destructiō.

25 That be farre from thee that thou shouldest do after this maner, and slaye the ryghteous with the wicked, & that the ryghteous should be as the wicked, that be farre from thee: Shall not the iudge of all the worlde do accordyng to ryght?

Rom. iii.

26 And the Lorde sayde: If I fynde in Sodome fiftie ryghteous within the ci-tie, I wyll (t) spare all the place for their sakes.

(t) God vnderth not himselfe here, alwayes to spare the wic-ked for the godly mens sakes: as Ezec.

27 And Abraham answeryng, sayde: (v) beholde I haue taken vppon me to speake vnto the Lorde, whiche am but dust and asshes.

(v) what care and regarde ẏ godly haue of their neigh-bours.

28 If there shall lacke fiue of fiftie rygh-teous, wylt thou destroy all the citie for [lacke] of fiue? And he saide: If I fynde there fourtie and fiue I wyl not destroy them.

29 And he proceaded to speake vnto hym agayne, and sayde: what yf there shall be fourtie founde there? He answered: I wyll not do it for fourties sake.

30 He sayde vnto hym agayne: O let not my lord be angry that I speake: what yf there shall thirtie be founde there? And he sayde: I wyll do nothyng yf I fynde thirtie there.

31 He sayde agayne: O see I haue taken vppon me to speake nowe also vnto

my Lord: what if there shalbe twentie founde there? He answered, I will not destroy [them] for twenties sake.

32 And he sayde: O let not my Lorde be angry, and I wyll speake yet but this once; what if (f) ten shalbe found there? He answered, I wil not destroy [them] for tennes sake.

33 And the Lorde went his way assoone as he had left communyng with Abraham, and Abraham [also] turned vnto his place.

(f) The godly man would not condemne all the citie: though he knewe it to be very corrupt.

¶ The. xix. Chapter.

1 The hospitalitie of Lot, receauyng angels. 3 He prepareth a banket for them. 4 The lust of the Sodomites. 14 God delyuereth Lot from the Sodomites, the subuersion of whom he foretelleth. Lot is laughed to scorne of his sonnes in lawe. 16 God compelleth Lot hym selfe to go out. 18 The towne Segor is saued by the prayers of Lot. 20 Lot confesseth the mercie of God. 24 The destruction of Sodome and Gomorrhe. 26 The wyfe of Lot is turned into a stone of salt. 29 For Abraham Lot is delyuered. 30 Lot goeth out of Segor. 31 The incest of Lot with his daughters. 37 Moab. 38 Ammon.

AND there came two angels to Sodome at euen, and Lot (a) sate at the gate of Sodome: and Lot seing [them] rose vp to meete them, and he bowed hym selfe with his face towarde the grounde.

(a) The godlye seke occasion to bryng foorth the frutes of fayth.

2 And he sayde: Oh my Lordes, turne (b) in I praye you, into your seruauntes house, and tary all nyght, and *washe your feete, and ye shall ryse vp early to go in your wayes. Whiche sayde, nay: but we wyll byde in the streates all nyght.

(b) Hospitalitie commended. Gen.xviii.a

3 And he prayed vpon them exceedingly: and they returnyng in vnto hym, entred into his house, & he made them a feast, and did bake vnleuened bread, and they did eate.

4 And before they went to rest, the men of the citie [euen] the men of Sodome compassed the house rounde about, (c) both olde and young, all people frō [all] quarters.

(c) Ezechiel sheweth by what euyll meanes they came to this extreme mischiefe.

5 And they callyng vnto Lot, sayde vnto hym: (d) Where are the men whiche came in to thee this nyght? bryng them out vnto vs, that we may knowe them.

(d) This one fact declareth the manifolde wickednes of all the citie.

6 And Lot went out at the doore vnto them, and shut the doores after hym.

7 And sayde: Nay, for Gods sake brethren, do not [so] wickedly.

8 Behold, I haue two daughters whiche haue knowen no man, them wyll I bryng out nowe vnto you, and (e) do with them as it [seemeth] good in your eyes: only vnto these men do nothyng, for therefore came they vnder the shadowe of my rooke.

(e) As the defence of the straungers was godly: so this meanes to saue them, was not good.

9 (f) And they sayde, stande backe: And they

(f) The wicked can not abyde to be tolde of their faultes.

25 they said agayne, he came in as one to so-iourne, and wyll he be nowe a iudge: We wyll surely deale worse with thee then with them. And they preassed sore vpon the man [euen] *Lot, and came to breake vp the doore.

*1. Peter. ii. b.

10 But the men put foorth their hande, and pulled Lot into the house to them, and shut to the doore.

11 *And the men that were at the doore of the house (g) they smote with blyndenesse both small and great, so that they were weryed in sekyng the doore.

*Wisd. 19. c

(g) The obstinate blindenesse of the Sodomites, who amended not by this scourge of God.

12 And the men sayde vnto Lot: Hast thou here any besides: (h) sonne in lawe, and thy sonnes, and thy daughters, and whatsoeuer thou hast in the citie, bryng them out of this place:

(h) God dealeth mercifully with all that pertayne to the Godly: yf they contempne not his goodnes.

13 For we wyl destroy this place, because the *crye of them is great before the face of God: for the Lorde hath sent (i) vs to destroy it.

C

*Gen. xviii. c.

(i) Angels may be ministers both of Gods grace and wrath.

14 And Lot went out, and spake vnto his (k) sonnes in lawe which maried his daughters, saying: Stande vp, get ye out of this place, for the Lorde wyll ouerthrowe this citie. But he seemed as though he had mocked, vnto his sonnes in lawe.

(k) I shewe only of publike honestie, is among the wicked.

15 And when the morning arose, the angels caused Lot to (l) speede him, saying: Stande vp, take thy wyfe, and thy two daughters which be at hande, lest thou perishe in the " sinne of the citie.

(l) Many thoughtes and cares made hym slacke: wherin the angels instruct hym.

" Punishement.

16 And as he prolonged the tyme, *the men caught both him, his wife, and his two daughters by the handes, (m) the Lorde beyng mercyfull vnto hym: and they brought hym foorth, and set hym without the citie.

*Wild. x. a

(m) It was of Gods mercie that Lot was delivered

D

17 And when he had brought them out, he (n) sayde: " Saue thy selfe, and loke not behynde thee, neither tary thou in all this playne [countrey] " Saue thy selfe in the mountaine, lest thou perishe.

" Or, flee for thy lyfe.

(n) God doth not onlye begin, but also furtheth the saluation of his seruantes.

18 And Lot sayde vnto them: Oh not so my Lordes.

" Or, escape

19 Beholde thy seruaunt hath founde grace in thy syght, and thou hast magnified thy mercy which thou hast shewed vnto me in sauyng my lyfe: (o) Beholde I can not be saued in the mountayne, lest some harme fall vppon me, and I dye.

(o) The infirmitie of Lots fayth, not contenting hym selfe with the meanes that God had appoynted.

20 Beholde here is a citie by to flee vnto, euen yonder litle one: Oh let me escape thyther: Is it not a litle one, and my soule shall lyue?

21 And he sayde to hym: See, I haue receaued thy "request as concernyng this thing, that I wyll not ouerthrowe this citie for the whiche thou hast spoken.

E

" Heb. Face

22 Haste thee, and be " saued there: for (p) I can do nothyng tyl thou be come thyther, and therfore the name of the citie is Soar.

" Or, escape thither safe.

(p) The angell had in commaundement both to saue Lot, and to destroy Sodome, so that one must be done before the other.

23 And the sonne was nowe risen vpon the earth, and Lot was entred into Soar.

24 Then the Lorde *rayned vpon Sodome and Gomorrhe (q) brymstone and fire, from the Lorde out of heauen:

*Deut. 29. c. Esai. xiii. b. Ieremi. l. c. Ezec. 16. d. Amos iii. b Luk. xvii. c.

(q) A terrible and newe punishment for so outragious newe sinnes.

25 And ouerthrewe those cities, and all that plaine region, and all that dwelled in the cities, and that that grewe vpon the earth.

26 But Lots wyfe folowyng him, loked behynde her, & (r) was turned into a piller of salt.

(r) She beleued not stedfastly ỹ worde of God: and slowly & vnwillyngly left Sodome: as appeareth. Luk. xvij.

27 Abraham rysyng vp early, gote hym to the place where he stoode before the presence of God, and loked towarde Sodome and Gomorrhe, and towarde all the lande of that playne countrey,

28 And behelde, and lo the smoke of the countrey arose, as the smoke of a furnesse.

29 And it came to passe, that when God destroyed the cities of that region, (f) he thought vpon Abraham, and sent Lot out from the middest of the ouerthrow, when he ouerthrewe the cities, in one of the whiche Lot dwelled.

F

(f) God declared howe much he loued Abraham, in delyuerying iust Lot, whō he dyd also much regarde.

30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: (t) for he feared to tary in Soar, but dwelled in a caue, he and his two daughters.

(t) yet the angel had promised not to destroy it.

31 And the " elder said vnto the younger: (b) our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the worlde.

" Or, firste borne.

(b) Though this counsell was not for iust sake but for progogatiō of children: yet ỹ meanes here vsed, is detestable.

32 Come, let vs geue our father wine to drynke, and lye with hym, that we may "saue seede of our father.

" Heb. To kepe alyue, or quicken.

33 And so they gaue their father wine to drinke that night: and the elder daughter went and lay with her father, and (x) he perceaued it not neither when she laye downe, neyther when she rose vp.

(x) The manyfolde punishment of Lotes intemperaunce.

34 And on the morowe the elder sayde vnto the younger: beholde, yesternight

lay I with my father: let vs make hym
drynke wyne this nyght also, & go thou
and lye with hym, that thou mayest
rayse vp seede of our father. And they
made their father (p) drynke wyne that
nyght also.

(p) It is a daungerous thyng to begynne to fall into a sinne.

35 And the younger arose, and laye with
hym: & he perceaued it not, neither whē
she lay downe, neither whē she rose vp.

36 Thus were both the daughters of
Lot with chylde by their father.

37 And the elder bare a sonne, and called
his name Moab: the same is the father
of the Moabites vnto this day.

38 And the younger bare a sonne also, &
called his name Benammi: the same
is the father of the chyldren of Ammon
vnto this day.]

¶ The .xx. Chapter.

1 Abraham is a soiourner in Gerar, where his wyfe is taken by force. 3 Abimelech is chydden, 4 his prayer. 7 God sayeth Abimelech from doyng amysse. Abraham a prophete. 9 Abimelech chideth Abrahā himselfe. 12 Sara the niece of Thare by his sonne, & the niece of Abraham by his brother. 14 Abimelech rendereth the wyfe with giftes. 17 Abraham prayeth for Abimelech.

1 AND Abraham (a) departed thence towarde the south countrey, & dwelled betweene Cades and Sur, and soiourned in Gerar.

(a) God dyd thus teache hym that he was but a straūger here.

2 And Abraham sayde of Sara his wyfe, (b) she is my syster: And Abimelech kyng of Gerar sent, and fet Sara away.

(b) Abraham once agayne geueth more to his owne counsell, then to the prouidence of God.

3 But God came to Abimelech by night in a dreame, and saide to hym: See, (c) thou art but a dead man for the womans sake whiche thou hast taken away, for she is a mans wyfe.

(c) We may learne howe greatly adulterie displeaseth God.

4 But Abimelech had not yet touched her: and he sayde, Lorde wylt thou slay ryghteous people?

5 Saide not he vnto me, she is my syster? yea and she her selfe sayde, he is my brother: With (d) a single heart, and innocent handes haue I done this.

(d) He dyd neither purposely nor tirannically take another mans wyfe.

6 And God sayde vnto him in a dreame: I wote well that thou dyddest it in the singlenesse of thy heart: I kept thee also that thou shuldest not sinne (e) against me, and therefore suffred I thee not to touche her.

(e) The sinne agaynst our neighbour, is sinne also agaynst God.

7 Nowe therefore delyuer the man his wyfe agayne, for he is a prophete, and he shall pray for thee, that thou mayest lyue: (f) But and yf thou delyuer her not agayne, be sure that thou shalt dye the death, [both thou] and all that thou hast.

(f) In Gods threatninges, is included the doctrine of repentaūce.

8 Therefore, Abimelech rysyng vp betimes in the morning, called all his seruauntes, and tolde all these sayinges in their eares: and (g) the men were sore afrayde.

(g) A good kyng fyndeth many good Courtiours.

9 Then Abimelech called Abraham, & sayde vnto hym: What hast thou done vnto vs? & what haue I offended thee, that thou hast brought on me & on my kingdome [so] (h) great a sinne? thou hast done deedes vnto me that ought not to be done.

(h) The kyng doth not excuse hymselfe altogether of a fault, as the hypocrites woulde. ℂ

10 And Abimelech saide vnto Abraham: What sawest thou that thou hast done this thyng?

11 Abrahā answered: For I "thought [thus] surely (i) the feare of God is not in this place, and they shal slaye me for my wyues sake.

" Or, sayde.

(i) Men are redy to all mischiefe where the feare of God is not.

12 Yet in very deede she is my sister, for she is ỹ daughter of my father, though she be not the daughter of my mother, and she became my wyfe.

13 And after God caused me to wander out of my fathers house, I sayde vnto her: this kyndnesse shalt thou shewe vnto me, in all places where we come, that thou *say of me, he is my brother.

Gene. xii. c.

14 Then (k) toke Abimelech sheepe and oxen, men seruauntes and women seruauntes, & gaue [them] vnto Abraham, and delyuered hym Sara his wyfe agayne.

(k) The princely mynde of Abimelech, and his liberalitie.

15 And Abimelech sayde: beholde my lande lyeth before thee, dwell where it pleaseth thee best. ℗

16 But vnto Sara he saide: See I haue geuen thy brother a thousand peeces of syluer: beholde, (l) it is as a couering of thyne eyes vnto all that are with thee, and to all [other:] and thus she was reproued.

(l) The gift was not only for ornamentes for Sara and her company: but an argument to other of her honestie, and his innocencie

17 And so Abraham prayed vnto God, & God (m) healed Abimelech, and his wife, and his maydens, & they bare chyldren.

(m) The sinne of a prince is punished in many.

18 For the Lorde had closed vp all the wombes of the house of Abimelech, because of Abrahams wyfe.

ℂ The

¶ The.xxj. Chapter.

3 Isahac is borne. 6 The thankefulnesse of the minde of Sara. 8 The day of the weaning of Isahac. 12 The true children of Abraham by Isahac. 14 Hagar is cast out with Ismael. 17 An angell comforteth Hagar. 18 Of Ismael a great people. 20 Ismael an archer. 22 The couenaunt of Abimelech with Abraham. 25 Abraham reproueth Abimelech for a well taken awaye. 27 They assure a couenaunt betwene them with handefast. 31 Bersabee. 33 Abraham planteth a groue, and poth call vpon God.

A

(a) For Isahac was borne beside the order of nature.

1 THe Lord (a) visited Sara as he had promised, and did vnto her accordyng as he had spokē.

2 For Sara conceaued, and bare Abraham a sonne in his olde age, euen the same season whiche the Lorde had appoynted.

(b) All thynges are done here accordyng to Gods worde & promise, to teache that Gods worde ought be our rule.

3 And Abraham (b) called his sonnes name that was borne vnto him, whiche Sara bare hym, "Isahac.

" Hebr. Jitschac.

4 And Abraham circumcised his sonne Isahac, when he was "eyght dayes olde, as God commaunded him.

" Hebr. The sonne of eyght dayes.

5 And Abraham was an hundreth yere olde, when his sonne Isahac was borne vnto him.

(c) Sara nowe geueth God thankes that she was become a mother.

6 But (c) Sara sayde: God hath made me to "reioyce, so that all that heare, will ioy with me.

" Hebr. To me a laughter.

7 She sayd also: Who would haue sayde vnto Abraham, that Sara shoulde (d) haue geuen children sucke: for I haue borne [him] a sonne in his olde age.

(d) It is the dutie of the mother, if she may, to nurse her childe, as appeareth. 1 Tim. v.

8 The childe greWe, and Was Weaned, and Abraham made a great feast the same day that Isahac Was Weaned.

B

9 Sara saW also the sonne of Hagar the Egyptian, Whiche she had borne vnto Abraham, [to be] (e) a mocker.

(e) In the person of Isahac, he dyd mocke at Gods promise & his fathers fayth: which Saint Paul calleth persecution. Gal. 4.

10 Wherfore she sayd vnto Abraham: (f) cast out this bond Woman, & her sonne: for the sonne of this bonde Woman, shal not be heyre With my sonne Isahac.

(f) Sara goeth not about to ouerrule her husbande: for all this businesse was done by the motion of the holy ghost

11 And this saying Was very greeuous in Abrahams sight, because of his sonne.

C

12 And God sayde vnto Abraham, let it not be greeuous in thy sight, because of the lad and of thy bonde Woman: In al that Sara hath said vnto thee, heare her voyce, for (g) in Isahac shall thy seede be called.

(g) The children of Isahac shall only be accompted the posterite of Abraham.

13 Moreouer, of the sonne of the bonde Woman Will I make a nation, because he is thy seede.

14 And so (h) Abraham rose vp early in the morning, and tooke bread, and a bottel of water, and gaue it vnto Hagar,

(h) Abraham truely denieth hym selfe, in submitting his naturall affection to ỹ Will of God.

pnttyng it on her shoulder, and the lad also, and sent her away: Who departing, wandered vp and downe in the wildernesse of Beer "seba.

" Sheba.

15 And the water Was spent in the bottell, and (i) she cast the lad vnder some one of the trees:

(i) They were iustely punished, who abusing gods gifts contemned his grace.

16 And went, and sate on the other syde a great way, as it were a bowe shote of: for she sayd, I Will not see the death of the childe. And she sitting downe on the other side, lyft vp her voyce & Wept.

17 And God (k) hearde the voyce of the lad, and the angell of God called to Hagar out of heauen, and said vnto her, What ayleth thee Hagar? feare not: for God hath heard the voyce of the lad where he lyeth.

(k) Because of his promise sake: for it appeareth not that Ismael prayed to God, or repented hym.

18 Aryse and lyft vp the lad, (l) and take him in thyne hande, for I Will make of hym a great people.

(l) The bringyng vp and gouernement of Ismael, is geuen to his mother.

19 And God (m) opened her eyes, and she sawe a Well of Water, and she Went and filled the bottell With Water, and gaue the lad drinke.

(m) When God withdraweth his helpe, we see not ỹ meanes which he hard at hande.

20 And (n) God Was With the lad, and he greWe, and dWelt in the Wylderneſſe, and became a principall archer.

(n) Externall benefites come from God.

21 And he dWelt in the Wylderneſſe of Paran, (o) and his mother got hym a Wyfe out of the lande of Egypt.

(o) Though he was a wylde man, yet he obeyed his mother in chosing his wyfe.

22 And at the same season, Abimelech and Phicol his chiefe captayne (p) spake vnto Abraham, saying, God [is] With thee in all that thou doest:

(p) God prouideth for the quietnes of his seruaunt.

23 And nowe therefore, sWeare vnto me euen here by God, that thou Wylt not "hurt me, nor my children, nor my childrens children: but that thou shalt deale With me and the countrey Where thou hast ben a straunger, accordyng vnto the kyndnesse that I haue shewed thee.

" Hebr. Lye vnto me.

24 And Abraham saide, I Will sWeare.

25 And Abraham (q) rebuked Abimelech for a Wel of Water, Which Abimeleches seruauntes had violently taken aWay.

(q) Though he bare this iniurie patiently, yet hauyng occasion he prouideth for hymselfe.

26 And Abimelech said, I Wote not Who hath done this thing: also thou toldest me

me not, neyther hearde I [of it] but this day.

27 And Abraham toke sheepe and Oxen, and gaue them vnto Abimelech: & they made both of them a leage together.

28 And Abraham set seuen ewe lambes by them selues.

29 And Abimelech sayd vnto Abraham: what meane these seuen ewe lambes whiche thou hast set by them selues?

30 He answered: for these seuen ewe lambes shalt thou take of my hande, (r) that they may be a Wytnesse vnto me, that I haue digged this well.

(r) Godlye men may seke for their securitie.

31 Wherefore the place is called Beer seba, because that there they sware both of them.

32 Thus made they a leage together at Beer seba: and Abimelech and Phicol his chiefe captayne rose vp, and turned agayne into the lande of the Philistines.

33 And Abraham planted a Wood in Beer seba, and (f) called there on the name of the Lorde the euerlasting God.

(f) Abraham dyd not alter his true worshyppyng of God: though he made a leage with the kyng.

34 And Abraham soiourned in the Philistines lande a long season.

¶ The. xxij. Chapter.

1 Abraham is commaunded to sacrifice his sonne. 3 The obedience of Abraham to Gods worde. 6 Isaac a figure of Christe. 12 Abraham standeth in awe of God. 15 Abraham is blessed. 18 Christe. 20 The children of Nachor by Melcha. 22 Bathuel. 23 Rebecca. 24 Roma.

AFter these " sayinges, god did (a) tempt Abraham, and sayde vnto him Abraham. Which answered, here I am.

2 And he saide: (b) take thy sonne, thyne onlye sonne Isaac whom thou louest, & get thee vnto the lande (○) Moriah, and offer him there for a burnt offering vpon one of the mountaines which I wyl shewe thee.

3 Then Abraham rose vp early in the morning, and sadled his Asse, and toke two of his young men with hym, and Isaac his sonne, and cloue Wood for the burnt offering, and rose vp, and got hym to the place whiche God had appointed hym.

4 The (c) thirde day Abraham lyft vp his eyes, and sawe the place a farre of:

5 And sayde vnto his young men, byde here with the Asse, I and the lad will go yonder & worshyp, and come agayne to you.

6 And Abraham toke the wood of the burnt offeryng, and layde it vpon Isaac his sonne: but he him selfe toke fire in his hande and " a knyfe, and they went both of them together.

7 Then

" Or, things

(a) This was a sore temptation, when he with his owne hande muste slay his child: and do against the promise of God.

(b) God wyll trie our fayth in those thynges we set most store by.

(○) Moriah, a hyll, where the temple was afterward buylded

(c) True obedience hath continuance, and wysely ordereth all thynges.

" Or, swerde

7 Then spake Isahac vnto Abraham his father, and sayd, (d) my father. And he aunswered, here am I, my sonne. He sayde, see here is fyre and wood, but where is the beast for burnt sacrifice?

(d) The sweet wordes of the chylde, pearsed the fathers heart.

8 Abraham aunswered: My (e) God wyll prouide a beast for burnt sacrifice: and so they went both together.

(e) The best way in troublesome matters is, to rest vpon the prouidence of God.

9 And when they came to ỹ place which God had shewed him, Abraham buylt an aulter there, and dressed the wood, and bound Isahac his sonne, and layde him on the aulter aboue vpō the wood.

10 And Abraham stretchyng forth his hande, toke the knyfe to haue killed his sonne.

℄ 11 And the angell of the Lord called vnto him from heauen, saying: Abraham, Abraham. And he sayd, here [am] I:

12 And he sayde: lay not thy hande vpon the chylde, neyther do any thyng vnto hym, for nowe I (f) knowe that thou fearest God, & hast for my sake not spared [yea] thine onlye sonne.

(f) That which God had tryed by experience, he is sayde to knowe.

13 And Abraham lifting vp his eyes, looked: and beholde, behynde [hym] there was a Ramme caught by the hornes in a thicket: and Abraham went & tooke the Ramme, and offered hym vp for a burnt offering in the steade of his sonne.

(g) He doth not only geue God thankes, but also leaueth a monument of Gods prouidence to the posteritie.

14 And Abraham (g) called ỹ name of the place, the Lorde wyll see. As it is sayde this day, in the mounte Will the Lorde be seene.

15 And the angell of the Lorde cryed vnto Abraham from heauen the seconde tyme,

16 And sayd: by my selfe haue I sworne, sayeth the Lorde, (h) because thou hast done this thyng, and hast not spared yea thyne onlye sonne,

(h) God geueth his free benefites the name of reward, to prouoke men to godlynes: not for the merite of the worke.

17 That in blessing I wyll blesse thee, and in multiplying I wyll multiplie thy seede as the starres of heauen, and as the sande which is vpon the sea side, and thy seede shall possesse the gates of his enemies.

D

18 And in thy seede shall all the nations of the earth be blessed, (i) because thou hast hearde my voyce.

(i) God rewardeth vs for the giftes that he hath geuen vs.

19 So turned Abraham againe vnto his young men: and they rose vp, and went together to Beer seba, and Abraham dwelt at Beer seba.

20 And after these thynges, one tolde Abraham, saying: beholde Milcha, she hath also borne chyldren vnto thy brother Nachor,

21 Hus his eldest sonne, and Buz his brother, and Camuel the father of the " Syrians,

" Aram.

22 And Chesed, and Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begat "Rebecca. These eyght did Milcha beare to Nachor Abrahams brother.

" Ribka.

24 And (k) his concubine called Reumah, she bare also Tebah, & Gaham, Thahas, and Maacha.

(k) She was the seconde wyfe which had not part of ỹ goodes as the first wyfe had, nor rule ouer the house.

¶ The.xxiii. Chapter.

1 Abraham bewayleth Saras death. 6 He byeth the fielde of her buriall of the chyldren of Heth. 19 Sara is layed in graue. Mambre, or other wyse Hebron.

A

" Hebre. An hundreth yere, and twentie yere, and seuen yere.

1 Sara was " an hundreth and seuen and twentie yere olde (so long liued she.)

Iosue. xv. a.

2 And Sara dyed in Ciriath arba, the same is Hebron, in the lande of Canaan: and Abraham came (a) to mourne for Sara, and to weepe for her.

(a) He myght lament ỹ common curse vpon all mankynde.

3 And Abraham stoode vp frō the sight of his corse, and talked with the sonnes of Heth, saying:

4 I am a straunger and a forrayner amongest you: (b) geue me a possession to bury in with you, that I may bury my corse out of my sight.

(b) The byeng of a burieng place was a witnes to his posteritie, that gods promise was certayne,

5 And the chyldren of Heth aunswered Abraham, saying vnto hym:

6 Heare vs my Lorde, (c) thou art a prince of God amongest vs, in the chiefest of our sepulchres bury thy dead: none of vs shall forbyd thee his sepulchre, but thou mayest bury thy dead [therin.]

(c) Godlynes & vertue are to be set by, in whosoeuer they be.

B

7 Abraham stoode vp and bowed hym selfe before the people of the lande, that is, the chyldren of Heth.

8 And he communed with them, saying: If it be " your mynde that I shal bury my dead out of my sight, heare me, and speake for me to Ephron the sonne of Sohar,

" Heb. In your soules.

9 That he may geue me the caue " of Machpelah, which he hath in the ende

" Duble.

of

of his fielde: but for as much money (d) as it is worth shall he geue it me, for a possession to bury in amongest you.

(d) The godlye wyll not hyre, to the hurt of other.

10 (For Ephron "dwelleth amongest the chyldren of Heth) and Ephron the Hethite aunswered Abraham in the audience of the chyldren of Heth, and of all that went in at the gates of his citie, saying:

"Or, sate.

(e) The modestie and liberalitie of this noble man.

11 (e) Not so my Lord, heare me: the fielde geue I thee, and the caue that therin is geue I thee also, in the presence of the sonnes of my people geue I it thee, burye thy dead.

12 And Abraham bowed him selfe before the people of the lande.

13 And spake vnto Ephron in the audience of the people of the countrey, saying: yf thou wylt [geue it] then I pray thee heare me, I wyll geue syluer for the fielde, take it of me, and I will bury my dead therin.

14 Ephron aunswered Abraham, saying vnto hym:

15 My Lord, hearken vnto me, the lande is worth foure hundred (f) sicles of siluer, What is that betwixt thee and me: bury therfore thy dead.

(f) A sicle is in value foure grotes, when the ounce is at eyght grotes.

16 And Abraham hearkened vnto Ephron, and wayed him the siluer which he had sayde in the audience of the sonnes of Heth, euen foure hundred syluer sicles of currant money amongest marchauntes.

17 And the fielde of Ephron in Machpelah, which was before Mamre, euē the fielde and the caue that was therein, and all the trees that were in the fielde, and that were in al the borders roundē about, was made sure D

18 Unto Abraham for a possession in the sight of the chyldren of Heth, before all that went in at the gates of the citie.

19 After this dyd Abraham bury Sara his wyfe in the double caue of the fielde that lyeth before Mamre, the same is Hebron in the land of Chanaan.

20 And so both the fielde & the caue that is therein, was made vnto Abraham a sure possession to bury in, by the sonnes of Heth.

¶ The. xxiiij. Capter.

2 Abraham sendeth his man to seeke a wyfe for Isaac, the whiche God prouideth for hym. The maner of the Hebrewes othe. 7 The fayth of Abraham to the promyse of God. 12 A faythfull prayer of Abrahams seruaunt to God. 15 Rebecca a fayre virgin is offred vnto the seruaunt, not wyttyng it. 18 Rebecca moderate and colde in wordes. 27 The seruaunt doeth thankes vnto God. 28 The marueylous diligence of Rebecca and Laban, to the straungers warde. 33 The seruaunt declareth the causes of his iourney, and what thinges happened hym therein. 35 What Gods blessing is. 47 Rebecca the neece of Nachor by his sonne. 50 They commit all thinges vnto God. 53 The seruaunt offereth gyftes vnto Rebecca, and her parentes. 58 The consent of the mayden is asked. 59 Rebecca is conducted vnto Isahac. 60 The parentes do blesse Rebecca. 67 Isahac taketh Rebecca to wife.

(a) Age admonished hym to take order with his familie.

1 AND Abraham (a) was old & stricken in dayes, and the Lorde had blessed Abraham in all thinges.

2 And Abraham saide vnto his eldest seruaūt of his house, whiche had the rule ouer all that he had: put (b) thy hande vnder my thigh:

(b) An olde maner of takyng an othe: whereby the inferiour dyd testifie his subiection.

3 And I wyll make thee sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the daughters of the Chanaanites, amongest which I dwel:

4 But thou shalt go vnto my countrey, and to my kinred, and (c) take a wife vnto my sonne Isahac.

(c) Abraham taketh it to be his duetie to prouide his sonne a wyfe.

5 But the seruaunt sayd vnto hym: peraduenture the woman wyll not agree to come with me vnto this lande, shall I bryng thy sonne againe vnto the land whiche thou cammest out of?

6 To whom Abraham aunswered: beware that thou bryng not my sonne thyther agayne.

7 The Lorde God of heauen (d) whiche toke me from my fathers house, & from the land of my kinred, and which spake vnto me, and that sware vnto me, saying, vnto thy seede wyll I geue this lande: he shall sende his angell before thee, and thou shalt take a wyfe vnto my sonne from thence.

(d) He proueth by Gods former benefites, that God wyll prosper his iourney. B

8 Neuertheles, if the woman wyl not folowe thee, then shalt thou be cleare from this my othe: (e) onlye bryng not my sonne thyther agayne.

(e) For that seemed to be agaynst Gods promise made vnto hym.

9 And

9 And the seruaunt put his hand vnder
the thigh of Abraham his maister, and
sware to hym as concernyng ẏ matter.
10 And the seruaunt toke ten Camelles of
B the Camelles of his maister, & departed
(& had of al maner of goods of his mai-
ster with him) and so he arose & went to
Mesopotamia, vnto ẏ citie of Nachor.
11 And made his Camelles to lye downe
without the citie by a welles side of wa-
ter at euen, about the time that women
come out to drawe water.
12 And he saide: Lord (f) God of my mai-
ster Abraham, I pray thee "sende me
good speede this day, and shewe mercy
vnto my maister Abraham.
13 Lo, I stande here by the well of wa-
ter, and the daughters of the mē of this
citie come out to drawe water:
14 Nowe let the damsel to whom I say,
stoupe downe thy pitcher I pray thee,
that I may drinke: If she say also,
drinke, and I wyll geue thy Camelles
drinke also: let the same be she that (g)
thou hast ordeyned for thy seruaunt I-
sahac, and thereby shall I knowe that
thou hast shewed mercy on my maister.
15 And it came to passe yer he had lefte
speakyng, beholde, Rebecca came out,
the daughter of Bethuel, sonne to Mil-
cha, the wyfe of Nachor Abrahams
brother, and her pytcher vpon her
shoulder:
16 The (h) damsel was very fayre to looke
vpon, and yet a mayde, and vnknowen
of man: and she went downe to the
C wel, and filled her pitcher, and came vp.
17 And the seruaunt runnyng to meete
her, sayde: let me I pray thee drinke a
litle water of thy pitcher.
18 And she sayd: drinke my Lorde. And
she hasted, and let downe her pytcher
vpon her arme, and gaue him drinke.
19 And when she had geuen him drinke,
she sayde: I wyll drawe water for thy
Camelles also, vntyl they " haue dronke
ynough.
20 And she poured out her pytcher into
the trough hastyly, and ranne agayne
vnto the well to draw [water] and drew
for all his Camelles.
21 And the man wondred at her, but held
his peace, to witte whether the Lorde
had made his iourney prosperous, or
not.
22 And as the Camelles had left drin-
king, the man tooke a golden (i) earring
of halfe a sickle wayght, and two brace-
lettes for her handes, of ten sickles
wayght of golde,
23 And sayde: whose daughter art thou:
tell me I pray thee: is there rowme in
thy fathers house for vs to lodge in:
24 She aunswered hym: I am the
daughter of Bethuel the sonne of Mil-
cha whiche she bare vnto Nachor.
25 And said moreouer vnto him, we haue
litter and prouender ynough, and also
rowme to lodge in.
26 And the man bowed hym selfe, and
worshipped the Lorde,
27 And sayde: blessed be the Lorde God
of my maister Abraham, whiche hath
not left destitute my maister of his mer-
cye and trueth: for when I was (k) on
my iourney, the Lorde brought me to
my maisters brothers house.
28 And the damsell ranne, and told them
of her mothers house these thinges.
29 And Rebecca had a brother called D
Laban: and he ranne out vnto the man,
[euen] to the well.
30 For assoone as he had seene the eare-
rynges, and the bracelettes in his sisters
hande, and hearde the wordes of Re-
becca his sister, saying, thus sayde the
man vnto me: he went out vnto the
man, and lo, he stoode with the Ca-
melles by the well syde,
31 And he sayde: come thou (l) blessed of
the Lord, wherfore standest thou with-
out: I haue dressed the house, & rowme
for thy Camelles.
32 And then the mā came into the house,
and he vnharnessed the Camelles, and
brought lytter and prouender for the
Camelles, and water to wash his feete,
& the mens feete that were with him.
33 And there was set meate before hym
to eate: (m) but he sayd, I wyll not eate
vntyll I haue sayde myne arande. And
he sayd: say on.
34 And he sayde: I am Abrahams ser-
uaunt,
35 And (n) God blessed my maister mer-
ueylously, that he is become great, and
hath geuen him sheepe and oxen, siluer
and golde, men seruauntes, and mayde-
seruauntes, camelles and asses.
36 And Sara my maisters wyfe bare
hym a sonne (o) when she was olde, and
vnto him hath he geuē all that he hath.
37 And my maister made me sweare, say-
ing: thou shalt not take a wyfe to my
sonne

(f) Because the thyng he asked, pertayned to the promise made to Abraham.

" Make to meete before me to day.

(g) A wyfe wyfe is properly the gyft of God. Prou. xix.

(h) Gods gyftes commēded in Rebecca, which may be looked for in a wyfe.

" Or, ceasse to drinke.

(i) A iewell which is vsed about the face aboue the nose thrilles.

(k) Suche thynges as happē in mens iourneys, are gouerned by the prouidence of God.

(l) whom the Lorde fauoured, and by whose good wyll he had come thyther.

(m) In Abrahams seruaunt, is set foorthẏ conditions of faithful seruaunts.

(n) Wealth had by Gods gyft, is sure marpage goodes.

(o) They myght thinke that he was borne for some notable matter

sonne amongest the daughters of the Chanaanites, in whose lande I dwell:
E 38 But thou shalt go vnto my fathers house, and to my kinred, and take a wife vnto my sonne.
39 And I sayde vnto my maister: peraduenture the woman wyll not folowe me.
40 And he answered me: the Lord before whom I walke, wyll sende his angell with thee, and prosper thy iourney, and thou shalt take a wyfe for my sonne of my kinred, and of my fathers house.
41 Then shalt thou be free from this othe [made] to me, when thou commest to my kinred: and yf they geue not thee [one] thou shalt be free from this othe [made] to me.
42 And so I came this day vnto the wel, and sayde: (p) O Lorde the God of my maister Abraham, if it be so nowe that thou makest my iourney whiche I go prosperous,
43 Beholde, I stande by the well of water: and when a virgin commeth forth to drawe water, and I say to her, Geue me [I pray thee] a little water of thy pitcher to drinke:
44 And she say to me, Drinke thou, and I wyll also drawe for thy Camelles: let the same be the woman whom the Lorde hath prepared for my maisters sonne.
45 And before I had made an ende of speakyng in myne heart, beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drewe water, and I sayde vnto her, Geue me drinke I pray thee.
46 And she made haste, and toke downe her pitcher from her [shoulder] and said: Drinke, and I wyll geue thy Camelles drinke also. So I dranke, and she gaue the Camelles drinke also.
F 47 And I asked her, saying: whose daughter art thou? She answered: the daughter of Bethuel Nachors sonne, whom Milcha bare vnto hym: and I put the earring " vpon her face, and the braceletes vpon her handes.
48 And I bowed my selfe, and worshipped the Lorde, and blessed the Lorde God of my maister Abraham, whiche had brought me the right way, to take my maisters brothers daughter vnto his sonne.
49 Nowe also if [ye] wyll consent to deale mercyfully and truely with my maister, tel me: (q) and if not, tel me also, that I may turne me to the right hande, or to the left.
50 Then answered Laban and Bethuel, saying: This saying is proceeded euen (r) of the Lorde, we can not therefore say vnto thee eyther good or bad.
51 Beholde, Rebecca [is] before thee, (t) take her, and go, that she may be thy maisters sonnes wife, euen as god hath sayde.
52 And when Abrahams seruaunt heard their wordes, he worshipped the Lord, bowyng hym selfe towarde the earth.
53 And the seruaunt toke forth " iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca: and to her brother, and to her mother he gaue " costly gyftes
54 And they did eate and drinke, both he and the men that were with hym, and taried all night: and when they rose vp in the morning, he said: let me depart vnto my maister.
55 Her brother and her mother answered: let the damsell abyde with vs, and it be but euen ten dayes, and then shall she go.
56 He sayde vnto them: hynder me not, G beholde, the Lorde hath prospered my iourney, sende me away therefore, that I may go to my maister.
57 And they sayde: (t) we wyll call the damsell, and enquire " at her mouth.
58 And they called forth Rebecca, and sayde vnto her: wylt thou go with this man? And she answered, I wyll go.
59 So they let Rebecca their sister go, and her nurse, & Abrahams seruaunt, and his men.
60 And they blessed Rebecca, and sayde vnto her: thou art our sister, growe into thousande thousandes, and thy seede possesse the gate of his enemies.
61 And Rebecca arose and her damselles, and gat them vp vpon the Camelles, and folowed the man: and the seruaunt toke Rebecca, and went his waye.
62 And Isahac was comming from the waye of the well of the lyuyng and seeyng me: for he dwelt in the South countrey.

(p) Though he was perswaded that an angell of God was a guide to hym in his iourney: yet he prayeth not to hym.

(q) Marriages wouldbe made faythfully and of good will: and also openly.

(r) we should simply obey Gods wyll knowen.

(t) The affect of Rebeccas parentes in her marriage.

" Vessels

" Precious fruites.

" Aboue her noletrils.

" Or, Her consent.

(t) The fathers and mother ought not to take away the consent of the chylde in marriage.

(b) To possesse the gate, signifieth to beare rule and ouercome.

And

He sought the solitarie, that he might more ely lyft vp mynde to in prayer.

63 And Isahac (p) was gone out to pray in the fielde at the euentide, and he lift vp his eyes, and saw the Camelles commyng.

64 And Rebecca lyft vp her eyes, & when she sawe Isahac, she lyghted of the Camell,

65 (For she said vnto the seruaunt: what man is this, that commeth walkyng against vs in the fielde? And the seruaunt sayd, it is my maister): therfore she toke her vayle and couered her.

66 And the seruaunt tolde Isahac all thinges that he had done.

67 And Isahac brought her into his mother Saraes tent, and toke Rebecca, and she became his wife, and (q) he loued her: and so Isahac receaued comfort after his mother.

(q) The chiefest part of the husbands dutie, consisteth therin. Ephe. v.

¶ The. xxv. Chapter.

1 Abraham maryeth Cetura. 2 The sonnes of Cetura. 5 The patrimonie is geuen to Isahac, and gyftes to the chyldren of his concubines. 8 Abraham dyeth. 11 Isahac is blessed of God. 13 The petigrewe of Ismael. 17 Ismael dyeth. 19 The generations of Isahac. 20 Isahac praieth to haue issue, Rebecca conceaueth. 22 Rebecca asketh councel of God. 25 Esau. 26 Jacob. 27 Esau an hunter, an husbandman. Jacob a playne and a simple man. 29 Esau selleth his byrthryght. 30 Edom.

A 1 ABraham proceeded further, and toke hym another wyfe, called Cetura.

2 Whiche bare hym Zimran, and Jocsan, and Medan, and Midian, and Jesbac, and Suah.

3 Jocsan begat Seba and Dedan, and the sonnes of Dedan were (a) Assurim, and Letusim, and Leummim.

(a) Names of people & came of the children of Dedan.

4 And the sonnes of Midian, Ephah, & Epher, & Hanoch, & Abida, & Eldaah: all these were the children of Cetura.

5 And Abraham gaue al his goodes vnto Isahac:

6 But vnto the sonnes of the concubines whiche Abraham had, he gaue gyftes, and (b) sent them away from Isahac his sonne (whyle he yet lyued) eastwarde vnto the east countrey.

(b) They coulde not be partakers of that lande or the spirituall coueraunt with Isahac.

7 And these are the dayes of the yeres of Abrahams lyfe which he liued, an hundred threscore and fifteene yeres.

8 And then Abraham waxyng away, dyed in a lustie age, beyng an olde man, when he had liued ynough, and (c) was gathered to his people.

(c) Another state of lyfe to remayne after this, is signified hereby.

9 And his sonnes Isahac and Ismael buryed hym in the double caue in the fielde of Ephron sonne of Soar the Hethite, before Mamre.

B 10 Whiche fielde Abraham bought of the sonnes of Heth: there was Abraham buryed, and Sara his wyfe.

11 And it came to passe after the death of Abraham, that God blessed his sonne Isahac, and Isahac dwelled by the well of liuing and seeing me.

12 These are the generations of Ismael Abrahams sonne, whiche Hagar the Egyptian Saraes handmayde bare vnto Abraham.

13 And these are the names of the sonnes of Ismael, accordyng to the names of their kindred: the eldest sonne of Ismael, Nabaioth, and Cedar, and Adbeel, and Mibsam,

14 And Misma, and Duma, and Massa, Hadar, and Thema,

15 Jetur, Naphis, and Cedma.

16 These are the sonnes of Ismael, and these are their names by theyr townes and castles, (d) twelue princes of their housholdes.

(d) God is true in his promise, who blessed the banished boy so meruelously.

17 And these are the yeres of the lyfe of Ismael, (e) an hundred and thirtie and seuen yere: and he waxing away, dyed, and was layed vnto his people.

(e) He lyued about. 48. after his father.

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt as thou goest toward Assur, and he " died in the presence of all his brethren.

" Or be dwelt or fell.

C 19 And these are the generations of Isahac, Abrahams sonne: Abraham begat Isahac.

20 And Isahac was fourtie yere olde when he toke Rebecca to wyfe, the daughter of Bethuel the Syrian " of Mesopotamia, and sister to Laban the Syrian.

" Padan Aram.

21 And Isahac made intercession vnto the Lorde " for his wyfe, (f) because she was barren: and the Lord was intreated of hym, and Rebecca his wyfe conceaued.

" In the presence of his wyfe.

(f) God wold teach, that the increase of the godly seede, & the Churche, commeth only from hym.

22 And the childrē stroue together within her wombe: therfore she said, if [it be] so,

so, Why am I " thus? Wherefore she went to (g) aske the Lorde.

23 And the Lorde sayde vnto her: there are two maner of people in thy wombe, and two nations shalbe deuided out of thy bowelles, and the one nation shalbe mightier then the other, and the elder shalbe seruaunt vnto the younger.

24 Therefore When her tyme was come to be deliuered, behold, there were two twynnes in her wombe.

25 And he that came out fyrst, was red, and (h) he was all ouer as it were a hearie garment, and they called his name Esau.

26 And after hym came his brother out, and his hande holdyng Esau by the heele, and his name was called Jacob: and Isahac was (i) threscore yere olde When they were borne.

27 And the boyes grewe, and Esau became a cunnyng hunter, and a " wylde man: but Jacob was a " perfect man, and dwelled in tentes.

28 Isahac loued Esau, because " he dyd eate of his venison, but Rebecca loued Jacob.

29 Jacob sodde pottage, and Esau came from the fielde, and was fayntie:

30 And Esau sayd to Jacob: feede me I pray thee, With that same red pottage, for I am fayntie: and therfore was his name called Edom.

31 And Jacob saide: sell me this day thy (k) byrthryght.

32 Esau sayde: lo, I am at the poynt to dye, and What profite shall this byrthryght do me?

33 Jacob aunswered: sweare to me then this day. And he sware to hym, & solde his (l) byrthryght vnto Jacob.

34 Then Jacob gaue Esau bread and pottage of ryse, and he dyd eate and drinke, and rose vp, and went his Way: and Esau little regarded his byrthright.

" *Aliue, or with childe.*

(g) She went to some secrete place to pray, that she might haue some reuelation from heauen.

(h) The cruelte of his mind, aunswered to the roughnes of his body.

(i) So Isahac was tempted twentie yeres, with y want of chyldren.

" A man of the filed.

" Or, *simple.*

" Venison in his mouth.

(k) The byrthryght was the succession into the dignitie & auctoritie of the father, ouer his other brethren.

(l) Esaus earthy mind careth but to satisfie his carnall desire.

¶ The. xxvj. Capter.

1 God in the myddest of famine, blesseth and feedeth Isahac. 3 Chanaan is promysed to Isahac. 4 Christe. 7 Isahac sayth that his wyfe is his sister. 11 The very great care of God for Isahac and his wyfe. 15 The Philistines do stop Isahacs pittes, and dryue hym out. 17 God blessyng Isahac, gyueth hym ryches. 19 He diggeth other pittes. 22 A thankesgeuyng. 24 God comforteth Isahac. 25 Isahac doth call vpon God. 28 Abimelech entreth into a league with Isahac. 33 Beer-seba the citie. 34 Esau maketh a seconde maryage.

A 1 AND there fell a famine in the land, besides the first that was in the dayes of Abraham: And Isahac went vnto (a) Abimelech, king of the Philistines, vnto Gerar.

(a) All the kinges of Gerar were called Abimelech, as the kinges of Egypt Pharaos.

2 And the Lorde appeared vnto hym, and sayde: Go not downe into Egypt, [but] abyde in the lande Whiche I shall shewe vnto thee.

3 Sojourne in this lande, and I wyl be With thee, and wyll blesse thee: for vnto thee and vnto thy seede I wyll geue all these countreys, and I wyll performe the othe Whiche I sware vnto Abraham thy father.

4 And wyl make thy seede to multiplie as the starres of heauen, and wyll geue vnto thy seede al these countreys: and in thy seede (b) shall all the nations of the earth be blessed:

(b) Christe promised.

5 Because (c) that Abraham hearkened vnto my voyce, & kept my ordinaunce, my commaundementes, my statutes, and my lawes.

(c) Abrahams obedience, caused not goodes promyse to be fore, but gods free mercy. See the. 22. Chapter.

6 And Isahac dwelled in Gerar.

7 And the men of the place asked [him] of his wyfe. And he sayde, (d) she is my sister: for he feared to say, she is my wyfe, lest the men of the place shoulde haue kylled hym, because of Rebecca, whiche was beautifull to the eye.

B

(d) He should haue shunned, & not followed his fathers fault.

8 And after he had ben there a long time, Abimelech king of the Philistines loked out at a windowe, & (e) sawe Isahac sportyng With Rebecca his wyfe.

(e) Things can not long be kept close by dissimulation.

9 And Abimelech called Isahac, and said: beholde, she is of a suretie thy wife, and why saydest thou, she is my sister? To whom Isahac aunswered: because I thought that I might peraduenture haue dyed for her sake.

C

10 Abimelech (f) said: Why hast thou done this vnto vs? one of the people myght lyghtly haue lyne by thy wyfe, and so shouldest thou haue brought (g) sinne vpon vs.

(f) Threatneth the king reproueth Isahac of his foolishe dissimulation.

(g) The breakinge of wedlocke amongst all nations, was counted a great fault.

11 And so Abimelech charged al his people,

ple, saying: He that toucheth this man or his wyfe, shall dye the death.

12 Then Isahac sowed in that lande, and receaued in the same yere "an hundred folde: and the Lorde " blessed hym.

13 And the man waxed myghtie, & went foorth, and grewe tyll he was exceeding great.

14 For he had possessiō of sheepe, of oxen, and a myghtie housholde: and therfore the (h) Philistines had enuie at hym.

15 For the Philistines (i) stopped and fylled vp with earth all the welles which his seruauntes had digged in his father Abrahams tyme.

16 And Abimelech sayde vnto Isahac: Get thee from vs, for thou art mightier then we a great deale.

17 Therefore Isahac departed thence, and " abode in the valley of Gerar, and dwelt there.

18 And Isahac returning, digged againe the welles of water which they digged in the dayes of Abraham his father, which the Philistines had stopped after the death of Abraham, & named them after the same names by the which his father had named them.

19 Isahacs seruauntes digged in the valley, and (k) founde a well of "springyng water.

20 And the heardmen of Gerar did striue with Isahacs heardmen, saying: the water is ours. Then called he the well "contention, because they stroue with hym.

21 And they digged another well, and stroue for that also: and he called the name of it "enmitie.

22 And then he departed thence, & digged another well, for the which they stroue not. Therfore called he it "roomth, saying: the Lorde hath made vs nowe roome that we may encrease vpon the earth.

23 And he went vp thence to Beer-seba.

24 And the Lorde appeared vnto hym the same night, and (l) sayde: I am the God of Abraham thy father, feare not, for I am with thee, and wyl blesse thee and multiple thy seede for my seruaunt Abrahams sake.

25 And he builded an (m) aulter there, and called vpon the name of the Lorde, and pitched his tent: and there Isahacs seruauntes dygged a well.

26 Then (n) came Abimelech to him from Gerar, and Ahuzath his friende, and Phicol the captaine of his armie.

27 And Isahac sayde vnto them: wherfore come ye to me, seyng ye hate me, and haue put me away from you?

28 Whiche aunswered: "We sawe most certainly that the Lord was with thee, and we sayde: let there be nowe an oth betwixt vs, euen betwixt vs and thee, and let vs make a league with thee:

29 That thou shouldest do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothyng but good, & sent thee away in peace: for thou art nowe the blessed of the Lorde.

30 And (o) he made them a feast, and they dyd eate and drynke.

31 And they rose vp betymes in the mornyng, and sware one to another: And Isahac sent them away, and they departed from hym in peace.

32 And the same daye Isahacs seruauntes came and tolde hym of a well which they had dygged, and sayde vnto hym, we haue founde water.

33 And he called it Sebah: and the name of the citie is called (p) Beer-seba vnto this day.

34 Esau was fourtie yere olde, & he toke a wyfe [called] Judith, the daughter of Beeri an Hethite, and Basemath the daughter of Elon, an Hethite [also.]

35 (q) Which were "disobedient vnto Isahac and Rebecca.

" Found an hundreth measures.
" Or, Inriched.
C
(h) Some greeued and troubles, folowe wealth, and riches.
(i) The enuious hurt other, and pleasure not them selues.
" Or, pitched his tentes.
(k) Thus it wyll prosper that the godly take in hande.
" Lyuyng.
" Esek.
" Sitnah.
" Rehoboth
(l) The comfort by Gods word is greater then by his external benefites.
(m) True religion must be professed before men.
(n) Esaus patience, made his enemies his frendes.
D
" In seyng, we sawe.
(o) The godly declare them selues not to beare reuengyng myndes.
(p) He restoreth the name which his father gaue the place before. Gen. xxi.
" A bitternesse of spirite.
(q) The affinitie of the vngodly, is daungerous & troublesome.

¶ The. xxvij. Chapter.

1 Isahac byddeth Esau of his huntyng to prepare hym a dysshe. 5 Jacob by the subtiltie of his mother, foretaketh awaye his blessyng. 26 Isahac kysseth his sonne. 28 Isahac blesseth Jacob. 30 Esau beyng returned frō huntyng, bryngeth meates to his father. 34 Esau after great outcryes, at the last is blessed. 39 Isahac blesseth Esau. 41 Esau hateth Jacob, and threatneth his death. 43 Rebecca prouideth for Jacob a departyng into Mesopotamia.

The blessyng spoke of here, was not a cōmon prayer, but lawfull authoritie, whereby the grace of Gods election was testified, and Isahac put in possession of Gods promise.

¶ The.xxvij. Chapter.

A 1 AND it came to passe, that whē Isahac waxed olde, & his eyes were dimme, so that he could not see, he called Esau his eldest sonne, & saide vnto hym, my sonne: And he sayde vnto hym: here am I.

2 And he sayde: Beholde, I am nowe olde, and knowe not (a) the daye of my death.

3 Nowe therefore take I pray thee thy weapons, thy quyuer and thy bowe, and get thee to the fielde, that thou mayest take me some venison.

4 And make me well tastyng meates, such as I loue, and bryng it to me, that I may eate, (b) that my soule may blesse thee before that I dye.

5 But Rebecca hearde when Isahac spake to Esau his sonne: And Esau wēt into the fielde to hunt venison, and to bryng it.

6 And (c) Rebecca spake vnto Iacob her sonne, saying: Beholde, I haue hearde thy father talkyng with Esau thy brother, and saying:

B 7 Bring me venison, and make me daintie meate, that I may eate, and blesse thee before the Lorde, afore my death.

8 Nowe therfore my sonne (d) heare my voyce in that which I cōmaunde thee.

9 Get thee to the flocke, and bryng me thence two good kyddes frō the goates, and I wyll make of them pleasaunt meates for thy father, such as he loueth.

10 And thou shalt bryng it to thy father that he may eate, and that he may blesse thee before his death.

11 Then said Iacob to Rebecca his mother: Beholde, Esau my brother is a heary man, and I am smoothe:

12 My father shall peraduenture feele mee, and I shall seeme vnto hym as though I went about to begyle hym, and so shall I bryng a curse vpon me, and not a blessyng.

C 13 And his mother sayde vnto him, Upon me be the curse my sonne: only heare my voyce, and go and fetche me them.

14 And [Iacob] (e) went, and fet them, and brought them to his mother: and his mother made pleasaunt meate, such as she knewe his father loued.

15 And Rebecca fet "goodly rayment of her eldest sonne Esau, whiche were in the house with her, and put them vpon Iacob her younger sonne:

16 And she put the skynnes of the kiddes vpon his handes, and vpon the smoothe of his necke.

17 And she put that pleasaunt meate and bread, whiche she had prepared, in the hande of her sonne Iacob.

18 When he came to his father, he sayde: my father: And he aunswered, here am I: who art thou, my sonne:

19 And Iacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: aryse I pray thee, syt, and eate of my venison, that thy soule may blesse me.

20 And Isahac said vnto his sonne: how commeth it that thou hast founde it so quickly my sonne: He aunswered: (f) the lorde thy God brought it to my handes.

21 Then sayde Isahac vnto Iacob: Come neare, and I wyll feele thee my sonne, whether thou be my very sonne Esau, or not.

22 Then went Iacob to Isahac his father, and he felt hym, and sayde: The voyce is Iacobs voyce, but the handes are the handes of Esau.

23 And (g) he knewe him not, because his handes were heary as his brother Esaus handes: and so (h) he blessed hym.

24 And he asked him: art thou my sonne Esau: And he sayde: that I am.

25 Then sayde he: Bryng me, & let me eate of my sonnes venison, that my soule may blesse thee. And he brought hym, and he ate: and he brought hym wine also, and he dranke.

26 And his father Isahac said vnto him: (i) Come neare, and kysse me, my sonne.

27 And he went vnto him, & kyssed him, and he smelled the sauour of his rayment, and blessed hym, & saide: (k) See, the smell of my sonne, is as the smell of a fielde which the Lorde hath blessed.

28 God geue thee (l) of the deawe of heauen, and of the fatnesse of the earth, and plentie of corne and wine.

29 People be thy seruauntes, and nations bowe to thee: be lorde ouer thy brethren, and thy mothers children stowpe with reuerence vnto thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

D

(a) The knowledge of our mortalitie shoulde cause vs to see all thynges in order.

(b) Though Isahac dyd somethyng of affection: yet he faythfully thought to resigne ouer to his sonne, the ryght of the promised inheritaunce.

(c) Such peculier examples, art not to be folowed of vs.

(d) She settelled her selfe vppon Gods promise, and not weyed the daungers that myght folowe

(e) Iacob was not without fault, who myght haue taried vntyll god had chaūged his fathers mynde.

" Or, costly

(f) One fault bryngeth another when Gods worde is once forsaken.

(g) His ignoraunce hyndered not Gods decree.

(h) That is, he concluded with hymselfe that ẏ blessing was sure to Iacob.

(i) We must not so much beholde the outwarde doynges here, as the prouision of God, who would by such weakenesse haue his election declared.

(k) Isahac reioysed that he hath nowe a successour in Gods promises.

(l) Under these worldly blessinges, the godly fathers embraced the heauenly promises.

30 Assoone

30 Assoone as Isahac had made an ende of blessyng Jacob, & Jacob was scarse gone out from the presence of Isahac his father, then came Esau his brother from his huntyng.

31 And (m) he also had made a pleasaunt meate, and brought it vnto his father, and saide vnto his father: let my father aryse, and eate of his sonnes venison, that thy soule may blesse me.

32 Then his father Isahac sayde vnto hym: Who art thou? He answered: I am thy sonne, thy first borne Esau.

33 And Isahac was greatly astonied out of measure, and sayde: Which [is he] and where [is he] then that hath hunted venison and brought it me, and I haue eaten of al before thou camest: and haue blessed hym, yea (n) & he shalbe blessed.

34 When Esau hearde the wordes of his father, he cryed aloude & bitterly, aboue measure, and sayde vnto his father: blesse me, *I also am [thy sonne] O my father.

35 Who answered. Thy brother came with subtiltie, and hath taken awaye thy blessyng.

36 And he said agayne: Is not he rightly named Jacob? (o) for he hath vndermyned me nowe two tymes. [First] he toke away my birthright: and see, nowe hath he taken away my blessyng also. And he sayde: hast thou kept neuer a blessyng for me?

37 Isahac answered, and sayde vnto Esau: Beholde, I haue made hym thy Lorde, & all his brethren haue I made his seruauntes: Moreouer, With corne and wine haue I stablished him, what shall I do vnto thee nowe my sonne?

38 And Esau sayde vnto his father: hast thou but that one blessyng my father? blesse me, I am also [thy sonne] O my father. So lyfted vp Esau his voyce, (p) and wept.

39 Then Isahac his father answered, and sayde vnto hym: beholde, (q) thy dwellyng place shalbe the fatnesse of the earth, and of the deawe of heauen from aboue.

40 And thyrough thy swerde shalt thou liue, and shalt be thy brothers seruaunt: and it shal come to passe, that thou shalt get the maisterie, & thou shalt loose his yoke from of thy necke.

41 And Esau hated Jacob, because of the blessyng that his father blessed hym withall. And Esau sayde in his heart: The dayes of sorowyng for my father are at hande, then wyll I (r) slaye my brother Jacob.

42 And these wordes of Esau her elder sonne were tolde to Rebecca: And she sent, & called Jacob her younger sonne, & saide vnto him: Beholde, thy brother Esau as touchyng thee doth comforte hym selfe [full purposyng] to kyll thee.

43 Nowe therefore my sonne heare my voyce: make thee redy, and (t) flee to Laban my brother at Haran,

44 And tary with him awhyle vntyl thy brothers fiercenesse be swaged,

45 And vntyll thy brothers wrath turne away from thee, & he forget the thinges which thou hast done to hym: then wyll I sende and fet thee away from thence: (t) Why should I be desolate of you both in one day?

46 And Rebecca spake to Isahac: I am weery of my lyfe (v) for the daughters of Heth. If Jacob take a wyfe of the daughters of Heth, such as these [which are] of the daughters of the lande, What good shall my lyfe do me?

(m) Esaus workes seme to be better then Jacobs were: So the blessyng came of the meere gift of God.

(n) what Gods ministers promise by his worde, is shalbe sure.

Hebre. xii.

(o) He dyd not truely repent hym, who forgettyng hym selfe, accuseth another.

(p) The wicked lament their losses: yet they amende not their wickednesse.

(q) The spirituall blessing only remayned in Jacob: this was but a tempozall blessyng.

(r) The wicked thinke by their power, to ouerthrowe Gods iudgementes.

(t) Trouble folowyng the hope of a better lyfe, is patiently to be borne.

(t) The one by death, and the other by the iudgement of God, agaynst murtherers.

(v) which were Esaus wyues, whose cupll maners she vseth as an argumente to send Jacob away.

The. xxviij. Chapter.

1 Isahac forbyddeth Jacob to take a wyfe of the maydens of Chanaan, whereunto Jacob obeyeth. 9 Esau against his fathers wyl taketh a wife of the daughters of Ismael. 11 Jacob goyng into Haran, seeth a ladder in a dreame. 13 Chanaan is promised to Jacob. 16 God comforteth Jacob. 17 The house of God. 19 Bethel. Luza. 20 The vowe of Jacob. He asketh foode and clothyng.

1 AND so Isahac called Jacob, and (a) blessed him, and charged him, and sayde vnto hym: See thou take not a wyfe of the daughters of Chanaan:

2 Arise, and get thee to "Mesopotamia, to the house of Bethuel thy mothers father, and there take thee a wyfe of the daughters of Laban thy mothers brother.

(a) Gods promises may be often repeated, to the confirmation of the godlyes fayth.

" Padan. Aram.

3 And God almyghtie blesse thee, and make thee to encrease, & multiplie thee, that thou mayest be a (b) number of people:

(b) He hath respect to the number of gentiles which should be joyned to ỹ faithfull of Iacobs house.

4 And geue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receaue to inherite ỹ lande wherein thou art a straunger, whiche God gaue vnto Abraham.

5 Thus Isahac sent foorth Iacob: and he went towarde Mesopotamia, vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca Iacob and Esaus mother.

(c) An example of hypocrites is here set foorth, who seke no true meanes of repentaunce, or amendement.

6 (c) When Esau sawe that Isahac had blessed Iacob, and sent hym to Mesopotamia to fet hym a wyfe from thence, and that as he blessed him, he gaue him a charge, saying, thou shalt not take a wyfe of the daughters of Chanaan:

B 7 And that Iacob had obeyed his father and mother, and was gone to Mesopotamia:

8 And Esau seyng also that the daughters of Chanaan pleased not Isahac his father:

(d) He careth more to please his father thē God: he thinketh of no fault but one, & yet he doth not correcte ỹ throughly.

9 Then (d) went Esau vnto Ismael, and toke vnto the wyues [which he had] Mahalah the daughter of Ismael Abrahams sonne, the sister of Nebaioth to be his wyfe.

10 Iacob departed from Beer-seba, and went toward de Haran.

11 And he came vnto a certayne place, & taryed there all night, because the sunne was downe: and toke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe.

12 And he dreamed, and beholde there stoode (e) a lather vpō the earth, and the toppe of it reached vp to heauen: and see, the angels of God went vp & downe vpon it.

(e) It may signifie christ, by whose meditation all graces come downe to vs, and all helpe.

13 Yea, and God from aboue leaned vpon it, and sayde: I am the Lord God of Abraham thy father, and the God of Isahac, (f) the land which thou sleepest vpon, wyll I geue thee and thy seede.

C

(f) Isahacs ministerie in blessyng his sonne, is confirmed by god, who geueth hym this land for a pledge of the spirituall inheritaunce.

14 And thy seede shalbe as the dust of the earth, and thou shalt spreade abrode to the west, to the east, to the north, and to the south: and in thee, and in (g) thy seede, shall all the kynredes of the earth be blessed.

(g) Christe promised.

15 And see, I am with thee, and wyll be thy keper in all [places] whyther thou goest, and wyll bryng thee agayne into this lande: For I wyl not (h) leaue thee, vntyll I haue made good that whiche I haue promised thee.

(h) God taketh all the charge of his elect, and neuer forsaketh them.

16 When Iacob was awaked out of his sleepe, he sayde: Surely the Lorde is in this place, and I knewe it not.

(i) where God appeareth by the ministerie of angels or men accordyng to his worde, there he is sayd to dwell.

17 And he was afrayde, and saide: howe dreadefull is this place: it is none other but euen the (i) house of God, & it is the gate of heauen.

18 And Iacob rose vp early in the morning, and toke the stone that he hadde

D

layed

layed vnder his head, and (k) pitched it vpon an ende, and powred oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the (l) citie was called Luz, before tyme.

20 And Jacob vowed a vowe, saying: (m) If God wyll be with me, and wyll kepe me in this iourney in which I go, and wyll geue me bread to eate, and clothes to put on:

21 So that I come agayne vnto my fathers house in safte: then shal the Lord be my God.

22 And this stone whiche I haue set vp on an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

(k) For a testimonie of the heauenly visyon, and of his thankesgeuing.

(l) Which was here builded afterwarde, was first called Luz, then by the Israelites Bethel.

(m) Jacob doth not condition with God, but vpon occasion of Gods promises whych he loked for: wherefore in admiration he protesteth out to the promise of his thankesgeuing.

¶ The. xxix. Chapter.

1 Jacob commeth to Laban. 4 The vnknowen he calleth brethren. 9 Rachel feedeth sheepe. 11 Jacob kysseth Rachel in the Lorde. 13 Laban clyppeth Jacob, and kysseth hym. 17 Lea is bleare eyed. 18 Jacob becommeth bonde for Rachel seuen yeres. 22 Laban kepeth the mariage. 23 Lea is geuen for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Juda.

A "Lyft vp his feete.

1 Then (a) Jacob "went on his iourney, & came into the lande of the "people of the east.

2 And [as] he loked about, beholde, there was a wel in the field, and loe, three flockes of sheepe lay there by, for at that well were the flockes watered: and there was a great stone vpon the well mouth.

3 And thyther were all the flockes brought, and they roulled the stone frō the welles mouth, & watred the sheepe, & put the stone agayne vpon the welles mouth vnto his place.

4 And Jacob saide vnto them: My brethren, whence be ye? And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the (b) sonne of Nachor? They sayde: We knowe hym.

6 And he sayde vnto them: is "he in good health? And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

7 And he sayde: loe [it is] yet a great "whyle to nyght, neither is it tyme that the cattell should be gathered together: water ye the sheepe, (c) and go and feede [them.]

8 And they sayde: we may not vntyll all the flockes be brought together, and tyl they roule the stone from the welles mouth, and so we water our sheepe.

9 Whyle he yet talked with them, (d) Rachel came with her fathers sheepe: for she kept them.

10 Assoone as Jacob sawe Rachel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Jacob went & rouled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Jacob kyssed Rachel, and lift vp his voyce and wept.

12 And Jacob tolde Rachel that he was her fathers (e) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her father.

13 And when Laban hearde certaynely tell of Jacob his sisters sonne, he ranne to meete hym, and imbraced hym, and kyssed hym, and brought hym to his house: And he tolde Laban (f) all these thynges.

14 To whom Laban sayde: well, thou art my bone & my flesshe. And he abode with hym the space of a moneth.

15 And Laban said vnto Jacob: Though thou be my brother, shouldest thou therfore (g) serue me for naught? Tell me what shall thy wages be?

16 Laban had two daughters, the elder called Lea, and the yonger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well fauoured.

18 And Jacob loued Rachel, and sayde: I wyll serue thee seuen yere for Rachel thy younger daughter.

19 Laban answered: (h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

(a) Jacob was 77. yeres olde when he toke this iourney on hym.
" Children.

(b) The graunders were called father to all the posteritie, for that they kept their children maried in their houses.
" Peace to hym.
" Great day

(c) A godly man regardeth not harmes of other men, though not knowen.

(d) The frugall bryngyng vp of chyldren in auncient tyme.

(e) The Hebrues call all kinsemen brethren.

(f) That is, vpon what causes he came alone, and so bare from his countrey.

(g) Jacob wouldе not through idelnesse charge his vncle.

(h) As an hypocrite, he hath respect to his owne gayne in the mariage of this seelyng of his daughter.

3 And God almyghtie bleſſe thee, and make thee to encreaſe, & multiplie thee, that thou mayeſt be a (b) number of people:

(b) He hath reſpect to the number of gentiles which ſhould be ioyned co ỹ faithfull of Iacobs houſe.

4 And geue the bleſſing of Abraham vnto thee, and to thy ſeede with thee, that thou mayeſt receaue to inherite ỹ lande wherein thou art a ſtraunger, whiche God gaue vnto Abraham.

5 Thus Iſahac ſent fooꝛth Iacob: and he went toWarde Meſopotamia, vnto Laban, ſonne of Bethuel the Syrian, and bꝛother to Rebecca Iacob and Eſaus mother.

(c) An example of hypocrites is here ſet fooꝛth, who ſeke no true meanes of repentaunce, oꝛ amendement.

6 (c) When Eſau ſawe that Iſahac had bleſſed Iacob, and ſent hym to Meſopotamia to fet hym a wyfe from thence, and that as he bleſſed him, he gaue him a charge, ſaying, thou ſhalt not take a wyfe of the daughters of Chanaan:

B 7 And that Iacob had obeyed his father and mother, and was gone to Meſopotamia:

8 And Eſau ſeyng alſo that the daughters of Chanaan pleaſed not Iſahac his father:

(d) He careth moꝛe to pleaſe his father thē God: he thinketh of no fault but one, & yet he doeth not coꝛrect ỹ thꝛoughly.

9 Then (d) went Eſau vnto Iſmael, and toke vnto the wyues [which he had] Mahalah the daughter of Iſmael Abrahams ſonne, the ſiſter of Nebaioth to be his wyfe.

10 Iacob departed from Beer-ſeba, and went toWarde Haran.

11 And he came vnto a certayne place, & taryed there all night, becauſe the ſunne was downe: and toke of the ſtones of the place, and put vnder his head, and layde hym downe in the ſame place to ſleepe.

12 And he dꝛeamed, and beholde there ſtoode (e) a lather vpō the earth, and the toppe of it reached vp to heauen: and ſee, the angels of God went vp & downe vpon it.

(e) It may ſignifie chriſt, by whoſe meditation all graces come downe to vs, and all helpe.

13 Yea, and God from aboue leaned vpon it, and ſayde: I am the Lord God of Abraham thy father, and the God of Iſahac, (f) the land which thou ſleepeſt vpon, wyll I geue thee and thy ſeede.

C

(f) Iſahac miniſtereth in bleſſyng his ſonne, is confirmed by god, who geueth hym this land for a pledge of the ſpirituall inheritaunce. (g) Chriſte promiſed.

14 And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpꝛeade abꝛode to the weſt, to the eaſt, to the noꝛth, and to the ſouth: and in thee, and in (g) thy ſeede, ſhall all the kynredes of the earth be bleſſed.

15 And ſee, I am with thee, and wyll be thy keper in all [places] whyther thou goeſt, and wyll bꝛyng thee agayne into this lande: Foꝛ I wyl not (h) leaue thee, vntyll I haue made good that whiche I haue pꝛomiſed thee.

(h) God taketh all the charge of his elect, and neuer forſaketh them.

16 When Iacob was awaked out of his ſleepe, he ſayde: Surely the Lorde is in this place, and I knewe it not.

17 And he was afrayde, and ſaide: howe dꝛeadefull is this place: it is none other but euen the (i) houſe of God, & it is the gate of heauen.

(i) Where God appeareth by the miniſterie of angels oꝛ men accoꝛdyng to his worde, there he is ſayd to dwell.

18 And Iacob roſe vp early in the moꝛnyng, and toke the ſtone that he hadde

D

layed

layed vnder his head, and (k) pitched it vpon an ende, and powred oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the (l) citie was called Luz, before tyme.

20 And Jacob vowed a vowe, saying: (m) Yf God wyll be with me, and wyll kepe me in this iourney in which I go, and wyll geue me bread to eate, and clothes to put on:

21 So that I come agayne vnto my fathers house in saftie: then shal the Lord be my God.

22 And this stone whiche I haue set vp on an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

(k) For a testimonie of the heauenly vision, and of his thankes geoyng.

(l) which was here builded afterwarde, was first called Luz, then by the Israelites Bethel.

(m) Jacob doth not condition with God, but vpon occasion of Gods promises which he loked for: wherefore w admiration he brasteth out to the promise of his thankesgeuyng.

¶ The. xxix. Chapter.

1 Jacob commeth to Laban. 4 The vnknowen he calleth brethren. 9 Rachel feedeth sheepe. 11 Jacob kysseth Rachel in the Lorde. 13 Laban clyppeth Jacob, and kysseth hym. 17 Lea is bleare eyed. 18 Jacob becommeth bonde for Rachel seuen yeres. 22 Laban kepeth the mariage. 23 Lea is geuen for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Juda.

A 1 Then (a) Jacob "went on his iourney, & came into the lande of the "people of the east.

2 And [as] he loked about, beholde, there was a wel in the field, and loe, three flockes of sheepe lay there by, for at that well were the flockes watered: and there was a great stone vpon the well mouth.

3 And thyther were all the flockes brought, and they roulled the stone frō the welles mouth, & watred the sheepe, & put the stone agayne vpon the welles mouth vnto his place.

4 And Jacob saide vnto them: My brethren, whence be ye? And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the (b) sonne of Nachor? They sayde: we knowe hym.

6 And he sayde vnto them: is "he in good health? And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

7 And he sayde: loe [it is] yet a great "whyle to nyght, neither is it tyme that the cattell should be gathered together: water ye the sheepe, (c) and go and feede [them.]

B 8 And they sayde: we may not vntyll all the flockes be brought together, and tyl they roule the stone from the welles mouth, and so we water our sheepe.

9 Whyle he yet talked with them, (d) Rachel came with her fathers sheepe: for she kept them.

10 Assoone as Jacob sawe Rachel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Jacob went & rouled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Jacob kyssed Rachel, and lift vp his voyce and wept.

12 And Jacob tolde Rachel that he was her fathers (e) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her father.

13 And when Laban hearde certaynely tell of Jacob his sisters sonne, he ranne to meete hym, and imbraced hym, and kyssed hym, and brought hym to his house: And he tolde Laban (f) all these thynges.

14 To whom Laban sayde: well, thou art my bone & my fleshe. And he abode with hym the space of a moneth.

15 And Laban said vnto Jacob: Though thou be my brother, shouldest thou therfore (g) serue me for naught? Tell me what shall thy wages be?

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well fauoured.

18 And Jacob loued Rachel, and sayde: I wyll serue thee seuen yere for Rachel thy younger daughter.

19 Laban aunswered: (h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

A "Lyft vp his feete.

(a) Jacob was 77. yeres olde when he toke this iourney on hym.

"Children.

(b) The grauncers were called father to all the posteritie, for that they kept their chyldren maried in their houses.

"Peace to hym.

"Great day

(c) A godly man regardeth ẏ hormes of other men, though not knowen.

(d) The frugall bryngyng vp of chyldren in auncient tyme.

(e) The Hebrues call all kinsemen brebrethren.

C

(f) That is, vpon what causes he came alone, and so bare from his countrey.

(g) Jacob woulde not through iolenesse charge his vncle.

(h) As an hypocrite, he hath respect to his owne gayne in the mariage or this sellyng of his daughter.

21 And Jacob said vnto (i) Laban: geue [me] my wife that I may "lye with her, for my dayes are fulfylled.

22 Then Laban gathered together all the men of that place, and made a feast.

23 And when euen was come, he toke Lea his daughter, (k) and brought her to hym, and he went in to her.

24 And Laban gaue vnto his daughter Lea Zilpha his mayde [to be] her seruaunt.

25 And when the mornyng was come, beholde it was Lea. Then sayde he to Laban: Wherefore hast thou played thus with me? dyd not I serue thee for Rachel? wherfore then hast thou begyled me?

26 Laban aunswered: (l) It is not the maner of this place, to marry ye younger before the first borne.

27 Passe out this weeke, & then we wyll geue thee this also (m) for the seruice whiche thou shalt serue me yet seuen yeres more.

28 And Jacob dyd euen so, and passed out the weeke: and then he gaue hym Rachel his daughter to wyfe also.

29 And Laban gaue to Rachel his daughter Bilha his handmayde, to be her seruaunt.

30 So (n) lay he by Rachel also, and loued Rachel more then Lea, and serued hym yet seuen yeres more.

31 When the Lorde sawe that Lea was "despised, he made her "fruitfull, and Rachel remayned baren.

32 And Lea conceaued and bare a sonne, and she called his name "Ruben: for she sayde, (o) the Lord hath loked vpon my tribulation: nowe therfore my husband wyll loue me.

33 And she conceaued agayne, and bare a sonne, & sayde: The Lorde hath hearde that I am despised, and hath therefore geuen me this [sonne] also: and she called his name "Simeon.

34 And she conceaued yet, & bare a sonne, and sayde: Nowe this once wyll my husbande kepe me company, because I haue borne him three sonnes: and therfore was his name called Leui.

35 And she conceaued yet agayne, and bare hym a sonne, saying: Nowe wyll I (p) prayse the Lorde. Therefore she called his name "Juda, & left bearyng.

(i) The fathers auctoritie in mariage of his chyldren.
"May go in vnto her.
(k) The bryde was brought to her chaumber couered: so Labans deceipt was not easely espied.
(l) Hypocrites haue alwayes some forged excuse of wicked custome.
(m) Nowe appeareth his wicked couetousnes, for the which he peruerted all the lawes of mariage.
(n) This fact of Jacob is not to be folowed of vs, beyng against Gods ordinaunce.
"Or, Hated.
"Opened her wombe.
"Reuben That is, see the chylde.
(o) By her thankes geuyng, it appeareth that she prayed to God in her trouble.
"Shimon: That is, hearyng.
(p) By the names of her chyldren, she confesseth thē to be the singuler gyft of God.
"Iehuda: That is, prayse.

¶ The.xxx. Chapter.

The fatherly chastement of Jacob, is set out here in the great vnquietnes & trouble of his household.

1 Rachel complayneth to her husbande of barennesse. 4 Rachel geueth Bilha for a wyfe vnto Jacob. 6 Dan. 13 Aser. 15 Lea byeth with mandragues of Rachel that her husbande myght lye with her, and conceaueth. 18 Isachar. 20. Zabulon. 21 Dina. 22 God geueth conceauyng vnto Rachel. 24 Joseph. 25 Jacob asketh licence to depart, and his wages. 29 God enriched Laban for Jacobs sake. 32 Jacob asketh wages for sheepe of diuers colours, which be yeaned of sheepe of one colour. 43 Jacob very ryche.

A

1 RAchel when she sawe that she bare Jacob no children, she enuied her sister, and sayde vnto Jacob: Geue me children, or els I am but dead.

2 And Jacobs (a) anger was kyndled agaynst Rachel, and sayde: Am I in Gods steade, whiche kepeth from thee the fruite of thy wombe?

3 Then she sayde: Here is my mayde Bilha, go in vnto her, & she shall beare vpon my knees, that I also may "haue chyldren by her.

4 And (b) she gaue him Bilha her handmayde to wyfe: and Jacob went in vnto her.

5 And Bilha conceaued, and bare Jacob a sonne.

6 Then saide Rachel: God hath geuen sentence on my side, and hath also heard my voyce, and hath geuen me a sonne: therfore called she hym "Dan.

7 And Bilha Rachels seruant conceaued againe, & bare Jacob another sonne.

8 And Rachel said: With "godly wrastlynges haue I wrastled with my sister, (c) & haue gotten the vpper hande: and she called his name "Nephthali.

9 When Lea sawe that she had left bearyng chyldren (d) she toke Zilpha her mayde, and gaue her Jacob to wyfe.

10 And Zilpha Leas mayde bare Jacob a sonne.

11 Then sayde Lea, "Good lucke: and called

(a) This was Godlye anger, which preferred the honour of god to his wyfe, whō he sharplye admonisheth.
"Be built by her.
(b) The vanitie of a womans witte, who seketh vnlawefull meanes to her enuious purpose.
B
"That is, iudgement.
"or, earnest.
(c) She vaunteth her selfe in Gods benefites, to the contempt of her sister.
"Nephtali. That is, my wrastelyng.
(d) She had tasted of gods blessing before: therfore, she should not haue vsed this euyll shift.
"Or, A company commeth: meanyng of chyldren.

called his name "Gad.
12 And Zilpha Leas seruaunt bare Jacob an other sonne.
13 Then saide Lea: happy am I, for the "daughters wyll call me blessed: and called his name "Aser.
14 And Ruben went out in the dayes of the wheate haruest, & founde (c) Mandragoras in the fielde, and brought them vnto his mother Lea. Then said Rachel to Lea: Geue me I praye thee of thy sonnes Mandragoras.
15 To whom Lea aunswered: Is it not enough that thou hast taken away my husband, (f) but wouldest take away my sonnes Mandragoras also? Then saide Rachel: well, let hym sleepe with thee this night for thy sonnes Mandragoras.
16 And Jacob came from the fielde at euen, and Lea went out to meete hym, and sayde: thou shalt come in to me, for I haue bought thee in deede with my sonne Mandragoras. And he slept with her that same nyght.
17 And God hearde Lea, that she conceaued, and bare Jacob the fift sonne.
18 Then sayde Lea: (g) God hath geuen me a rewarde, because I gaue my mayden to my husbande: and she called him "Isachar.
19 And Lea conceaued yet agayne, and bare Jacob the sixt sonne.
20 And Lea sayde: God hath endued me with a good dowrie, nowe wyll my husbande dwell with me, because I haue borne hym sixe sonnes: and called his name "Zabulon.
21 After that, she bare a daughter, and called her name Dina.
22 And God remembred Rachel, & God (h) hearde her, and "made her fruitefull,
23 So that she conceaued & bare a sonne: and sayde, God hath taken awaye my rebuke.
24 And she called his name "Joseph, saying: the Lorde geue me yet another sonne.
25 (i) Assoone as Rachel had borne Joseph, Jacob sayde to Laban: Send me away, that I maye go vnto my owne place, and to my countrey.
26 Geue me my wyues and my chyldren for whom I haue serued thee, and let me go: for (k) thou knowest what seruice I haue done thee.
27 To whom Laban aunswered: I pray thee, yf I haue founde fauour in thy syght [tary]: for I haue proued that (l) the Lorde blessed me for thy sake.
28 Also he sayde: Appoynt what thy rewarde shalbe, and I wyll geue [it thee.]
29 But he saide vnto him: Thou knowest what seruice I haue done thee, and in what takyng thy cattell haue ben vnder me:
30 For that litle which thou haddest before "I came, is nowe increased into a multitude, (m) and the Lord hath blessed

That is, a company.
"Or, women.
"That is, happy.
(c) What kynd of fruite this was, it is not certayne: it is commended for his sweete smell. Cant. vii.
(f) Olde malice nowe in a small matter breaketh out, to the disturbance of all the householde.
(g) She boasteth of her fault, and maketh that a cause which was none in dede.
"Ishshashcar. That is, a rewarde.
"Zebulon. That is, abidyng.
(h) Faythfull prayer obtayneth at the length, her request.
"opened her wombe.
"That is, addyng.
(i) Nowe his xiiii. yeres seruice was expired.
(k) He hod done his seruice vpon, and of a good conscience.
(l) This hypocrite speaketh of God, & yet he worshippeth false gods, and continueth in his wickednesse.
"My face.
(m) All the increase of our labour is to be loked for of Gods hande.

thee through "my trauell: but nowe when shall I make prouision for myne owne house also?

"my foote.

30 And he sayde: what shall I then (o) geue thee? And Jacob answered, Thou shalt geue me nothyng at all: yf thou wylt do this thyng for me, then wyll I turne agayne, feede thy sheepe, and kepe them.

(o) The couetous hath no respect of ſ hinderaunce of his seruaūt, but of his owne gayne.

31 I wyll go about all thy flockes this day, and seperate from them all the cattell that are spotted & of diuers colours: and all the blacke among the sheepe, & the partie & spotted amongst the kiddes [the same] (p) shalbe my rewarde.

(p) That is, whatsoeuer cattell afterwarde shalbe spotted, shalbe my rewarde.

32 So shall my righteousnes answere for me "in time to come: for it shal come for my rewarde before thy face. And euery one that is not specked and partie amongst the goates, & blacke amongst the sheepe, let it be counted theft in me.

"To morowe.

33 And Laban sayde: go to, Would God it myght be accordyng to thy saying.

34 Therfore he toke out the same day the hee goates that were ryngstraked and of diuers colours, & all the shee goates that were spotted and coloured, and all that had whyte in them, & all the blacke amongst the sheepe, and put them in the kepyng of his sonnes.

35 And set three dayes iourney betwixte himselfe and Jacob: and so Jacob kept the rest of Labans sheepe.

36 (q) Jacob toke roddes of greene populer, hasell, and chesse nut trees, and pilled whyte strakes in them, and made the whyte appeare in the roddes.

(q) It is not lawefull by fraude to seke recompence of iniurie: therfore Moyses sheweth afterwarde that God thus instructed Jacob. Gen. 31.b

37 And put the roddes which he had pilled, [euen] before the sheepe, in the gutters and watryng throughes when the sheepe came to drynke, that they should conceaue when they came to drynke.

38 And the sheepe conceaued before the roddes, & brought foorth lambes ryngstraked, spotted, and partie.

39 And Jacob did seperate these lambes, and (r) turned the faces of the sheepe whiche were in the flocke of Laban, towarde these ryngstraked, and al maner of blacke: and so put his owne flockes by them selues, and put them not with Labans cattell.

(r) He dyd dyuide his owne lambes before Labans sheepe, so that they alwayes sawe before them, such as were of diuers colours.

40 And in euery conceauyng tyme of the stronger cattel, Jacob layed the roddes before the eyes of the cattell in the gutters, namely that they myght conceaue before the roddes.

41 But when the cattell were feeble, he put them not in: and so the feebler were Labans, and the stronger Jacobs.

42 And the man (f) increased exceedingly, and had much cattell, and mayde seruauntes, and man seruauntes, and camels, and asses.

(f) By Gods singuler prouision, and according to his promise.

¶ The. xxxj. Chapter.

1 The chyldren of Laban do grudge at Jacobs richesse. 3 God commaundeth Jacob to returne into his countrey. 5 Jacob declareth Gods benefites to hymwarde. 7 God saueth Jacob that Laban do hym no harme. 16 Jacob returneth into his countrey Laban not wyttyng therof. 19 Rachel hath stollen her fathers idolles. 23 Laban pursueth Jacob. 24 The care of God for Jacob that Laban do hym no harme. 26 Laban chydeth Jacob. 30 He complayneth that his idolles be stolen. 34 Rachel, her fathers idols beyng hydden, begyleth hym. 38 Jacob declareth to Laban his trueth, his diligence, his trauayle. 44 A league betwene Laban and Jacob.

(a) The enuious children of couetous Laban, thinke the wealth of another their litte vndoing

1 AND he heard the wordes of (a) Labans sonnes saying, Jacob hath take away all that was our fathers, and of our fathers [goodes] hath he gotten all his glorie.

"As yesterday, and yer yesterday.

2 And Jacob beheld the countenaunce of Laban, and beholde, it was not towardes hym "as it was wont to be.

3 And (b) the Lorde sayde vnto Jacob: turne agayne into the lande of thy fathers, and to thy kynrede, and I wyll be with thee.

(b) Though he was in great feare and doubt, yet he durst not returne without gods commaundement.

4 Therfore Jacob sent, & called Rachel and Lea to the fielde vnto his flocke,

5 And sayde vnto them: I see your fathers countenaūce that it is not toward me as it was wont to be: but the God of my father hath ben with me.

6 And ye knowe howe I haue serued your father to the best of my power.

7 But

7 But your father hath deceaued me, and chaunged my wages (c) ten tymes: but God suffred hym not to hurt me.

8 (d) When he sayde, the spotted shalbe thy wages: then al the sheepe bare spotted. And when he sayd, the ringstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath God taken away the increase of your fathers flocke, and geuen it to me.

B 10 But in rammyng tyme, I lifted vp myne eyes, and sawe in a dreame, and beholde, the " Rammes leaped vpon the sheepe that were ringstraked, spotted, and partie.

11 And the angell of God spake vnto me in a dreame, saying: Jacob? And I aunswered: here am I.

12 And he sayd: lift vp nowe thyne eyes, and see all the Rammes leapyng vpon the sheepe that are ringstraked, spotted, and partie: for I haue (e) seene all that Laban doth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone set vp on an ende, and where thou vowedst a vowe vnto me: nowe therefore aryse, and get thee out of this countrey, and returne vnto the lande where thou wast borne.

14 Then aunswered Rachel, and Lea, and said vnto him: haue we had as yet any portion or inheritaunce in our fathers house?

15 Doth not he count vs euen as straungers? for he hath solde vs, & hath quite deuoured also (f) our money.

16 Therfore all the ryches whiche God hath taken from our father, that is ours and our chyldrens: nowe then (g) whatsoeuer God hath sayde vnto thee, that do.

C 17 Then Jacob rose vp, & set his sonnes and wyues vp vpon camelles:

18 And caryed away all his flockes, and all his substaunce whiche he had procured, the increase of his cattell which he had gotten in " Mesopotamia, for to go to Isahac his father vnto the lande of Chanaan.

19 But Laban (h) was gone to sheare his sheepe: and Rachel had stolen her fathers (i) images.

20 And Jacob stale away the heart of Laban the Syrian, in that he tolde him not that he fled.

21 So fled he, and all that he had, and made hym selfe redy, and passed ouer the ryuer, and set his face strayght towarde the mounte Gilead.

22 Vpon the thirde day after, was it told Laban that Jacob fled.

23 Then he toke (k) his brethren with him, and folowed after him seuen daies iourney, & ouertoke him at the mounte Gilead.

24 And (l) God came to Laban the Syrian in a dreame by nyght, and sayd vnto him: take heede that thou speake not to Jacob ought " saue good.

25 And Laban ouertoke Jacob, and Jacob had pitched his tent in the mounte: And Laban with his brethren, pitched also vpon the mounte Gilead.

26 And Laban said to Jacob: what hast thou done? for thou hast stollen away my heart, and caryed away my daughters as though they had ben taken captiue with the sworde. D

27 Wherfore wentest thou away secretly " vnknowen to me, (m) and dyddest not tell me, that I myght haue let thee go thy way with mirth and songues, with tymbrell and harpe?

28 And hast not suffred me to kysse my chyldren and my daughters? thou wast a foole nowe in so doyng.

29 For it is (n) in my hand " through God to do you hurt: But the God of your father spake vnto me yesternight, saying: Take heede that thou speake not to Jacob ought saue good.

30 And nowe though thou wouldest nedes be gone away, because thou sore longest after thy fathers house, yet wherfore hast thou stollen my (o) gods?

31 Jacob aunswered and sayde to Laban: because I was afrayde, & thought that peraduenture thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou findest thy gods, (p) let hym dye. Here before our brethren, seeke that thyne is by me, and take it to thee: But Jacob wyst not that Rachel (q) had stolen them.

33 Then went Laban into Jacobs tent, and into Leas tent, and into the two maydseruaunts tentes: but found them not. Then went he out of Leas tent, and entred into Rachels tent: E

34 And Rachel had taken the images, and put them in the camelles strawe, & sate downe vpon them: And Laban (r) tossed vp all ẏ tent, but found them not.

35 Then

(c) A certaine number, is set for an vncertayne, often tymes.

(d) He would shewe what iust causes he had to depart from their father: and how their brethren wrongfullye accused hym.

" It signifieth the hee goate also: as vnder sheepe, are contayned the goates.

(e) Gods eye obseruetth what the wicked doth to the Godlye.

(f) For the fruite of Jacobs labour came to Labans vse.

(g) The doyre of faithfull wyues and subiectes.

" Padan Aram.

(h) The godlye hauyng Gods worde, may vse iuste occasion also in their doynges.

(i) Images made in the likenesse of men, which he had in reuerence as his housholde Gods.

(k) They would reuenge ẏ iniurie done to thrie false religion: for their Gods were stoine.

(l) Thus god refrayneth the erneli purposes of tirantes agaynst his Churche.

" From good to bad.

" And hast stollen me.

(m) A dissemblyng hypocrite when he can do no harme: yet he wyll burthen the Godly in wordes.

(n) The wicked bragge of their power, as Pilate did.

" By manhood.

(o) He worshipped these images in the honour of his Gods: or had them before hym where he dyd worship.

(p) Jacob coulde not wel abyde the desirous of images.

(q) It was not godlynes, but superstition, that moued Rachel to this theft.

(r) The blynde furie that is in the worshippers of images.

35 Then sayde she to her father: my Lord, be not angry that I can not ryse vp before thee, for the custome of women is come vpon me. So searched he, but (f) founde not those images.

(f) So this superstition remayned in Jacobs house tyll after the destruction of Sichem.

36 And Jacob was wroth, and chode with Laban. Jacob also aunswered and sayd to him: what haue I trespassed? or what haue I offended thee, that thou doest sore pursue after me?

37 Thou hast tossed vp all my stuffe, and what hast thou founde of all thy householde stuffe? put it here before thy brethren and my brethren, that they may iudge betwixt vs both.

38 Behold, this twentie yere haue I ben with thee, thy sheepe and thy goates (t) haue not ben barren, and the rammes of thy flocke haue I not eaten.

(t) This was gods benefite, yet bestowed vpon Laban for Jacobs sake: so Jacob counteth it his.

39 Whatsoeuer was torne [of beastes] I brought it not vnto thee, but made it good my selfe: of my hande diddest thou require it that was stolen by day or nyght.

40 I was in suche case, that by day the heate consumed me, and the frost by nyght, and my slepe departed from mine eyes.

41 Thus haue I ben twentie yere in thy house, and serued thee fourteene yeres for thy two daughters, and sixe yere for thy sheepe, and thou hast chaunged my rewarde ten tymes.

42 And except the God of my father, (u) the God of Abraham, and the feare of Isahac had ben with me, surely thou haddest sent me away nowe all emptie: but God behelde my tribulation and the labour of my handes, and rebuked [thee] yesternyght.

(u) God woulde not haue the seruaunt defrauded of his iust rewarde,

43 And Laban aunswered and sayd vnto Jacob: these daughters are my daughters, and these chyldren are my chyldren, & these sheepe are my sheepe, and all that thou seest is myne: and what can I do this day vnto these my daughters, or vnto their children which they haue borne?

44 Nowe therfore come on, and (v) let vs make a league I and thou, which may be a wytnesse betwene me and thee.

(v) Beyng gyltie in his conscience of his euyll entreatyng of Jacob, he will subtely prouide for him selfe.

45 Then toke Jacob a stone, and set it vp on ende.

46 And Jacob sayde vnto his brethren: gather stones. And they toke stones, and made an heape: and they dyd eate there vpon the heape.

47 And Laban called it (x) Jegar Sahadutha: but Jacob called it Galeed.

(x) These be Syriake wordes, and signifie the heape of witnesse, whiche thing also this worde Galeed meaneth.

48 Then saide Laban: this heape is witnesse betwene thee and me this day, therfore it is called "Galeed,

49 And "Mispah: for he said, the Lord loke betwene thee and me when we are departed one from another,

"Galed. "Mitspah. That is, a lokyng glasse.

50 If thou shalt vexe my daughters, or shalt take (y) other wyues beside my daughters: here is no man with vs, beholde, God [is] wytnesse betwixt me and thee.

(y) He nowe condempneth the sinne of Polygamie, whereof he was afore the aucthour.

51 And Laban sayde moreouer to Jacob: beholde this heape, and this stone set vp on ende, whiche I haue layde betwixt me and thee,

G

52 This heape be witnesse, and also this stone set vp on ende, that I wyll not come ouer this heape to thee, and thou shalt not come ouer this heape and this stone set vp on ende vnto me, to do any harme.

53 The God of Abraham, and the (z) God of Nachor, and the God of theyr father, be iudge betwixt vs. And Jacob (aa) sware by the feare of his father Isahac.

(z) This was a wicked fact, to ioyne his false gods with the true God, and to iudge the false to be the elder God.

(aa) Jacob woulde not sweare so corruptly as Laban woulde haue had him.

54 Then Jacob dyd sacrifice vpon the mounte, and called his brethren to eate bread: and they did eate bread, and taryed all nyght in the hyll.

55 And early in the mornyng Laban rose vp, and kyssed his sonnes and his daughters, and (bb) blessed them: and Laban departyng, went into his place agayne.

(bb) The superstitious kepe the outward maners of the godly.

¶ The

¶ The .xxxij. Chapter.

1 God comforteth Jacob with a vision of angels. 4 Jacobs messengers being sent, requireth the favour of his brother Esau. 7 Jacob deuideth the people and all his substaunce into two parcelles. 9 Jacob prayeth in his distresses, takyng holde on Gods promise, and confessyng his vnworthynesse. 13 Jacob sendeth gyftes vnto Esau his brother. 24 Jacob wrastleth with an angell, that he may not feare his brother for the tyme to come. 28 Jacob is named Israel. 32 The Jewes do not eate the sinowe of the thigh.

A

1 BVt Jacob went forth on his iourney, and (a) the angelles of God came and met him.

2 And when Jacob saw them, he sayde: this is gods hoste, & called the name of the same place, (b) Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, vnto the lande of Seir, the "fielde of Edom:

4 And he commaunded them, saying: Thus shall ye speake to my (c) Lorde Esau, thy seruaunt Jacob sayeth thus: I haue ben a straunger with Laban, and haue stayed there vnto this time.

5 And haue oxen, asses, and sheepe, menseruauntes, and Womenseruauntes: and haue sent to shewe [it] my Lord, that I may finde grace in thy sight.

B 6 And the messengers came agayne to Jacob, saying: We came to thy brother Esau, and he commeth to meete thee, and hath foure hundred men with him.

7 But Jacob was greatly afrayde, and wist not whiche way to turne him selfe: and deuided the people that was with him, and the sheepe, and oxen, and camelles, into two companies:

8 And sayd, if Esau come to the one part and smite it, the other shall saue it selfe.

9 And Jacob said agayne: (d) O God of my father Abraham, and God of my father Isahac, Lorde whiche saydest vnto me, returne vnto thy countrey, and to thy kinred, & I Will do Well With thee:

C 10 I am "not worthy of the least of all the (e) mercyes and trueth whiche thou hast shewed vnto thyseruaunt: for with my staffe came I ouer this Jordane, & nowe haue I gotten two companies.

11 Deliuer me from the hand of my brother Esau, for I feare hym, lest he Wyll come and smyte me, [yea] (f) the mother With the chyldren.

12 Thou saydest, I Wyll surely do thee good, and make thy seede as the sande of the sea, Whiche can not be numbred for multitude.

13 And he taryed there that same nyght, and toke of that Whiche came to hande, (g) a present for Esau his brother:

14 Two hundred shee gotes, and twentie hee gotes, two hundred sheepe, & twentie rammes,

15 Thirtie milche camelles With theyr coltes, fourtie kine, and ten bulles, twentie shee asses, and ten foales:

16 And deliuered them into the handes of his seruauntes, euery droue by them selues, and sayde vnto his seruauntes: go forth before me, and put a space betwixt droue and droue.

17 And he commaunded the formost, saying: If Esau my brother meete thee, and aske thee, saying, Whose art thou: and whyther goest thou: and whose are these [that go] before thee:

18 Thou shalt say, they be thy seruaunt Jacobs, and it is a present sent vnto my Lorde Esau, and beholde, he him selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, and all that followed the droues, saying: on this maner see that you speake vnto Esau When ye meete hym.

20 And say moreouer: beholde, thy seruaunt Jacob also commeth after vs: for he sayde, I Wyll appease " his wrath With the (h) present that goeth before me, and afterward I Will see him my selfe, peraduenture he Wyll receaue "me to grace.

21 So Went the present before hym: and he taryed al that night in the company.

22 And he rose vp the same nyght, and toke his two Wyues, & his two mayde seruauntes, and his eleuen sonnes, and Went ouer the forde * Jabot.

23 And he toke them, and sent them ouer the ryuer, and sent ouer that he had.

24 And Jacob Was left hym selfe (i) alone: and there Wrastled a man With hym, vnto the breakyng of the day.

25 And When he sawe that he coulde not preuayle agaynst hym, (k) he smote hym vpon the hucklebone of his thigh, and the

(a) God wold certaynely perswade hym of his protectiō, in the feare he was in of Esau.

(b) That is, two armies or campes.

" Or, region.

(c) By graunting to Esau this temporall dominion, he looseth not his spirituall benediction.

(d) Thus his faith ouercame his feare thos prayer is the Godly mans refuge in trouble.

C

" I am lesse

(e) All Gods benefites, come of mere benevolence and favour.

(f) A prouerbiall speache, meaning to leaue nothing vndistilled.

D

(g) Though he was certaynely perswaded of Gods helpe, yet he vseth suche meanes as he couldo, and committeth the successe to God.

E

" His face.

(h) Al gening and receaning of presentes, are not cupll. " My face.

F

Num. xxi. Deut. ii.

(i) He sought a solitarie place for prayer: where god declared vnto hym that manye troubles remayned, yet he shuld ouercome all.

(k) Though the Godly ouercome in temptation, yet some infirmitie remayneth.

the hucklebone of Jacobs thigh loosed out of ioynt as he wrastled with him.

26 And he said: let me go, for the day breaketh. Whiche aunswered: I will not let thee go, except (1) thou blesse me.

27 And he sayde vnto hym: What is thy name? He aunswered: Jacob.

28 He sayde: thy name shalbe called no more Jacob, but "Israel: For as a prince hast thou wrasteled with God, and with men, and hast preuayled.

29 And Jacob asked him, saying: tell (m) me thy name. And he sayde: Wherefore doest thou aske after my name? And he blessed hym there.

30 And Jacob called the name of the place "Peniel: for I haue (n) seene God face to face, and my life is preserued.

31 And as he went ouer Peniel, the sunne rose vpon hym, and he halted vpon his thigh.

32 And therefore it is that the children of Israel eate not of the sinnowe that shranke in that place of the thigh, vnto this day: because that he touched the hucklebone of Jacobs thigh, about the sinnowe that shranke.

G

(l) we ought to desire gods blessyng, howe gracious soeuer gods presence hath ben to vs.

"That is, one that wrasteleth with God.

(m) He desireth more perfect knowlege of this wrastler, for he knewe hym to be god, which is not graunted hym.

" That is, the face of God.

(n) Jacob glorieth of this knowlege of God, which he had by this vision.

¶ The. xxxiij. Capter.

1 Esau meeteth his brother, with whom Jacob countermeeteth. 4 Esau kysseth Jacob his brother, and is at an attonement with hym. 11 Esau receaueth his brothers gyft. 20 Jacob buyldeth an aulter vnto God.

A

1 Acob lyftyng vp his eyes, looked, and beholde Esau came, hauyng with hym foure hundred men: and he deuided the childrē vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens & theyr children formost, and Lea and her children after, and Rachel and (a) Joseph hindermost.

3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntill he came to his brother.

4 (b) Esau ranne to meete hym, and imbraced him, and fel on his necke, and kissed him, and they wept.

5 And he lyft vp his eyes, and sawe the women & the children, and said: Whence hast thou these? And he aunswered: they are the (c) children which god hath geuen thy seruaunt.

6 Then came the handmaydens forth, and their children, and dyd their obeysaunce.

7 Lea also with her children, came and dyd their obeysaunce: And last of all came Joseph and Rachel, and dyd (d) theyr obeysaunce.

8 And he sayde: what is all the drone whiche I met? He aunswered: that I may

C

(a) As yet Jacob was not certified of the prerogatiue of Juda.

(b) Thus God hath the hartes of the wicked in his hande.

(c) This benefite of God, the godly do not forget.

(d) A figure of the Church appearyth in Jacobs house holde, which was in no dignitie in respect of Esau.

may finde grace in the sight of my lorde.
9 And Esau saide: I haue inough my brother, kepe that thou hast vnto thy selfe.
¶ 10 And Jacob aunswered: Nay I pray thee, but if I haue founde grace in thy sight, receaue I pray thee my present of my hande: for I haue seene thy face, as though I had seene the face of God, and so thou hast receaued me to grace.
11 Oh take my blessyng that is brought thee: (c) for God hath had mercy on me, and I haue inough. And so he compelled him, and he toke it,
12 And he saide: let vs take our iourney, and go, I wyll go before thee.
13 (f) Jacob aunswered him: my lord, thou knowest that the chyldren are tender, and the small and great cattell with young vnder my handes, which if men should ouerdryue but euen one day, all the flocke wyll dye.
14 Oh let my Lorde go before his seruaunt, and I wyll dryue fayre and softly, according as the cattell that goeth before me, and the chyldren be able to endure, vntill I come vnto my Lord vnto Seir.
15 And Esau sayd: I will leaue some of my folke with thee. And he aunswered: what needeth it? I shall finde grace in the sight of my Lorde.
16 So Esau went his way agayne that same day vnto Seir.
17 And Jacob toke his iourney towarde Suchoth, and buylt him an house, and made boothes for his cattell: and therefore is it, that the name of the place is called (g) Suchoth.
18 And Jacob came to Sale, a citie of Sichem, (h) whiche is in the lande of Chanaan, after that he was come from Mesopotamia, and pitched before the citie.
19 And * bought a parcell of grounde, where he pitched his tent, of the chyldren of Hemor Sichems father, for an hundreth peeces of money.
20 And he (i) made there an aulter, and called it, the mightie God of Israel.

(c) All wealth cõmeth from God.
(f) He should not so much a feared Esaus company, seyng he had experience of Gods defence.
(g) There is a place in Egypt, which is also so named of tentes. Num. xxxiii.
(h) It is called Sichar. John. iiii. Actes. vii.
(i) Now God had geue hym some resting place: therfore he confesseth his fayth by outwarde seruice.

¶ The. xxxiiij. Chapter.

Here is set forth a very greuous temptation, wherwith Jacob is proued.

1 The rauishing of Dina. 8 Hemor requireth Dina for a wyfe for his sonne. 11 The sonnes of Jacob do guylefully require the Sichemites to be circumcized. 20 The oration of Hemor to the people. 25 Simeon and Leui do murther the circumcized Sichemites. 30 They be blamed of Jacob their father.

A 1 DIna the daughter of Lea, whiche she bare vnto Jacob, went out (a) to see the daughters of the lande.
2 Whom whē Sichem the sonne of Hemor the Heuite Lorde of the countrey sawe, he toke her, & lay with her, and "forced her.
3 And his heart laye vnto Dina the daughter of Jacob, and he loued that damsell, and spake "kyndly vnto her.
4 And Sichem spake vnto his father Hemor, saying: get me this mayden vnto my wyfe.
5 And Jacob heard that he had defiled Dina his daughter, (his sonnes beyng with their cattell in the fielde) and Jacob (b) helde his peace vntill they were come.
6 And Hemor the father of Sichem, (c) went out vnto Jacob to common with hym.
7 And when the sonnes of Jacob (comming out of the fielde) heard it, it greeued them, and they were not (d) a little wroth, because he had wrought folly in Israel, in that he had lien with Jacobs daughter, which thing ought not to be done.
8 And Hemor communed with them, saying: the soule of my sonne Sichem, longeth for your daughter, I pray you (e) geue her him to wyfe.
9 And make maryages with vs, and geue your daughters vnto vs, and take our daughters vnto you.
10 And ye shall dwell with vs, and the lande shalbe before you: dwell, and do your busines therein, and haue possessions therin.
11 And Sichem said, vnto her father and vnto her brethren: let me finde grace in your eyes, and whatsoeuer ye appoint me, that wyll I geue.
12 Aske freely of me both (f) dowry and gyftes, and I wyll geue according as ye say vnto me, so that ye geue me the damsell to wyfe.
13 But the sonnes of Jacob aunswered to Sichem and Hemor his father, talking amongest themselues deceiptfully, because

(a) This dayne curiosite of this woman was greeuously punished.
" Humbled her.
" To her heart.
(b) This was through great griefe, and not that he myended reuengement.
(c) A godly father, would first haue sene his sonne corrected.
(d) They had iust cause of anger; but it passed measure.
(e) The fathers consent, in mariage, was then much set by.
(f) The Hebrewe worde signifieth that which was geuen to a mayde in recompence of her virginitie.

because he had defiled Dina their sister.
14 And they sayde vnto them: We can not do this thing, that We shoulde geue our sister to one that is (g) vncircumcised, for that Were an abomination vnto vs.
15 But in this Will We consent vnto you: if ye Wyll be as We be, & all the " males amongest you be (h) circumcised:
16 Then Wyll We geue our daughters vnto you, and take your daughters to vs, and Will dWell With you, and be one people.
17 But and if ye Wyll not hearken vnto vs to be circumcised, then Wyll We take our daughter, and go our Wayes.
18 Their Wordes pleased Hemor, and Sichem his sonne.
19 And the young man deferde not for to do the thing, because he had a lust to Jacobs daughter: he Was also most set by, of all that Was in his fathers house.
20 Then Hemor and Sichem his sonne Went vnto the (i) gate of their citie, and communed With the men of their citie, saying:
21 These men (k) lyue peaceably among vs, and dWell in the lande, and do their occupation therein: and beholde, the lande is large inough for them, We Will take their daughters to Wiues, & geue them our daughters.
22 Only herein Will they consent vnto vs for to dWell With vs, and to be one people: if all the males that are among vs be circumcised, as they are circumcised:
23 Shall not their goodes and their substaunce, and all their cattell (l) be ours: let vs only consent vnto them, and they Will dWell With vs.
24 And vnto Hemor & Sichem his sonne, (m) hearkened all that Went out at the gate of his citie: and all the males Were circumcised, Whatsoeuer Went out at the gate of his citie.
25 And the thirde day, Whyles they Were sore, two of the sonnes of Jacob, Simeon & Leui Dinas (n) brethren, toke eyther of them his Sworde, and Went into the citie boldely, and slue all that Was male,
26 And slue also Hemor and (o) Sichem his sonne With the edge of the Sworde, and toke Dina out of Sichems house, and Went their Way.
27 And the sonnes of Jacob commyng vpon " the dead, (p) spoyled the citie, because they had defiled their sister.
28 And toke their sheepe, oxen, and their asses, and Whatsoeuer Was in the citie, and also in the fieldes.
29 And (q) all their goodes, and all their children, and their Wiues, toke they captiue, and made hauocke of all that Was in the house.
30 But Jacob sayde to Simeon & Leui: ye haue troubled me, and made me " to be abhorred of the inhabitours of the land of the Chanaanite and the Pherezite: and I beyng fewe in number, they shall gather thē selues together against me, and slay me, and so shall I and my house be destroyed.
31 And they aunswered: shoulde (r) he deale With our sister, as With an harlot?

(g) Religion is made a pretence for them to satisfie their anger.
(h) They polute the holy signe, makyng straungers Without respect, partakers therof.
(i) Common assembles and iudgementes were then in the gates of cities.
(k) The common sort are more perswaded With profite then honestie.
(l) Cyuill magistrates pretende a cōmon Wealth, and yet all is but for their owne cause.
(m) This light receauing of religion at the magistrates Worde, without anye knowledge, is sharpely punished.
(n) These were captaynes of the bande.
(o) The magistrates sinne is punished vpon all the people.
" The vncleane.
(p) God Woulde haue all men vnderstand how much he hateth all vncleanesse.
(q) To this extreme punishyng they fall, that forlose their owne affections.
" to slincke.
(r) They highly defende such barbarous cruelte, done without auctoritie vpon so many, vnder godly pretence, to the endaungeryng of the godly.

¶ The. xxxv. Chapter.

1 God commaundeth Jacob to go vp into Bethel, and to buylde an aulter. 2 Jacob commaundeth the idols to be taken away. 5 God putteth Jacobs enemies in feare. 6 Jacob commeth into Bethel. 7 The house of God. 8 Debora dyeth. 10 God nameth Jacob Israel agayne. 12 Chanaan is promised hym agayne. 15 Bethel. 16 Rachel bringing foorth Beniamin, dyeth. 19 Ephratha. 21 The graue of Rachel. 22 Ruben lyeth With his fathers concubine. 23 The sonnes of Jacob. 27 Jacob commeth to Isahac. 29 Isahac dyeth.

1 AND (a) God sayd vnto Jacob: aryse, and get thee vp to Bethel, and dWell there, and make there an aulter vnto God that appeared vnto thee When thou fleddest from the face of Esau thy brother.
2 Then sayde Jacob vnto his housholde, and to all that Were With hym: put aWay the straunge gods that are among you, and be cleane, and chaunge your garmentes.

(a) God Wyll continually procure y health of his Churche, as he doth Jacobs in this miserable case.
(b) He exhorteth his housholde to repentaunce, and outWarde professyng of the same.

3 For

3 For we wyll aryse and go vp to Bethel, and I wyll make an aulter there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Jacob all the (c) straunge gods whiche they had in their hand, and al their earinges which were in theyr eares, and Jacob hyd them vnder an oke whiche was by Sichem.

5 And when they departed, the feare of God fel vpon the cities that were round about them, and they did not pursue the sonnes of Jacob.

6 So came Jacob to Luz, whiche is in the lande of Chanaan (the same is Bethel) he and all the people that was with him.

7 And he (d) builded there an aulter, and called the place, the God of Bethel, because that god appeared vnto him there when he fled frō the face of his brother.

8 But Debora Rebeccas nurse died, and was buryed beneath Bethel vnder an oke: and the name of it was called, the "oke of lamentation.

9 And God appeared vnto Jacob agayne, after he came out of Mesopotamia, and (e) blessed him.

10 And God sayd vnto him: thy name is Jacob, notwithstanding thou shalt be no more called Jacob, but Israel shalbe thy name: & he called his name Israel.

11 And God sayd vnto him: I am God almightie, be fruitefull and multiplie: a nation, and (f) a multitude of nations shall spring of thee, yea and kinges shall come out of thy loynes.

12 And the lande which I (g) gaue Abraham and Isahac, wil I geue vnto thee, and vnto thy seede after thee wyll I geue that lande also.

13 And so God departed from him, in the place where he had talked with him.

14 And Jacob set vp on ende in the place where he talked with him [euen] a stone set he vp on ende, & powred drinke offering theron, & powred also oyle theron.

(c) Thus one woman follie had poluted almost all the Churche.

(d) After he had pourged the Churche of the abuses, he setteth vp the true worshyp appoynted by Gods worde.

"Allon Bachuth.

(e) He confirmed his promise made vnto hym before.

(f) He meaneth ẏ twelue tribes of Israel: and the congregation of the gentiles who sprang of the fayth of Jacob.

(g) Gods promise is as certayne as ẏ thyng that is done alredie.

God perfourmeth his worldy promise which he made by his minister Isahac to Esau: but all this glorie beyng out of ẏ kyngdome of God, commeth to naught.

Gen. xxvi.

(a) His first wife ond her father had two names.

15 And Jacob called the name of the place where God spake with hym, (h) Bethel.

16 And they departed from Bethel: and when he was but a fielde breadth from "Ephrath, Rachel began to trauell, and in trauayling, she was in perill:

17 And as she was in paynes of her labour, the midwife saide vnto her: feare not, for this sonne is thyne also.

18 Then as her soule was a departing (i) (for she died) she called his name "Benoni, but his father called hym "Beniamin.

19 And thus died Rachel, and was buried in the way to Ephrath, whiche is Beth-lehem.

20 And Jacob (k) set vp a stone on ende vpon her graue: whiche is called Rachels grauestone vnto this day.

21 And Israel went thence, and pitched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that land, Ruben went and (l) lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Jacob were twelue in number.

23 The sonnes of Lea: Ruben Jacobs first borne sonne, and Simeon, & Leui, and Juda, and Isachar, and Zabulon.

24 The sonnes of Rachel: Joseph and Beniamin.

25 And the sonnes of Bilha Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha Leas handmayde: Gad and Aser: These are the sonnes of Jacob which were borne him in Mesopotamia.

27 And so Jacob came (m) vnto Isahac his father to Mamre, vnto Ciriath-arba, (n) whiche is Hebron, where Abraham and Isahac dwelt.

28 And the dayes of Isahac were an hundred and fourescore yeres.

29 And Isahac decayed away, and dyed, and was layde vnto his people, beyng olde and full of dayes: and his sonnes Esau and Jacob buryed him.

(h) For the idolatrie that was here done, it was afterwarde called Bethanen, that is, the house of vanitie.

"Ephratha.

(i) God taketh away his gifts, for the abuse of them.

"That is, the sonne of my sorowe.

"That is, the sonne of my ryght hande.

(k) Only a memoriall of her sepulchre, because of the hope of resurrection.

(l) Thus the deuill, to slaun der the whole Churche, and to vexe the godly, perswadeth some to horrible sinne.

(m) He had ben from hym nowe .43. yeres: that is, xx. in Mesopotamia & xxiii. tie in the land of Chanaan.

(n) It was afterwards so called.

(o) Jacob was nowe a hundreth ond twentie yeres olde: for he was borne when Isahac was sixtie.

¶ The .xxxvj. Chapter.

2 The wyues of Esau. 6 Esau dwelleth on mounte Seir. 7 Esau and Jacob ryche men.
9 The generations of Esau, the father of the Idumeans. 12 Amalech.

1 These are the generations of Esau, the same is Edom.

2 *Esau toke his wiues of ẏ daughters of Chanaan: (a) Ada ẏ daughter of Ebon an Hethite, and Aholibama the daughter of Ana, the daughter of Sibeon an Heuite,

3 And *Basemath Ismaels daughter, and sister of Nebaioth.

4 And Ada bore vnto Esau (b) Eliphas: and

Gen. xxviii

(b) The scripture doth not shewe that he was Jobs friende.

and Basemath bare Rehuel.
5 And Aholibama bare Jehus, and Jalam, and Corah. These are the sonnes of Esau, whiche were borne hym in the lande of Chanaan.
6 And Esau toke his wyues, and his sonnes and daughters, and al the soules of his house, his goods, and all his cattell, and al his substaunce which he had got in the lande of Chanaan, and went into a countrey away (c) from the face of his brother Jacob.
7 For theyr ryches was much, and they coulde not dwell together: and the land wherein they were straungers coulde not receaue them, because of theyr possessions.
8 Thus dwelt Esau (d) in mounte Seir, the same Esau, is Edom.
9 These are the generations of Esau, father of the Edomites in mount Seir.
10 And these are the names of Esaus sonnes: Eliphas the sonne of Ada, the wyfe of Esau, and Rehuel the sonne of Basemath the wife of Esau.
11 And the sonnes of Eliphas, were Themau, Omar, Sepho, and Gatham, and Cenaz.
12 And Thimna was concubine to Eliphas Esaus sonne, and bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wife.
13 And these are the sonnes of Rehuel: Nahath, and Zerah, Samma, and Mizza: these were the (e) sonnes of Basemath Esaus wyfe.
14 And these were the sonnes of Aholibama the daughter of Ana, daughter of Sebeon Esaus wife: and she bare vnto Esau, Jehus, and Jalam and Corah.
15 These were * dukes of the sonnes of Esau. (f) The children of Eliphas the first borne sonne of Esau were these.
16 (g) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Corah, duke Gatham, & duke Amalec: these are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada.
17 These also are the children of Rehuel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Mizza. These are the dukes that came of Rehuel, in the lande of Edom: and these are the sonnes of Basemath Esaus wyfe.
18 These were the children of Aholibama Esaus wyfe: duke Jehus, duke Jalam, duke Corah: these dukes came of Aholibama the daughter of Ana Esaus wyfe.
19 These are the children of Esau, and these are the dukes of them, whiche Esau is Edom.
20 These are the children of Seir the Horite, the inhabitauntes of the lande, Lotan, and Sobal, & Sebeon, & Ana,
21 And Dison, and Eser, and Disan: these are the dukes of the Horites the children of Seir in the lande of Edom.
22 And the children of Lotan, were Hori, and Hemam: and Lotans sister [was called] Thimna.
23 The children of Sobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.
24 These are the children of Sebeon, both Aia and Ana: this was that Ana that founde (i) mules in the wildernesse as she fedde her father Sebeons asses.
25 The children of Ana were these: Dison, & Aholibama the daughter of Ana.
26 These are the children of Dison: Hemdan, and Elban, and Jethran, and Cheran.
27 The children of Eser are these: Bilhan, and Saauan, and Acan.
28 The children of Disan also are these: Us and Aran.
29 These are the dukes that came of the Horites: duke Laton, duke Sobal, duke Sebeon, duke Ana,
30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hori, after theyr dukedoms in the lande of Seir.
31 These are the kinges that raigned in the lande of Edom, (k) before there raigned any king vpon the children of Israel.
32 Bela the sonne of Beor raigned in Edom: and the name of his citie was Dinhabah.
33 And when Bela dyed, Jobab the sonne of Serah out of * Bosra, raigned in his steade.
34 When Jobab also was dead, Husam of the lande of Temani, raigned in his steade.
35 And after the death of Husam, (l) Hadad the sonne of Bedad, which slew the Madianites in the field of the Moabites, raigned in his steade: & the name of his citie was Auith.
36 When

(c) He meant not Jacobs commodite, but his owne: per God ordered his departure for the benefite of his elect.
(d) It is like that he came thence when Jacob came from Mesopotamia: and now after his fathers death, returned thither altogether. August.
(e) These were her sonnes children.
* Or, Princes.
(f) The dignitie also of Esaus sones, Moyses wyll set forth.
(g) The Hebrue worde signifieth hym that hath a thousande vnder hym.
(i) Many barone can not be content with Gods distinction of beastes, but inventeth prodigious generations.
(k) The wicked soone come to great dignitie, but sodenly it falleth away, as here in Esaus sonnes.
Esa. xxxiiii. Iere. xlix.
(l) In this countrey, the children did not succeade their fathers in the kyngdome.

D 36 When Hadad was dead, Samlah of Masrecah raigned in his steade.
" Or, Of Rehoboth builded vpon the riuer.
37 When Samlah was dead, Saul "of the ryuer of Rehoboth raigned in his steade.
38 When Saul was dead, Baal-hanan the sonne of Achbor raigned in his steade.
39 And after the death of Baal-hanan the sonne of Achbor, Hadar raigned in his steade: and ẏ name of his citie was Pau, & his wyfes name (l) Mehetabel, the daughter of Matred, the daughter of Mezahab.
(l) These women (as appeareth by their names) were of great fauour among the Edomites
40 These are the names (m) of the dukes that came of Esau, accordyng to their kinredes, places, & names: duke Timna, duke Aluah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Cenaz, duke Theman, duke Mibsar,
43 Duke Magdiel, duke Iram. These be the dukes of Edom, accordyng to their habitations in the lande of their possessions. This Esau is the father of the Edomites.]
(m) Some thynke that these Dukes succeaded after ẏ kinges.

¶ The. xxxvij. Chapter.

1 Jacob inhabiteth the lande of Chanaan. 2 Joseph accuseth his brethren. 4 The first dreame of Joseph. 9 The other dreame of Joseph. 18 The brethren of Joseph do consult about his death. 22 Ruben deliuereth him. 23 Joseph is cast into a pyt. 26 By the councell of Judas he is solde to the Ismaelites. 32 The apparell of Joseph imbrewed with the blood of a kyd is caryed to his father. 34 Jacob lamenteth his sonne Joseph. 36 Joseph is solde to Putiphar.

A 1 Acob dwelt in the land wherin his father was long a straunger, euen in ẏ lande of Chanaan.
(a) The actes that were don in the familie of Jacob.
2 These are ẏ (a) generations of Jacob: When Joseph was seuenteen yeres olde, he kept sheepe with his brethren, and the ladde was with ẏ sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues. And Joseph brought vnto his father (b) their cuyll report.
(b) Either of ether men touching thē: or of them against their father and Joseph.
3 But Israel loued Joseph more then all his chyldren, because he begate hym in his (c) olde age: and he made hym a coate of many " colours.
(c) He was then. 91. yeres olde whē Joseph was borne.
" Peeces.
4 And when his brethren saw that their father loued hym more then all his brethren, (d) they hated hym, and could not speake peaceably vnto hym.
(d) Malicious men gather of euery thyng, matter of hate and mischiefe.
5 Moreouer, when Joseph (e) had dreamed a dreame, he tolde it his brethren, which hated hym yet the more.
(e) The dreames that came frō god, had singuler notes whereby they were discerned from other.

D i 6 And

B 6 And he said vnto them: Heare I pray you this (f) dreame which I haue dreamed.

(f) Moyses woulde shewe howe none of these thynges came by chaunce.

7 Beholde, we were byndyng sheaues in the fielde: and lo, my sheafe arose and stoode vpright, & beholde, your sheaues stoode rounde about, and made obeysaunce to my sheafe.

8 To whom his brethren sayde: Shalt thou be a kyng in deede on vs? or shalt thou in deede haue dominion ouer vs? (g) And they hated hym yet the more, because of his dreames and of his wordes.

(g) Gods graces to the godly are an occasion that the wicked hate them.

9 And he dreamed yet another dreame, and tolde it his brethren, saying: behold I haue had one dreame more, and beholde, the sunne, and the moone, & xj. starres made obeysaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto him: What is this dreame that thou hast dreamed? Shall (h) I and thy mother and thy brethren in deede come to bowe to thee?

(h) By the chiefe of the familie, the whole is meant. Not that euery one shoulde do thus: for his mother was dead.

11 And his brethren enuied hym: but his father noted the saying.

12 His brethren also went to kepe his fathers cattell in Sichem.

13 And (i) Israel sayde vnto Ioseph: do not thy brethren kepe in Sichem? come, and I will sende thee to them.

(i) The godly care of a house holder for his men & beastes.

C 14 He answered: here am I. And he sayde vnto hym: Go [I praye thee] see whether it be well with thy brethren and the cattell, and bryng me worde agayne. And so he sent hym out of the vale of Hebron, & he came to Sichem.

15 And a certayne man founde hym, and beholde he was wandryng out of his waye in the fielde, and the man asked hym: What seekest thou?

(k) Myne seke brethren, and finde enemies.

16 He answered: I seke my (k) brethren, tell me I praye thee where they kepe [cattell]

17 And the man sayde, They are departed hence: for I haue heard them say, let vs go vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And when they sawe hym a farre of, before he came at them, they toke counsell agaynst hym (l) for to slea hym.

(l) Enuie and malice hauing occasion, will end in slaughter.

19 For one sayde to another: behold, this "notable dreamer commeth.

"Maister of dreames.

20 Come nowe therefore and let vs slaye hym, and (m) cast hym into some pit, and we will say, some naughtie beast hath

(m) Sinne may be hydde from the eyes of man: but not of God.

deuoured hym: and we shall see what will come of his dreames.

D 21 When (n) Ruben hearde that, he ryd hym out of their handes, and sayde: let vs not "kyll hym.

(n) We ought not to dispaire of a man for one heynous fault.

"Strike him in the soule.

22 And Ruben sayde moreouer vnto them: shed no blood [but] cast hym into this pit that is in the wyldernesse, and laye no hande vppon hym: [this he sayde] namely that he myght ryd hym out of their handes, and delyuer hym to his father agayne.

23 And when Ioseph was come vnto his brethren, they strypt hym out of his coate, his partie coloured coate that was vpon hym.

24 And they toke hym, and (o) cast hym into an emptie pit, Wherein was no water.

(o) This was worse then murther before God: though it was vtterly done.

25 And they sate (p) them downe to eate bread: and as they lyft vp their eyes and loked about, and behold there came a company of Ismaelites from Gilead, and their camelles laden with spicerie, bawme, and mirrhe, and were goyng downe ta cary it to Egypt.

(p) They were vnsensible without any sence or consetence of sinne.

26 And Iuda sayde vnto his brethren: what (q) auayleth it yf we slay our brother, and kepe his blood secrete?

(q) Thus should all sinners say, what commoditie doth sinne bryng?

27 Come on, and let vs sell hym to the Ismaelites, and let not our hande be vpon him: for he is our brother and our flesshe. And his brethren were content.

E 28 Then as the (r) Madianites marchaunt men passed by, they drewe and lyft Ioseph out of the pit, and solde him vnto the Ismaelites for twentie peeces of syluer. And they brought Ioseph into Egypt.

(r) These marchauntmē of the Ismaelites & Madianites were ioyned together in marchaundize.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph [was] not in the pit: then he rent his clothes,

30 And went agayne vnto his brethren, saying: the lad is not [yonder] Wo is me, whyther shall I go?

31 And they toke Iosephes coate, and kylled a kyd, and dipped the coate in the blood.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde: (s) This haue we founde, see whether it be thy sonnes coate, or no.

(s) One sinne bringeth forth another.

33 And he knewe it, saying: It is my sonnes coate, a naughtie beast hath deuoured hym, Ioseph is without doubt rent in peeces.

34 And

34 And Jacob (e) rent his clothes, & put sackcloth about his loynes, and mourned for his sonne a long season.

35 But all (b) his sonnes & all his daughters rose vp to comfort hym: neuertheless (c) he woulde not be comforted, but sayde, I wyll go downe into the graue vnto my sonne, mourning: And thus his father wept for hym.

36 And the Madianites solde hym in Egypt vnto Putiphar, chiefe officer of Pharaos, and his " chiefe steward.

(e) Signes of vnmarde sorowe: whiche some imitate without any great griefe.
(b) They pretende godlynes, but are farre from it.
(c) He refuseth worldlye comfort: yet he was obedient to God.

" *Marshall, or captaine of the garde, or chiefe of the slaughter men or cookes.*

¶ The. xxxviij. Chapter.

Though Christe came of the linage of them whose wickednesse are here sette forth: yet it derogateth nothyng from his puritie & honour.

1 The mariage of Judas. 3 Er. 4 Onan. 5 Selah. Er taketh Thamar to wyfe. 7 Er dieth. 10 Onan the enuious is smitten of God. 11 Thamar the wydowe abydeth with her father. 12 Judas his wyfe being dead, goeth out to sheare sheepe. 15 The incest of Judas with Thamar his daughter in lawe. 24 Judas cõmaunded his daughter in lawe beyng accused of whordome to be brent, and afterward acknowledgeth the fault. 27 Thamar bryngeth forth two twynnes. 29 Phares. 35 Zarah.

" Iehudah.

1 ABout that tyme "Judas went downe from his brethren, and gate him to a man called Hirah of Adulam.

(a) The cursed ende sheweth that this mariage pleased not God.

2 And there he saw (a) ye daughter of a man called Sua, a Chanaanite: and he toke her, and went in to her.

3 And she conceaued, and bare a sonne, and called his name Er.

4 And she conceaued agayne, and bare a sonne, and called hym Onan.

(d) It is one in Palestina.
(c) The fathers authorytie in the mariage of his sonne.

5 And she conceaued agayne, and bare yet a sonne, whom she called Selah: & he was at (d) Chezib whē she bare him.

6 And Judas (c) gaue Er his first borne sonne a wyfe, whose name was Thamar.

B

7 And Er Judas first borne sonne was wicked in the syght of the Lorde, and the Lorde slewe hym.

" The word signifieth to marrye the wyfe of his brother dead without children

8 And Judas sayde vnto Onan: Go in to thy brothers wyfe, and "marrie her, that thou mayest stirre vp seede vnto thy brother.

9 And when Onan perceaued that the seede shoulde not be his, therfore when he wēt in to his brothers wyfe, he spylled it on the ground, & gaue not seede vnto his brother.

10 And the thyng which he dyd, displeased the Lorde: wherfore he slewe hym also.

(d) Dissimulation to kepe his credite & honestie amōg men, is not alowed.
(e) The father layeth the fault where it was not.

11 Then sayde Judas to Thamar his daughter in lawe: (d) Remayne a wydowe at thy fathers house, tyll Selah my sonne be growen. (For he sayde, (e) lest peraduenture he dye also as his brethren dyd.) And Thamar went & dwelt in her fathers house.

12 And in processe of tyme, the daughter of Sua Judas wyfe dyed: Then Judas when he had left mourning, went vnto his sheepe shearers to Thimnath, he and his friende Hirah of Adulam.

13 And one tolde Thamar, saying: beholde, thy father in lawe goeth vp to Thimnath to sheare his sheepe.

C

14 And she put her widowes garmentes of from her, and couered her with a vayle, and disguysed her selfe, and sate her downe in "an open place, which is by the way syde to Thimnath, for (f) because that she sawe Selah was growen, and she was not geuen vnto hym to wyfe.

" The doore of eyes
(f) wicked intentes are not to be practised, though wrong be done to vs.

15 When Juda sawe her, he thought it had ben an harlot, because she had couered her face.

16 And he turned to her vnto the way, & sayde, Come I praye thee, let me lye with thee. (For he (g) knewe not that it was his daughter in law.) And she answered: what wylt thou geue me for to lye with thee?

(g) His wyldowehead can not excuse this horrible crime

17 Then sayde he: I wyll sende thee a kyd from the flocke. She sayde: Then geue me a pledge tyll thou sende it.

18 He sayde: What pledge shall I geue thee? She sayde: Thy signet, thy (h) bracelet, and thy staffe that is in thyne hande. And (i) he gaue it her, and laye by her: and she was with chylde by hym.

(h) Some thynke the worde to signifie a coueryng of the head.
(i) Thus the adulterers blyndly spyede them selues of that they haue.

19 And she gate her vp, and went, and put her vayle from her, and put on her wydowes rayment.

D

20 And Judas sent the kyd by his (k) friende Adulam, for to receaue his

(k) This is not true frendship, to be a minister of mischiefe.

pledge againe from the womans hand: but he founde her not.

C 21 Then asked he the men of the same place, saying: Where is the (m) harlot that sate openly by ye wayes syde? They aunswered: There is no harlot here.

22 He came therfore to Juda againe, and sayde vnto hym, I can not fynde her: and also the men of the place sayde, that there was no harlot there.

23 And Juda sayde: Let her take it to her, (n) lest we be shamed: beholde, I sent the kyd, & thou hast not found her.

24 And it came to passe, after three monethes one tolde Juda, saying: Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with chylde. And Juda sayde: Bryng her foorth, that she may be (o) brent.

25 And when they brought her foorth, she sent to her father in lawe, saying: By the man vnto whom these thynges [pertaine] am I with chylde: And saide also, Loke I pray thee whose are these, this seale, and this bracelet, and this staffe.

26 And Juda acknowledged them, and saide: (p) She hath ben more righteous then I, because I gaue her not Selah my sonne. And he lay with her no more.

27 But when the tyme was come that she shoulde be deliuered, beholde there was two twynnes in her wombe.

28 And when she trauayled, (q) the [one] put out his hande, & the mydwyfe toke & bounde a red [threede] about it, saying: this is come out first.

29 And he plucked his hand backe againe, and beholde, his brother came out. And she sayde: Wherefore hast thou rent a rent vppon thee? and called his name Phares.

30 Afterward came out his brother, that had the red threede about his hande: and his name was called Zarah.]

(m) The Hebrue worde signifieth sanctified, or prepared (For that such a one is nothyng lesse thē holy) or redy for all men.

(n) He careth more for his outwarde fame, then that he displeased God: or lost his goodes.

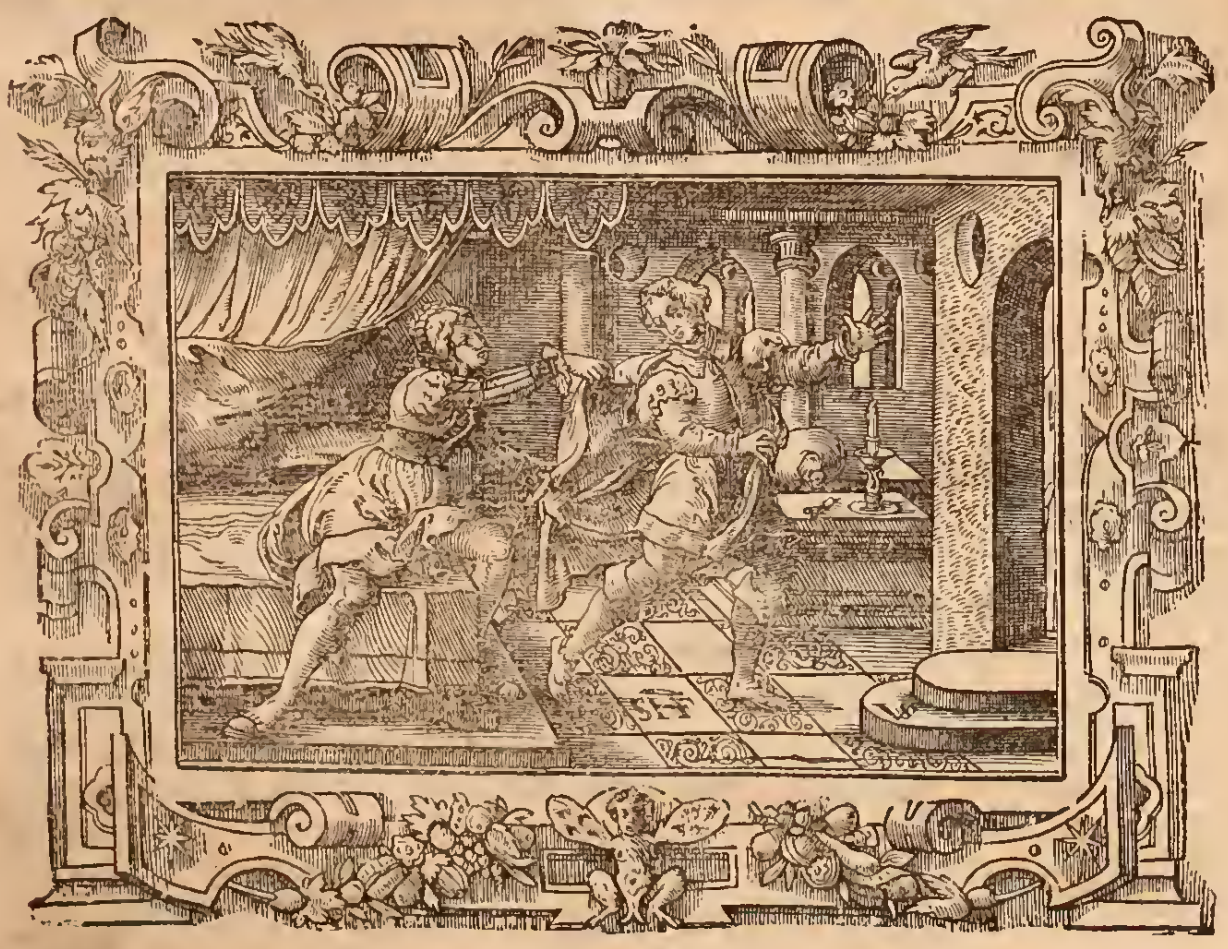
(o) This was the punishement for adulterie in that countrey then.

D (p) He is remisse in the punishment towarde hym selfe: though he acknowelege his fault, & no man now calleth for punishment.

(q) Of incestious abuse cōmeth monstrous birthes

¶ The. xxxix. Chapter.

1 Joseph is sold to Putiphar. 2 God is with Joseph. 5 God blesseth Putiphar for Josephs sake. 8 Joseph denyeth whordome vnto his Lady his mistresse. 14 Joseph accused of whordome of his Lady, is imprisoned. 21 God taketh compassion vpon Joseph.



A 1 Joseph was brought vnto Egypt, and Putiphar, a Lorde of Pharaos, and his chiefe stewarde, an Egyptian, bought hym of the Ismaelites, whiche had brought hym thyther.

2 And God was with Joseph, and he became a (a) luckie man, continuyng in the house of his maister the Egyptian.

3 And his maister saw that (b) God was with hym, and that God made all that he dyd to prosper in his hande.

(a) Men are neaer luckie in dede, but when God is with them. For the scheitie of the wicked is cursed.

(b) yet he woulde not yelde him selfe to serue that God.

4 And

4 And Joseph founde grace in his maisters syght, and serued hym: And he made hym ouerseer of his house, & put all that he had in his hande.

5 And it came to passe from the tyme that he had made hym ouerseer of his house, and ouer all that he had, the (e) Lorde blessed the Egyptians house for Josephes sake: and the blessyng of the Lorde was vpon all that he had in the house and in the fielde.

(e) So happy a thing it is to receaue the elect of God.

6 And therfore he left all that he had in Josephes hande: and (d) he knewe nothyng with hym, saue onlye the breade which he dyd eate. And Joseph was (e) a goodly person, and a well fauoured.

(d) That is, he toke no accompt of him: but made merry.

(e) The deuyll, of Gods gyftes wyll make snares, rather to ouercome men, or vexe them.

7 And after this, his maisters wyfe cast her eyes vpon Joseph, and saide: [come] lye with me.

B

8 But he refused, and sayde vnto his maisters wyfe: (f) Beholde, my maister woteth not what he hath in the house with me, and hath committed all that he hath to my hande.

(f) The more benefite the godly receaue, the lesse wyll they vse deceipt.

9 There is no man greater in the house then I, neither hath he kept any thyng from me but only thee, because thou art his wyfe: how then can I do euen this (g) great a wickednes, & sinne against God?

(g) Adulterie and vnthankfulnesse, two great sinnes before God.

10 And after this maner spake she to Joseph day by day: but he hearkened not vnto her to sleepe (i) neare her, or to be in her company.

(h) The feare of God is of great force to ouercome this temptation.

(i) The godauoydeth the occasion of sinne.

11 And on a certaine conuenient day, Joseph entred into the house to do his businesse, and there was none of the housholde by, in the house.

12 Then she caught him by the garment, saying: lye with me. And he (k) left his garment in her hande, and fledde, and got hym out.

(k) He aduentreth his fame rather the he would sinn, though secretly.

13 And when she sawe that he had lefte his garment in her hande, and was fled out:

C

14 (l) She called vnto the men of her house, and tolde them, saying: See, he hath brought in an Hebrue vnto vs, to do vs shame: for he came in to me to haue lyen with me, and I began to crie with a loude voyce:

(l) Here it appeareth what beastly affections, luste draweth after her.

15 And when he hearde that I lyft vp my voyce and cryed, he left his garment with me, & fled away, and got hym out.

16 And she layed vp his garment by her, vntyll her Lorde came home.

17 And she tolde him with these wordes, saying: This Hebrue seruaunt whiche thou hast brought vnto vs, came vnto me to do me shame.

18 But assoone as I lyft vp my voyce and cryed, he left his garment with me, and fledde out.

D

19 When his maister (m) hearde the wordes of his wyfe whiche she tolde hym, saying, after this maner dyd thy seruaunt to me: he waxed wroth.

(m) He gaue to much credite to his wyfe: so for his labour he nourished at home a harlot.

20 And Josephes maister (n) toke hym, and put hym in pryson, euen into the place where the kynges prysoners laye bounde: and there continued he in (o) prison.

(n) His ielousie made hym heare but one part, and condempne before iuste examination.

(o) The Hebrue worde signifieth a rounde prison as the moone.

21 But the Lord was with Joseph, and shewed hym (p) mercie, and got hym fauour in the sight of the lord of the prison.

(p) God helpeth vs in a iuste cause, for his owne mercie sake.

22 And the (q) keper of the prison committed to Josephes hande all the prisoners that were in the prison house, and what so euer was done there, that dyd he.

(q) Gods mercie appeareth in molifiyng the sturdy heartes of prison kepers.

23 And the keper of the prison loked vnto nothyng that was vnder his hande, seyng that the Lord was with hym: For whatsoeuer he dyd, the Lorde made it to prosper.

¶ The. xl. Chapter.

1 Joseph ministreth vnto the butler and baker of Pharao. 5 They see dreames. 9 The butlers dreame, the which Joseph interpreteth. 16 he expoundeth also the dreame of the baker. 20 The feast of Pharao on his birth day. 23 The butler vnthankfull.

A

1 AND it came to passe after these "thynges, that (a) the butler of ye king of Egypt and his baker, had offended their lorde the kyng of Egypt.

"VVordes

(a) These were two noble men, that were chiefe in these offices.

2 And Pharao was angry agaynst his two officers, agaynst the chiefe butler and the chiefe baker.

3 And put them in warde in his chiefe stewardes house, euen in the prison and place where Joseph was bounde.

4 And the (b) chiefe steward gaue Joseph a charge

(b) Josephes maister belike after beteer aduisement, was reconciled to hym.

a charge with them, & he serued them: and they continued a season in warde.

5 And they dreamed eyther of them in one night, both the butler and the baker of the kyng of Egypt, whiche were bounde in the pryson house, eyther of them his dreame, & eche mans dreame of a sundry interpretation.

6 When Ioseph came in vnto them in the mornyng, and (c) loked vpon them, beholde they were sadde.

7 And he asked Pharaos chiefe officers that were with hym in his maisters warde, saying: Wherfore loke ye so sadly to day?

8 They answered him: We haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them: do not (d) interpretinges belong to God? tell me I pray you.

9 And the chiefe butler tolde his dreame to Ioseph, and saide vnto him: In my dreame, me thought there stoode a vine before me,

10 And in the vine [were] three braunches, and it was as though it budded, & her blossomes shot foorth: and the clusters therof brought foorth rype grapes.

11 And I had Pharaos cup in my hand, and toke of the grapes and pressed them in Pharaos cuppe, and deliuered Pharaos (e) cuppe into his hande.

12 And Ioseph sayde vnto hym, this is the interpretatiō of it. The three braunches (f) are three dayes.

13 For within three dayes shall Pharao "lyft (g) vp thine head, and restore thee into thine office agayne, and thou shalt deliuer Pharaos cup into his hande after the olde maner when thou wast his butler.

14 But (h) thynke on me when thou art in good case, and shewe mercy [I praye thee] vnto me, and make mention of me to Pharao, & bring me out of this house:

15 For I was priuily by stealth taken away out of the lande of the Hebrewes: and here also haue I done nothyng at all wherfore they shoulde haue put me into this dungeon.

16 When the chiefe baker sawe that the interpretatiō was (i) good, he sayd vnto Ioseph: me thought also in my dreame that I had three "whyte wycker baskettes on my head,

17 And in the vppermost basket there was of all maner bake meates for Pharao, and the birdes dyd eate them out of the basket that was vpon my head.

18 And (k) Ioseph answered and saide: this is the interpretation thereof. The three baskettes, are three dayes: For within three dayes shall Pharao take thy head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesche from of thee.

19 And it came to passe the thirde day, which was Pharaos birth day, that he made a feast vnto all his seruauntes: and he "lyfted vp the head of the chiefe butler, and of the chiefe baker among his seruauntes:

20 And restored the chiefe butler vnto his butlership agayne, whiche also reached the cuppe into Pharaos hande.

21 But he hanged the chiefe baker, euen as Ioseph (l) had interpreted vnto him.

22 Neither dyd the chiefe butler (m) remember Ioseph, but (n) forgat hym.

B (c) Prisoners are not tightly to be loked vpon and considered.

(d) Astrologers and witches are condemned.

(e) Some thinke that the kyng proued this way, what maner wyne shoulde be that were.

(f) That is, signifie: such maner speaches are often in Moyses in the next chapter, and otherewhere.

"Or, *number.*

(g) That is, take thee out of prison.

(h) It was not vnlawful, for his paines to desire this kyndenesse agayne.

C

(i) They that imbrace gods worde but for lucres sake, are afterward heauie and sad

"Or, *full of bales.*

(k) Teachers must speake as God hath reuealed, both sowre & sweet thynges, and that boldely.

D

"Or, *taken.*

(l) The Ioseph was proued a true prophete of God, as it is Deut. xviii.

(m) Vnthankfulnesse in a courtyour.

(n) God would haue his deliuerie to be knowen to be his gift.

¶ The. xlj. Chapter.

2 The dreame of Pharao of seuen kyne. 5 Another dreame of eares of corne. 9 The butler mentioneth Ioseph before Pharao. 14 Ioseph beyng delyuered out of pryson, declareth Pharao his dreames, foretellyng aboundaunce and famine. 39 Ioseph is made gouernour ouer the victualles. 45 Ioseph taketh a wyfe. 48 Ioseph gathereth the grayne of the yeres of plenteousnes. 50 The sonnes of Ioseph. 51 Manasses. 52 Ephraim. 54 Famine through the whole worlde.

A (n) Ioseph hoped well to haue ben soner deliuered: but God wyll haue no tyme prescribed.

1 AND after (o) two yeres Pharao dreamed, and beholde, he thought that he stoode by a ryuers syde.

2 And there came out of the ryuer seuen goodly kyne, and fat fleshed, and fedde in a medowe.

3 And seuen other kyne came vp after them out of the ryuer, euyll fauoured, and leane fleshed, & stoode by the other kyne vpon the brynke of the ryuer.

4 And the euyll fauoured & leane fleshed kyne

kyne dyd eate vp the seuen well fauoured and fat kyne: and Pharao awoke.

5 And he slept agayne, and (b) dreamed the seconde tyme: and beholde, seuen eares of corne grewe vppon one stalke, ranke and goodly.

6 And agayne, seuen thinne eares, blasted with the east winde sprang vp after them.

B 7 And the seuen thinne eares deuoured the seuen ranke & full eares. And Pharao awaked, and see [it was] a dreame.

8 And when the mornyng came, his spirite was troubled, and he sent and called for all the southsayers of Egypt, and all the wyse men thereof: and Pharao tolde them his dreame, but there was (c) none of them that coulde interprete it vnto Pharao.

9 Thē spake the chiefe butler vnto Pharao, saying: I do remember my faultes this day:

10 Pharao beyng angry with his seruauntes, put in warde in the chiefe stewardes house both me, and the chiefe baker.

11 And we dreamed both of vs in one nyght, and eche mans dreame of a sundry interpretation.

12 And there was with vs (d) a young man, an Hebrue borne, seruaunt vnto the chiefe stewarde: to whom when we tolde them, he declared our dreames to vs, accordyng to eyther of our dreames.

13 And as he declared them to vs, euen so it came to passe: For he restored me to myne office agayne, and hanged hym.

14 Pharao (e) sent therfore and called Joseph: and they brought him hastyly out of the dungeon. And he shaued himselfe and chaunged his rayment, and came vnto Pharao.

15 And Pharao sayde vnto Joseph: I haue dreamed a dreame, & no man can interprete it: & I haue heard say of thee that assoone as thou hearest a dreame, thou canst interprete it.

16 Joseph aunswered Pharao, saying: "Not I, (f) but God shall geue Pharao an aunswere of peace.

17 And Pharao sayde vnto Joseph: In my dreame me thought I stoode by a ryuers syde,

18 And there came out of the ryuer seuen fat flesshed and well fauoured kyne, and fedde in a medowe.

19 And then seuen other kyne came out after them, poore, and very yll fauoured and leane flesshed, such as I neuer saw in all the lande of Egypt, they were so "yll fauoured.

20 And the seuen leane and yll fauoured kyne, did eate vp the first seuen fat kine:

21 And when they had "eaten them vp, a man coulde not perceaue that they had eaten them, but they were styll yll fauoured as they were at the begynnyng: and I awoke.

22 And I saw againe in my dreame, and beholde,

(b) Though the spirituall doctrine of lyfe, be the proper treasure of the Church: yet some teaching there is common to the vngodlye.

(c) He was worthye to be ingnoraunt, who knowing his dreame to be of God, sought su vame scholemaisters.

(d) This had ben thanke worthie, yf it had not ben for feare another shoulde haue tolde it.

(e) Whō men contempne in prosperitie, hym they are glad to heare in aduersitie.

C

" Or, without me.

(f) He geueth all the glorie to God, yet denyeth not his ministerie.

" Or, so leane.

" Come into the inwarde parts of them.

beholde, seuen eares sprang out of one stalke, full and fayre.

23 And beholde, seuen eares agayne "Withered, thinne, and blasted with the east wynde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares: and I haue tolde the southsayers, but there was no man that coulde tell what it meaneth.

25 And Joseph aunswered Pharao: [both] Pharaos dreames are (g) one, God hath shewed Pharao what (h) he is about to do.

26 The seuen good kyne, are seuen yeres, and the seuen good eares are seuē yeres also: and it is but one dreame.

27 Lykewyse the seuen thinne and euyll fauoured kine that came vp after them, are seuen yeres, and the seuen emptie & blasted eares with the east wynde, shalbe seuen yeres of famine.

28 This worde which I haue sayde vnto Pharao, is it that (i) God is about to do, and sheweth it vnto Pharao.

29 Beholde there come seuen yeres of great plenteousnes throughout all the lande of Egypt.

30 And agayne, there shall aryse after them seuen yeres (k) of famine, and all the plenteousnes shalbe forgotten in the lande of Egypt: and the famine shall consume the lande.

31 Neither shall the plenteousnes be knowen in the lande, by reason of that famine that [shall come] after: for it shalbe exceedyng great.

32 And as concernyng that the dreame was doubled vnto Pharao the seconde tyme: beholde, the thyng is certainly prepared of God, and God wyll (l) shortly bryng it to passe.

33 Nowe therfore (m) let Pharao prouide for a man of vnderstandyng, and wisedome, & set him ouer the land of Egypt.

34 And let Pharao do this also, that he make "officers ouer the lande, & take vp the fift part of the inheritaunce in ye land of Egypt in the seuen plenteous yeres.

35 And (n) let them gather all the foode of these good yeres that come: and laye vp corne vnder the hande of Pharao, and let them kepe foode in the cities.

36 And so shall that foode be for store in the lande agaynst the seuen yeres of famine, which shall come in the lande of Egypt, that ye lande perishe not through famine.

37 And the saying seemed good in ye eyes of Pharao, and in the eyes of all his seruauntes.

38 Then saide Pharao vnto his seruauntes: May there be founde a man suche as this is, (o) in whom the spirite of God is?

39 And Pharao saide vnto Joseph: Forasmuch as (p) God hath shewed thee all this, there is no man of vnderstandyng or of wisedome lyke vnto thee.

40 Thou therfore shalt be ouer my house, and accordyng to thy worde shall all my people be "ruled: only in the [kynges] seate wyll I be aboue thee.

41 And Pharao sayde agayne vnto Joseph: beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharao toke of his (q) ryng from his hande, and put it vpon Josephes hande: & arayed him in cloth of raynes, & put a golden cheyne about his necke.

43 And set hym vpon the best charet he had saue one: and they cried before him, (r) tender father, and made hym ruler ouer all the lande of Egypt.

44 And moreouer Pharao said vnto Joseph: (s) I am Pharao, and without thee shal no man (t) lyft vp his hande or foote in all the lande of Egypt.

45 And Pharao called Josephes name "Zaphnath Paaneach, & he gaue hym to (b) wyfe Asnath the daughter of Potipherah "priest of On. Then went Joseph ouer the lande of Egypt.

46 (And he was (x) thirtie yere olde when he stoode before Pharao king of Egypt) And Joseph departyng from the presence of Pharao, (y) went throughout all the lande of Egypt.

47 And in the seuen plenteous yeres, the earth brought foorth great store for to lay vp.

48 And he gathered vp all the foode of the seuen plenteous yeres which were in the lande of Egypt, and layed vp the foode in the cities: the foode of the fieldes that grew rounde about euery citie, layed he vp in the same.

49 And Joseph (z) layed vp corne in store lyke vnto the sande of the sea, in multitude out of measure, vntyll he left numbryng: for it was without number.

50 And vnto Joseph were borne two sonnes before the yeres of famine came: which (aa) Asnath the daughter of Potipherah priest of On, bare vnto hym.

51 And

"Or, small.

(g) In signification and meanyng.
(h) God doth not only foresee thynges to come, but also doth rule the same: thus Joseph would begyn to teach Pharao some godlynesse.

D

(i) Lest Pharao shoulde thinke any thyng of his idols: or that God is only a beholder of the worlde, and not a doer.

(k) God is merciful euer, euen in his punishmentes.

E

(l) We are very negligēt in gods iudgementes, yf we remember not that the tyme is at hande.
(m) Gods true prophetes tell remedies for the punishmentes that God wyll sende.
"Visitours or ouerseers
(n) For in plentie, there is much spoile and waste, and Gods blessinges are abused.

(o) Suche gyftes of God ought to be loked for in them ye should be placed in office.
(p) Though he speake of God & prayse his gyftes, yet he yeldeth not hym selfe to hym oltogether.
"Armed or fedde.

F

(q) In such pompes, pride & vanitie must be auoyded. For the godly may vse such honor, though he gredelye seke not after them.
"The seconde.
(r) This word Abrech, semeth rather to be an Egyptian word then an Hebrae: it is as much also in Hebroe, as bowe ye knee.
(s) As yf he saide: as true as I am king: or by my maiestie.
(t) That is, do no publike duetie.
"A man to whom secretes are reuealed.
(b) Beyng in a straunge land sante of, he coulde not haue a wyfe from his owne kinrede.
"Or, Prince.
(x) So God gaue hym speciall grace to beare 13. yeres seruitude: and that he a poūg man shoulde rule without great enuie.
(y) He toke great paynes in his office hym selfe, whē he might haue done it by other.
(z) A singular care of the cōmon wealth and very brotherlye diligence, appeareth in Joseph.
(aa) She was not his olde maisters daughter: as the writyng of the names in Hebrue also declare.

51 And Joseph called the name of the first sonne, "Manasse: for God [sayde he] hath made me forget al my labour, and all my fathers housholde.

52 The name of the seconde called he "Ephraim, for (bb) God [sayd he] hath caused me to be fruitefull in the lande of my trouble.

53 And when the seuen yeres of plenteousnesse that was in the land of Egypt, were ended,

54 Then came the seuen yeres of dearth, according as Joseph had sayde, and the dearth was in all landes: but in all the lande of Egypt, was there yet foode.

55 And when the lande of Egypt also began to hunger, the people cryed to (cc) Pharao for bread. And Pharao sayde vnto al the Egyptians, go vnto Joseph: and what he sayeth to you, that do.

56 And the dearth was throughout all the lande: and Joseph opened all the barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the lande of Egypt.

57 And all countreys came into Egypt to Joseph, for to bye [corne] because that the famine was so sore in all landes.

"That is, forgetfulnesse.

"That is, increasinges

(bb) This thankfulnesse towards god, he testifieth by his sonnes names.

(cc) The Prince should be as a comon nurse of his people.

¶ The. xlij. Chapter.

1 Jacob sendeth his sonnes into Egypt to bye foode. 7 Joseph agnised his brethren. 9 They are tempted of him. 17 They be thrust into pryson. 21 The brethren of Joseph do submit them selues, as knowledgyng their offences. 24 Joseph weepeth, Simeon is committed to warde. 29 They returne to their father, to fetch Beniamin. 35 They finde money in the mouth of their sackes. 38 Jacob wyll not deliuer Beniamin.

A 1 AND Jacob seing that there was "corne in Egypt, sayde vnto his sonnes: why gape ye one vpon another?

2 And he said: behold, I haue hearde that there is corne in Egypt: get you downe thyther, and bye vs corne from thence, that we may liue, and not dye.

3 So went Josephes ten brethren downe to bye corne in Egypt.

4 But Beniamin Josephes brother, woulde not Jacob sende with his other brethren: for he saide, lest peraduenture destruction come vpon hym.

5 And the sonnes of Jrael came to bye corne among other that came: for there was dearth in the lande of Chanaan.

6 And Joseph was (a) gouernour in the lande, and solde to all the people of the lande. And Josephes brethren came and (b) bowed them selues with theyr faces downe to the grounde before him.

7 When Joseph sawe his brethren, he knewe them, and made (c) hym selfe straunge vnto them, & spake (d) roughly vnto them, saying: whence come ye? They aunswered, out of the lande of Chanaan to bye vitayle.

D 8 And Joseph knewe his brethren, but they knewe not him.

9 And Joseph remembred his dreames whiche he dreamed of them, and sayde vnto them: ye are (e) spyes, and to see where the lande is "weake, is your commyng.

10 And they sayde vnto hym: nay my Lord, but to bye vitayle thy seruauntes are come.

11 We are all one mans sonnes, and "meane truely, and thy seruauntes are no spyes.

12 And he sayde vnto them agayne: nay but (f) euen to see where the lande is weake, is your comming.

13 And they said: we thy seruauntes are twelue brethren, the sonnes of one man in the lande of Chanaan, and beholde, the youngest is this day with our father, & one, no man woteth where he is.

14 And Joseph saide vnto them: (g) that is it that I spake vnto you when I sayd, ye are spyes.

15 Hereby ye shalbe proued: [by] the lyfe (h) of Pharao, ye shall not go hence, except your youngest brother come hither.

16 Sende out one of you, whiche may fet your brother, and ye shalbe kept in pryson, that your wordes may be proued whether there be any trueth in you: or els [by] the (i) lyfe of Pharao, ye are but spyes.

17 And he put them altogether in warde three dayes.

18 And Joseph said vnto them the thirde day: this do & liue, [for] I (k) feare God.

19 If ye be true men, let one of your brethren be bonde in the house of your pryson: and go ye, carry corne to put away the famine from your housholde.

20 But bryng your youngest brother vnto

"Breakyng

(a) Moyses wyneth together Josephes honour & his fidelitie in doing his ductie.

(b) Men not knowyng, fulfyl the prophecies of God. Gen. xxxvii.

(c) This dissimulation we must not take for an example

(d) Not of anger, nor of mynde to reuenge: but for their trial and repentaunce.

(e) The Egyptians commonlye called ye Philistines theeues: for they liued much by spoyle and warre.

"The secretes of the lande.

"Are true.

(f) Great men thinke it sufficient for thē to affirme a thyng without addyng any reason.

C

(g) Because of the absence of two of the brethren, it was suspicious.

(h) It was heard in so corrupt a court and countrey, to be altogether vndefiled

(i) Custome maketh small faultes not to be thoughe vpon.

D

(k) The feare of God, is the begynnyng of a faythful and sincere ocaluig

to me, and so shal your wordes be tryed true, and ye shall not dye: & they dyd so.

21 And one sayde to another: We haue verely (m) sinned agaynst our brother, in that we sawe the anguishe of his soule, When he besought vs, and We Woulde not heare him: and therfore is this (n) trouble come vpon vs.

22 And Ruben answered them, saying: sayd I not vnto you, that you shoulde not sinne against the lad, and ye Would not heare? and see, nowe his blood is required.

23 They Were not aware that Joseph vnderstoode them: for he spake vnto them by an interpreter.

24 And he turned from them and Wept: and turned to them agayne, and communed With them, and toke out Simeon from amongest them, and (o) bounde him before theyr eyes.

25 And Joseph commaunded to fill their sackes With corne, & to put euery mans money in his sacke, and to geue them vitayle to spende by the Way: and thus dyd he vnto them.

26 And they laded theyr asses With the corne, and departed thence.

27 And as one of them opened his sacke for to geue his asse prouender in the (p) Inne, he espied his money, for it Was in his sackes mouth.

28 And he said vnto his brethren, my money is restored me agayne, for lo, it is euen in my sacke. And their heart " fayled them, and they were astonyed, and sayd one to another, Why hath (q) God dealt thus With vs?

29 And they came vnto Jacob their father, vnto the lande of Chanaan, & tolde him all that befell vnto them, saying:

30 The man, euen the Lord of the lande, spake roughly to vs, and toke vs for spyes of the countrey.

31 And (r) We sayd vnto him: We meane truely, We neuer Were spyes.

32 We be twelue brethren, sonnes of our father: one is away, and the youngest is this day With our father in the lande of Chanaan.

33 And the Lorde of the countrey sayde agayne vnto vs, Hereby shall I know that ye meane truely: leaue one of your brethren here With me, and take [foode] to put away the famine frō your housholdes, and get you away.

34 And bring your youngest brother vnto me, that I may knowe that you are no spyes, but meane truely: so Wyll I deliuer you your brother, and ye shall occupie in the lande.

35 And as they emptied theyr sackes, beholde, euery mans bundell of money Was in his sacke: And When both they and their (t) father sawe the bundelles of money, they were afrayde.

36 And Jacob theyr father sayde vnto them: (t) We haue ye robbed of my children, Joseph is away, and Simeon is away, & ye Will take Beniamin away: all these thinges are agaynst me.

37 Ruben said vnto his father: (b) slay my two sonnes, yf I bring hym not to thee agayne: deliuer him to my hande, and I Will bring him to thee agayne.

38 And he said: My sonne shall (x) not go downe With you, for his brother is dead, and he is left alone: if destruction come vpon hym by the Way Whiche ye go, ye shall bring my gray head With sorowe vnto the graue.

(m) Affliction brought them to the conference of their sinne, done.13. yeres before.
(n) Sinne is the cause of affliction.
(o) This was not of malice, but because he Woulde be surely certified of the state of his fathers house, and of Beniamin.
(p) The Hebrue worde signifieth a place where one abideth all nyght.
" Went foorth.
(q) He that hath cōscience of sinne, seeth that affliction commeth from God.
(r) They tell here, no more thē they thought made for their owne honestie and fame.
(t) Joseph meant not to grieue his father: yet so Wyse mens dedes ende otherwise then they minded.
(b) He was also tempted with the decay of Gods promise, Whiche shoulde continue in his seede, that nowe dayly decayed.
(x) Not that he thought his father myght doe lawfully: but that he would take away his fathers suspicion.
(x) Affection blyndeth him, that he yet seeth not what is best to be done.

¶ The. xliij. Chapter.

1 The brethren of Joseph are sent backe With Beniamin, and gyftes. 6 The troubles of Jacob. 16 Joseph commaundeth a banket to be made redy for his brethren in his house. 23 Simeon is brought out of prison. 24 The feete of Josephs brethren be washed. 30 Joseph weepeth. 32 His brethren do eate With him. It is vnlawfull for the Egyptians to eate With the Hebrewes.

AND the dearth was great in the lande.

2 And it came to passe (a) When they had eaten vp the corne Which they had brought out of the lande of Egypt, theyr father sayde vnto them: go agayne [and] bye vs a litle foode.

3 Juda answered him, and sayd, The man did solemnly protest vnto vs saying: ye shall not see my face, except your brother be With you.

4 If thou Wylt sende our brother With vs, We Wyll go downe, and bye thee foode.

(a) This was in ye ende of the seconde yere of dearth

5 But

5 But yf thou wylt not sende hym, we wyll not go downe: for the man sayde vnto vs, (b) ye shall not see my face, except your brother be with you.

6 And Israel sayd: wherefore dealt ye so cruelly with (c) me, as to tell the man that ye had yet a brother?

7 They aunswered, The man asked vs straytely of "our [state] and of our kinrede, saying: Is your father yet aliue? haue ye [not another] brother? And we tolde hym accordyng to the "tenour of these wordes: Could we by any meane knowe, that he would say, bryng your brother downe with you?

8 Thē said Juda vnto Israel his father: send the lad with me, that we may arise and go, and that we may liue, & not dye, yea both we & thou, & also our "meany.

9 (d) I wylbe suretie for hym, of my handes shalt thou require hym: yf I bryng hym not to thee agayne, and set him before thine eyes, then let me beare the blame for euer.

01 Truely except we had made this tarying, by this we had returned the seconde tyme.

11 And their father Israel sayde vnto them: if it must nedes be so, nowe then do thus. Take of the "best fruites of the lande in your vesselles, and bryng ye man (e) a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes.

12 And take double (f) money in your hande, & the money that was brought agayne in your sackes, take it agayne with you, peraduenture it was some ouersight.

13 Take also your brother with you, and arise and go agayne vnto the man.

14 And (g) God almightie geue you mercye in the sight of the man, that he may deliuer you your other brother, & [this] Beniamin: and thus I am as one that is quite robbed of his chyldren.

15 Thus toke they the present, and twyse so muche more money in their hande, with Beniamin, and rose vp, and went downe to Egypt, & stode before Joseph.

16 When Joseph sawe Beniamin with them, he sayd to the ruler of his house: bryng these men home, and slay, and make redy, for these men shall "dyne with me at noone.

17 And the man did as Joseph bad, and brought them into Josephes house.

18 When the men were brought into Josephes house, (h) they were afrayde, and said: because of the money that came in our sackes mouthes at the first tyme, are we brought in, that he may "seeke occasion agaynst vs, and violently lay handes vpon vs, to bryng vs in bondage, and our asses also.

19 Therefore came they to the man that was the ruler ouer Josephes house, and communed with him at the doore of the house,

20 And sayde: oh sir, (i) we came downe hyther at the fyrst tyme to bye foode.

21 And as we came to an Inne, we opened our sackes, and behold, euery mans money was in the mouth of his sacke, [euen] our money in ful wayght, and we haue brought it againe in our hande.

22 And other money haue we brought also in our handes to bye foode: but we can not tell who put our money in our sackes.

23 And he sayd: peace be vnto you, feare not: your (k) God, and the God of your father, hath geuen you that treasure in your sackes: I had your money. And he brought Simeon out to them.

24 And the man led them into Josephes house, and gaue them water to washe their feete, & gaue their asses prouender.

25 And they made redy their present agaynst Joseph came at noone: for they hearde [say] that they should eate bread there.

26 When Joseph came home, they brought the present into the house to hym, whiche was in their handes, and bowed them selues to the grounde before him.

27 And he asked them of their "welfare, and sayd: Is your father, that old man whiche ye tolde me of, in good health? and is he yet aliue?

28 They aunswered: Thy seruaunt our father is in good health, & is yet alyue. And they (l) bowing them selues, made theyr obeysaunce.

29 And he lifting vp his eyes, behelde his brother Beniamin his mothers sonne, and sayd: is this your younger brother of whom ye spake vnto me? And he said: God be (m) mercyfull vnto thee my sonne.

30 And Joseph made haste (for his "heart did melt vpon his brother) and sought [where] to weepe, and entred into his

(b) Moyses leaueth out much perticuler talke that Joseph had.
(c) Meanyng though they hated their brother, yet they shoulde haue pitied hym.
"Of vs.
"Mouth.
"Or, chydren.
(d) He would purge himselfe and his brethren of the suspition their father had of them: and doth not warrant hym selfe of the successe.
"Of the prayse of the lande.
(e) This thing had proued well with hym before. Gen. xxxii.
(f) wisdome and equitie in Jacob.
(g) Jacob doth al things necessarie, yet resteth vppon God only in a matter betwixt man and man.
"Eate.
(h) An euyll conscience taketh all thynges suspitiouslye.
"Tumble or rolle him selfe vpon vs.
(i) They woulde shewe them selues innocent before they be accused.
(k) Joseph instructed his owne familie in the knoweledge of God: though he coulde not refourme the whole realme.
"Peace.
(l) Thus they fulfyll Josephes dreame which they mocke before.
(m) He considerynge the troubles of his father, the sorowes of his mother, and his owne seruitude, about the tyme of Beniamins byrth, spake thus.
"Bowels.

his chaumber and Wept there.
31 And he washed his face, and came out, and refrayned hym selfe, and sayde: set bread on the table.
32 And they prepared for hym by hym selfe, and for them by them selues, and for the Egyptians which dyd eate with him, by them selues, because (n) the Egyptians may not eate bread with the Hebrewes: for that is an (o) abhomination to the Egyptians.
33 And they satte before hym the first borne, according to his age, & the yongest according to his youth: and "the men (p) merueyled among them selues.
34 And he sent rewardes vnto them from before him selfe: but Beniamins part was fiue times so muche as any of theirs: and they dronke, and were made "mery with hym.

(n) Superstition, hath pride and outwarde cleanenesse following her, with contempt of the trueth.
(o) The cause Moyses sheweth in the xlvi. Chapter.
(p) The order of their sitting caused them to maruayle.
" Man to his felowe.
" Dronke.

¶ The .xliiij. Chapter.

1 Joseph commaundeth his cuppe to be put in the sacke of Beniamin. 4 The cuppe is attached in the sacke of Beniamin. 13 Joseph accuseth his brethren of theft. 18 The oration of Judas vnto Joseph.

A 1 AND he commaunded the ruler of his house, saying: fill the mens sackes with foode, as much as they can cary, & put euery mans mony in his sackes mouth:
(a) Simplicitie in dealyng is cõmaunded to euery man: there such examples are not to be followed, whiche were done vpon some singuler motion of God.
2 And put (a) my cup, my siluer cup in the sackes mouth of the yongest, and his corne money also. And he did according to the worde that Joseph had sayde.
3 And in the morning assoone as it was lyght, the men were let go, they, and their asses.
4 And when they were out of the citie, and not yet farre away, Joseph sayde vnto the ruler of his house: vp, and followe after the men, & when thou doest ouertake them, thou shalt say vnto them: wherfore haue ye rewarded euyl for good?
5 Is not that the cuppe in the whiche my Lord drinketh? and "for the which he (b) consulteth with the prophecters? Ye haue euill done that ye haue done.
" In the which he prophecieth.
(b) He went not to the cunturers for any matter: but this is sayde by dissimulatiõ, to increase the enuie.
6 And when he ouertoke them, he sayd the same wordes vnto them.
7 And they aunswered him: (c) wherfore sayeth my Lorde suche wordes? God forbid that thy seruauntes should do so.
(c) A good cõscience maketh thẽ bolde to excuse them selues.
8 Beholde the money which we founde in our sackes mouthes, we brought agayne vnto thee, out of the land of Chanaan: howe then shoulde we steale out of thy Lordes house eyther siluer or golde?
9 With whomsoeuer of thy seruauntes it be founde, (d) let him dye, and we also wyll be my Lordes bondmen.
(d) Men should be discrete & wyse, in defendyng their innocencie.
10 And he said, Nowe also let it be according vnto your wordes: he with whom it is founde, shalbe my seruaunt, and ye shalbe blameles.
11 And at once euery man toke downe his sacke to the ground, and euery man opened his sacke.
12 And he (e) searched, and began at the eldest, and left at the youngest: and the cuppe was founde in Beniamins sacke.
(e) This seruaunt was as cloase a dissemblee as his master.
13 Then they rent their clothes, and laded euery mã his asse, and went againe vnto the citie.
14 And Juda and his brethren came to Josephes house (for he [was] yet there) and they fell before him on the ground. ℂ
15 And Joseph sayde vnto them: what deede is this that ye haue done? wote ye not that suche a man as I " do consult with (f) propheciers?
" Of the prophecie.
(f) Though he dyd not the thyng: he shoulde not haue nourished the opinion that he dyd.
16 Then saide Juda: what shall we say vnto my lorde? what shall we speake? or howe shall we " cleare our selues? (g) God hath founde out the wickednes of thy seruauntes: beholde, we are my lordes seruauntes, both we, yea, and he also with whom the cup is founde.
" Iustifie.
(g) Men in trouble without any cause knowen, ought to thynke on the secrete iudgementes of God.
17 And he aunswered, God forbid that I shoulde do so: but the man with whõ the cup is found, he shalbe my seruaunt, and get ye hence vp in peace vnto your father.
18 Then Juda went vnto him, and said: (h) Oh my lorde, let thy seruaunt [I pray thee] speake a worde in my lordes eares, and be not inflamed with wrath agaynst thy seruaunt, "for (i) thou art euen as Pharao.
(h) Juda knowe the maner of men in auctorite, to be loth to be spoken vnto familierlye.
" As thou, as Pharao.
(i) A wyse and reuerend oration.
19 My lorde asked his seruauntes, saying: haue ye a father, or a brother?
20 And we aunswered my lorde: we haue a father that is olde, and a young lad, which he begat in his age: and the D
brother

brother of the sayd lad is dead, and he is all that is left of his mother, and his father loueth him.

21 And thou saidest vnto thy seruauntes: bryng him vnto me, that I may set my eyes vpon him.

22 And we aunswered my Lorde, that the lad could not go from his father, for if he shoulde leaue his father, he were but dead.

(k) As if he had ben the cause that Beniamin came in to Egypt: and therefore shuld be mercyfull.

23 Then saydest (k) thou vnto thy seruauntes: except your youngest brother come with you, loke that ye see my face no more.

24 And when we came vnto thy seruaunt our father, we shewed hym the wordes of my Lorde.

25 And our father sayde vnto vs: go agayne, and bye vs a litle foode.

26 And we aunswered, We can not go downe: neuertheles, if our youngest brother be with vs, then wyll we go downe, for we may not see the mans face, except our youngest brother be with vs.

27 And thy seruaunt our father sayd vnto vs: ye know we that my wyfe bare me two sonnes.

28 And the one went out from me, and I sayd, (l) of a suretie he is torne in peces, and I sawe him not since.

(l) Ioseph might vnderstande what lye they had made before of his fellyng. So wickednesse will bewraye it selfe.

29 And if ye take this also away from me, and destruction come vnto him, ye shall bryng my gray head with sorowe vnto the graue.

30 Nowe therefore when I come to thy seruaunt my father, and the lad be not with vs (seing that his (m) life "hangeth by the laddes life,)

(m) That is, whō he loueth as his lyfe.

" Tied vnto

31 Then shall it come to passe, that assoone as he seeth that the lad is not come, he wyll dye: so shall we thy seruauntes bryng the gray head of thy seruaunt our father with sorowe vnto the graue.

32 For I thy seruaunt became suretie for the lad before my father, and saide: If I bryng hym not vnto thee agayne, " I shal beare the blame vnto my father all my lyfe long.

" Or, *Shall sinne: or be giltie of sinne.*

33 Nowe therefore I pray thee, let me thy seruaunt byde here for the lad, and be my lordes (n) bondman, and let the lad go vp with his brethren.

(n) Token of godlynesse, not to feare the blame of breakyng promise and sidelitie.

34 For howe can I go vp to my father, if the ladde be not with me: vnlesse I woulde see (o) the wretchednesse that shall come on my father.

(o) Chyldren shoulde procure the long lyfe of their parentes.

¶ The. xlv. Chapter.

1 Ioseph yeldeth him selfe to be knowen of his brothers. 5 He comforteth them. 8 Ioseph by the will of God beyng sent into Egypt, is made gouernour ouer Egypt, and sendeth for his father. 15 He kysseth his brethren, weepyng. 16 Pharao commaundeth Jacob to be brought into Egypt. 21 Ioseph geueth gyftes vnto his brethren. 24 He exhorteth them vnto loue. 26 It is tolde Jacob that his sonne Ioseph lyueth.

A. 1 IOseph coulde no longer refrayne before all thē that stoode by hym, wherefore he cryed: (a) cause euery man to auoyde. And there remayned no man with him, whyle Ioseph vttered hym selfe vnto his brethren.

(a) He would not haue the shame of their wickednesse spread abroad

2 And he (b) wept aloude, and the Egyptians, and the house of Pharao heard.

(b) This is not to be reprehended: for the godlye haue not stony hartes.

3 And Ioseph sayde vnto his brethren: I am Ioseph, doth my father yet lyue? And his brethren (c) could not aunswere him, they were so abashed at his presence.

(c) But a good conscience in all godayne cases, maketh men stout.

4 And Ioseph sayde vnto his brethren, come neare to me I pray you. And they came neare. And he said, I am Ioseph your brother whō ye solde into Egypt.

5 Nowe therefore be not greeued herewith, neither (d) let it seeme a cruel thing in your eyes, that ye solde me hyther: for God did sende me before you to preserue lyfe.

(d) He doth not onlye forgeue their sinne: but also coureth their shame.

6 For this is the seconde yere of dearth in the lande, and fiue more are behinde, in the whiche there shall neyther be caryng nor haruest.

7 Wherfore God sent me before you, to preserue you a " posteritie in the earth, and to saue your lines by a great deliueraunce.

" Or, *Remnaunt.*

8 So nowe, it was not ye that sent me hyther, (e) but God whiche hath made me a father to Pharao, and lorde of all his house, and ruler throughout all the lande of Egypt.

(e) Though God vse the wicked, and turne their doynges to his purpose: yet they are not excusable for their mischeuous intent.

9 Haste

9 Haste you, and go vp to my father, and tell him: thus saieth thy sonne Joseph, God hath made me lord of (f) all Egypt, come downe therfore vnto me, tary not.

10 And thou shalt dwell in the land of (g) Gosen " and be a neyghbour vnto me, thou, & thy chyldren, and thy chyldrens children, thy sheepe, and thy beastes, and all that thou hast.

11 And there wyll I prouide thee sustenaunce (for there remaine yet fiue yeres of dearth) lest thou and thy housholde, & all that thou hast come (h) to pouertie.

12 And beholde your eyes do see, and the eyes also of my brother Beniamin, that (i) miue own mouth speaketh vnto you.

13 Therfore tell my father of all my glorie in Egypt, and of all that you haue seene, and make hast, and bryng my father hyther.

E 14 And he fel on his brother Beniamins necke, and wept: (k) and Beniamin wept on his necke.

15 Moreouer he (l) kissed al his brethren, and wept vpon them: and after that, his brethren talked with him.

16 And the fame [thereof] was hearde in Pharaos house, so that they sayde: Josephes brethrē are come. And it pleased Pharao well, and all his seruauntes.

17 And (m) Pharao spake vnto Joseph: say vnto thy brethren, this do ye: lade your beastes, and go [and] returne vnto the lande of Chanaan:

18 Take your father, and your housesholdes, and come vnto me, and I wyll geue you the good of the land of Egypt, and ye shall eate the fat of the lande.

19 And thou also shalt cōmaunde [them] this do ye: (n) take charets with you out of the lande of Egypt for your chyldren, and for your wyues, and bryng your father, and come.

20 Also " regarde not your stuffe, for the good of all the lande of Egypt is yours.

21 And the children of Israel dyd euen so: and Joseph gaue them charettes, accordyng to the " commaundement of Pharao, and gaue them vitayle also to spende by the way.

22 (o) And he gaue vnto eche of thē chaunge of raiment: but vnto Beniamin he gaue three hundred peeces of siluer, and fiue chaunge of rayment.

23 And vnto his father he sent after the same maner ten asses laden with good out of Egypt, and ten she asses laden with corne, & bread, and meate, for his father by the way.

24 So sent he his brethren away, and they departed: and he sayd vnto them, see that (p) ye fall to no stryfe on the way.

25 They departed therfore from Egypt, and came into the lande of Chanaan, vnto Jacob theyr father.

26 And tolde him, saying: Joseph is yet aliue, and is gouernour ouer al the land of Egypt. And Jacobs heart " wauered, for he (q) beleued them not.

27 And they tolde hym all the wordes of Joseph, whiche he had said vnto them: And when he sawe the charets whiche Joseph had sent to cary him, the spirite of Jacob their father reuiued.

28 And Israel saide: [I haue] (e) inough, that Joseph my sonne is yet alyue: I will go, and see him, yer that I dye.

(f) He doth not bragge of his glory, but would comfort his father by this worke of God.
(g) It was called afterwarde Thebaida.
" Gosen.
(h) The godly may ouoyde pouertie by honest meanes.
(i) He spake vnto them in the Hebrewe tounge.
(k) The loue of brethren.
(l) It was a token of full reconciliation betwixt them.
(m) This was Gods singuler worke, for the Egyptians coulde not abyde the Hebrewes.
(n) The kinges charettes serueth the Churche of God.
" Let not your eyes spare your vesselles.
F
" Mouth.
(o) These were manifest tokens of his good wyl: and argumentes to perswade that their report & message was true.
(p) In common faultes when euerye man woulde excuse hym selfe, there ariseth contention.
" VVas loosed.
(q) The auctours of lyes, are scarce beleued when they tell trueth.
G
(e) His loue was not decayed by space of tyme.

¶ The .xlvj. Chapter.

1 The goyng of Jacob into Egypt. 3 God comforteth Jacob, and reneweth his promises. 7 The sonnes of Jacob. 27 seuentie persons that entred into Egypt with Jacob. 29 Joseph meetyng his father, kysseth him. 34 The Egyptians do despise all heardmen.

A 1 Israel toke his iourney with all that he had, and came to Beer seba, and (a) offred offeringes vnto the God of his father Isahac.

2 And God spake vnto Israel in a vision by nyght, saying: Jacab, Jacob: And he aunswered: here am I.

3 And he sayde: I am God, the God of thy father, (b) feare not to go downe into Egypt: for I wyll there make of thee a great people.

4 (c) I wyll go downe with thee into Egypt: and I wyll surely make thee come vp agayne, and Joseph shall put his hande vpon thyne eyes.

5 And

(a) In the begynnyng of his iourney he calleth vppon God: and protesteth not to leaue this fayth, though he left his countrey.
(b) For the lande of Chanaan was as a pledge of Gods spirituall benediction, therfore he was loth to leaue it.
(c) God woulde not haue him trust to the promision of Joseph or any other.

5 And Jacob rose vp from Beer-seba: and the sonnes of Israel caryed Jacob their father, and their childrē, and their wyues, in the charettes whiche Pharao had sent to cary him.

6 And they (b) toke their cattell, and the goodes whiche they had gotten in the lande of Chanaan, & came into Egypt, both Jcob and all his seede with him,

7 His sonnes, & his sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seede brought he with him into Egypt.

8 These are the names of the chyldren of Israel which came into Egypt, [both] Jacob and his sonnes. Ruben Jacobs first borne.

9 [The children of Ruben: Hanoch, and Phallu, Hesron, and Charmi.

10 The children of Simeon: Jemuel, & Jamin, and (c) Ohad, and Jachin, and Sohar, and Saul the sonne of a Chanaanitishe woman.

11 The chyldren of Leui: Gerson, Cehath, and Merari.

12 The children of Juda: Er, & Onan, Selah, & Phares, and Zarah: *but Er and Onan dyed in the lande of Chanaan. The children of Phares also were" Hesron and Hamul.

13 And the children of Isachar: Thola, Puuah, and Job, and Simron.

14 The chyldren of Zabulon: Sered, and Elon, and Jahelel.

15 These be the children of Lea, whiche she bare vnto Jacob in Mesopotamia, with his daughter Dina. All the " soules of his sonnes and daughters, [make] (f) thirtie and three.

16 The children of Gad: Siphion, and Haggi, Suni, and Esbon, Eri, & Arodi, and Areli.

17 The children of Aser: (g) Jmnah, and (h) Jisuah, and Jisui, and Beriah, and Serah their sister. And the chyldren of Beriah: Heber, and Malchiel.

18 These are the sonnes of Zilpha, whō Laban gaue to Lea his daughter: and these she bare vnto Jacob, [euen] sixteene soules.

19 The chyldren of Rachel Jacobs (i) wife: Joseph and Beniamin.

20 And vnto Joseph in the lande of Egypt, were borne" Manasses, and Ephraim, which Asenath the daughter of Potipera priest of On bare vnto him.

21 The children of Beniamin: Bela, and Becher, and Asbel, Gera, & Naaman, Ehi, and Ros, Muppim, and Huppim, and Arde.

22 These are the chyldren of Rachel which she bare vnto Jacob, foureteene soules altogether.

23 And the children of Dan: Husim.

24 The children of Naphthali: Jahseel, and Guni, Jeser, and Sillem.

25 These are the sonnes of Bilha, which Laban gaue vnto Rachel his daughter, and she bare these vnto Jacob altogether seuen soules.

26 And so the soules that came with Jacob into Egypt, whiche came out of his loynes, besides Jacobs sonnes wyues, were altogether threscore & sixe soules.

27 And the sonnes of Joseph whiche were borne hym in Egypt, were two soules: so that all the soules of the house of Jacob whiche came into Egypt, [were] (k) threscore and ten.]

28 And he sent Juda before hym vnto Joseph, " to direct his face vnto Gosen, and they came into the lande of Gosen.

29 And Joseph made redy his charet, and went vp (l) to meete Israel his father vnto Gosen, and presented him self vnto him, and he fell on his necke, and wept on his necke a good whyle.

30 And Israel sayd vnto Joseph: nowe am I content to dye, insomuche as I haue seene thy face, and because thou art yet aliue.

31 And Joseph sayde vnto his brethren, and vnto his fathers house: (m) I wyll go vp, and shewe Pharao, and tell him: my brethren, and my fathers house, whiche were in the lande of Chanaan, are come vnto me.

32 And they are shepheardes, for theyr trade hath ben to feede cattell: and they haue brought theyr sheepe and theyr cattell, and all that they haue.

33 And if that Pharao call you, and aske you, what your occupation is?

34 Ye shal annswere: (n) thy seruauntes haue ben occupied about cattell from our childhood vnto this tyme, we and our fathers: that ye may dwell in the lande of Gosen. For euery one that kepeth cattell, is an (o) abhomination vnto the Egyptians.

(b) The godlye forsake not their owne goodes rashlye, to lyue vppon other mens idelly.

(c) He is not named in the kooke of Nu. and Chro, because he dyed without ishewe. Nu. vi. i. Chro. iiii.

Gen. 38.

" Chotsron

" Or, Persons.

(f) Jacob must be counted as one of this number: for he was the begynnyng & head of the rest.

(g) Num. 26. He is named Jesui.

(h) He semeth to haue left no familie after hym. Nu. 26.

(i) She is specially called because he serued for her, & woulde haue maryed none other, but that he was beguiled. Menahheth.

(k) It was of Gods special grace that in fewe yeres so smal a number grewe to such a multitude as came out of Egypt.

" Or, To prepare for hym in Gosen

(l) His dignitie letteth him not frō doyng his duetie to his father.

(m) He wyll do nothyng as of priuate affectiō, though his auctoritie was great.

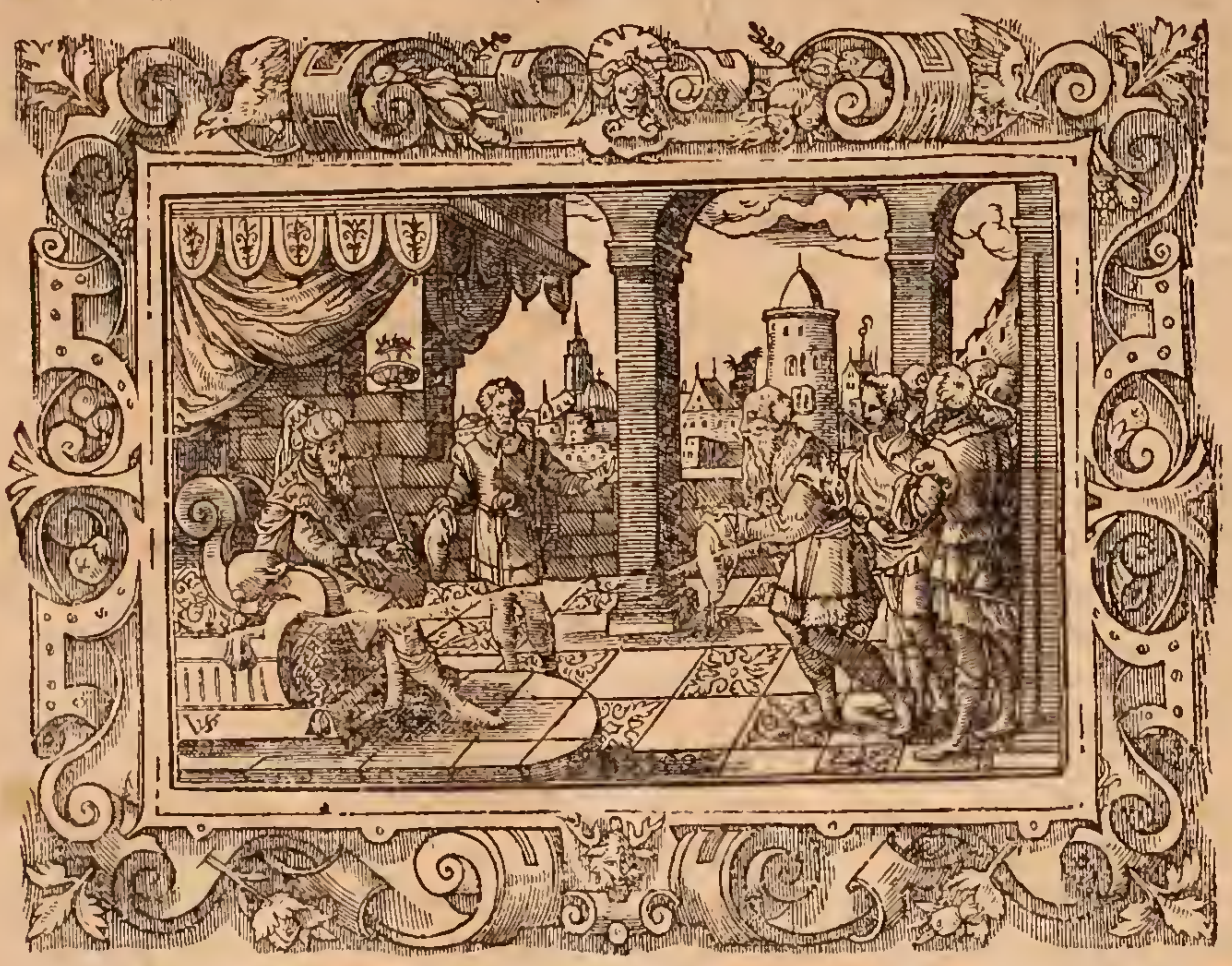
(n) Joseph is not ashamed of the basenes of his kinrede.

(o) This pryde of the enemie made for the better vnityng of the Churche, and other commodities.

¶ The

¶ The. xlvij. Chapter.

1 Joseph telleth vnto Pharao the commyng of his father, and bryngeth in his brethren. 8 Jacob being brought in, is questioned with of Pharao. 11 The land of Gosen is geuen vnto Jacob. 13 Joseph geueth grayne for money, and cattell, and landes. 22 Liuing is geuen the priestes of the king. 23 Men for meate and drinke, geue them selues to be bondmen. 30 Jacob wyll be buryed with his fathers.



A 1 IOseph came therfore & tolde Pharao, and said: My father & my brethrē, theyr sheepe, and theyr cattell, and all that they haue, are come out of ye lande of Chanaan: and beholde, they are in the lande of Gosen.

2 And Joseph toke "of the company of his brethren [euen] fiue men, and presented them vnto Pharao.

3 And Pharao sayd vnto his brethren: (a) What is your occupation? And they aunswered Pharao: thy seruauntes are (b) kepers of cattell, both we, and also our fathers.

4 They said moreouer vnto Pharao, for to soiourne in the land are we come, for thy seruaunts haue no pasture for their cattell, so sore is the famishment in the lande of Chanaan: Nowe therefore let thy seruauntes dwell in the lande of (c) Gosen.

5 And Pharao sayde vnto Joseph: thy father & thy brethrē are come vnto thee.

6 The lande of Egypt is before thee: In the best place of the lande make both thy father and thy brethren dwell, euē in the land of Gosen let them dwel. Moreouer, if thou knowest any man of actiuitie amongest them, make them rulers ouer my [cattell].

7 And Joseph brought in Jacob his father, and set hym before Pharao: and Jacob (d) blessed Pharao. B

8 And Pharao said vnto Jacob: howe "olde art thou?

9 Jacob sayd vnto Pharao, The dayes of my pilgrimage are an hundred and thirtie yeres: Fewe and euill haue the dayes of my life ben, and (e) haue not attayned vnto the yeres of ye lyfe of my fathers, in the dayes of theyr pilgrimage.

10 And Jacob blessed Pharao, and went out of his presence.

11 And Joseph prepared dwellinges for his father, and his brethren, and gaue them possessions in the lande of Egypt, in the best of the land, euen the land of (f) Rameses, as Pharao had cōmaunded.

12 And Joseph made prouision for his father and his brethren, and all his fathers housholde with bread: (g) euen to the mouthes of the young chyldren.

13 There was no bread in all the lande, for

" Of the extreme partes.

(a) A fitte question for a magistrate to aske.

(b) The godlye are not ashamed of the basenesse of their occupation, so it be lawfull.

(c) It was in the confines of the lande of Chanaan, and Arabia, and in the extreme partes of Egypt.

(d) That is wisheth hym health from God, with thankes for his benefites.

" The dayes of the yeres of thy lyfe.

(e) He [illegible] not complaine of his dayes but prayseth God for his goodnes towardes his fathers.

(f) which was a cuntre of Gosen.

(g) That he prouision for them [illegible] from the [illegible] to the [illegible]

for the dearth was exceedyng sore, so that the lande of (g) Egypt, and the land of Chanaan were famished by reason of the dearth.

(g) God prouideth for his, when moste fruitfull landes fayle.

14 And Joseph brought together all the money that was founde in the lande of Egypt and of Chanaan, for the corne which they bought: and he layed vp (h) the money in Pharaos house.

(h) The kynges money and treasure is sincerely handled.

15 When money fayled in the lande of Egypt and of Chanaan, all the Egyptians came vnto Joseph, and saide, Geue vs bread: wherefore suffrest thou vs to dye before thee whē our money is spent:

(i) Joseph is not to be condempned of crueltie: for he was but another mans officer herein: and they had to paye.

16 Then sayde Joseph, (i) Bring your cattell: and I will geue you for your cattell yf money fayle.

17 And they brought their cattell vnto Joseph: and Joseph gaue them bread for horses and sheepe, and oxen, & asses, and fedde them with bread for all their cattell that yere.

18 But when that yere was ended, they came vnto hym the next yere, and sayde vnto hym: We wyl not hyde it from my lorde, howe that our money is spent: my lorde also had our heardes of cattel, nether is ther ought left in ỹ sight of my lorde but euen our bodies & our landes.

19 Wherefore lettest thou vs dye before thine eyes, both we and our lande? (k) bye vs and our land for bread, and both we and our lande will be bounde vnto Pharao: onlye geue vs seede, that we may lyue, and not dye, & that the lande go not to waste.

(k) God punished the deuiate pryde of this people, by this extreme hunger.

20 And so Joseph bought all the lande of Egypt for Pharao: For the Egyptians solde euery man his possessions, because the dearth was so sore vpon them: and so the lande became Pharaos.

(l) This was a token that they had no propriete euyn in the Lande.

21 And he caused the people (l) to moue from citie to citie, frō one syde of Egypt into the other.

22 Only the lande of the priestes bought he not: (m) for the priestes had a portion assigned them of Pharao, and dyd eate their portiō which Pharao gaue them: wherfore they solde not their landes.

(m) The kyng for the singuler care of his religion, prouided publickely for his priestes.

23 Then Joseph sayde vnto the folke: beholde, I haue bought you this daye and your lande for Pharao: Lo, here is seede for you, & ye shall sowe the land.

D

24 And of the increase you shall geue the (n) fyfth part vnto Pharao, and foure partes shalbe your owne for seede of the fielde, and for you & them of your housholdes, and for your chyldren to eate.

(n) Neither doth he oppresse tirannically ỹ people: and doth his good seruice to his prince.

25 And they aunswered: Thou hast saued our lyues, let vs fynde grace in the syght of my lorde, and we wylbe Pharaos seruauntes.

26 And Joseph made it a lawe ouer the lande of Egypt vnto this daye, that Pharao shoulde haue the fyft part, (o) except ỹ lande of the priestes only, which was not Pharaos.

(o) The priestes pryuileage in Egypt.

27 And Israel dwelt in Egypt, euen in they countrey of Gosen, and they had their possessions therin, and grewe and multiplied exceedyngly.

28 Moreouer Jacob lyued in the lande of Egypt seuenteene yeres, so that ỹ whole age of Jacob was an (p) hundred and fourtie and seuen yeres.

(p) Jacob lyued in the lande of Chanaan. 77. yeres, then in Mesopotamia 20. afterward in the lande of Chanaan. 33. and in Egypt 17.

29 When the tyme drewe nye that Israel must dye, he sent for his sonne Joseph and sayde vnto him: If I haue founde grace in thy syght, oh put thy hande vnder my thygh, and deale mercifully and truly with me, that (q) thou bury me not in Egypt.

(q) He would hereby surely confirme his posteritie in the promise of God.

30 But I shall sleepe with my fathers, and thou shalt cary me out of Egypt, & bury me in their buryall. And he aunswered: I will do as thou hast sayde.

(r) Thus he thanked God for Josephs consent: and commended to god his posterite.

31 And he sayde: Sweare vnto me. And he sware vnto him. And (r) Israel "worshipped towarde the beddes head.

" Bowed hym selfe.

¶ The. xlviij. Chapter.

1 Joseph with his chyldren visiteth his sicke father. 5 Jacob adopteth Ephraim and Manasses vnto him. 8 Jacob blesseth Josephes chyldren. 21 Jacob foretelleth the deliueraunce of his chyldren.

1 After these deedes, one tolde Joseph: beholde, thy father is sicke. And he toke with hym his two sonnes, Manasses and Ephraim.

A

2 Then this message was declared vnto Jacob: beholde, thy sonne Joseph cōmeth vnto thee. And Israel toke his strength vnto hym, and sate vpon the bedde.

(a) He perswadeth Joseph to ioyne hym selfe to the holy people, from the which he had ben deuided, and from the whiche his great glorie myght alienate hym. Gen. xxxv.

3 And (a) Jacob sayd vnto Joseph: God almyghtie appeared vnto me at Luz in the lande of Chanaan, and blessed me, and sayde vnto me:

4 Beholde, I wyll make thee fruiteful, and cause thee to multiplie, and wyll make a great number of people of thee, and wyll geue this lande vnto thy seede after thee vnto an euerlastyng possession.

5 And nowe thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the land of Egypt before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are mine.

B

6 And the children which thou hast gotten after them, shalbe thyne owne, and (h) shalbe called after the names of their brethren in their inheritaunce.

(b) when the lande of Chanaan shalbe deuided, they shall haue no seuerall inheritaunce, but shalbe vnder their brethrens names.

7 And when I came from Mesopotamia, (c) Rachel dyed vpon my hande in the land of Chanaan, by the way, when there was but a fieldes breadth to come vnto Ephratha: and I buried her there in the waye to Ephratha, the same is Beth-lehem.

(c) If his mother lefte hre owne cõtrey: he ought to obey Gods worde.

8 And Israel beheld Iosephes sonnes, and sayde: What are these?

9 Ioseph sayde vnto his father: They are my sonnes whiche God hath geuen me here. And he sayde: Oh bring them to me, and let me blesse them.

10 (And the eyes of Israel were dymme for age, so that he coulde not [well] see) And he brought them to hym, and he kyssed them, and imbraced them.

11 And Israel sayde vnto Ioseph, I had not thought to haue seene thy face: and yet loe, (d) God hath shewed me also thy seede.

(d) The goodye in all thinges consider the goodnesse of God, who geueth more then is loked for.

12 And Ioseph toke them away frõ his lappe, and he (e) bowed hym selfe with his face towarde the earth.

(e) For the thynges that were nowe in doyng, were of greater matiere then his hygh dignitie.

13 Then toke Ioseph them both, Ephraim with his ryght hande towarde Israels left hande, and Manasses with his left hande towarde Israels ryght hande, and brought them vnto hym.

C

14 And Israel stretched out his ryght hande, and layed it vppon Ephraims head, which was the younger: and his left hande vpon Manasses head, (f) guydyng his hande wyttyngly, for Manasses was the first borne.

(f) The holy ghost directed all these doynges.

15 And he blessed Ioseph, and sayde: (g) God in whose syght my fathers Abraham & Isahac dyd walke, God which hath fedde me al my lyfe long vnto this day,

(g) This blessyng commeth from Gods mercie, and dependeth of the couenaunt made with the father.

16 And (h) the angell which hath deliuered me from al euyl, blesse these laddes, and (i) let my name be named in them, and the name of my fathers Abraham & Isahac, & that they may "growe into a multitude in the middes of the earth.

(h) He meaneth Christe. as. 1. Cor. 5.

(i) That is, compted as one of my children vnder my name. "The word signifieth to multiple as fil he.

17 When Ioseph sawe that his father layed his ryght hande vpon the head of Ephraim, it displeased hym: and he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head.

18 And Ioseph sayde vnto his father, Not so my father, for this is the first borne: (k) put thy right hande vpon his head.

D

(k) Yet Gods free giftes are not to be estemed by the order of nature.

19 And his father would not, but sayde: (l) I knowe it well my sonne, I knowe it well, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shall become a great people.

(l) As Gods minister he pronounceth what God hath decreed.

20 And he blessed them that day, & saide: (m) In thee let Israel blesse & saye, God make thee as Ephraim, & as Manasses. And he set Ephraim before Manasses.

(m) Gods grace shoulde so appeare in these two, that ỹ people shuld take thence a paterne of blessing their children.

21 And Israel said vnto Ioseph: behold I dye, & God shalbe with you, & bryng you againe vnto ỹ land of your fathers.

22 Moreouer, I haue geuen vnto thee a "portion of lande aboue thy brethren, which (n) I gat out of the hand of the Amorite in my sworde, and in my bowe.

" A shulder

(n) The lande about Sichē was his, for that his children dyd get it vnder his name, whom God spared for his sake. Iohn. iiii.

¶ The. xlix. Chapter.

1 Jacob foretelleth what shall behap his sonnes, 3 Ruben, 5 Simeon & Leui. 10 Christe to be borne of Judas. 13 Zabulon. 14 Isachar. 16 Dan. 18 Christe, 19 Gad. 21 Nephthali 22 Joseph. 27 Beniamin. 29 Jacob wylbe buryed with his fathers. 33 He dyeth.

A 1 AND Jacob called for his sonnes, and sayde: Come together, that I may tell you what shall come on you in the last dayes.

2 Gather ye together, & heare ye sonnes of Jacob, hearken vnto Israel your father.

3 Ruben my first borne, thou art my myght, & the beginning of my strength, (a) the nobleneſſe of dignitie, and the nobleneſſe of power.

(a) Simeon was the cause that Ruben loste all this great dignitie.

4 Unstable as water, thou shalt not be the (b) chiefest, because thou wentest vp to thy fathers bedde: for then defiledst thou

(d) The birth right was geuen to Joseph, the priesthod to Leui: and the kyngdome to Juda.

thou my couche "with goyng vp.

5 Simeon and Leui brethren, are cruell instrumentes in their habitations.

6 (c) O my soule, come not thou into their secretes, neither into their congregations let mine honour be vnited: for in their wrath they slewe a man, and in their selfe wyll, they dygge downe a wall.

7 Cursed be their wrath, for it was shameleſſe, and their fiercenesse, for it was cruell: I wyll deuide them in Iacob, and scatter them in Israel.

8 Iuda, thou art he whom thy brethren shall prayse: Thy hande shalbe in the necke of thine enemies, thy fathers children shall stowpe before thee.

9 Iuda is a lions whelpe: frō thy spoyle my sonne thou art come on hye. (d) He layed him downe, and couched himselfe as a lion, and as a lioneſſe: Who wyll stirre hym vp?

10 The scepter shal not depart from Iuda, and a lawe geuer from betweene his feete, (e) vntyll "Silo come: And vnto hym shall the gatheryng of the people be.

11 He shall bynde his foale (f) vnto ỹ vine, and his asses colt vnto the braunche: He washed his garment in wine, and his clothes in the blood of grapes.

12 His eyes [shalbe] redde with wine, and his teeth whyte with mylke.

13 Zabulon shall dwell (g) beſyde the hauen of the sea, & nye the hauē of shippes, his border shalbe vnto "Sidon.

14 Issachar [is] (h) a "strong asse, couchyng hym downe betweene two burthens.

15 And sawe that rest was good, and the lande that it was pleasaunt: and bowed his shoulder to beare, and became a seruaunt vnto tribute.

16 Dan shall iudge his people, and one of the tribes of Israel.

17 Dan shalbe (i) a serpent in the way, an adder in the path, bytyng ỹ horse heeles, and his ryder fell backewarde.

18 I haue wayted (k) for thy saluation O Lorde.

19 Gad, an hoast of men shall ouercome hym: but he shall ouercome [him] at the last.

20 Out of the fat [lande] of Aser shalbe his bread, and (l) he shall geue pleasures for a kyng.

21 Nephthalim is a hynde sent for a present, geuyng goodly wordes.

22 Ioseph is lyke a flowryshyng bough, a bough flowryshyng by a well syde [whose] "small boughes ran vpon the wall.

23 The archers haue greeuously prouoked (l) hym, and shot him through with dartes, they haue hated him to his hinderaunce.

24 But his bowe abode fast, and the armes of his handes were made strong (m) by the handes of the myghtie God of Iacob: Out of him shal come an heardman, a stone in Israel.

25 (n) From thy fathers God which hath helped thee, and from the almyghtie which hath blessed thee with blessynges from heauen aboue, with blessynges of the deepe that lyeth vnder, & with blessynges of the brestes and of the wombe.

26 The (o) blessynges of thy fathers shall be stronger then the blessinges of my elders: vnto the vtmost of the hylles of the worlde, they shalbe on the head of Ioseph, and on the toppe of the head of hym that was seperate from his brethren.

27 Beniamin (p) shall rauisshe as a wolfe: In the mornyng he shall deuour the pray, and at nyght he shall deuide the spoyle.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them, euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayde vnto them: when I shalbe gathered vnto my people, (q) bury me with my fathers in the caue that is in the field of Ephron the Hethite,

30 In the caue that is in the fielde of Machpelah, which is before Mamre in the lande of Chanaan, which Abraham bought with the fielde of Ephron the Hethite for a possession to bury in.

31 Where as were buried *Abraham and Sara his wyfe, and where as were buried Isahac and (r) Rebecca his wife: & there I buried Lea.

32 The fielde and the caue that is therin was bought of the chyldren of Heth.

33 And when Iacob had made an ende of commaundyng all that he would vnto his sonnes, he (t) plucked vp his feete vnto the bedde, and dyed: and was put vnto his people.

(c) Cruelte with falshode, be condempneth in them for their posteritees cause.

(d) The kyngdome of Iuda was diminished at ỹ departure of the ten tribes: yet none went about to ouerthrowe it, but he was punished.

O Messias is here promised "Shiloh.

(e) The fertilitie of the tribe of Iuda is signified by these speaches

(f) There were manye commodious hauens about this tribe. "Tsidon.

"Of great bones.

(g) His posteritie was stronge, but idle, and redie to pay tribute, so they myght inioy their lande.

(h) The tribe of Dan should ouercome his enemies, rather by craft then manhode.

(i) He seyng the great calamitie that should fall vpon his posteritie, reflecteth thus vppon Gods promise

(k) There was so pleasaunt fruite in this tribe, that kynges might be content therwith.

"Daughters

(l) The afflictions of Ioseph & his posteritie shalbe sore.

(m) The deliueraunce of Ioseph was by God, to the ende also that his people should be fedde.

(n) That is, all these thynges come

(o) The tyme nowe was nigher when Gods blessinges should take effect.

(p) This tribe lyued much on pray and spoyle.

(q) This was not for the holynes of the place, but hereby to renewe the memorie of gods promise to his posteritie.

Gen.xxiii. Gen.xxv.

(r) Moyses speaketh nothyng of her death: neither of Leas death

(t) That is, the fruite of a good cōscience, to dye peaceably & quietly.

¶ The. l. Chapter.

1 Jacobs body is annoynted. 3 The waylyng of Egyptians. 7 Joseph buryeth his father in Chanaan, with a great retinue and mournyng. 10 Funeral rites are celebrate for Jacob. 15 The brethren of Joseph do pray for pardon. 18 Joseph remitteth all iniuries vnto his brethren, and speaketh gentelly vnto them. 20 Joseph forespeaketh the deliueraunce of his brethren. 26 Joseph dyeth.

A 1 ND Joseph fell vpon his fathers face, and wept (a) vpon him, and kyssed hym.

2 And Joseph cõmaunded his seruauntes the phisitians (b) to imbawme his father. And the phisitians enbawmed Israel.

3 And fourtie dayes were continued (for so long doth the imbawmyng last) and the Egyptians (c) mourned for him thre score and ten dayes.

4 And when the dayes of mournyng were ended, Joseph spake vnto ỹ house of Pharao, saying: If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, saying:

5 My father made me sweare, & sayde, Lo I dye, bury me in the graue which I haue made me in the lande of Chanaan. Nowe therfore let me go vp I pray thee, and bury my father, and then wyl I come agayne.

6 And Pharao sayde: Go vp, and bury thy father, (d) according as he made thee sweare.

B 7 And Joseph went vp to bury his father, and with hym went all the seruaũtes of Pharao that were the elders of his house, and all the elders of the lande of Egypt:

8 And all the house of Joseph and his brethren, and his fathers house: onlye their children, and their sheepe, & their cattell, left they behynde in the lande of Gosen.

9 And there went with hym also charrettes and (e) horsemen: and it was an exceedyng great companie.

10 And they came to the corne flooze of Atad, which is beyonde Jordane, and there they made a great and exceedyng sore lamentation: and he mourned for his father seuen dayes.

11 And when the inhabiters of the lande [euen] the Chanamites, sawe the mournyng in the corne flooze of Atad, they sayde: This is a great mournyng vnto the Egyptians. Wherefore the name of the place is called, The mournyng of the Egyptians, & it is beyond Jordane.

12 And his sonnes dyd vnto hym accordyng as he had commaunded them. C

13 For his sonnes caryed hym into the lande of Chanaan, & buryed hym in the caue of the fielde Machpelah, whiche fielde Abraham bought to be a place to bury in of Ephron the Hethite, before Mamre.

14 And

(a) Naturall sorowe yf it be in measure, is not to be reprehended.

(b) This was to the godly then an outwarde token of incorruption: but to ỹ ignorant a vayne ceremonie.

(c) This was a ceremoniall mournyng.

(d) Among the vnbeleuers reuerẽce was had vnto an othe.

(e) These went for their defence against theym and others.

14 And Joseph returned into Egypt a-
gayne, he and his brethren, and all that
went vp with hym to bury his father,
assoone as he had buryed hym.
15 And when Josephes brethren sawe
that their father was dead, they saide:
(f) Joseph may peraduenture hate vs, & re-
warde vs againe all the euyll whiche
we dyd vnto hym.
16 And they dyd sende a message vnto
Joseph, saying: Thy father dyd com-
maunde before he dyed, saying:
17 This wyse shall ye say vnto Joseph,
Forgeue [I pray thee] the trespasse of thy
brethren, and their sinne: for they re-
warded thee euyll. And nowe we praye
thee forgeue the trespasse of the seruaun
tes (g) of the God of thy father. And Jo-
seph wept when they spake vnto hym.
18 Also his brethren came vnto hym, and
fell flat before his face, saying: beholde,
we be thy seruauntes.
19 To whom Joseph sayde: Feare not,
"am I God?
20 Ye thought euil against me, but (h) God
turned it vnto good, to bryng to passe as
it is this day, and to saue muche people
alyue.
21 Feare not therefore, (i) nowe I wyll
norysshe you and your chyldren. And he
comforted them, and spake "kyndly vn-
to them.
22 Joseph dwelt in Egypt, he and his fa-
thers house: and Joseph lyued (k) an
hundred and ten yeres.
23 And Joseph sawe Ephraims children
euen vnto the thirde generation: and
vnto Machir the sonne of Manasses,
were chyldren " borne on Josephes
knees.
24 And Joseph sayde vnto his brethren,
I (l) dye, & God wyll surely visite you,
and bryng you out of this lande, vnto
the lande whiche he sware vnto Abra-
ham, Isahac, and Jacob.
25 And Joseph toke an othe of the chyl-
dren of Israel, saying: God wyll not
fayle but visite you, and ye shall cary my
(m) bones hence.
26 And so Joseph dyed when he was an
hundred and ten yeres olde: And they
imbawmed hym with spyces, puttyng
hym in a chest in Egypt.

(f) In cuyll conscience is a sore torment to a synfe.

(g) The faultes of the faithful ought easely to be remitted.

" Or *In the place of God.*

(h) That is, he wolde not turne that to their shame, which God had disposed to their " wealth.
" This booke is in Hebrue called specially Schemoth of the seconde worde of it, which is names, and in Greke Exodus, which betokeneth an issue or going out, because it principally entreateth of the going out and deliuerance of the children of Israel.

(i) A sure token of reconciliation to ouercome euill with good.
" To their heartes.

(k) He was in office. 79. yeres: & liued after his father. 54. yeres to the great relefe of the Ebrueche.
" Or, *brought vp, or nourished.*

(l) The trueth of gods promise is immortall which men must take for patientye, and not prescribe God a tyme.

(m) Joseph testifieth his fayth hereby, and confirmeth his posteritie.

The seconde booke of Moyses, in Latin

with a Greke worde called Exodus, and in Hebrewe Uelle schemoth.

The first Chapter.

1 The sonnes of Jacob gone into Egypt. 8 The newe Pharao oppresseth the people of Israel. 15 The mydwyfes fearyng God do saue the male chyldren of the Hebrues. 20 God prouideth for the mydwyfes which feare the Lorde.

1 THese are the names of the chil-
dren of Israel, whiche came into E-
gypt with Ja-
cob, euery mā came with his
housholde:
2 Ruben, Si-
meon, Leui, and Juda:
3 Issachar, Zabulon, and Beniamin,
4 Dan and Nephthali, Gad & Aser.
5 All the soules that came out of the line
of Jacob, were seuentie:
6 But Joseph was in Egypt alredy, &
Joseph dyed, and all his brethren, and
all that generation.
7 And the children of Israel were fruit-
full, "encreased, multiplied, & (a) waxed
exceedyng myghtie, and the lande was
full of them.
8 But there arose vp a newe kyng in E-
gypt, which (b) knewe not Joseph:
9 And he sayde vnto his folke, Beholde,
the people of the chyldren of Israel are
(c) greater and myghtier then we.
10 Come on, let vs deale wyttyly with thē,
lest they multiplie, & lest it come to passe,
that if there be any warre, they ioyne
them selues vnto our enemies, & fight a-
gaynst vs, & so get them vp out of ẏ land.
11 Therfore dyd they set talke maisters
ouer them, to kepe thē vnder with bur-
thens: And they buylt vnto Pharao
treasure cities, Pithom & Raamses.
12 But the more they vexed them, the
more they (d) multiplied and grewe: so
that they abhorred at the syght of the
chyldren of Israel.
13 And the Egyptians helde the children
of Israel in bondage without mercie,

(a) As fishe or wormes.
(a) God maketh his seruauntes myghtie, to beare the affliction that followed.

B
(b) The Egyptians were vnthankefull people.

(c) The wicked enuie the prosperitie of the godly.

(d) God wonderfully increaseth his Churche in persecutions.

14 And they made their lyues bytter vnto them in that cruell bondage, in claye, and bricke, and all maner of worke in the fielde: for all their bondage wherein they serued them was ful of tiranny.

(e) Tyrannes vse diuers wayes to oppresse the Churche.

15 And the kyng of Egypt (e) spake vnto the mydwyfes of the Hebrues women: (of which the one was named Siphrah and the other Puah) and sayde:

16 When ye do the office of a mydwyfe to the women of the Hebrues, and see in the "birth tyme that it is a boy, ye shall kyl it: but if it be a daughter, it shal liue.

" seates.

17 Notwithstanding, the mydwifes feared God, (f) and dyd not as the kyng of Egypt commaunded them, but saued the men chyldren.

(f) It was better to obey God then man.

18 And the kyng of Egypt called for the mydwyfes, and sayde vnto them: why haue ye dealt on this maner, and haue saued the men chyldren? D

19 And the mydwyfes answered Pharao: that ỹ Hebrues women are not as the women of Egypt: for they are more liuely women, and are deliuered yer the mydwyfes come at them.

20 And (g) God dealt well therefore with the mydwyfes: and the people multiplied and wared very myghtie.

(g) He rewarded their constancie and not their lying.

21 And it came to passe, that because the midwifes feared God, (h) he made them houses.

(h) God increaseth their kamilies and households.

22 And Pharao charged all his people, saying: All the men chyldren that are borne, cast into the ryuer, and saue the mayde chyldren alyue.

¶ The. ij. Chapter.

God for his names sake, wyll deliuer his Churche from the affliction of tirannes.

2 Moyses is borne. 3 He is hydden in a basket & cast into a place where sedge groweth. 10 Moyses is adopted of the daughter of Pharao. 11 Moyses murthereth an Egyptian which smote an Hebrue. 13 Betweene them that are at stryke, he woulde set an attonement. 15 Moyses fleeth from Pharao. 16 He defendeth maydens from the iniurie of shepheardes. 21 He maryeth Sephora to wyfe. 23 The chyldren of Israel do crye vnto God in trouble, and he regardeth them.

A 1 AND there went a man out of the house of Leui, and toke to wyfe a daughter of Leui.

2 And the wyfe conceaued and bare a sonne: and when (a) she sawe that it was a proper childe, she hyd him three monethes.

(a) The faith of Moyses parentes. Hebr. xi.

3 And when she coulde no longer hyde hym, she toke a basket [made] of bull rushes, and dawbed it with slyme and pitche, and layed the chylde therein, and put it in the flagges by the riuers brinke

4 And his sister stoode a farre of, to wit what woulde come of it.

5 And the daughter of Pharao came downe to washe her selfe in the ryuer, and

and her maydens walked along by the
ryuers syde: And when she sawe the
basket among the flagges, she sent her
mayde to fetch it.
6 And when she had opened it, she sawe
it was a chylde: and beholde, the babe
wept. And (b) she had compassion on it,
and sayde: it is one of the Hebrues chyl-
dren.
7 Then sayde his sister to Pharaos
B daughter: shall I go and call to thee a
nurse of the Hebrues women, to nurse
thee the chylde?
8 Pharaos daughter aunswered her:
go. And the mayde ranne and called the
(c) chyldes mother.
9 To whom Pharaos daughter sayde:
Take this chylde away, and nurse it for
me, and I wyll rewarde thee. And the
woman toke the chylde, & nursed it vp.
10 The chylde grewe, and she brought it
vnto Pharaos daughter, and it was
made her sonne. And she called ye name
of it "Moyses: because [sayde she] I toke
hym out of the water.
11 And in those dayes, when Moyses
was waxed great, (d) he went out vnto
his brethren, & loked on their burdens,
and spyed an Egyptian smytyng an He-
brue which was one of his brethren.
12 And he loked rounde about, and when
he sawe no man by, (e) he slewe the E-
gyptian, and hyd hym in the sande.
13 And when he was gone out another
day, beholde, two men of the Hebrues
stroue together: And he saide vnto him
that dyd the wrong, wherefore smytest
thou thy felowe?
C 14 He aunswered: (f) who made thee a
man of auctthoritie and a iudge ouer vs?
"intendest thou to kyll me, as thou kyl-
ledst the Egyptian? And Moyses feared
and sayde: Of a suretie this thyng is
knowen.
15 And Pharao heard of it, (g) and went
about to slaye Moyses. And Moyses
fleyng from the face of Pharao, dwelt
in the lande of Madian: and he sate
downe by the welles syde.
16 The "priest of Madian had vij. daugh-
ters, which came and drewe [water] and
filled the troughes for to water their fa-
thers sheepe.
17 And the shepheardes came and droue
them away: but Moyses stoode vp and
helped them, and watred their sheepe.
18 And when they came to Raguel their
father, he sayde: Howe came it to passe
that ye are come so soone to day?
19 And they aunswered: A man of E- D
gypt deliuered vs from the handes of
the shepheardes, and so drewe vs wa-
ter, and watered the sheepe.
20 He saide vnto his daughters: & where
is he? why haue ye so left the man? Call
hym, that he may eate bread.
21 And Moyses was content to dwell
with the man: & he gaue Moyses Se-
phora his daughter:
22 Which bare him a sonne, and he called
his name Gershom: For he saide, (h) I
haue ben a straunger in a straunge land.
23 And in processe of tyme the kyng of
Egypt dyed, and the chyldren of Israel
syghed by the reason of (i) bondage, and
cryed.
24 And their complaynt came vp vnto
God from the bondage: and God heard
their moue, and God remembred (k) his
couenaunt with Abraham, Isahac, and
Jacob.
25 And God loked vpon the chyldren of
Israel, and God had respecte vnto
them.

(b) God saueth his, by the handes of their enemies

(c) God restoreth to the faithful aboundauntly that which they loose for his sake.

" Moseh.

(d) The godly preferre the Churche of God before the court of the wicked.

(e) Such hericall deedes of the godlye men, are not to be folowed.

(f) Unthankfulnesse towarde a godly magistrate.

" Speakest.

(g) worldlye trouble folowe often the godlye executyng their vocation.

" Prince or head.

(h) Thus he continued the remembrance of the redemption promised.

(i) Their bondage waxyng sorer, compelled them to seke to God.

(k) Gods free promise was the cause he hearde the Israelites.

¶ The. iij. Chapter.

1 Moyses feedeth the sheepe of his father in lawe. 2 God in the middest of a busshe speaketh to Moyses of deliueryng Israel. 5 The earth holy. 12 God with Moyses. 13 The name of God. 14 God teacheth Moyses how and in what sort he woulde that he should deliuer his people.

A 1 MOyses kept the sheepe
of Jethro his father
in lawe, priest of Madi-
an: and he droue the
flocke to the backesyde
of the desert, and came
to the mountayne of
God (a) "Horeb.
2 And the angell of the Lorde appeared
vnto hym in a flambe of fire out of the
middes of a busshe: And he loked, and
beholde (b) the busshe burned with fire,
and the busshe was not consumed.
3 Therfore Moyses sayde: I wyll go
nowe and see this great syght, howe it
commeth that the busshe burneth not.

(a) This hyll was called also Sinai, vppon another part of it.

" Chorebah.

(b) Though the Churche be greuously afflicted, yet the presence of God keepeth it from destruction.

4 And when ye Lorde sawe that he came for to see, God called vnto him out of the middes of the busshe, & sayde: Moyses, Moyses? And he answered, here am I.

5 (c) And he said: Draw not nigh hither, put thy shoes of thy feete, for the place whereon thou standest, is holy ground.

6 And he sayde: I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Jacob. And Moyses hid his face, for he was afrayde to loke vpon God.

B 7 And the Lorde saide: I (d) haue surely seene the trouble of my people which are in Egypt, and haue heard their crie from the face of their taske maisters: for I knowe their sorowes,

8 And am come downe (e) to deliuer thē out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande & a large, vnto a lande that floweth with mylke and hony, euen vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherizites, and Heuites, and of the Jebusites.

9 Nowe therfore beholde the complaint of the chyldren of Israel is come vnto me: and I haue also seene the oppressiō wherwith ye Egyptians oppressed them.

10 Come thou therfore, and I wyll sende thee vnto Pharao, that thou mayest bryng my people the chyldren of Israel out of Egypt.

11 And Moyses saide vnto God: (f) what am I to go vnto Pharao, and to bryng the chyldren of Israel out of Egypt?

12 And he aunswered. For I wyll be with thee: and this shalbe a token vnto thee that I haue sent thee, (g) After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountayne.

13 And Moyses sayde vnto God: behold [when] I come vnto the chyldren of Israel, and shall say vnto them: the God of your fathers hath sent me vnto you. And if they saye vnto me, what is thy name? What answere shall I geue thē?

C 14 And God aunswered Moyses: (h) I am that I am. And he said: This shalt thou say vnto the chyldren of Israel, (i) I am, hath sent me vnto you.

15 And God spake further vnto Moyses, Thus shalt thou say vnto the chyldren of Israel: (k) The Lorde God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath sent me vnto you: This is my name for euer, and this is my memoriall into generation and generation.

16 Go, and gather the elders of Israel together, and thou shalt saye vnto them, The Lorde God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayde: In visityng, haue I visited you, and know that which is done to you in Egypt.

17 And I haue sayde: (l) I wyll bryng you out of the tribulation of Egypt, vnto the land of the Chanaanites, and Hethites, and Amorites, and Pherizites, and Heuites, and Jebusites, euen into a land which floweth with milke & hony.

18 And they shall heare thy voyce: Then both thou and the elders of Israel shall go vnto the kyng of Egypt, and say vnto him: The Lord God of the Hebrues hath (m) met with vs, and nowe let vs go [we beseche thee] three dayes iourney into the wyldernesse, and (n) do sacrifice vnto the Lorde our God.

19 And I am sure that the king of Egypt wyl not let you go, " no not in a mightie hande.

20 And I wyll stretche out my hande, & smyte Egypt with al my wonders whiche I wyll do in the middes therof, and after that he wyll let you go.

21 And (o) I wyll get this people fauour in the syght of the Egyptians, so that when ye go, ye shall not go emptie:

22 But a wyfe shall borowe of her neighbour, and of her that soiourneth in her house, "iewels of syluer, and iewels of golde, and rayment: and ye shall put them on your sonnes and daughters, & shall (p) robbe the Egyptians.

(c) By this externall ceremonie he was put in mynde humblye and reuerently to heare God.

(d) God seeth the afflictions of his church, when by diferyng punishement, he semeth to neglect them.

(e) This tertayne promise of successe shoulde prouoke good magistrates to obey Gods callyng.

(f) This refusall was of humilitie, and not disobedience.

(g) By a signe ye should come, Moises is confirmed in his vocation, as were Dauid and Joh. Baptist.

(h) This is read in the futurerence in Hebrue.

(i) Al thinges haue their beyng & power of God.

(k) God woulde haue them rest vpon his free promise, whiche they had almost forgotten.

D (l) The afflicted ought to hange vpon the prouidēce of God.

(m) For God otherwayes then they hoped, professed hym selfe to be their deliuerer.

(n) This was truth, though God declared not to the tirant farther of his councell.

" Or, But by a strong hande.

(o) God can turne ye hartes of the moste cruel enimies.

" Vessels.

(p) This was no sinne in them which had a speciall commaundement therof by God, who hath the ordering of all mens goodes.

¶ The. iiij. Chapter.

1 God geueth three signes vnto Moyses, wherewith he may testifie vnto Pharao that he is sent a deliuerer from God. 3 A rodde turned into a serpent, and the serpent into the rodde agayne. 6 The hande of Moyses leprous. 10 Moyses layeth for hym selfe slownesse of toung. 14 God angred with Moyses, geueth hym Aaron for an oratour. 19 Moyses goeth forward into Egypt. 24 God wyll destroy Moyses. 25 Sephora circumciseth her sonne. 27 By the commaundement of God Aaron goeth agaynst Moyses to meete hym.

A (a) Though Moyses contempteth not Gods calling, yet difficulties thereof, troubled him much.

1 MOyses aunswered, and
said: (a) See, they wyll
not beleue me, nor har-
ken vnto my voyce: but
wyll saye, The Lorde
hath not appeared vn-
to thee.

2 And the Lorde sayde vnto him: What
is that [which is] in thine hande? He aun-
swered: a " rodde.

" Or, sherbearders staffe.

3 And he sayde: Cast it on the grounde.
And he cast it on the grounde, (b) and it
became a serpent: and Moyses fled frō
the syght of it.

(b) Whereby he was assured that he should be fearful to others, though he was but contemptible in the world.

4 And the Lorde sayde vnto Moyses:
Put foorth thy hande, and take it by the
tayle. And therefore he put foorth his
hande, and caught it: and it became a
rodde in his hande.

(c) Auctorities geue to Moyses to worke the like signes

5 (c) By this thing shall they beleue, that
the Lord God of their fathers, the God
of Abraham, the God of Isahac, & the
God of Jacob hath appeared vnto thee.

6 And the Lorde sayde furthermore vn-
to hym: Thrust thyne hande into thy
bosome. And he thruste his hande into
his bosome: and when he toke it out a-
gayne, beholde his hande was leprous,
euen as snowe.

7 And he sayde: Put thine hande into
thy bosome againe. And he put his hand
into his bosome agayne: and plucked it
out of his bosome, and behold, it (d) was
turned agayne as his [other] flesh.

(d) God sheweth howe he wyll restore Moyses and the people to their olde dignitie.

8 Therfore yf they wyll not beleue thee,
neither heare ỹ voyce of the first signes,
yet wyll they beleue for the voyce of the
seconde signes.

9 But & if they wyl not beleue these two
signes, neither hearken vnto thy voyce:
thou shalt take of the water of the riuer
and powre it vpon the drye lande, and
the water which thou takest out of the
riuer shalbe [turned] (e) into blood vpon
the drye lande.

(e) They myght learne that it was in Gods hand to turne all the commodities of the Egyptians to their owne destruction.

10 Moyses sayd vnto the Lorde: Oh my
Lord, I am neither yesterday nor yer
yesterday a man (f) eloquēt, neither sence
thou hast spoken vnto thy seruaunt: but
I am slowe mouthed, & slowe tounged.

(f) God choseth instrumentes of his glorie otherwyse then man.

11 And the Lorde sayd vnto hym: Who
hath made mans mouth? or who ma-
keth the dumbe, or deafe, the seyng, or
the blynde? Haue not I the Lorde?

(g) God wyll graunt sufficient meanes to ỹ ende which he commaundeth.

12 And nowe go, and (g) I wyll be with
thy mouth, and teache thee what thou
shalt say.

13 He said: oh my Lorde, sende I pray
thee, by the hande of hym whom thou
wylt sende.

14 And the Lorde was (h) angry with
Moyses, and sayde: Do not I knowe
Aaron thy brother the "Leuite, that he
can speake? For lo, he commeth foorth
to meete thee: and when he seeth thee,
he wyll be glad in his heart.

(h) God wouldе haue his voyce obeyed.

" Of Leui.

C

15 Therfore thou shalt speake vnto him,
and put these wordes in his mouth, and
I wilbe with thy mouth, and with his
mouth: and wyll teache you what you
ought to do.

16 And he shalbe thy spokesman vnto
the people, and he shalbe [euen] he shal-
be to thee in steade of " a mouth, and (i)
thou shalt be to him, in steade of God.

" Or *be shalbe the interpretour, and thou shalt be his guyde.*

(i) Two vertues in a gouernour, wisdome and eloquence.

17 And thou shalt take this rodde in thy
hande, wherewith thou shalt do mi-
racles.

18 Therfore Moyses went and returned
to Jethro his father in law againe, and
said vnto him: Let me go I pray thee
nowe, and turne agayne vnto my bre-
thren which are in Egypt, and see whe-
ther they be yet aliue. And Jethro said
to Moyses: go in peace.

19 And the Lorde sayde vnto Moyses in
Madian, Go and returne agayne into
Egypt: for all the men are dead whiche
went about to " kill thee.

" Seeke thy soule.

20 And Moyses toke his wyfe, and his
sonnes, and put them on an asse, and
went agayne to Egypt: And Moyses
toke the rodde of God in his hande. (k)

(k) which he carped, not to rule his sheepe, but to other vses nowe appointed by God.

21 And the Lorde sayde vnto Moyses:
When thou art entred and come into
Egypt agayne, see that thou do (l) all
the wonders before Pharao whiche I
haue put in thy hand: but I wyll hold
his heart, & he shal not let the people go.

(l) Moyses shoulde not geue ouer, though Pharao yelded not at the beggynnyng.

D

22 And thou shalt saye vnto Pharao:
Thus sayeth the Lorde, Israel is my
sonne [euen] my first borne sonne.

23 And I sayde vnto thee, that thou let
my sonne go, that he may serue me. And
if thou refuse to let him go: beholde, I
do slay thy sonne [euen] thy first borne.

24 And it came to passe by the way in the
Inne that the Lorde met hym, and
woulde haue (m) killed hym.

(m) God can not beare to be depriued of his worshippe for mans sake: as Moyses dyd in not circumcising his chylde.

25 And Sephora toke a stone, and cut
away the foreskin of her sonne, and cast
it at his feete, and sayd: a blooddy hus-
bande art thou vnto me.

26 Then (n) he let him go, and she sayde:
a blood-

(n) That is, the Lord that woulde haue killed hym.

a blooddy husbande, because of her circumcision.
27 Then said the Lorde vnto Aaron: go meete Moyses in the wyldernesse. And he went and met him in the mounte of God, and kissed him.
28 And (o) Moyses tolde Aaron all the wordes of the Lorde whiche had sent him, and all the signes whiche he had charged him withall.
19 So went Moyses and Aaron, and gathered all the elders of the chyldren of Israel.
30 And Aaron told all the wordes which the Lord had spoken vnto Moyses: and did ye miracles in the sight of the people.
31 And the people beleued. (p) And when they hearde that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed thē selues, and worshipped.

(o) God hereby commendeth the ministerie of man.

(p) It was such a beliefe os tribulation afterwards consumed awaye.

¶ The. v. Chapter.

1 Moyses and Aaron go vnto Pharao. 15 The gouernours ouer Israel crye out vnto Pharao. 20 Moyses and Aaron accused of the people. 22 Moyses complayneth to God.

A 1 MOyses and Aaron went in afterward and told Pharao, Thus sayeth the Lorde God of Israel: let my people go, that they maye " holde a feast vnto me in the wyldernesse.
2 And Pharao sayde: (a) who is the Lorde that I shoulde heare his voyce, and let Israel go? I knowe not the Lorde, neyther wyll I let Israel go.
3 And they sayde, The God of the Hebrewes is " called ouer vs: let vs go we pray thee three dayes iourney into the desert, and do sacrifice vnto the Lorde our God: (b) lest he smyte vs with pestilence or with the sworde.
4 Then saide the kyng of Egypt vnto them: wherfore do ye, Moyses and Aaron let the people from their workes? get you vnto your burthens.
5 And Pharao sayde furthermore: beholde, there is much people nowe in the lande, and you make them leaue theyr burthens.
6 And Pharao (c) cōmaunded the same day, ye taskmaisters which were amongest the people and the officers, saying:
7 Ye shall geue the people no more strawe to make brycke withal, as ye did in tyme passed: let them go and gather them strawe them selues.
B 8 And the number of bricke which they were wont to make in tyme passed, lay vnto their charges also, and minishe nothing therof: for they be idell, and therfore crye, saying: we wyll go, and do sacrifice vnto our God.
9 They must haue more worke layed vpon them, that they may labour therin, and not regarde (d) vayne wordes.
10 Then went the taskemaisters of the people, and the officers out, and tolde the people, saying: Thus sayeth Pharao, I wyll geue you no more strawe.
11 Go your selues and gather you straw where ye can finde it: yet shall none of your labour be minished.
12 And so were (e) the people scattered abrode throughout all ye land of Egypt, for to gather stubble in steade of strawe.
13 And the taskemaisters hasted them forwarde, saying: fulfyll your worke, your dayly taskes in their due tyme, as if you had strawe.
14 And the officers of the children of Israel which Pharaos taskemasters had set ouer them, were beaten. And they sayde vnto them: wherfore haue ye not fulfilled your taske in makyng of brycke both yesterday and to day, as well as in tymes past? C
15 The officers also of the children of Israel, came & (f) complayned vnto Pharao, saying: wherfore dealest thou thus with thy seruauntes?
16 There is no strawe geuen vnto thy seruauntes, and they say vnto vs, make brycke: and thy seruauntes are beaten, " and the fault is thyne owne people.
17 He sayde: you are (g) idle, idle are you: and therfore you say, we will go, and do sacrifice vnto the Lorde.
18 Go therfore nowe, & worke, and there shall no strawe be geuen you, & yet shall ye deliuer the whole tale of bricke.
19 And the officers of the children of Israel did see that they were in worse case, after it was sayde, ye shall minishe nothyng of your brycke, of your dayly taske in due tyme:
20 And they met Moyses and Aaron, whiche

" Worshippe God solomely.

(a) This superstitious tiranne wyll not be accounted to worship false Gods.

" Or, We worship the God of the Hebrues.

(b) He that dyd let them from the true worshippe of God, shoulde much more be punished.

(c) The godly ought not to be offended yf afflictions encrease, when god beginneth to deliuer thē.

(d) The true worshippe of God is called of the wicked, vanitie.

(e) This intollerable laboure was layde on the people, that they myght dryue awaye Moyses and Aaron.

(f) In this tiranne there is neither mercie nor humanitie.

" Or, They deale euill with thy people.

(g) Idlenesse is layde to their charge that are oppressed with labour.

which ſtoode in their way as they came out from Pharao.

(d) They miſlooſyng gods grace by the preſent ſutceſſe, become vnthankefull to men, and murmure to God.
" to ſtincke.

21 And ſaide vnto them: (h) The Lorde looke vpon you & iudge you, Which hath made the ſauour of vs " to be abhorred in the eyes of Pharao, and in the eyes of his ſeruauntes, and haue put a ſworde in their hande to ſlay vs.

22 (i) Moyſes returned vnto the Lorde, and ſayd: Lorde, Wherfore haſt thou ſo euyll intreated this people? And Wherfore haſt thou ſent me?

(i) Moyſes imbecillitie appeareth in þ he is weary of his vocation, and complayneth of Gods ſlowneſſe in deliuerynge his people.

23 For ſince I came to Pharao to ſpeake in thy name, he hath fared foule with this folke, and yet thou haſt not deliuered thy people at all.

¶ The .vj. Chapter.

1 God remembreth his promiſſes. 5 God promiſeth deliueraunce, and the land of Chanaan. 9 The people of Iſrael be not contented with the warninges of Moyſes. 10 Moyſes and Aaron are ſent to Pharao. 14 The deſcentes of Ruben. 16 The deſcent of Leui. 20 Amram the father of Moyſes and Aaron. 23 Aaron the father of Nadab and Abiu. 25 Eleazer father of Phinees. 29 Moyſes is commaunded to ſpeake to Pharao.

A 1 THen the Lorde ſayde vnto Moyſes: Nowe (a) ſhalt thou ſee What I Wyll do vnto Pharao: for in a mightie hande ſhal he let them go, and in a mightie hande ſhall he dryue them out of his lande.

(a) Moyſes haſte is gently blamed.

2 And God ſpake vnto Moyſes, and ſaid vnto him: I am (b) Iehouah.

(b) By this name of his ſubſtaunce, God declareth that he is the performer of his promiſe, and ſo wylbe.

3 I appeared vnto Abraham, Iſahac, and Iacob as an almightie God: (c) but in my name Iehouah was I not knowen vnto them.

(c) The greater knowledge & lyght this people had: the redier ſhoulde they haue obeyed.

4 Moreouer (d) I made a couenaunt with them, to geue them the lande of Chanaan, the land of their pilgrimage, wherein they were ſtraungers.

(d) As the couenaũt was of Gods free grace: ſo als̃o was this redemption.

5 And therefore I haue alſo heard the groning of the childrẽ of Iſrael, whom the Egyptians kepe in bondage, and haue remembred my couenaunt.

6 Wherfore ſay vnto the children of Iſrael: I am Iehouah, I wil bryng you out from the burthens of the Egyptians, and Will ryd you out of their bondage, and Will deliuer you in a ſtretched out arme, and in great iudgementes.

(e) The ende of thine deliuerance ſwag in the confirmance of Gods grace.

7 And I Will take you (e) for my people, and Wilbe to you a God: And ye ſhall knowe that I am the Lord your God Which bryng you out from the burthens of the Egyptians.

B

8 And I Will bryng you into the lande, concerning the whiche I did lift vp my hand to geue it vnto Abraham, Iſahac, and Iacob, and Wyll geue it vnto you for a poſſeſſion: (f) [for] I am Iehouah.

(f) That they myght knowe howe his power ouercommeth all letters and ſtoppes.

9 And Moyſes tolde the children of Iſrael euen ſo: but they (g) hearkened not vnto Moyſes for anguiſhe of ſpirite and for cruell bondage.

(g) It is daungerous in affliction not to heare Gods promiſes.

10 And the Lorde ſpake vnto Moyſes, ſaying:

11 Go in, and ſpeake vnto Pharao king of Egypt, that he let the children of Iſrael go out of his lande.

12 And Moyſes ſpake before the Lorde, ſaying: beholde, the children of Iſrael hearken not vnto me: howe then ſhall Pharao heare me, Whiche am of " vncircumcized lippes?

" Or, *which haue an impediment in my ſpeache: or rude.*

13 And (h) the Lorde ſpake vnto Moyſes and vnto Aaron, & gaue them a charge concerning the children of Iſrael, and concerning Pharao king of Egypt, that " they ſhoulde bring the children of Iſrael out of the lande of Egypt.

(h) It appeareth that this redemption came altogether of Gods mercie: ſeyng that Moyſes was vnwylling, & the people careleſſe.

" Or, *He ſhould let go.*

14 [These be the heades of their fathers houſes. (i) The children of Ruben þ firſt borne ſonne of Iſrael, are theſe: Hanoch and Phallu, Heſron, and Charmi: theſe be the children of Ruben.

(i) Ruben & Simeon beyng elder then Leui are rehearſed, that hereby he might ſpeake of Leui more commodiouſly

15 The children of Simeon: Iemuel, and Iamin, Ohad, & Iachin, Sohar, and Saul the ſonne of the Chanaanitiſhe Woman: theſe are the kinredes of Simeon.

16 Theſe alſo are the names of the children (k) of Leui in their generations: Gerſon, and Cehath, and Merari: Leui liued an hundred thirtie and ſeuen yere.

(k) It was neceſſarie to be knowen þ the miniſter of this redemption was of Abrahams ſtocke.

17 The ſonnes of Gerſon: Libni, and Simi by their kinredes.

18 The children of Cehath: Amram, & Iſhar, and Hebron, and Uziel. And Cehath liued an hundred thirtie and three yere.

19 The children of Merari: Mahli, and Muſi: theſe are the kinredes of Leui by their geuerations.

(l) Moyſes gloryeth not in his kinrede, who was borne of vnlawfull marryage.

20 Amram toke Iochebed (l) his fathers ſiſter to wyfe, and ſhe bare hym Aaron and

and Moyſes: and Amram lined an hundred and thirtie and ſeuen yeres.
21 And the chyldren of Iſhar: Corah, Nepheg, and Sichri.
22 The chyldren of Uſiel: Miſael, Elzaphan, and Zithri.
(m) Aarons wyfe was of the tribe of Iuda.
23 And Aaron toke (m) Eliſeba, daughter of Aminadab, and ſiſter of Nahaſon to wyfe, whiche bare hym Nadab, and Abihu, Eleazar, and Ithamar.
24 The chyldren of Corah: Aſſir, and Elcanah, and Abiaſaph: theſe are the kinredes of the Corahites.
25 Eleazar Aarons ſonne, toke him one of the daughters of Putiel to wyfe, whiche bare hym Phinees: and theſe are the principal fathers of the Leuites throughout their kinredes.
26 This is that Aaron and Moyſes to whom (n) the Lorde ſayd: "Leade the chyldren of Iſrael out of the lande of Egypt, according to theyr armies.
(n) It was gods ſingular worke that they ſhoulde leade out ſuch great armies.
27 Theſe are that Moyſes and Aaron, which ſpake to Pharao king of Egypt, that "they might bryng the chyldren of Iſrael out of Egypt.]
" Or, Mygh let go.
28 And in the day when the Lorde ſpake vnto Moyſes (o) in the lande of Egypt,
29 He ſpake vnto hym, ſaying: I am the Lorde: ſpeake thou vnto Pharao the king of Egypt all that I ſay vnto thee.
(o) God not only in the deſert of Madian, but alſo in Egypt ſpake to Moyſes.
30 And Moyſes ſayde before the Lorde: beholde, I am of vncircumcized lippes, & how ſhall Pharao geue me audience?

¶ The. vij. Chapter.

1 Moyſes with Aaron is ſent vnto Pharao. 3 God cauſeth ſignes, that he onlye may be knowen mightie. 10 The rodde of Moyſes is turned into a ſerpent. 11 The enchaunters do the ſame. 19 Water turned into blood. 22 The enchaunters do the ſame.

A 1 AND the Lorde ſayde vnto Moyſes: behold, I haue made thee Pharaos (a) God: and Aaron thy brother ſhalbe thy prophete.
(a) God communicateth his auctoritie and power with his miniſters.
2 Thou ſhalt ſpeake all that I commaunde thee, and Aaron thy brother ſhall ſpeake vnto Pharao, that he ſende the chyldren of Iſrael out of his lande.
(b) God was no cauſe of Pharaos ſinne, though he executed this iuſt iudgement vpon hym.
3 And (b) I will harden Pharaos heart, and multiplie my miracles & my wonders in the lande of Egypt.
4 But Pharao ſhall not hearken vnto you, that I may ſet my hande vpon Egypt, and bryng out myne armies, and my people the chyldren of Iſrael out of the land of Egypt in great iudgmentes.
5 And the Egyptians ſhall knowe that I am the Lord, when I ſtretch foorth my hande vpon Egypt, and bryng out the chyldren of Iſrael frō among them.
(c) True obedience to do only ỹ which God willeth to be done.
6 (c) Moyſes and Aaron did as the Lord commaunded them, [euen] ſo did they.
(d) The prayſe was Gods, who by fearefull olde men, wrought ſo meruelouſly
7 Moyſes was (d) foureſcore yere olde, and Aaron foureſcore and three, when they ſpake vnto Pharao.
8 And the Lorde ſpake vnto Moyſes and Aaron, ſaying:
25
9 If Pharao ſpeake vnto you, ſaying, ſhewe a miracle for you: thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharao, that it may be a ſerpent.
10 Then went Moyſes and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded: and Aaron caſte foorth his rodde before Pharao, and before his ſeruauntes, and it [turned] to a ſerpent.
(e) The deuyl to robbe God of his glorie, geueth his ſeruauntes goodly titles.
11 Then Pharao called for the (e) wyſe men, and enchaunters: and thoſe ſorcerers of Egypt dyd in like maner with their ſorcerie.
12 For they caſt downe euery man his rod, and they [turned] to ſerpentes: but Aarons rodde did eate vp their roddes.
13 And he helde Pharaos heart that he hearkened not vnto them, euen as the Lorde had ſayde.
14 The Lorde alſo ſayde vnto Moyſes: Pharaos heart is "hardened, he refuſeth to let the people go.
" Made heauie, or burthened.
15 Get thee vnto Pharao in the morning, loe, he wyll come vnto the water, and thou ſhalt ſtand vpō the ryuers brincke agaynſt he come: and the rodde whiche was turned to a ſerpent, ſhalt thou take in thyne hande:
16 And thou ſhalt ſay vnto hym: the Lorde God of the Hebrewes hath ſent me vnto thee, ſaying: Let my people go, that they may ſerue me in the wyldernes: and beholde, hytherto thou woulde ſt not heare.
17 Thus ſayeth the Lord, In this thou ſhalt knowe that I am the Lorde: beholde, (f) I wyll ſmyte with the rodde that
(f) The wicked that are not moued with Gods threates, are vnreclaymable.

that is in my hande, the waters whiche are in the ryuers, and they shalbe turned to blood.

18 And the fishe that is in the riuer, shall dye: and the ryuer shall " corrupt, and it shall greeue the Egyptians to drinke of the water of the ryuer.

19 And the Lorde spake vnto Moyses: say vnto Aaron, Take thy rodde, and stretche out thyne hand (g) ouer the waters of Egypt, ouer their streames, ouer their riuers and pondes, and all pooles of water whiche they haue, that they may be blood, and that there may be blood throughout all ỹ lande of Egypt, both in [besselles] of wood, & also of stone.

20 And Moyses and Aaron did euen as the Lorde commaunded: and he lyfte vp the rodde, and smote the (h) waters that were in the ryuer in the sight of Pharao, and in the sight of his seruauntes: and (i) all the water that was in the ryuer, turned into blood.

21 And the fishe that was in the ryuer dyed: and the ryuer corrupted, and the Egyptians coulde not drinke of the waters of the ryuer, and there was blood throughout all the lande of Egypt.

22 (k) And the enchaunters of Egypt dyd lykewyse with their sorceries, and he heardened Pharaos heart, neyther did he hearken vnto them, as the Lorde had sayde.

23 And Pharao turned him selfe, and went agayne into his house, and (l) set not his heart therevnto.

24 And the Egyptians (m) dygged rounde about the ryuer for water to drinke: for they coulde not drinke of the water of the ryuer.

25 And it continued seuen dayes after that the Lorde had smyten the ryuer.

" Or, Sauoke.

(g) The corruption of the most necessary meane of lyfe, shoulde haue taught them to obey God.

(h) The waters wherein the Israelites chyldren were drowned, are nowe turned to the Egyptians sorowe. The firste plague.

(i) They shoulde haue knowen gods hande in that thyng, wherin lay their wealth and saftie.

(k) The faithfull ouercame this temptation through gods worde confirmed by a heauenly vision.

(l) Gods workes are not lyghtly to be considered.

(m) These circumstances declare that this was no vayne illusion

¶ The.viij. Chapter.

2 Frogges. 8 Pharao prayeth Moyses to pray for hym. 12 Moyses prayeth for Pharao. 15 Pharao is hardened. 16 Lyce in man and beast. 20 Flyes, or all kynde of wylde fierce and noysome beastes. 25 Pharao intreateth Moyses to pray for hym. 32 Pharao is hardened.

A 1 THE Lorde spake vnto Moyses, go vnto Pharao & tell hym; Thus sayeth the Lord: Let my people go, that they may serue me.

2 And if thou refuse to let them go, beholde, I wyll smyte all thy borders (a) with frogges:

3 And the riuer shall scraule with frogges, whiche shall go vp and come into thine house, and into thy priuie chaumber where thou slepest, and vpon thy bed, & into the house of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon al thy vitayles in store:

4 And (b) the frogges shall come vp vpon thee, and on thy people, and vpon all thy seruauntes.

5 And the Lorde spake vnto Moyses: say vnto Aaron, stretch foorth thyne hande with thy rod ouer the streames, ouer the ryuers, and ouer the pondes: and cause frogges to come vp vpon the lande of Egypt.

6 And Aaron stretched his hande ouer ỹ Waters of Egypt, & the frogges came vp and couered the lande of Egypt.

7 And (c) the sorcerers did likewise with their sorcerie, and brought frogges vp vpon the lande of Egypt.

8 Then Pharao called for Moyses and Aaron, and sayde: pray (d) ye vnto the Lorde that he maye take away the frogges from me, and from my people: and I will let the people go, that they may do sacrifice vnto the Lorde.

9 And (e) Moyses sayde vnto Pharao: glory herein because of me, and [appoynt] When I shall pray for thee, and for thy seruauntes, and for thy people to dryue away the frogges from thee and thy houses: and they may remayne but in the ryuer onlye.

10 He sayd: to morowe. (f) And he sayde, euen as thou hast said: that thou mayest knowe that there is none like vnto the Lorde our God.

11 And so the frogges shall depart from thee, and from thy houses, from thy seruauntes, and from thy people: and shall remayne in the ryuer onlye.

12 Moyses and Aaron went out from Pharao, and Moyses (g) cryed vnto the Lorde, as touching the frogges whiche he had brought against Pharao.

13 And the Lorde dyd accordyng to the saying of Moyses: and the frogges dyed out of the houses, out of the courtes and fieldes.

(a) An ignominious punishment dyuen the contemners of God.

(b) God can arme his creatures at his wyll against the wicked.

The second plague.

(c) Thus God wyll exercise his seruauntes with aduersaries to their triall.

(d) Hypocrites feared with Gods iudgement, pretend a certayne repentaunce.

(e) He is wylled to forsake his arrogancie, and reioyce in the mercie of god, which he shold attayne by the prayer of gods seruauntes.

(f) He meaneth not the differyng of Moyses prayer: but to haue respite that nyght, for the peoples deliuerie.

(g) The wicked are deliuered from temporall punishment, by the prayer of the faythfull.

14 And

14 And they gathered them together vpon heapes, and the lande " had an euill smell [through them.]

" Stanke.

15 But when Pharao sawe that he had rest geuen him, he hardened his heart, and hearkened not vnto them, as the Lorde had sayde.

16 And the Lord sayd vnto Moses, Say vnto Aaron: Stretche out thy rod, and smyte the dust of the lande, that it may be [turned] (h) to lyce throughout all the lande of Egypt.

(h) God moste easilye ouerthroweth the strength of man. The thirde plague.

17 And they did so: for Aaron stretched out his hande with his rodde, and smote the dust of the earth, Whiche turned to lyce in man and beast: so that all the dust of the lande [turned] (i) to lyce throughout all the lande of Egypt.

(i) The smallest beastes haue strength inough to hurt, beyng ornied by God.

18 And the enchaunters " assayed likewise with their enchauntmētes to bring foorth lyce, (k) but they coulde not: and the lyce were both vpon men & beastes.

" wrought.

(k) Satans ministers shalbe confounded when God hath proued the fayth of his seruauntes.

19 Then sayd the enchaunters vnto Pharao: (l) this is the finger of God. And Pharaos heart remayned obstinate, and he hearkened not vnto them, euen as the Lorde had sayde.

(l) They woulde not seeme ouercome of any man, therfore they confesse Gods power agaynst themselues.

20 And the Lorde sayde vnto Moyses: ryse vp early in the mornyng, and stand before Pharao, lo, he wyll come foorth (m) vnto the water, and thou shalt say vnto him, Thus sayeth the Lorde: Let my people go that they may serue me.

(m) God woulde haue al this matter done publikly.

D 21 Els if thou wylt not let my people go, behold, I will send " all maner of flyes both vpon thee and thy seruauntes, and thy people, & into thy houses: and the houses of the Egyptians shalbe full of flyes, and the ground wheron they are.

" Swarmes of flees.

22 And the land of Gosen where my people are, will I " cause to be wonderfull in that day, (n) so that there shal no flyes be there: wherby thou shalt know that I am the Lorde in the myddest of the earth.

" Or, *Separate*.

(n) Benefites and plagues are in Gods onlye hande, wherein the false Gods can do nothyng.

23 And I will put a " diuision betweene my people and thine: and euen to (o) morowe shall this miracle be done.

" Redemption.

(o) God graunteth a time of repentaunce.

24 And the Lord dyd euen so, & (p) there came an intollerable swarme of flyes into the house of Pharao, and into his seruauntes houses, and into all the land of Egypt: and the land was corrupt with these flyes.

(p) This miracle was wrought without the meanes of the rodde. The fourth plague.

25 And Pharao called for Moyses and Aaron, and sayd: (q) Go, and do sacrifice vnto your God in this lande.

(q) This compelled obedience robbeth god of a great part of his honour, who should not in one part of the Realme, but in the whole, haue ben truely worshipped.

26 And Moyses answered, It is not meete that we so do: for we must offer vnto the Lorde our God, that [which is] (r) an abhomination vnto the Egyptians. Lo, if we sacrifice that which is an abhomination vnto the Egyptians before their eyes, wyl they not stone vs?

(r) The true worshipping of God ought not to be made a laughyng stocke to the gentiles.

27 We wyll go three dayes iourney into the desert, and sacrifice vnto the Lorde our God, as he hath (s) cōmaunded vs.

(s) Gods wyl in his worshipping is onely to be followed.

28 And Pharao sayd: I will let you go, that ye may sacrifice vnto the Lorde your God in the wylderneſſe, but go not farre away: (t) pray for me.

E

(t) The wicked in their necessitie pretende great religion.

29 And Moyses sayd, beholde, I will go out from thee, and pray vnto the Lord, that the flyes may depart from Pharao, and from his seruauntes, and from his people to morowe: but (u) let Pharao from hence foorth deale deceiptfully no more, that he wyll not let the people go, to sacrifice vnto the Lorde:

(u) Moyses constantly rebuketh the lyeng of his lyes.

30 And Moyses went out from Pharao, and (x) prayed vnto the Lorde.

(x) Moyses by Gods speciall motion, promised the lyenges the relaxation of his punishment.

31 And the Lorde did accordyng to the saying of Moyses: and the flyes departed from Pharao, and from his seruauntes, and from his people: and there remayned not one.

32 And Pharao hardened his heart once more (y) at this time, and dyd not let the people go.

(y) For al Gods punishments, he yet remayned rebellious against God.

¶ The.ix. Chapter.

1 Death of cattell. 8 Boyles. 13 Hayle. 27 Pharao acknowledgeth his offence, and beseecheth Moyses to pray for hym. 33 When Moyses prayeth, the hayle ceaseth.

A 1 The Lorde sayd vnto Moyses, go in vnto Pharao, and thou shalt tell hym, Thus sayeth the Lorde God of the Hebrues: Let my people go, that they may serue me.

2 If thou refuse to let them go, and wylt holde them styll,

3 Beholde, the (a) hande of the Lorde is vpon thy flocke which is in the fielde, [for] vpon horses, vpon asses, vpon camelles, vpon oxen, and vpon sheepe, there

(a) The murren of cattell, commeth of the iust iudgement of God, and not of other causes.

there shalbe a mightie great mozayne.
4 And the Lozde shall do wonderfully betweene the beastes of Jsrael, and the beastes of Egypt, so that there shall nothyng dye of all that pertayneth to the children of Jsrael.
(b) He was obstinate in this malice þ no tyme could dyspng to repentaunce.
5 And the Lozde (b) appoynted a tyme, saying: to mozowe the Lozde shall fynishe this Wozde in the lande.
6 And the Lozde dyd that thyng on the mozowe, and (c) all the cattell of Egypt dyed: but of the cattell of the children of Jsrael, dyed not one.
(c) This speache signifieth a very great number or the moste part.
7 And Pharao sent, and beholde, there was not one of the cattell of the Jsraelites dead: And the heart of Pharao hardened, and he did not let the people go.
The fifth plague.
B
8 And the Lozd said vnto Moyses and Aaron: take your handes full of asshes out of þ furnace, & Moyses shal sprinckle it vp into the ayze in þ sight of Pharao:
9 And it shalbe dust in all the lande of Egypt, and shalbe swelling sozes with blaynes both on man & beast throughout all the lande of Egypt.
10 And they toke asshes out of the furnace, and stoode before Pharao: and Moyses (d) sprinkled it vp into the ayze, and there were swellyng sozes with blaynes, both in men and in beastes:
(d) Seyng Pharao amended not by monition, god graunteth no tyme, executeth his iudgements.
11 And (e) the sozcerers could not stande before Moyses because of the blaynes: foz there were botches vpon the enchaunters, and vpon al the Egyptians.
The sirth plague.
(e) Satans ministers ouercome, yet cease not till with shame they be driuen away.
12 And the Lozde hardened the heart of Pharao, and he hearkened not vnto them, as þ Lozd had said vnto Moyses.
13 And the Lozde sayde vnto Moyses: rise vp early in the mozning, and stande before Pharao. and thou shalt tell him, Thus sayeth the Lozde God of the Hebrues: Let my people go, that they may serue me:
C
14 Oz els I wyll at this tyme sende all my plagues vpon thine heart, and vpon thy seruauntes, and on thy people, that thou mayest knowe that there is none lyke me in all the earth.
15 Foz now I will stretch out my hand, that I may smyte thee and thy people with pestilence, and thou shalt perysshe from the earth.
(f) God wolde haue hym knowe that he coulde quicke haue destroyed him, yet by other causes he reserued hym.
16 And in very deede (f) foz this cause haue I "kept thee, foz to shewe thee my power, and that my name may be declared throughout all the Wozlde.
"Made thee stande.
17 Yet exaltest thou thy selfe agaynst my people, that thou wylt not let them go:
18 Beholde, to mozowe this time I wyl sende downe a (g) mightie great hayle, euen suche a one as was not in Egypt since the foundation thereof was layde, vnto this tyme.
(g) The circumstances shewe þ this hayle was not naturall.
19 Sende therfoze nowe, and gather thy beastes, & all that thou hast in the fielde: Foz vpon all the men and the beastes whiche are founde in the fielde, and not brought home, shall the hayle fall, and they shall dye.
20 And as many as (h) feared the wozde of the Lozde amongest the seruauntes of Pharao, made their seruauntes and their beastes flee into the houses.
(h) This feare came not of true repentaunce and obedience to God.
D
21 But he that regarded not the wozde of the Lozd, left his seruauntes and his beastes in the fielde.
22 And the Lozde sayde vnto Moyses: stretche foozth thyne hande vnto heauen, that there may be hayle in all the lande of Egypt, vpon man, and vpon beastes, and vpon all the hearbes of the fielde throughout the lande of Egypt.
23 And Moyses stretched foozth his rod vnto heauen, and the Lozd (i) thundred and hayled, and the fire ranne a long vpon the grounde, and the Lozde hayled in the lande of Egypt.
The seuẽth plague.
(i) Al elementes are redy to obey at Gods commaundement.
24 So there was hayle, and fire mingled with the hayle, so greeuous, and such as there was none throughout al the land of Egypt since people inhabited it.
25 And the hayle smote throughout all the lande of Egypt all that was in the fielde, both man & beast: and the hayle smote all the hearbes of the fielde, and broke all the trees of the fielde.
26 Only in the lande of Gosen where the chyldren of Jsrael were, was there no hayle.
27 And Pharao sent and called foz Moyses and Aaron, and sayde vnto them, I (k) haue nowe sinned: the Lozde is righteous, and I & my people are vngodly.
E
(k) This confessiõ came not of fayth, but of the greatnesse of Gods plague: so it was hypocriticall.
28 Pray ye vnto the Lozde, that these thundzinges of God and hayle may be sufficient, and I will let you go, and ye shall tary no longer.
29 Moyses sayd vnto him: (l) Assoone as I am out of the citie, I wyll spreade abzode my handes vnto the Lozde, and the thunder shall ceasse, neyther shall there be any moze hayle: that thou mayest knowe howe that the earth is
(l) He sheweth the kyng that through his incredulitie he polluted the place where he was.
the

the Lordes.

30 But I knowe that thou and thy ser-
uauntes yet feare not the (m) face of the
Lorde God.

(m) Moyses stoutlye condempneth the kyng and all his court of vngodlynes.

31 And so the flaxe and the barlye were
smytten, for the barly was shot vp, and
the flaxe was boulled:

32 But the Wheate and the rye were not
smytten, (n) for they were "late sowen.

(n) These seede were not so forward in ripping as the other. " Hidde.

33 And Moyses went out of the citie frō
Pharao, and spread abrode his handes
vnto the Lorde: and the thunder and
hayle ceassed, neyther rayned it vpon
the earth.

34 And When Pharao (o) sawe that the
rayne, and the hayle, and thunder were
ceassed, he sinned yet more, and harde-
ned his heart, he and his seruauntes:

(o) When gods plagues ceasse, the wicked arme themselues againe against God.

35 And the heart of Pharao was harde-
ned, neyther woulde he let the chyldren
of Israel go, as the Lorde had sayd by
the hande of Moyses,

¶ The. x. Chapter.

1 God hardeneth Pharao. 4 Moyses threatneth Pharao, locustes. 16 Pharao acknowledging his sinne, requireth that prayer be made for him. 19 Moyses prayeth for Pharao. 21 Darknesse so grosse, that it might be felt.

AND the Lorde sayde
vnto Moyses, go in vn-
to Pharao: for I haue
hardened his heart, & the heart of his ser-
uauntes, that I might shewe these my signes
before hym,

2 And that thou tell in the audience of
thy sonne, & of thy sonnes sonne what
thinges I haue done in Egypt, and the
miracles which I haue done amongest
them: that they may know howe that
I am the Lorde.

3 And so Moyses and Aaron came vnto
Pharao, and said vnto him, Thus say-
eth the Lord God of the Hebrues: How
long Wilt thou refuse to submit thy selfe
vnto me? Let my people go, that they
may serue me.

4 Or elsif thou refuse to let my people
go, beholde, to morowe Wyll I bryng
greshoppers into thy coastes:

5 And they shall couer the face of the
earth, that it can not be seene: and they
shall eate the residue Which remayneth
vnto you and is escaped from the hayle,
and they shall eate euery greene tree
that beareth you fruite in the fielde.

6 And they shall fill thy houses, and all
thy seruauntes houses, and the houses
of all the Egyptians, after suche a ma-
ner, as neyther thy fathers, nor thy fa-
thers fathers haue seene since the tyme
they Were vpon the earth vnto this
day. And he turned him selfe about, and
Went out from Pharao.

7 And Pharaos seruauntes sayde vnto
him: howe long shall he be " hurtfull
vnto vs? Let the men go, that they may

" A snare.

B

serue the Lorde their God: knowest
thou not yet that Egypt is destroyed?

8 And Moyses & Aaron were brought
againe vnto Pharao, and he sayde vnto
them, (a) Go and serue the Lorde your
God: but who are they that shall go?

(a) Gods enimies when they be tryed that they can not haue all their wyll, seke yet some bymeanes to ouerthrowe Gods kyngdome.

9 And Moyses answered: We will go
with our young, and with our olde, yea,
and With our sonnes, & with our daugh-
ters, and with our sheepe, and with our
oxen we must go: for we must holde a
feast vnto the Lorde.

10 And he said vnto them: Let the Lord
be so With you, as I Will let you go, and
your chyldren: take heede, for ye haue
some mischiefe in hande.

11 Nay not so, but go they that are men,
and serue the Lorde: for that was your
desire. (b) And they were thrust out of
Pharaos presence.

(b) Moyses is carefull to haue Gods commaundement in all poyntes duely obserued, chosyng rather to be hated for Gods sake, then to consent to a thyng vnlawfull.

12 And the Lorde sayde vnto Moyses:
Stretch out thyne hand ouer the lande
of Egypt for greshoppers, that they
may come vpon the land of Egypt, and
eate all the hearbes of the lande, and all
that the hayle left behynde.

13 And Moyses stretched foorth his rod
ouer the lande of Egypt, and the Lorde
brought an (c) east Winde vpon the lande
all that day, and all that nyght: and in
the morning the east Winde brought the
greshoppers.

The eyght plague.

(c) Herby we learne that vnlt emperatenes of nyght and day, is chiefly to be ascribed to the iuste iudgement of God, and not to any natural cause.

14 And the greshoppers went vp ouer
all the lande of Egypt, and remayned
in all quarters of Egypt very greeuously:
before them were there no suche
greshoppers, neither after them shalbe.

15 For they couered all the face of the
earth, so that the lande Was darke, and
they did eate al the hearbes of the land,
and

C

and all the fruites of the trees whatsoeuer the hayle had lefte: there was no greene thyng left in the trees & hearbes of the fielde throughout al ẏ land of Egypt.

16 Therefore Pharao called for Moyses and Aaron in haste, and sayde: I haue sinned agaynst the Lord your God, and agaynst you:

17 And nowe forgeue me my sinne only this once, and pray vnto the Lord your God that he may take awaye from me this death only.

18 And [Moyses] went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a myghtie strong West wynde, and it toke awaye the grashoppers, and cast them into the red sea: so that there was not one grashopper in all the coastes of Egypt.

20 And the Lorde hardened Pharaos heart, so that he woulde not let the children of Israel go.

21 And the Lorde sayde vnto Moyses: Stretche out thy hande vnto heauen, that there may be vpon the lande of Egypt darknesse which may be felt.

The nynth plague. Palpable darknesse.

22 And Moyses stretched forth his hand vnto heauen: and there was a thicke darknesse vpon all the lande of Egypt three dayes long.

23 No man sawe another, neither rose vp from the place where he was by the space of three dayes: But al the children of Israel had light where they dwelled.

24 And Pharao called for Moyses, and sayde, Go, and serue the Lorde: onlye let your sheepe & your oxen abyde, and let your children go with you.

25 (d) And Moyses sayde: Thou must geue vs also offeringes and burnt offeringes, for to do sacrifice vnto the Lorde our God.

(d) Moyses wyll not pelde an ynche for nothyng that Pharao could do, in suche thynges as God commaunded.

26 Our cattell also shall go with vs, and there shall not one hoofe be left behynd, for therof must we take to serue ẏ Lorde our God: neither do we knowe with what we must do seruice vnto the Lord vntyll we come thyther.

27 But the Lorde hardened Pharaos heart, and he woulde not let them go.

28 (e) And Pharao sayde vnto hym: Get thee from me, and take heede vnto thy selfe that thou seest my face no more: for whensoeuer thou commest in my syght, thou shalt dye.

(e) The wicked, the nigher they be to their destruction, the more furious commonly they be. Therfore, the godly in such cases ought to be of good hope.

29 And Moyses sayde: Let it be as thou hast sayde, I wyll see thy face no more.

¶ The. xj. Chapter.

1 The Lorde commaundeth the Hebrewes to robbe the Egyptians. 4 The death of the first borne of all thynges.

A 1 AND the Lorde sayde vnto Moyses: Yet wyl I bryng one plague more vpõ Pharao, and vpon Egypt, and after that, he wyll let you go hence: when he shal let you go quite, he shall vtterly dryue you hence.

(a) We must not take this for an example to spoyle our neyghbour, that was enioyned by especial cõmission for the due punyshement of the Egyptians. August. 39. q.

2 (a) Speake thou therfore in the eares of the people, that euery man borowe of his neighbour, and euery woman of her neighbour, iewels of syluer, and iewels of golde.

3 And the Lorde shall geue the people fauour in the syght of the Egyptians: Moreouer, Moyses was a very great man in the lande of Egypt in the syght of Pharaos seruauntes, and in the syght of the people.

4 And Moyses sayde, Thus sayth the Lorde: At mydnyght, wyll I go out into the myddest of Egypt,

5 And all the first borne in all the land of Egypt shall dye, euen frõ the first borne of Pharao (b) that sytteth on his seate, vnto the first borne of the mayde seruaunt that is behynde the myll, and all the first gendred of the cattell.

(b) That succeedeth after him in the imperial crowne as heyre apparaunt. For by sytting, is meant, bearyng rule, or welding of any office. 3. Reg. ii.

6 And there shalbe a great crye throughout all the lande of Egypt, such as there was neuer none lyke, nor shalbe.

7 But amongst the children of Israel shal not a dogge moue his tounge, from a man vnto a beast: that ye may knowe how that the Lord putteth a difference betweene the Egyptians and Israel.

B (c) Tunc descendent a sodayne chaunge of speakyng to diuers persons as psal. xcvi. a.

8 (c) And these thy seruauntes shal al come downe vnto me, and fall before me, and say: Get thee out, and all the people that are vnder thee, and then wyll I depart. And he went out from Pharao " with an angry countenaunce.

" Or, in a great anger.

9 And the Lorde sayde vnto Moyses:

Pharao shall not heare you, that my wonders may be multiplied in the land of Egypt.
10 And Moyses and Aaron dyd all these wonders before Pharao: And the Lord hardened Pharaos heart, so that he woulde not let the chyldren of Israel go out of his lande.

¶ The. xij. Chapter.

1 The charge and maner of eatyng of the Passouer. 26 A charge is geuen parentes to teache their chyldren the misterie of the Passouer. 29 The murder of the first borne of Egypt. 31 Pharao casteth out the chyldren of Israel. 35 The Jewes do robbe the Egyptians of golden and syluer vessels. 37 The chyldren of Israel do go out. 40 They dwelt in Egypt foure hundreth and thirtie yeres. 43 The maner of celebratyng the Passouer.

A 1 AND the Lorde spake vnto Moyses and Aaron in the lande of Egypt, saying:
2 This moneth shalbe vnto you ye begynnyng of monethes, and the first moneth of the yere shall it be vnto you.
3 Speake ye vnto all the congregation of Israel, saying: In the tenth daye of this moneth, euery man take vnto hym a (a) lambe according to ye house of the fathers, a lambe throughout euery house.
4 If the houshold be to litle for ye lambe, let hym take his neyghbour whiche is next vnto his house, accordyng to the number of the soules, euery one of you accordyng to his eatyng shal make your compt for a lambe.
5 And let the lambe of yours be without blemishe, a male of a yere olde [whiche] ye shal take out from among the sheepe, and from among the goates.
6 And ye shall kepe hym in vntyll the fourteenth day of the same moneth: and euery assemble of the congregation of Israel shall kyll hym about [a] euen.
B 7 (b) And they shall take of the blood and stryke it on the two [syde] postes, and on the vpper doore post, euen in the houses where they shall eate hym.
8 And they shall eate the fleshe the same nyght, rost with fire, and with vnleauened bread: and with sowre hearbes they shall eate it.
9 See that ye eate not therof rawe, nor sodden with water, but roste with fire: the head, feete, and purtenaunce therof.
10 And ye shall let nothyng of it remayne vnto the morning: That which remayneth of it vntyll the morowe, shall ye burne with fire.
11 Of this maner shall ye eate it: with your loynes girded, and your shooes on your feete, and your staffe in your hand, (c) and ye shall eate it in haste: for it is the Lordes passouer.
12 For I wyll passe through the lande of Egypt this same nyght, and wyll smyte all the first borne of Egypt from man to beast, and vpon all the gods of Egypt I wyll execute iudgement: I [am] the Lorde.
13 And the blood shalbe vnto you a token in the houses wherin you are: and whē I see the blood, I wyll passe ouer you, and the plague shall not be vpon you to destroy you when I smyte the lande of Egypt.
C 14 And this day shalbe vnto you a remēbraunce: and you shall kepe it an holy feast vnto the Lorde throughout your generations, ye shall kepe it holy for an ordinaunce for (d) euer.
15 Seuen dayes shal ye eate vnleauened bread, so that euen the first day ye put away leauen out of your house: For who so euer eateth leauened bread from the first daye vntyll the seuenth daye, that soule shalbe rooted out of Israel.
16 The first day shalbe a holy conuocation, and the seuenth day shalbe an holy conuocation vnto you: there shalbe no maner of worke done in thē, saue about that only which euery man must eate, that only may ye do.
17 And ye shal obserue the feast of vnleauened bread: for this same day haue I brought your armies out of the lande of Egypt, therefore ye shall obserue this day and all your chyldren after you, by an euerlastyng decree.
18 The first moneth, and the fourteenth daye of the moneth, at euen ye shall eate

(a) God ordeyned this sacrifice for a token & pledge of their delyueraunce.

(b) The Churche is distinguyshed from the synagogue of the vnlaithfull, by the worde of God, and by the sacramēts.

(c) This was the passouer of the Jewes: but our pascal lambe is christ as wytnesseth Paul. i. cor. v.

(d) Euer, is not here taken for a time without ende, but for a long season indefinite, as in Gen. xij.

eate vnleauened bread, vnto the .xxi. day of the same moneth at euen againe.

19 Seuen dayes shal ther be no leauened bread founde in your houses: and whosoeuer eateth leauened bread, that soule shalbe rooted out from the congregatiō of Israel, whether he be straunger or borne in the lande.

20 (c) Ye shall eate nothyng leauened: but in all your habitations shall ye eate vnleauened bread.

(c) By leuen is meant corruption either of lyfe or doctrine, of all such to be eschewed, as be partakers of the dreadefull misteries, as Mat. xvi. 1. cor. 5. Gal. 5

21 Moyses called for the elders of Israel, and sayde vnto them: Choose out, and take you to euery housholde of you a lambe, and kyll the passouer.

22 And take a bunche of Isope and dip it in the blood that is in the bason, & strike the vpper post of the doore, and the two syde postes, with the blood that is in the bason: & none of you go out at the doore of his house vntyll the mornyng.

D

23 For the Lord wyll passe ouer to smyte the Egyptians: and when he seeth the blood vpon the vpper doore post and the two syde postes, he wyll passe ouer the doore, and wyll not suffer the destroyer to come into your house to plague you.

24 Therfore shall ye obserue this thyng for an ordinaunce to thee & thy sonnes for euer.

25 And when ye be come to the lande whiche the Lorde wyll geue you, accordyng as he hath promised, ye shall kepe this seruice.

26 And when your chyldren aske you, what maner of seruice is this ye do?

27 Ye shall saye, it is the sacrifice of the Lordes passouer, whiche passed ouer the houses of the chyldren of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshipped.

E

28 And the chyldren of Israel went and dyd as the Lorde hadde commaunded Moyses and Aaron, euen so dyd they.

The tenth plague.

29 And at mydnyght the Lorde smote the first borne in the lande of Egypt, frō the first borne of Pharao that sate on his seate, vntyl the first borne of the captiue that was in prison, and all the firste gendred of cattell.

30 And Pharao rose in the nyght, he and his seruauntes, and all the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead.

31 And he called vnto Moyses and Aarō by nyght, saying: Ryse vp, and get you out from amongst my people, both you and also the chyldren of Israel: and go, and serue the Lorde as ye haue sayde.

32 And take your sheepe and your droues with you as ye haue sayde: and depart, and blesse me.

33 And the Egyptians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde, we be all [but] dead men.

34 And the people toke there dowgh before it was sowred, whiche they had in store, being bounde in clothes vpon their shoulders.

35 And the chyldren of Israel dyd accordyng to the saying of Moyses: and they borowed of the Egyptians iewels of siluer, and iewels of golde, and rayment.

36 And the Lord gaue the people fauour in the syght of the Egyptians, so that they graunted such thynges as they required: And they robbed the Egyptians.

37 (f) And the children of Israel toke their iourney from Rameses to Suchoth, sixe hundred thousand men of foote, besyde chyldren.

(f) If they grewe so amongest their enemies, beyng so small a number at their firste commyng to Egypt, let vs also be of good hope, that god wyll encrease his Church, be it neuer so moch oppressed.

38 And a great multitude of sundry other nations wēt also with them, and sheepe and oxen, and exceedyng much cattell.

39 And they baked vnleauened cakes of the dowgh whiche they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, and could not tary, nether had they prepared for them selues any prouision of meate.

F

40 The dwellyng of the chyldren of Israel which they dwelled in Egypt, was foure hundred and thirtie yeres.

41 And when the foure hundred & thirtie yeres were expired, euen the selfe same day departed al the hoastes of the Lord out of the lande of Egypt.

42 It is a nyght to be obserued vnto the Lorde, in the whiche he brought them out of the lande of Egypt: This is that nyght of the Lorde, whiche all the chyldren of Israel must kepe throughout their generations.

43 And the Lorde sayde vnto Moyses and Aaron, This is the lawe of passouer: there shall no straunger eate thereof.

44 But euery seruaunt that is bought for money, after that thou hast circumcised hym, shall eate therof.

45 A straunger & an hired seruaunt shall not eate therof.

G 46 In one house shall it be eaten, thou shalt carry none of the flesshe out of the house, neither shall ye breake a bone therof.

47 All the congregation of Israel shall obserue it.

48 If a straunger also dwell among you, and wyl holde passouer vnto the Lord, let him circumcise all that be males, and then let him come and obserue it, and he shalbe as one that is borne in the lande: for no vncircumcised person shall eate therof.

49 One maner of lawe shalbe vnto hym that is borne in the lande, and vnto the straunger that dwelleth among you.

50 And all the chyldren of Israel dyd as the Lorde commaunded Moyses and Aaron, euen so dyd they.

51 And the selfe same day, dyd the Lorde bryng the chyldren of Israel out of the lande of Egypt with their armies.

¶ The.xiij. Chapter.

1 The first borne thynges must be sanctified vnto God. 3 The remembraunce of the deliueraunce must be celebrate. 8 Chyldren must be taught that they were deliuered frō the tirannie of Pharao. 12 All first borne thynges be Gods. 14 Chyldren must be taught why thynges first borne be seperate vnto the vse of God. 17 Why the Lord dyd leade about the chyldren of Egypt by the desert. 19 Moyses caryeth the bones of Ioseph. 21 The pyller of cloude and of fire.

A (a) A lawe for ꝓ offeryng of the fyrste begotten vnto God, who were deliuered not from death only, but from bondage.

1 AND the Lord (a) spake vnto Moyses, saying:

2 (b) Sanctifie vnto me al the first borne, What so euer openeth the wombe among ꝑ chyldren of Israel, aswell of man as of beast, for it is mine.

Sanctifie. That is, offer.

3 (c) And Moyses saide vnto the people: ye ought to remember this day in whiche ye came out of Egypt out of ꝑ house of "bondage: for through a myghtie hande the Lorde brought you from thence: there shall no leauened bread be eaten.

(b) We also must offre our first borne vnto God, that is, our first & principall care must tende to Gods honour and auaunce-ment of his kyngdome, seyng our deliuerauncefarre passeth that of the Iewes.

4 This daye came ye out, in the moneth (d) *Abib*

(c) If so many ceremonies were ordayned for a memorie of their deliuerance: God also requireth nothyng more at our handes thē to be mindfull of his benefites.

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Iebusites, which he sware vnto thy fathers that he would geue thee, a lande Wherin mylke and hony floweth: thou shalt kepe this seruice in this same moneth.

" Seruaūtes.

6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth daye it is the feast of the Lorde.

(d) This was about Aprill, when corne began to ripen in that countrey.

B 7 Unleauened bread shalbe eaten seuen dayes, and there shal no leauened bread be seene nor yet eaten with thee in al thy quarters.

8 (e) And thou shalt shewe thy sonne in that day, saying: This is done because of that whiche the Lorde dyd vnto me when I came out of Egypt.

(e) God wylleth ꝑ cause of the ceremonie to be vttered at the celebration therof.

9 (f) And it shalbe as a signe vnto thee vppon thyne hande, and as a remembraunce betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt.

(f) Sacramentes make to this purpose: That Gods worde myght be the deeper printed in our hartes, so that thence myght flowe a syncere confession of the mouth.

10 Kepe therfore this ordinaunce in his season from yere to yere.

11 And it wyll come to passe that ꝑ Lord shal bryng the land of the Chanaanites, which he sware vnto thee and to thy fathers, and shall geue it thee.

12 And then thou shalt appoynt vnto the Lorde all that openeth the matrice, and euery firstlyng that commeth of a beast which thou hast, yf it be a male, it shalbe the Lordes.

13 And euery firstlyng of an asse, thou shalt redeeme with a lambe: yf thou redeeme hym not, thou shalt breake his necke: All the first borne amongst thy chyldren also shalt thou bye out.

14 And when thy sonne aske thee in time to "come, saying: What is this? Thou shalt saye vnto hym: With a myghtie hande the Lorde brought vs out of Egypt, out of the house of bondage.

C "to morow

15 And when Pharao was very loth to let vs go, the Lorde slewe all the first borne in the lande of Egypt, aswell the first borne of man, as the firstlyng of beast: Therefore I sacrifice vnto the Lorde all the males that open the matrice: but all the first borne of my chyldren I redeeme.

16 This

16 This shalbe as a token vppon thyne
hande, & as a remembraunce betweene
thyne eyes, that the Lorde brought vs
out of Egypt through a myghtie hande.
17 It came to passe, that when Pharao
D had let the people go, God caryed them
not through the way of the lande of the
Philistines, which was the more nygh
way. But God saide: lest peraduenture
the people (g) repent whē they see warre,
and so turne agayne to Egypt.
18 But God led the people about through
the way of the wyldernesse of the redde
sea, and the chyldren of Israel went vp
"harnessed out of the lande of Egypt.
19 And Moyses toke the bones of Jo-
seph with him: for he made the children
of Israel sweare, saying: God wyl sure-
ly visite you, and ye shall take my bones
away hence with you.
20 And they toke their iourney from Su-
coth, and abode in Etham in the edge of
the wyldernesse.
21 And the Lorde went before them by
day in a pyller of a cloude to leade them
the way, and by nyght in a pyller of fire
to gene them lyght, that they myght go
both by day and nyght.
22 (h) The piller of the cloude departed not
by daye, nor the pyller of fire by nyght,
out of the syght of the people.

g Repon: this worde declareth the great weakenes of the Israelites, for all the wonders that were wrought

" By fiue in a rancke.

(h) God neuer fayleth his people, whō he aydeth beyonde the compasse of mans reason, euen in their desperatest case.

¶ The. xiiij. Chapter.

1 God commaundeth to pitche their pauilions in a daungerous place, that he may be the more glorified. 4 God hardeneth the heart of Pharao. 5 Pharao pursueth Israel. 10 The Israelites dispayryng of deliueraunce do grudge. 13 Moyses promiseth them their safetie by God. 15 Moyses crying to God, is cōmaundd to deuide the sea with his rod. 19 The angell folowyng the tentes of Israel, they passe through the middes of the sea. 24 God drowneth Pharao with his armie. 31 The Israelites do feare God when they see the miracle.

A 1 AND the Lorde spake
vnto Moyses, saying:
2 Speake to the chyl-
drē of Israel, that they
turne & pitch their ten-
tes before Pi-hahiroth
betweene Migdol and
the sea, ouer agaynst Baal-sephon, and
before that shall they pitche by the sea.
3 For Pharao wyll say of the chyldren
of Israel: they are tangled in the lande,
the wyldernesse hath shut them in.
4 And I wyll harden Pharaos heart,
that he shall folowe after you, and I
wyll get me honour vpon Pharao, and
vpon al his hoast: The Egyptians also
shall knowe that I am the Lorde. And
they dyd euen so.
5 And it was tolde the kyng of Egypt
that the people fledde. And the heart of
Pharao and of his seruauntes turned
agaynst the people, and they said: why
haue we done this, that we haue let Is-
rael go out of our seruice?
6 And he made redy his charette, and
toke his people with hym.
B 7 And toke sixe hundred chosen charets,
and all the charets of Egypt, and capi-
taynes vpon euery one of them.
8 And the Lorde hardened the heart of
Pharao kyng of Egypt, and he folowed
after ẏ children of Israel: but the childrē
of Israel went out with an hye hande.
9 And the Egyptians folowed after thē,
and al the horses and charettes of Pha-
rao, and his horsemen, and his hoast
ouertoke them pitchyng of their tent
by the sea beside Pi-hahiroth before Ba-
al-sephon.
10 And when Pharao drewe nygh, the
chyldren of Israel lift vp their eyes, and
beholde, the Egyptians folowed after
them, and they were sore afrayde: and
the chyldren of Israel cryed out vnto
the Lorde.
11 But they sayde vnto Moyses: (a) be-
cause there were no graues in Egypt,
hast thou therfore brought vs away for
to dye in the wildernesse? wherfore hast
thou serued vs thus for to carry vs out
of Egypt?
12 Dyd not we tell thee this in Egypt,
saying, let vs be in rest, that we maye
serue the Egyptians? For it had ben bet- C
ter for vs to haue serued the Egyptians,
then for to dye in the wyldernesse.
13 (b) And Moyses saide vnto the people:
Feare ye not, stande styll, and beholde
the saluation of the Lorde whiche he
wyll shewe to you this day: For ye that
haue seene the Egyptians this day, shal
see them no more for euer.

(a) See the inconstauncie and vnkynde dealyng of the people: They burden Moyses their gyde, not cōsidering the power of God, but the commō course of thynges naturall.

(b) Moyses nothyng discouraged, goeth forwarde manfully in his callyng, a worthie paterne for the godly alwayes to embrace.

(c) when we be hardest bestedde, our strength shall stand in hope & quiet silence, God mightily fyghtyng for vs.

14 (c) The Lorde shall fyght for you, and ye shall holde your peace.

15 And the Lorde sayde vnto Moyses: Wherfore (d) cryest thou vntome? speake vnto the children of Israel that they go forwarde.

(d) This crye is to be vnderstand, not of the sounde of his voyce, but of the earnest affection of his heart.

16 But lyft thou vp thy rod, and stretche out thy hande ouer the sea, and deuide it a sunder, and let the children of Israel go on drye grounde through the middes of the sea.

℣ 17 And beholde I [euen] I will harden the heart of the Egyptians, and they shall followe after them: and I will get me honour vpon Pharao, and vpon all his hoast, and vpon his charettes, and vpon his horsemen.

(e) Gods dredful iudgement is executed agaynst them that resist his right hande.

18 (e) And the Egyptians shal know that I am the Lorde, when I haue gotten me honour vpō Pharao, vpon his charets, and vpon his horsemen.

(f) A notable example of Gods prouidence.

19 (f) And the angell of God which went before the hoast of Israel, remoued and went behynde them: and the piller of the cloude went from before their face, and stoode behynde them,

20 And came betweene the tentes of the Egyptians, and the tentes of Israel, and it was a cloude and darknesse, and gaue lyght by nyght: and all the nyght long the one came not at the other.

21 And Moyses stretched out his hande ouer the sea, & the Lorde caused the sea to go backe by a very strong east wynde all that nyght, and made the sea drye [lande] and the waters were deuided.

22 (g) And the children of Israel went into the middest of the sea vppon the drye [grounde,] and the waters were a wall vnto them on their right hande and on their left hande.

(g) Thus to the Israelites there arysith lyght in darknesse, and in the middest of death, they fynde lyfe.

23 And the Egyptians followed, & went in after them (h) to the myddest of the sea, euen all Pharaos horses, his charettes, and his horsemen.

(h) See the vayne confidence of the vngodly, to their vtter vndoyng, presumyng of their owne strength

24 (i) And in the mornyng watche, the Lord loked vnto the hoast of the Egyptians out of the piller of the fire and of the cloude, and troubled the hoast of the Egyptians,

(i) This is the angell mentioned before, to wit, the sonne of God, not otherwyse to be called by the name Iehous

25 (k) And toke of his charet wheeles, and caryed them away violently: So that the Egyptians sayde, (l) Let vs flee frō the face of Israel, for the Lord fighteth for them agaynst the Egyptians.

(k) Gods prouidence stretcheth to the least thinges that is: so that Charet wheeles can not be out of the reache.

(l) Late repentaunce helpeth not the vngodly, whose heart is not chaunged.

26 And the Lorde sayde vnto Moyses: Stretche out thyne hande ouer the sea, that the waters may come againe vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 And Moyses stretched foorth his hand ouer the sea, and it came agayne to his course early in the mornyng, and the Egyptians fled agaynst it: and the Lorde ouerthrewe the Egyptians in the middest of the sea.

The last plague.

28 And the water returned, and couered the charettes, and the horsemen, and all the hoast of Pharao that came into the sea after them, so that there remayned not

not one of them.

29 But the children of Israel walked vpon drye [lande] through the middest of the sea, and the waters were a wall vnto them on the right hande of them, and on the left.

30 Thus the Lorde deliuered Israel the selfe same daye out of the hande of the Egyptians: and Israel sawe the Egyptians dead vpon the sea syde.

31 (m) And Israel sawe that myghtie power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleued the Lorde and his seruaunt Moyses.

(m) The benefites that we receaue of God, and his iudgementes against the wicked, tende all to this purpose, that we shoulde stande in feare of hym, and be strengthened in the sayth of his promises.

¶ The .xv. Chapter.

1 Moyses and the Israelites do geue thankes to God for their conquest. 25 God must be hearkened vnto. Sickines. God the healer. 27 They come into Elim.

A 1 Then Moyses & the children of Israel sange this sounge vnto the Lorde, and sayde (a) on this maner: I wil sing vnto the Lorde, for he hath triumphed gloriously, the horse and hym that rode vpon hym hath he ouerthrowen in the sea.

(a) Moyses appointeth this song to all the people, þ they myght be stirred vp by one and others example. For that sticketh better in mynde that is songe in the maner of a dittie, then that that is pronounced in prose.

2 The Lorde is my strength and praise, and he is become my saluation: he is my God, and I wyll glorifie hym, my fathers God, and I wyll exalt hym.

(b) whether we be destitute of worldlye ayde, or els haue it at hyll: this must be alwayes our comfort, that God hym selfe fyghteth for vs, our only stay & defence: who ofsiones seemeth to leaue vs to the cruel rage of our foes, that feared (as it were) with a dagge, we myght flee vnto his lappe. Cyrill.

3 (b) The Lorde is a man of warre, the Lorde is his name.

4 Pharaos charets and his hoast hath he cast into the sea, his chosen captaynes also are drowned in the red sea.

5 The deepe waters hath couered them, they sunke to the bottome as a stone.

6 Thy ryght hande Lorde is become glorious in power, thy ryght hande Lorde hath all to dasshed the enemie.

7 And in thy great glorie thou hast ouerthrowē them that rose vp agaynst thee: thou sendest forth thy wrath, whiche consumed them euen as stubble.

25 8 Through the wynde of thy nosethrils the water gathered together, þ̄ fluddes stoode styll as an heape, and the deepe water congeled together in the heart of the sea.

(c) Another diuers formes of speache the lyuelier to set out Goddes power, he declareth this miracle of the waters that deuided by the blast of wyndes, made a wape open for the Israelites.

9 (c) The enemie sayde, I wyll folowe [on thē] I wyll ouertake [them] I wyll deuide the spoyle, and my lust shalbe satisfied vppon them: I wyll drawe my sworde, myne hande shall destroy them.

10 Thou diddest blowe with thy wynde, the sea couered thē, they sanke as leade in the myghtie waters.

11 Who is like vnto thee O Lord amongst gods? who is like thee, so glorious in holynesse, fearefull in prayses, shewyng wonders?

12 Thou stretchedst out thy right hande, the earth swalowed them.

13 Thou in thy mercie hast caryed this people which thou hast redeemed, and hast brought them in thy strength vnto thy holy habitation.

14 (d) The nations shal heare, & be afraide, sorowe shall come vpon Palestina.

(d) He sheweth howe this profe of Gods mightie power, not onely for the tyme present, but also hereafter shalbe of great efficacie, and force, as Deut.al.

15 Then the dukes of the Edomites shalbe amazed, and the myghtyest of the Moabites tremblyng shall come vpon them, al the inhabiters of Chanaan shal waxe faynt hearted.

16 Feare & dreade shal fall vpon them, in the greatnesse of thine arme they shalbe as styll as a stone, tyll thy people passe through, O Lorde, whyle this people passe through which thou hast gotten.

C

17 Thou shalt bryng them in, and plant them in the mountayne of thine inheritaunce, the place Lord which thou hast made for to dwell in, the sanctuarie, O Lord, which thy handes haue prepared

18 (e) The Lorde shall raigne for euer and euer.

(e) Lest we shoulde at any tyme be discouraged, let vs styll flee to these promises: & seeyng Satan our chiefe enemie is ouercome, let vs neither feare hym, nor anye of his garde any more.

19 For Pharao on horsebacke went in with his charettes and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: But the children of Israel went on drye [land] in the middest of the sea.

20 And Miriam a prophetisse, the sister of Aaron, toke a tymbrell in her hande, and all the women came out after her with tymbrelles and daunces.

21 And Miriam sang before them: Sing ye vnto the Lorde, for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the sea.

22 And so Moyses brought Israel from the redde sea, and they went out into the wylderneste of Sur: and they went three dayes long in the wildernesse, and founde no waters.

23 And when they came to Marah, they coulde not drynke of the waters of Marah, for they were bytter: therefore the name of the place was called Marah.

24 (f) And the people murmured agaynst Moyses, saying: what shall we drinke?

25 And he cryed vnto the Lorde, and the Lorde "shewed hym a tree, (g) whiche when he had cast into the waters, the waters were made sweete: There he made them an ordinaunce and a lawe, and there (h) he proued hym,

26 And sayde: If thou (i) wylt hearken vnto the voyce of the Lorde thy God, & wylt do that which is right in his sight, and wylt geue eare vnto his commaundementes, and kepe all his ordinaunces: then wyll I put none of these diseases vpon thee, which I haue brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And the children of Israel came to Elim, where were twelue welles of water, and threescore and ten palme trees: and they pitched their tentes there by the waters.

D

(f) A sodayne chaunge of the vnconstant & vnkynde people, neither considering Moyses by whose ministerie they had receaued such benefites, nor remembryng the straunge wonders that God hadde wrought for them alredy. " Taught.

(g) Herby we learne howe the prayer of fayth can preuaple. Whervnto, by the example of Moises, howsoeuer y world murmureth at vs, and distrusteth gods goodnes, let vs flee.

(h) Gods temptation tendeth to this ende, that the secretes of mens hartes may be proued and reuealed to the worlde.

(i) The cause of all miserie that we suffer, is in our selues: whom God neuer forsaketh, cleauing stedfastly vnto hym.

¶ The. xvj. Chapter.

1 They come into the desert of Sin. 3 They murmure for foode. 8 He grudgeth agaynst God, who grudgeth agaynst his ministers, 10 God speaketh to Moyses in a cloude. 13 It rayneth quayles and Manna. 20 Manna beyng kept doth stynke and rotte. 22 On the Sabboth it was not lawfull so much as to dresse meate. 25 In the Sabboth God rayneth not Manna. 28 God rebuketh the Israelites, because they kept not the Sabboth. 32 Manna is reserued for a testimonie vnto their successours, 36 Gomor, Ephi.

A 1 AND they toke theyr iourney from Elim, & all the congregation of the chyldren of Israel came to the wildernes of Sin, whiche is betweene Elim & Sinai, the fyfteenth day of the seconde moneth after their departyng out of the lande of Egypt.

2 And the whole congregation of the chyldren of Israel murmured agaynst Moyses and Aaron in the wylderneſſe.

3 And the chyldren of Israel sayde vnto them: Woulde to God we had dyed by the hande of the Lorde in the lande of Egypt, whē we sate by the flesshe pottes, and when we dyd eate bread our bellies full: for ye haue brought vs out into this wilderneſſe, to kyl this whole multitude with hunger.

4 Then sayde the Lorde vnto Moyses: Beholde, I (a) wyll rayne bread from heauen to you, and the people shall go out & gather a certaine rate euery day, that I may proue them whether they wyll walke in my lawe, or no.

(a) In resemple of Gods especiall prouidence towardes his people.

5 The

5 (b) The sixt day they shall prepare for them selues that which they will bring in, and let it be twyse as muche as they gather in dayly.

6 And Moyses and Aaron sayde vnto the chyldren of Israel: At euen ye shall know that it is the Lord which brought you out of the lande of Egypt.

B 7 And in the morning ye shal see the glorye of the Lorde, because he hath heard your grudgynges agaynst the Lorde: And what are we, that ye haue murmured agaynst vs?

8 And Moyses sayde: At euen shall the Lord geue you fleshe to eate, and in the mornyng bread inough, for the Lorde hath heard your murmuringes which ye murmure agaynst him: for what are we? Your murmurings are not against vs, but agaynst the Lorde.

9 And Moyses spake vnto Aaron: say vnto al the congregation of the children of Israel, come foorth before the Lord: for he hath hearde your grudgynges.

10 And as Aaron spake vnto the whole congregation of the chyldren of Israel, they looked towarde the wyldernesse, and beholde, the glory of the Lorde appeared in the cloude.

11 And the Lorde spake vnto Moyses, saying:

12 I haue hearde the murmuringes of the children of Israel, tell them therfore and say: at euen ye shall eate fleshe, and in the mornyng ye shalbe fylled with bread, (c) and ye shall knowe that I am the Lorde your God.

13 And at euen the quailes came vp and couered the tentes, and in the mornyng the deawe lay rounde about them.

C 14 And when the deawe was gone, beholde, vpon the grounde in the wyldernesse there lay a small rounde thyng, as small as the hoare frost on the ground.

15 And when the children of Israel saw it, they said euery one to his neighbour, it is "Manna: for they wist not what it was. And Moyses said vnto thē: This is the bread whiche the Lorde hath geuen you to eate.

16 This is the worde whiche the Lorde hath commaunded: (d) gather of it euerye man for him selfe for to eate, a gomer full for euery man, according to the number of your soules, and take euery man for them whiche are in his tentes.

17 And the children of Israel did euen so, and gathered some more, some lesse.

18 And when they did meate it with a gomer, vnto him that gathered much, remayned nothyng ouer, and vnto hym that had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng.

19 And Moyses sayde vnto them: (e) see that no man let ought remayne to the mornyng.

20 Notwithstanding, (f) they hearkened not vnto Moyses: but some of them left of it vntill the mornyng, and it waxed (g) full of wormes, & corrupted: and Moyses was angry with them.

21 And they gathered all mornynges euery man as muche as sufficed for his eatyng: and assoone as the heate of the sunne came, it moult.

22 And the sixt day they gathered twise as muche bread, two gomers for one man: and all the rulers of the congregation came and tolde Moyses.

23 He sayd vnto them, This is that whiche the Lorde hath sayd: To morowe is the rest of the holy sabboth vnto the Lorde, bake that whiche you will bake to day, and sethe that ye will sethe, and that whiche remayneth, lay vp tyll the mornyng.

24 (h) And they layed it vp till the morning as Moyses bad: and it did not corrupt, neyther bred there any worme therein.

25 And Moyses sayde: eate that to day, for it is the sabboth vnto the Lorde, to day ye shall not finde it in the fielde.

26 Sixe dayes ye shall gather it, and in the seuenth day whiche is the sabboth, in it there shalbe none.

27 (i) Notwithstandyng, there went out some of the people in the seuenth day for to gather, and they founde none.

28 And the Lorde sayde vnto Moyses: Howe (k) long refuse ye to kepe my commaundementes and my lawes?

29 See, the Lorde hath geuen you a sabboth, therfore he geueth you the sixt day bread for two dayes: byde therfore euerye man at home, and let no man go out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israel called the name therof (l) Manna: and it was like coriander seede, but yet whyte, and the taste of it was lyke wafers made with honye.

32 And Moyses sayd: this is that which the

(b) we nede not to feare lest we should either hunger or lacke, whilest we feare God.

(c) God worketh al that he doth for this ende, that the knowledge of him may stick depelier in our mynde.

" Man, which signifieth gift.

(d) Hauyng receaued gifts at gods hand, we haue nede of lawes for the due vse of the same, els shoulde we abuse them to our destruction.

(e) This doctrine also pertaineth to vs, who are bydden to aske but our dayly foode, and forbydden to be carefull for to morowe.

(f) The faithlesse disobedience of the people.

(g) So God punisheth thē ỹ greedily gather goodes, trustyng rather to their owne riches and diligence, then to his goodnes and prouidence.

D

(h) That good that is gathered accordyng to Gods wyll, is kept safe for them that vse it with a good conscience.: That that is gathered otherwyse commeth to naught.

(i) Unlawfull couetyng is frustrate.

(k) The obstinate frowardnes of the people reprehendēd

E

(l) Manna was a figure of Christe, the heauēly foode of our soules.

the Lorde commaundeth, fill a gomer of it, whiche may be kept for your chyldren after you, that they may see the bread wherwith I haue fed you in the wylderneſſe when I brought you out of the lande of Egypt.

33 And Moyſes ſpake vnto Aaron: Take a pot, and put a gomer full of Manna therein, and lay it vp before the Lorde, to be kept for your children after you.

34 As the Lorde commaunded Moyſes, ſo Aaron layde it vp before the teſtimonie to be kept.

35 And the chyldren of Iſrael dyd eate Manna (m) fourtie yeres, vntil they came to a land inhabited, and ſo they did eate Manna, euen vntill they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an epha.

(m) So God, yf we folowe his callyng, not for a ſpace only, but all ye tyme of our pylgremage miniſtreth thynges neceſſarie for the ſame preſent, and to come, vntil we come to our inheritaonce, that is to ſay, his kyngdome.

¶ The.xvij. Chapter.

1 They come vnto Raphidim. 2 They grudge for want of water. 4 Moyſes prayeth to God. 6 Water is geuen out of the rocke. 7 To tempt God. 8 The Amalekites be ſlayne of the childrē of Iſrael. 10 Iolue. 14 God foretelleth the deſtruction of the Amalekites.

AND all the congregation of the children of Iſrael went on their iourneys frō the wylderneſſe of Sin, after the commaundement of the Lorde, and pitched in Raphidim, there was no water for the people to drinke.

(a) God is not ſtedde to, olde benefites be not remembred: only they conſider the man, whoſe authoritie they call into queſtion.

2 (a) And ye people dyd chyde with Moyſes, and ſayde: geue vs water to drinke. Moyſes ſaid vnto them: Why chyde you with me: Wherfore do ye tempt ye Lorde:

3 There the people thirſted for water, and ye people murmured againſt Moyſes, and ſaide: Wherefore haſt thou thus brought vs vp out of Egypt, to kil me, & my children, and my cattell with thyrſt:

4 And Moyſes cryed vnto the Lorde, ſaying: What ſhall I do vnto this people, they be almoſt redy to ſtone me:

5 And the Lorde ſaid vnto Moyſes: Go before the people, and take with thee of the elders of Iſrael: & thy rod wherewith thou ſmoteſt the ryuer take in thine hande, and go.

6 Beholde, I ſtande before thee vpon the rocke that is in Horeb, & thou ſhalt ſmyte the rocke, and there ſhall come water out thereof, that the people may drinke. And Moyſes dyd euen ſo before the eyes of the elders of Iſrael.

7 And he called the name of the place (b) Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lorde, ſaying: Is the Lorde amongeſt vs, or not:

(b) To print this example in our hartes, Dauid mentioneth it. Pſal. 95. ſaying, harden not your hearters. &c.

8 Then came Amelec and fought with Iſrael in Raphidim.

9 And Moyſes ſayde vnto "Iosua: Chooſe

"Iehoſua.

Chose vs out men, and go fight with Amelec, and to morowe I will stande on the toppe of the hill, and the rodde of God shalbe in my hande.

10 Iosua did as Moyses bad hym, and fought with Amelec: and Moyses and Aaron, and Hur, went vp to the toppe of the hyll.

11 And it came to passe, that when Moyses helde vp his hande, (c) Israel had the better: and when he let his hande downe, Amelec had the better.

12 But Moyses hands were heauie, and therfore they toke a stone and put it vnder him, and he sat downe theron: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: And his handes remayned stedye, vntill the goyng downe of the sunne.

13 And Iosua discomforted Amelec and his people with the edge of the sworde.

14 And the Lorde sayde vnto Moyses: Wryte (d) this for a remembraunce in a booke, and commit it into the eares of Iosua, for I will vtterly put out the remembraunce of (e) Amelec from vnder heauen.

15 And Moyses made an aulter, and called the name of it: "The Lorde is he that worketh miracles for me.

16 For he said: the () hande is on the seate of God, the Lord wil haue warre with Amalec frō generation to generation.

(c) The feruent prayer of the godly, of howe great force it is, hereby it is well knowen.

(d) This slaughter of ỹ Amelekites was but the begynnyng of Gods vengeaunce, as it appeareth. Deut. xv. and 1. Samuel. xv.

(e) An example to be tremebled at, of thē that persecute gods Church.

" Iehouah Nissi, that is, the Lord, my banner.

() This Hebrue phrase meaneth as much, as if he should say God sweareth by his throne.

¶ The. xviij. Chapter.

1 Iethro commeth to see Moyses, and the wyfe and children of Moyses. 8 Moyses declareth the deliueraunce of the children of Israel to his father in lawe. 10 Iethro confessing the God of Israel, offereth sacrifice. 15 To seeke God. 16 Moyses appoynteth other iudges with hym, and what maner ones they be.

A 1 Ethro ỹ priest of Madian Moyses father in lawe, heard of all that god had done for Moyses, and for Israel his people, and that the Lord had brought Israel out of Egypt.

2 Therefore he toke Sephora Moyses wyfe, after he had sent her backe,

3 And her two sonnes, of which the one was called Gershom: for he sayde, I haue ben an aliaunt in a straunge land:

4 The name of the other was Eliezer: for the God of my father [sayde he] was mine helpe, and deliuered me from the sworde of Pharao.

5 And Iethro Moyses father in lawe, came with his two sonnes, & his wife, vnto Moyses into ỹ wildernesse, where he abode by the mounte of God.

9 And he saide vnto Moyses: I thy father in lawe Iethro am come to thee, and thy wyfe also, and her two sonnes with her.

B 7 And Moyses went out to meete his father in lawe, and did obeysaunce, and kyssed hym: and eche asked other of his "health, and they came into the tent.

8 And Moyses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and al the trauaile that had "come vpon them by the way, and howe the Lorde deliuered them.

9 And Iethro reioyced ouer al the goodnesse which the Lorde had done to Israel, and because he had deliuered them out of the handes of the Egyptians.

10 And Iethro sayd: blessed be the Lord which hath deliuered you out of ỹ hand of the Egyptians, and out of the hand of Pharao, which hath also deliuered his people from ỹ captiuitie of ỹ Egyptians.

11 Nowe I knowe that the Lorde is greater then all gods: for in the thyng whereby they dealt cruelly with them, were they destroyed them selues.

12 And Iethro Moyses father in lawe toke burnt offeringes and sacrifices, to offer to God: And Aaron and all the elders of Israel came to eate bread with Moyses father in lawe before God.

13 And on the morowe Moyses sate to iudge the people: and the people stoode about Moyses from morning vnto euē.

14 And when Moyses father in lawe C sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moyses sayde to his father in lawe: because the people come vnto me to seeke counsayle of God.

16 When they haue a matter, they come vnto

" Peace.

" Had found them.

vnto me, and I iudge betweene euery man & his neyghbour, & shew them the ordinaunces of God and his lawes.

17 And Moyses father in lawe sayde vnto hym: It is not well that thou doest.

18 Thou both weryest thy selfe, and this people that is with thee: For this thing is of more wayght, then thou art able to perfourme thy selfe alone.

19 Heare therfore nowe my voyce, and I wyll geue thee councell, and God shalbe with thee: Be thou vnto the people to Godwarde, that thou mayest bring the causes vnto God:

20 And thou shalt teache them ordinaunces and lawes, and shew them the way wherein they must walke, & the worke that they must do.

D 21 Moreouer, thou shalt seeke out among all the people, men of actiuitie [and] such as feare God, true men hating couetousnes, and place [of these] ouer the [people] rulers of thousandes, rulers of hundrethes, rulers of fiftithes, and rulers of tennes,

22 (a) And let them iudge the people at all seasons: and euery great matter that commeth, let them bryng vnto thee, but let them iudge all small causes them selues, and so shall it be easier for thy selfe, and they shall beare a [burthen] with thee.

23 If thou shalt do this thing, and God charge thee withall, thou shalt be able to endure, and yet the people shall come to their place in peace.

24 (b) And so Moyses obeyed the voyce of his father in lawe, and dyd all that he had sayde.

25 And Moyses chose actiue men out of all Israel, and made them as heades ouer the people, namely rulers of thousandes, rulers of hundrethes, rulers of fiftithes, and rulers of tennes,

26 And they iudged the people at all seasons: but brought the harde causes vnto Moyses, and iudged all small matters them selues.

27 And Moyses let his father in lawe depart: and he went into his owne lande.

(a) Iethro's modestie of the godly is to be embraced. For true wisdome teacheth vs not to ascribe to muche to our selues, but to submit all our wisdome, forecast, and prouidence, vnto God.

(b) Though Iethro were, not to be compared, yet Moyses foloweth his counsaple. So we also must folowe whole some instructions, whosoeuer putteth them in our mynde.

¶ The. xix. Chapter.

1 They come to mount Sinai. 5 The people of Israel, the people of God. 6 A priestly kingdome, an holy nation. 7 Moyses declareth the worde of God. 9 God woulde that credite should be geuen to Moyses wordes. 10 The people is commaunded to be sanctified. 12 He that toucheth the mountayne, is stoned. 14 The people is sanctified. 16 God appeareth in thunder and lightning, to be feared of the people. 22 The priestes are sanctified. 24 The people and priestes may not touche the hyll.

A

1 IN* the thirde moneth when the chyldren of Israel were gone out of the lande of Egypt, (a) the same day came they into the wyldernesse of Sinai.

2 For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wyldernesse, and there Israel campped before the mounte.

3 But Moyses went vp vnto God, and the Lorde called vnto hym out of the mountayne, saying: Thus shalt thou (b) say vnto the house of Jacob, and tell the chyldren of Israel,

4 Ye haue (c) seene what I did vnto the Egyptians, and toke you vp vpon (d) Eagles wynges, and haue brought you vnto my selfe.

5 Nowe therefore yf ye wyll heare my voyce in deede, and kepe my couenaunt, ye shall be [as] a deare" treasure vnto me aboue all nations: (e) for al the earth is myne.

6 Ye shalbe vnto me also a (f) kingdome of priestes, & an holy people: And these are the wordes whiche thou shalt say vnto the children of Israel.

7 Moyses came and called for the elders of the people, and layde before theyr faces all these wordes whiche the Lorde commaunded hym.

8 And the people aunswered altogether, and sayde: (g) All that the Lorde hath sayd, we will do. And Moyses brought the wordes of the people vnto ye Lord.

9 And the Lorde sayd vnto Moyses: lo, I come vnto thee in a thicke cloude, (h) that the people may heare me talkyng with thee, and beleue thee for euer. Moyses shewed the wordes of the people vnto the Lorde.

10 And the Lorde sayde vnto Moyses: Go vnto the people, and (i) sanctifie thē to day and to morowe, and let them (k) washe theyr clothes.

* The maner and place of the lawe published is set foorth, that so great a benefite myght be receaued with due reuerence.

(a) That they departed out of Raphidim, whiche was a great way from Sinai.

(b) God woulde haue his benefites rehearsed, that the people myght therof be myndefull.

(c) Seyng they haue sene by experience ye exceeding loue that God beareth them, the more vnkynde they be, if they refuse to obey his wyll.

" A deare and a precious thyng, of all men greatly desired.

(d) The Eagle caryeth her young ones vpon her wynges, searyng onely mans violence, whiche rather then they should take harme, she would receaue the harme in her owne body. In stede therof, serued the cloude that kept of the Egyptians force.

(e) As who sayeth, for though all the earth be mine, yet ye in especiall maner.

(f) No profane kyngdom dependyng of outwarde sway, but a priestly and a sacred kingdome. 1. Pet. 2. b. 9. It is applyed to vs the true Israelites.

(g) A fayre promise, but not performed in ye ende. Considerying therfore our weaknes, let vs often call to minde what we promised God in our Baptisme, & be constant.

(h) For it standeth vs much vpon, that Gods ministers be of due credite & anethoritie, and to haue euident tokens of Gods presence, lest the worlde be deceaued.

(i) Beyng naturally vncleane, we must be first sanctified, yet Gods worde can be rooted in vs.

(k) For an outward signe of the inward puretie required, as was ye forbearing of their wyn

11 And be redy against the thirde day, for the thirde day "the Lorde wyll come downe in the sight of all the people vppon mount Sinai.

12 (l) And thou shalt set boundes vnto the people rounde about, & say: take heede to your selues that ye go not vp into the mount, or touche the border of it: whosoeuer toucheth the mounte, shall surelye dye.

13 There shall not an hande touche it, els he shalbe stoned, or shot through: whether it be beast, or man, it shall not liue: when the " trumpet bloweth long, then may they come vp into the mountayne.

C 14 And Moyses went downe from the mount vnto the people, and sanctified them, and they washed their clothes.

15 And he sayd vnto the people: be redy agaynst the thirde day, and come not at [your] wyues.

16 And the thirde day in the mornyng there was (m) thunder and lyghtnyng, and a thicke cloude vpon the mount, and the voyce of the trumpet exceedyng loude, so that all the people that was in the hoast was afrayde.

17 And Moyses brought the people out of the tentes to meete with God, and thei stoode at the neather part of the hil.

18 And mount Sinai was altogether on a smoke, because the Lorde descended downe vpon it in fire, and the smoke thereof, ascended vp as the smoke of a furnace, and all the mount quaked exceedyngly.

19 And when the voyce of the trumpet blewe long, and waxed louder and louder, Moyses spake, and God aunswered hym by a voyce.

20 And the Lorde (n) came downe vpon mount Sinai, euen in the toppe of the hill: & when the Lord called Moyses vp into the top of the hil, Moyses went vp.

21 And the Lorde sayd vnto Moyses: (o) Go downe, charge the people, lest they breake out from their boundes to see the Lorde, and so (p) many of them perishe.

22 And let the priestes also whiche come to the Lorde sanctifie them selues, lest the Lorde destroy them.

23 And Moyses said vnto the Lord: The people can not come vp into the mount Sinai, for thou chargest vs, saying: set boundes about the hill, and sanctifie it.

24 And the Lord sayd vnto him: Away, and get thee downe, & thou shalt come vp, thou and Aaron with thee: but let not the (q) priestes and the people presume for to come vp vnto the Lord, lest he destroy them.

25 And so Moyses went downe vnto the people, and tolde them.

" The lorde wyll come downe, for I wyll come downe.

(l) Men must be no bolder in gods matters then he geueth them leaue, nor farther curious, then he reuealeth in his worde.

" Or, Cornet.

(m) The lawe was geuen with terrour, that men seeyng Goddes glorie, myght submit them selues.

(n) God is sayde to descende, because he sheweth hym to vs in more ample manee, and geneth many-fest tokens of his presence.

(o) Howe nedefull then be magistrates in a common weale to stay the wylfulnes of the people.

(p) God forbiddeth them for their owne cōmoditie, lest his bryghtnes shoulde ouerwhelme them

D

(q) The priestes them selues must kepe thē with in their boundes, who as they passe other in dignitie, so must they geue thē example of sober lyfe.

¶ The. xx. Chapter.

A 3 Let vs haue no straunge gods. 7 In othe. 8 The sabboth day. 12 Parentes. 13 To murder. 14 To be a whoremaister. 15 Theft. 16 False witnesse. 17 Concupiscence. 19 God appeared in lyghtnyng, that he might be feared. 23 Let there be made no gods of golde and siluer. 24 In aulter of earth.

1 AND God spake all these wordes, and said.

2 (a) I am the Lord thy GOD, whiche haue brought thee out of the lande of Egypt, out of ẏ house of "bondage.

3 (b) Thou shalt haue none other Gods (c) in my sight.

4 Thou shalt make (d) thee no (e) grauen image, neyther any similitude that is in heauen aboue, eyther in the earth beneath, or in the waters vnder the earth.

5 (f) Thou shalt not bowe downe to them, neyther serue them: for I the Lord thy God, am a gelous God, (g) and visite the sinne of the fathers (h) vpon the chyldren, vnto the thirde and fourth generation of them that hate me:

6 And shewe mercy vnto (i) thousandes in them that loue me, and kepe my commaundementes.

7 (k) Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltlesse that taketh his name in vayne.

8 Remember the sabboth day that thou (l) sanctifie it.

9 (m) Sixe dayes shalt thou labour, and do all that thou hast to do.

10 But the seuenth day is the sabboth of the Lorde thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattel, and the straunger that is within thy gates.

11 For

(a) The preface of the ten commaundements, wherin is set out fyrst what god is, and howe great a God he is: and secondly his benefites to the Iewes.

The fyrst table.

" Seruaūtes

(b) God therfore would be only called vppon, onlye honoured and thanked for al thinges, & that our cōsciences should be only quieted in him

(c) It is a great spurre, to cōsider that God is styll present, and seeth al ẏ we do.

(d) Or to thy selfe, that is, to ẏ vse in Gods seruice.

(e) To represent God.

(f) That is, thou shalt make thee no grauen image, and to fall downe before it, or to worship God vnder any such fourme.

(g) Lest we shoulde thinke it a light fault, God greeuously threatneth the transgressers.

(h) We be all sinnefull by nature, and therefore the gyltlesse chylde suffereth not for the gyltie father.

(i) Gods mercye is faere aboue his indignation.

(k) Not only periurie, but rashe and light othes be condemned.

B

(l) The day is halowed, whē they that come together on the sabboth be holy them selues.

(m) Sixe dayes be free for vs to apply our busines, ẏ seuenth is reserued wholly for Gods seruice.

11 (n) For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherfore the Lorde blessed the seuenth day, and halowed it.

12 (o) Honour (p) thy father and thy mother: that thy dayes (q) may be long in the lande whiche the Lorde thy God geueth thee.

13 Thou shalt not (r) kyll.

14 Thou shalt not (s) commit adulterie.

15 Thou shalt not (t) steale.

16 Thou shalt not (u) beare false witnesse agaynst thy neyghbour.

17 Thou shalt not (x) couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, nor his man seruaũt, nor his mayde, nor his oxe, nor his asse, or whatsoeuer thy neighbour hath.

18 And (y) all the people sawe the (z) thunder and lightning, and the noyse of the trumpet, and the mountayne smoking: And when the people sawe it, they remoued, and stoode a farre of:

19 And said vnto Moyses, (aa) Talke thou with vs, and we wyll heare: But let not God talke with vs, lest we dye.

20 And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare may be before your

21 eyes, that ye (bb) sinne not.

And the people (cc) stoode a farre of: and Moyses went into the (dd) thicke cloude where God was.

22 And the Lorde sayde vnto Moyses, Thus thou shalt say vnto the children of Israel: Ye haue seene that (ee) I haue talked with you from out of heauen.

23 Ye shall not make therfore (ff) with me gods of siluer, neyther shall ye make ye gods of golde.

24 (gg) An aulter of earth thou shalt make vnto me, and theron offer thy burnt offeringes, and thy peace offeringes, thy sheepe, and thyne oxen: In all places where I shall put the remembraunce of my name, thyther I wyll come vnto thee, and blesse thee.

25 And if thou wylt make me an aulter of stone, see thou make it not of hewen stone: els if thou lyft vp thy toole vpon it, thou hast poluted it.

26 Neyther shalt thou go vp by steppes vnto myne aulter, that thy (hh) " shame be not shewed theron.

(n) Gods owne example is layde before vs to folowe. The second table.

(o) By honour, is meant all duetie due whiche we owe vnto the.

(p) Vnder the name of parentes, all magistrates and superiours be contayned.

(q) The promise to Iacob is extended vnto all coastes, and therfore ordinarily this also pertayneth vnto vs, whiche are Israel in spirite, though by Gods secrete disposition sametyme it falleth out otherwyse.

(r) Here, not only slaughter, but wrath and hatred is forbydden. Mat. 5. 1. Iohn. 3. & there, in the contrary, vertues be commaunded, as it is also in the commaundementes folowyng.

(s) And herewith the outwarde acte, the inwarde affection, with all that proceedeth therof, is condempned. (t) we must withdrawe both our handes, our eyes, and our myndes from another mans good. And here all auarice and vnlawful gaynes is disproued. (u) Herein cauilles, wrong accusations, briefly, all false language to our neyghbours hyndraunce, is excluded. (x) There be three degrees in trespassing to be considered: the appetite or inclination to euyll, the consent, & the acte, full execution of the consent. These two latter pertaineth to the former preceptes. The first, that is, naughtie appetite, in this place is condempned. (y) God gaue his commaundementes in open sight, ỹ no offender myght be excused. (z) This terrour that agasted the people, declareth the office of the lawe: which, our weaknes considered, can do nothyng but touche vs with extreame horrour, and dryue vs to seeke that in Christe, whiche we want in our selues. (aa) Herein therfore God beareth with our frayltes, that, seyng we cannot abyde to heare hym our selues, vseth the ministerie of man, for a meane to testifie vnto vs his wyll.

(bb) For nothyng so much frayeth vs from sinne, as a true and inwarde feelyng of Gods mercie.

(cc) when we once throughlye taste how swete God is, we can moderate our selues of our owne accorde.

(dd) This thicke cloude declareth the incomprehensible maiestie of God, which Moyses conteryng, saw God after a sorte, yet not in his bare essence.

(ee) This is sayd, that they myght be attentiue to Gods word, & not imagen of hym after any earthlye maner, as appeareth Deut. 4. and by that that is inferred hereupon.

(ff) Thy the that erect images, ioyne other gods in felowshyp & the olimpike. For the scripture after the phrase of the people, calleth images Gods.

(gg) Whyles the Israelites were on their way, God would haue one aulter in one place, that myght quickly decay, or be destroyed, lest many aulters myght haue caused many religions, and beyng left to other, it myght haue brought superstition. (hh) With holynes and deuotion, the chiefest thyng in Gods seruice: honestie and comlynesse, must be ioyned.

" Or *filthines*.

¶ The .xxi. Chapter.

2 Of bying of bondmen. 7 A daughter sold for a bondwoman. 12 Manslaughter. 15 A stryker of parentes. 16 Theft. 17 A slaunderer of his father. 18 Brawlers. 20 He that smyteth his bondman. 22 He that stryketh a woman with chylde. 24 The punyshment of lyke for lyke. 26 He that pulleth out an eye, or striketh out a toothe of bondmen. 28 A pushing oxe. 33 He that diggeth a pitte where into an oxe falleth. 35 In oxe hyllyng another.

A

(a) That is, the first partition of this booke after the Hebrues, called the iudiciall part, that is, orders taken for the dissoluyng of controuersies. Deut. xv.

(b) Albeit God made this lawe for defence of libertie, yet so would he haue it kept, that the maister myght not be endammaged: for we muste not do good to one, with hyndryng another.

1 (c) These are the lawes whiche thou shalt set before them.

2 *If thou bye a seruaunt that is an Hebrue, sixe yeres he shall serue, & in the seuenth, he shall go out free [paying] nothyng.

3 If he came alone, he shall go out alone: and yf he came maryed, his wyfe shall go out with hym.

4 (b) And if his maister haue geuen hym a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her children shalbe her maisters, and he shall go out alone.

5 And yf the seruaunt say: I loue my maister, my wyfe, and my children, I wyll not go out free:

6 (c) His maister shall bryng hym vnto the iudges, and set hym to the doore or the doorepost, and his maister shal bore his eare through with a naule, and he shalbe his seruaunt (d) for euer.

7 And if a man sell his daughter to be a seruaunt, she shal not go out as the men seruauntes do.

8 If she please not her maister, who hath [nowe] promised her mariage, then shall he let her redeeme her selfe: To sell her vnto a straunge nation shall he haue no power, seyng (e) he despised her.

9 If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with their daughters.

10 And if he take hym another wyfe: yet her

(c) This might be done for two causes: first, lest maisters shuld esteme their seruaunte at their owne pleasure, and that all men myght beware that they continued bondemen of their owne accorde. Secondly that many taking bondage in good part, myght feare the lyberte-proche, and the more set by their liberte.

(d) The word in Hebrue doth not alwayes sound perpetuite, sometyme it taketh for a long continuaunce, for in this case they were maisters tyll the yere of Iubile, which was a tyme of generall pardon.

(e) He speaketh of the lothsomenesse that folowed the satisfyyng of his lustes.

her foode, her rayment, and duetie of maryage shall he not minishe.

11 And if he do not[f] these three vnto her, thē shal she go out free & pay no money.

12 [g] He that smyteth a man, that he dye, shalbe slayne for it.

13 If a man lay not awayte, but God deliuer [him] into his hande, then I wyll poynt thee a*place whither he shal flee.

14 If a man come presumpteously vpon his neyghbour to slay hym with guyle, thou shalt take him from myne aulter that he dye.

15 He that smyteth his father or his mother, let hym " be slayne for it.

16 He that stealeth a man, and selleth him, if he be proued vppon hym, shalbe slayne for it.

17 And he that curseth his father or mother, shalbe put to death for it.

18 *If men stryue together, and one smite "another with a stone, or with his fyste, and he dye not, but lyeth in his bed:

19 If he rise agayne, and walke without vpon his staffe, then shall he that smote hym go quite, saue only he shall beare his charges for leesyng his tyme, and shall paye for his healyng.

20 And if a man smyte his seruaunt or his mayde with a rod, & they dye vnder his hande, he shalbe greeuously punished.

21 And if he continue a day or two, [h] it shal not be reuēged, for he is his money.

22 If men striue, & hurt a woman with chylde, so that her fruite depart from her, and yet no destruction folow: then he shalbe sore punished according as the womans husbande wyll laye to his charge, and he shall pay as the dayes men wyll appoynt hym.

23 And if any destruction folowe, [i] then he shall geue life for life,

24 Eye for eye, tothe for tothe, hande for hande, foote for foote,

25 Burnyng for burnyng, wounde for wounde, strype for strype.

26 [k] And if a man smyte his seruaunt or his mayde in the eye, that it perishe, he shall let them go free for the eyes sake.

27 Also if he smyte out his seruaunt or his maydes tothe, he shall let them go out free for the tothes sake.

28 If an oxe " gore a man or a woman, that they dye, * then the oxe shalbe stoned, and his fleshe shall not be eaten: but the owner of the oxe shall go quite.

29 If the oxe were wont to pushe with his horne in time past, and it hath ben tolde his maister, and he hath not kept him, but that he hath killed a man or a woman: [l] then the oxe shalbe stoned, and his owner shall dye also.

30 If there be set to hym a sūme of money, then he shal geue for the redeeming of his life whatsoeuer is layde vpō him.

31 And whether he haue gored a sonne or a daughter, accordyng to the same indgement shall it be done vnto him.

32 But if it be a seruaunt or a mayde that the oxe hath gored, then he shall geue vnto their maister thirtie sicles, and the oxe shalbe stoned.

33 If a man open a well, or digge a pitte, and couer it not, and an oxe or an asse fall therein:

34 The owner of the pitte shall make it good, & geue money vnto their maister, and the dead beast shall be his.

35 If one mans oxe hurt another, that he dye: then they shall sell the lyue oxe, and deuide the money, and the dead oxe also they shall deuide.

36 Or if it be knowen that the oxe hath vsed to pushe in tyme past, & his maister hath not kept hym: he shall paye oxe for oxe, and the dead shalbe his owne.

(f) That is, [illegible] neyther marry to hym [illegible], nor to his [illegible], nor let [illegible] redeeme [illegible] self out of [illegible].

(g) Hauyng [illegible] of bon[illegible], he en[illegible] of [illegible], & the penaltie ther[illegible], and of certayne other trespasses punishable by death.

* Sanctuary appoynted for place of refuge.

" Dye the death.

C

* Of harme done by occasion of braules.

" Or his neyghbour.

(h) In these cuill lawes, we muste not seeke for absolute perfectiō, whiche God tempered accordyng to the rudenesse of ye people, amongest whom many thinges were to be winked at for the tyme.

D

(i) The execution hereof perteyneth to magistrates: For priuate wreche is forbidden. Math. v.

(k) They that cann[illegible] rule seruaunt[illegible] with moder[illegible]tiō, as thoug[illegible] vnworthy [illegible] them, must [illegible] them go free.

" Pushe or smyte with his horne. Gene. ix.

E

(l) So God woulde do vs to vnderstand, how heynou[illegible] matter it [illegible] for any man [illegible] annoy his image.

¶ The. xxij. Chapter.

1 The punishment of a theefe. 5 Damage done. 7 The lawe, of it that is lefte to be kept. 10 Howe it that is lefte with one, ought to be rendred. 14 That whiche is lent, or letten out to hyre. 16 A mayden defiled. 18 Witches. 19 Such as haue to do with beastes. 20 An idolater. 21 A straunger. 23 A wydowe and a pupille. 25 Money geuen to lone. 26 When pledges ought to be rendred. 28 Officers and princes. 30 first fruites, firstlynges. 31 Fleshe torne of beastes.

A

1 If[a] a man steale an oxe or a sheepe, and kill it, or sell it: he shall restore fiue oxen for an oxe, foure sheepe for a sheepe.

2 [b] If a theefe be found breaking vp, and be smitten that he dye: there shall no blood be shed for hym.

3 But if the sunne be vp vpon him, then there shalbe blood shed for hym, for he should make restitution: if he haue not wherwith, he shalbe solde for his theft.

4 If the theft be founde in his hande, aliue,

(a) Punyshmēt ordayned for theeues.

(b) A kinde of theeues farre worse then the rest, for they ioyne fraude with violence: wherefore slaughter oftentymes and muche inconuenience doth ensue: therfore yf they breake vp by nyght, it is lawfull to kill them: but in the day tyme it is otherwise.

alme, whether it be oxe, asse, or sheepe, he shall restore double.

5 If a man do hurt fielde or vineyarde, and put in his beast to feede in another mans fielde: of the best of his owne fielde, and of the best of his owne vineyarde, shall he make restitution.

(c) If ought be lost by fire negligently loked to, it must be made good.

6 (c) If fire breake out and catche in the thornes and the stackes of corne, or the standyng corne, or fielde be consumed therewith: he that kyndeled the fyre, shall make restitution.

B

* A lawe for thinges left in custodie.

7 If a man deliuer his neyghbour money or stuffe to kepe, and it be stolen out of his house: if the theefe be founde, let hym pay double:

8 And if the theefe be not founde, then the good man of ỹ house shalbe brought vnto the Iudges, that it may be knowen (d) whether he haue put his hande vnto his neyghbours good.

(d) That is, whether he haue stolen it.

9 And in al maner of trespasse, whether it be for oxe, asse, or sheepe, rayment, or any maner of lost thing, which another chalengeth to be his: the cause of both parties shall come before the Iudges, and whom the Iudges condemne, let him pay double vnto his neyghbour.

(e) Before he spake of thynges lyueles left in ones keepyng, now of thynges that brake lyke.

10 (e) If a man delyuer vnto his neyghbour to kepe, asse, oxe, sheepe, or whatsoeuer beast it be: and it dye, or be hurt, or taken away by enemies, & no man see it:

11 Then shall an oth of the Lorde be betweene them, that he hath not put his hande vnto his neyghbours good: and the owner of it shall take the oth, and the other shall not make it good.

(f) Because of fallhod to pretend stealyng, it would not serue in this case, and it was rather decreed touchyng lyuyng thynges, then thynges liueles, for that ỹ more part of theyr goodes standyng in cotell, they wer compelled oftentymes to commit them one to anothers keepyng.

12 And if it be (f) stollen from hym, then he shall make restitution vnto the owner therof. If it be torne in peeces, then let him bryng recorde of the tearing, and he shall not make it good.

13 And if a man borowe ought of his neighbour, and it be hurt, or els dye, and the owner therof (g) be not by: he shall surely make it good.

14 But if the owner therof be by, he shall not make it good: if it be an hired thing, it came for his hire.

(g) For yf the owner be prẽsent, he can loke to his owne good: but in his absence he trusteth to the borower, that manie tymes doeth abuse hym.

15 If a man entice a mayde that is not betrouthed, and lye with her, (h) he shall endowe her, and take her to his wyfe.

(h) This was a good satisfaction for the lacke of the maydes honestie, and a sharpe punishment for the not leauyng her for his lyfetyme. But thought for the lewdenesse of their hearttes this punishment then suffised in so rude a state: yet neyther suffereth the fact nor the punishment therof before God.

16 (i) And if her father refuse to gene her vnto him, he shal pay money, according to the dowrie of virgins.

(i) Herein see, what a thyng the parentes had in the betrothyng of their daughter, who it were no reason to take hym as they list, vnles lawe against their will that had wrought the so great a villanie.

17 Thou shalt not suffer a (k) Witche to lyue.

(k) The worde in the hebrewe signifieth a wytch, a sorcerer, or an inchaunter or any that by deuilishe meanes hath to do with euyll spirites or men.

18 Whosoeuer lyeth with a beast, shall (l) be slayne for it.

(l) And here also the wonderfull seuerytie of God is to be considered, that dare lyghtly not curelesly punyshe, but the more detestation there is of the offence, the more extreme punishment is appointed.

19 He that (m) offereth vnto any gods, saue vnto ỹ Lord only, he shalbe killed.

(m) For the sacrificyng to false gods, is the denying of the one true God.

20 Vexe not a straunger, neither oppresse him: for ye were straungers in the land of Egypt.

* Ye shall not.

21 * Ye shall trouble no wydowe nor fatherlesse chylde.

(n) Under the name of rayment, is comprehended any thyng necessarie for the bodie, which we can not want and be without.

22 If ye shall euyll entreate them, and they crye out vnto me, I wyll surelye heare theyr crye.

23 And then wyl my wrath ware hotte, and I wyll kyll you with the swoorde, & your wyues shalbe widowes, and your chyldren fatherlesse.

24 If thou lende money to any of my people that is poore by thee, thou shalt not be as a tiraunt vnto him, * neither shalt thou lay vpon him vsurie.

25 If thou take thy neyghbours (n) rayment to pledge, thou shalt deliuer it vnto him by that the sunne go downe.

26 For that is his couering only, euen the rayment for his skinne, wherein he slepeth: and when he cryeth vnto me, I wyll heare him, for I am mercyfull.

(o) To prohibit man may reprehende the imagination, it be done modestie: but without rebukes, raylyng and euill speakyng, both for ouoydyng disorder, and considerynge whose person he reprehendeth.

27 Thou shalt not (o) rayle vpon ỹ " gods, neither blaspheme ỹ ruler of the people.

(p) By this ceremonie they were taught, that all thinges, the vse whereof is prophane otherwyse, ought to be halowed, & offred vnto God, as the gyuer of al thynges that we haue. Now this ceremonie being taken awaye, yet this lawe must be kept in our partes, in offering and geuyng to Gods lyuely image the poore.

28 (p) Thy fruites, whether they be drie or moyst, see thou kepe thẽ not backe: thy first borne sonne thou shalt geue me.

29 Likewise also shalt thou do with thine oxen, and with thy sheepe: seuen dayes it shalbe with the damme, & the eyght day thou shalt geue it me.

30 Ye shalbe an holy people vnto me, (q) neither shall ye eate any flesh that is torne of beastes in the fielde, but shall cast it to a dogge.

(q) By this lawe which was ceremoniall, and for a tyme, they were taught howe farre they ought to be from an heathenishe and prophane conuersation.

" Or, iudges.

¶ The. xxiij. Chapter.

1 A lye. 2 An vpright Judge. 3 and 6 A poore person. 7 An innocent. 8 Gyftes. 9 A pilgrime. 12 The sabboth of the seuenth day. 15 The feast of the passeouer in Marche. 16 The feast of the fiftith day, of tabernacles in September. 18 Blood. 19 Fyrst fruites. 20 The Angell leadyng the people of Israel. 24 Straunge gods not to be prayed vnto. 25 To serue God, blessing, infirmitie. 26 The baren. 29 Wherefore God dyd cast out the Chanaanites by litle and litle.

1 Thou shalt not (a) haue to do with any false report, neither shalt thou (b) put thine hand with the wicked, to be an vnrighteous witnesse.

2 Thou shalt not folow a multitude to do euill, neither shalt thou "speake in a matter of iustice according to the greater number, for to peruert iudgement.

3 Neither shalt thou (c) esteeme a poore man in his cause.

4 If thou meete thyne enemies (d) oxe or asse goyng astray, thou shalt bryng them to him agayne.

5 If thou see the asse of him that hateth thee sincke vnder his burthen, thou shalt not passe by and let him alone, but shalt helpe hym to lyft hym vp agayne.

6 Thou shalt not hinder the right of thy poore in his suite.

7 Kepe thee farre from a false matter, and the innocent and righteous see thou slay not: (e) for I wyll not iustifie the wicked.

8 () Thou shalt take no gyftes: for gyftes blinde the seyng, and peruert the wordes of the righteous.

9 (f) Thou shalt not oppresse a straunger: for ye know the (g) heart of a straunger, seyng ye were straungers in the lande of (h) Egypt.

10 Sixe yeres thou shalt sowe thy lande, and gather in the fruites therof.

11 And the seuenth yere thou shalt let it (i) rest and lie styll, that the poore of thy people may (k) eate: And what they leaue, the beastes of the fielde shall eate. In lyke maner thou shalt deale with thy vineyarde and thyne oliue tree.

12 (l) Sixe daies thou shalt do thy worke, and in the seuenth day thou shalt rest: that thyne oxe and thyne asse may rest, and the sonne of thy mayde and the straunger may be refreshed.

13 (m) In all thinges that I haue saide vnto you, be circumspect: (n) and make no rehearsall of the names of straunge gods, neither let it be hearde out of thy mouth.

14 () Three feastes thou shalt holde vnto me in a yere.

15 Thou shalt kepe (o) the feast of vnleauened bread: thou shalt eate vnleauened bread seuen daies long, as I commaunded thee, in the tyme appoynted of the moneth () Abib: for in that moneth ye came out of Egypt, (p) and see that no man appeare before me emptie.

16 And the feast of (q) haruest when thou reapest the first fruites of thy laboures, whiche thou hast sowen in the fielde: And the feast of (r) ingathering, [whiche is] in the end of the yere, when thou hast gathered in thy labours out of the field.

17 [These] three times in the yere, shall all thy men chyldren appeare before the Lorde God.

18 Thou shalt not offer the blood of my sacrifice (s) vpon leauened bread, neither shall the fat of (t) my feast remayne vntyll the mornyng.

19 The first of the first fruites of thy land, thou shalt bryng into the house of the Lorde thy God: thou shalt not (u) seethe a kydde in his mothers mylke.

20 Behold I sende an angell before thee, to kepe thee in the way, and to bryng thee into the place whiche I haue prepared.

21 Beware of hym, and heare his voyce, and resist him not: for he wyll not spare your misdeedes, and my name is in him.

22 But and if thou shalt in deede hearken vnto his voyce, & do al that I speake, I wylbe an enemie vnto thyne enemies, & an aduersarie vnto thine aduersaries.

23 For myne angell shall go before thee, and bryng thee in vnto the (x) Amorites, and Hethites, and Pharezites, & Chanaanites, Heuites, and Jebusites, and I shall destroy them.

24 Thou shalt not bowe downe to their gods, neither serue thē, neither do after ẏ workes of them: but ouerthrowe thē, and breake downe the images of them.

25 And ye shall serue the Lord your God, and

(a) For they ẏ gladly heare naughtie tales wylbe also as redy to spread them, wherof neither ẏ one nor the other, to godly.
(b) That is, thou shalt not conspire with ẏ wycked, &c. or swear with them: for the Jewes take noeth but they lay theyr hande vpō the booke of ẏ law "Aunswere
(c) Truth of ẏ matter, & not respect of any person, is to be esteemed in iudgment.
(d) If so much must be done for our enemies oxe, or asse, muche more we must do for their ownt persōs.
(e) Though ẏ wycked oppresse the godly in this lyse, & go for good men notwithstanding: yet before God it shall not be so, who wyll be reuenged of the wrong.
() Agaynst brybes,
(f) Before, he spake of straungers generally: but here he toucheth the particuler case of iudgment, where, vnder pretence of ryght, God wold not haue thē oppressed.
(g) Ye knowe what heart fores he abydeth.
(h) Therefore measure other men by your selues.
(i) For ẏ soyle bring fertile of it self, brought foorth many things for the vse of ẏ poore, without sowing.
(k) May be partakers therof aswell as thou, for ẏ riche were not vtterly debarred, as appeareth. Leui. 25.
(l) This lawe beyng partly ceremoniall, & partly politique, is here repeted not in vayne, as far foorth as it toucheth policie: which tendeth to this end, that neither seruaunt, nor cattel, should be ouerweryed with labour.
(m) For we may not at our pleasure do one thing that God commaundeth, & leaue another thing vndone.
(n) For that nothing more dryueth vs from God, or maketh vs forget his lawe, then reliques of superstition: therfore the Lord commaundeth all memorie of false gods to abolished.
() Solemne feastes ordayned for a memorial of gods benefites.
(o) Becouse ẏ passouer was eaten but on one day, the vnleauened bread. 7. dayes together: this solemnitie toke his name of that ẏ longest continued
() That is, Marche.
(p) For it was not inough to testifie theyr thankfulnesse in words: but for a fuller profession it behoued to adde a sacrifice: the trueth of whiche figure, pertayneth also vnto vs: so ẏ whē we come before God, we must offer vnto him with a free heare our selues, & all ẏ we haue. Lest then we should be emtie, let vs be honest, vpright, & chast.
(q) Deut. xvi. It is also called the feast of weekes.
(r) The feast of tabernacles Deut xvi.
(s) With an vncleane mynde infected with malice, as Paule expoundeth it. 1. Cor. v.
(t) Any oblation offered to me that is thy duetie to God, must not be deferred.
(u) Untymely fruites ought neither to be offered, nor eaten, for it hath a spice of crueltie, and of an intemperate appetite.
(x) These be the names of ẏ people, who inhabited the lande of promise.

and he shall blesse thy bread and thy water: and I wyll take all sicknesses away from the middest of thee.

26 There shall no woman haue any vntymely byrth, nor be vnfruitefull in thy lande: the number of thy dayes I (a) wyll fulfill.

(a) I will prolong thy lyfe to my honour and thy saluation.

27 I will sende my feare before thee, and wyll destroy all the people whyther thou shalt go: & I wyll make all thine enemies [turne] theyr backes vnto thee.

28 And I wyll sende hornettes before thee, which shall drive out the Heuites, the Chanaanites, and the Hethites, before thee.

29 Neuertheless, I wyll not cast them out before thee in one yere, lest the land growe to a wylderneſſe, and the beast of the fielde multiplie agaynst thee.

30 By litle and litle I wyll dryue them out before thee, vntyl thou be increased, and inherite the lande.

31 And I wyll make thy coastes from the red sea, vnto the sea of the Philistines, and from the (b) desert vnto the riuer: For I wyll deliuer the inhabitours of the lande into thyne hand, and thou shalt driue them out before thee.

(b) From the desert of Sin, vnto the riuer Euphrates.

32 Thou shalt make no couenaunt with them, nor with theyr gods.

33 Neither let them dwell in thy lande, lest they make thee sinne against me: for if thou serue their gods, it wyll surely be thy decay.

¶ The. xxiiii. Chapter.

1 Moyses is commaunded to go vp vnto the mounte. 4 Moyses wryteth the wordes of God into one volume, and readeth them vnto the people.

A 1 AND he said vnto Moyses: Come vp vnto the Lorde, thou and Aaron, Nadab and Abihu, & the threscore and ten elders of Israel, and ye shall worship a farre of.

2 And Moyses hym selfe alone shall go vnto the Lorde: but they shall not come nygh, neither shall the people go vp with hym.

3 And Moyses came and tolde the people all the wordes of the Lorde, and all the iudgementes: And all the people answered with one voyce, and sayde: All the wordes whiche the Lorde hath sayde wyll we do.

4 And Moyses wrote all the wordes of the Lord, and rose vp early, and set hym an aulter vnder the hill, and. xii. stones, according to the. xii. tribes of Israel.

5 And sent young men of the children of Israel, whiche brought burnt offeringes, and offered peace offeringes of oxen vnto the Lorde.

(a) The reason of this ceremonie is declared in the. ix. to the Hebrewes.

6 And Moyses toke halfe of the (a) blood, and put it in basins, and the other halfe he sprinkled on the aulter.

B 7 And he toke the booke of the couenaũt, & read it in the audience of the people: And they sayd, All that the Lord hath sayd, wyll we do, and be obedient.

8 And Moyses toke the blood, & sprinckled it on the people, and sayd: Beholde, this is the blood of the couenaũt which the Lorde hath made with you vpon all these wordes.

9 Then went Moyses and Aaron, Nadab, and Abihu, and the threscore and ten elders of Israel vp.

10 And they saw the God of Israel: and there was vnder his feete as it were a worke of a Saphire stone, & as it were the heauen when it is cleare.

(b) God neither destroyed them, nor the Lord him self terrible as to the people. Chap. 3.

11 And (b) he layde not his hande vpon the nobles of the children of Israel: and they saw God, and did eate and drinke.

12 And the Lord said vnto Moyses: Come vp to me into the hill, and be there, and I wyll geue thee tables of stone, and a law & cõmaundementes which I haue written, that thou mayest teache them.

13 And Moyses rose vp, and his minister Iosuah: and Moyses went vp into the hill of God,

14 And said vnto the elders, Tary ye here vntill we come agayne vnto you: Behold, here is Aaron and Hur with you. If any man haue any matters to do, let hym come to them.

C

Hyde. who is a maister of wordes.

15 And Moyses went vp into the mount, and a cloude couered the hyll.

16 And the glory of the Lord abode vpon the moũt Sinai, & the cloude couered it six days: & the seuenth day he called vnto Moses out of ỹ middes of the cloude.

17 And the sight of the glory of the Lord, was like consumyng fire on ỹ top of the hill, in the eyes of ỹ children of Israel.

18 And Moyses went into the middes of the cloude, and gate hym vp into the moũtaine: & Moyses was in the mount fourtie dayes and fourtie nyghtes.

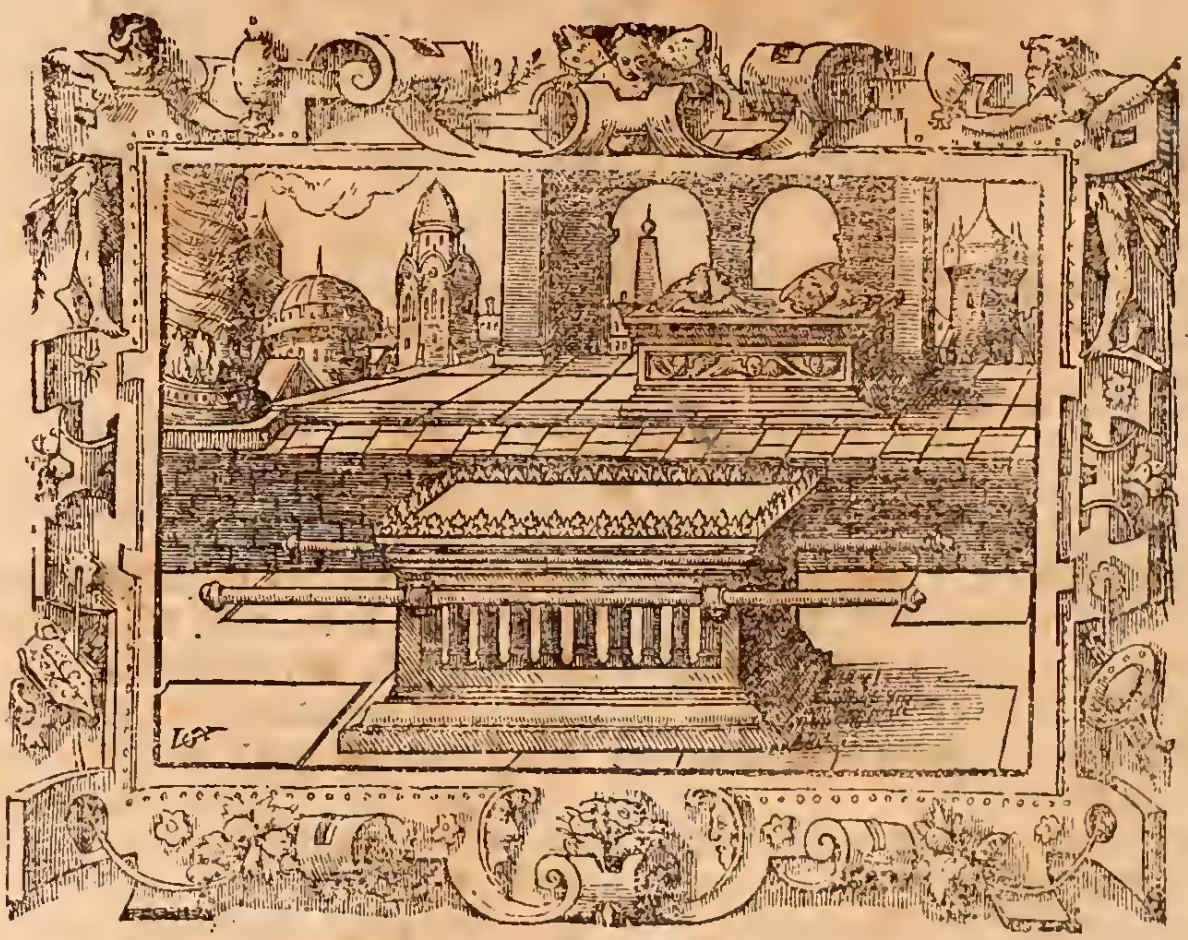
C The

¶ The. xxv. Chapter.

1 God requireth voluntarie gyftes of the people for the makyng of the tabernacle. 10 The arke. 17 The mercyes seate. 23 The table. 28 The holy vessels. 31 The candlesticke.

AND the Lorde spake vnto Moyses, saying:
2 Speake vnto the childrē of Israel, that they bring me (a) an offering: ye shall take it of euery man that geueth it willingly with his heart.
3 This is the offering whiche ye shall take of them, golde, and siluer, & bralle,
4 And blewe silke, and purple, and scarlet, and white silke, and goates [heere.]
5 And Raunnes skynnes that are red, & the skynnes of Taxus, & Sittim wood.
6 Oyle for lyght, spyces for annoyntyng oyle and for sweete sence:
7 Onix stones, and stones to be set in the Ephod, and in the brest plate.
8 And let them make me a sanctuarie, that I may dwell amongst them.
9 And accordyng to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornamentes therof, euen so shall ye make it.

(a) A gyfte presented before god by lyftyng it vp to signifie the oblation of christe vpon the crosse.



10 And they shall make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe brode, and a cubite and a halfe high.
11 And thou shalt ouerlay it with pure golde, within and without shalt thou ouerlay it, and shalt make an hye vpon it a " crowne of golde rounde about.
12 And thou shalt caste foure ringes of golde for it, and put them in the foure corners therof: two ringes shalbe in the one corner, and two in the other.
13 And thou shalt make barres of Sittim wood, and couer them with golde,
14 And put the barres in the ringes along by the sydes of the arke, that the arke may be borne with them.
15 And the barres shalbe in the ringes of the arke, and shall not be taken from it.
16 And thou shalt put in the arke, the (b) testimonie whiche I shall geue thee.
17 And thou shalt make a " mercy seate of pure golde: two cubites and a halfe long, and a cubite and a halfe brode.
18 And thou shalt make (c) two Cherubims of golde: euen " of a whole worke shalt thou make them, in the two endes of the mercy seate.
19 And the one Cherubim shalt thou make on the one ende, and the other on the other ende: euen of the same mercy seate shall ye make Cherubims in the two endes thereof.

" Or, border.

(b) Testimonie he calleth here the two tables of stone, wherein were comprised the ten commaundemētes, because in them God witnessed his wyll.

" Or, propiciatorie.

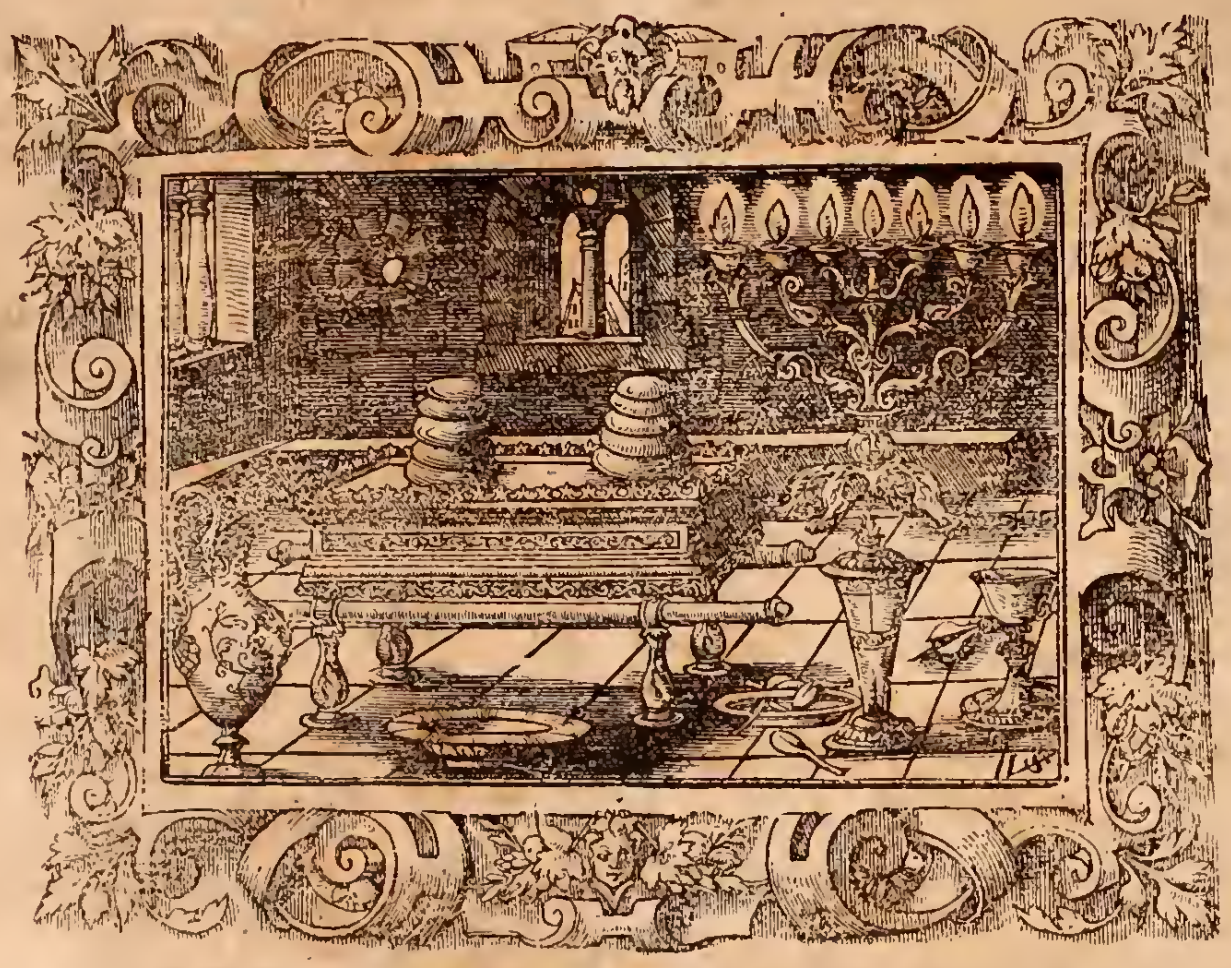
(c) The Cherubims were wynged images, and, as the Hebrewe interpretours do holde, they had .iiij. shapes of boyes. But as Iosephus writeth, they were fleyng beastes, which had suche figure, as of no man hath ben seene.

" Or, beaten with hammer.

20 And the Cherubims shal stretch foorth
theyr wynges aboode ouer an hye, cou-
ering the mercy seate with their wynges,
and their faces shall loke one to ano-
ther: euen to the mercy seatewarde shall
the faces of the Cherubins be.
D 21 And thou shalt put the mercy seate a-
boue vpon the arke, and in the arke
thou shalt put the " witnesse that I
shall geue thee.
22 And from thence I wyll testifie vnto
thee, and I wyll common with thee
from vpon the mercy seate, from be-
tweene the two Cherubins whiche are
vpon the (D) arke of witnesse, of all thin-
ges whiche I wyll geue thee in com-
maundement vnto the chyldren of Is-
rael.

" Or, testimonie.

(D) In the. x. chapter to the Hebr. it is called the arke of the testament.



23 Thou shalt also make a table of Sit-
tim wood, of two cubites long, and one
cubite brode, and a cubite & an halfe hye.
24 And thou shalt couer it with pure
golde, and make thereto a crowne of
golde rounde about.
25 And make vnto that an hoope of foure
fingers brode rounde about, and make a
golden crowne also to the hoope rounde
about.
26 And make for it foure ringes of golde,
and put the ringes in the corners that
are on the foure feete thereof.
27 Euen ouer against the hoope shall the
E ringes be, to put in barres to beare the
table withall.
28 And thou shalt make ỹ barres of Sit-
tim wood, & ouerlay them with golde,
that the table may be borne with them.
29 And thou shalt make his dishes, and
spones, coueringes, & bowles to powre
out with all: euen of fine golde shalt
thou make them.
30 And thou shalt set vpon the table
shewe bread before me alway.
31 And thou shalt make a candelsticke of
pure golde, euen of a whole worke shall
the candelsticke be made, with his shaft,
his braunches, his bolles, his knoppes,
and his flowres proceeding therout.
32 Sixe braunches also shall proceede out
of the sides of it: three braunches of the
candelsticke out of the one side, and three
out of the other.
33 Three bolles like vnto almondes, with
a knop and a flowre in one braunche:
And three bolles like almondes in the o-
ther braunche, with a knop & a flowre,
according to the sixe braunches that pro-
ceede out of the candelsticke.
34 And in the candelsticke it selfe [there
shalbe] foure bolles like vnto almondes,
with their knoppes and flowres.
35 And there shalbe a knop vnder two
F braunches of the same in three places,
according to the sixe braunches that pro-
ceede out of the candelsticke.
36 Their knoppes and their braunches
shalbe of it: and it shalbe one whole
worke, euen of pure golde.
37 And thou shalt make the seuen
lampes of it, and the seuen lampes ther-
of

of shalt thou put on hye theron, to geue light vnto the other syde that is ouer agaynst it.

38 The snuffers and the vessels of the snuffe, shalbe of pure golde.

39 Of a (e) talent of fine gold shall he make it, with all these vessels.

40 Loke therefore that thou make them after the fashion that was shewed thee in the mount.

(e) The talent of the temple is valued of some at. 120 pounds: of other at. 400. pounds.

¶ The .xxvi. Chapter.

1 The fashion of the tabernacle. 31 The vaile. 32 The standyng of the arke. 34 The standyng of the seate of mercy. 35 The standyng of the table, and of the candelsticke. 36 The vaile, or the hangyng at the entraunce of the tabernacle.

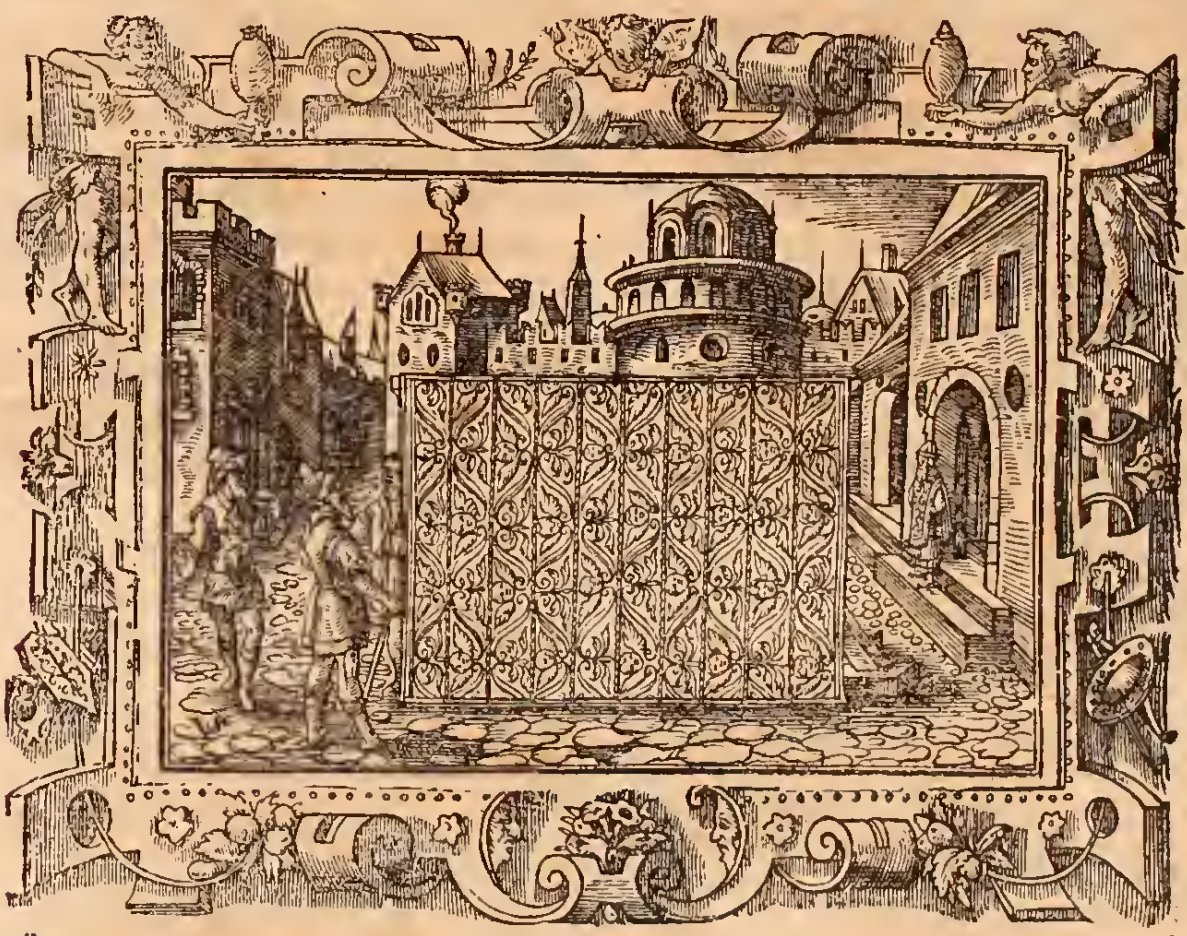
A 1 Thou shalt make the tabernacle with ten curtaines of whyte twyned sylke, and blewe sylke, and purple, and scarlet: and in them thou shalt make Cherubins of brodered worke.

2 The length of one curtayne [shalbe] eight & twentie cubites, and the breadth of one curtayne, foure cubites: and euerye one of the curtaynes shall haue one measure.

3 Fiue curtaynes [shalbe] coupled together one to another, and [other] fiue curtaynes shalbe coupled one to another.

4 And thou shalt make loupes of blewe sylke a long by the edge of the one curtaine [which is] in the selvedge of the coupling curtayne: and likewise shalt thou make in the edge of the vttermost curtayne, in the seconde couplyng.

5 Fiftie loupes shalt thou make in the one curtayne, & fiftie loupes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde, that the loupes may take holde one of another.



6 And ỹ shalt make fiftie taches of gold, and couple the curtaines together with the taches: and it shalbe one tabernacle.

7 And thou shalt make curtaynes of goates heere, to be a couerynge vpon the tabernacle, a leuen curtaines shalt thou
B make.

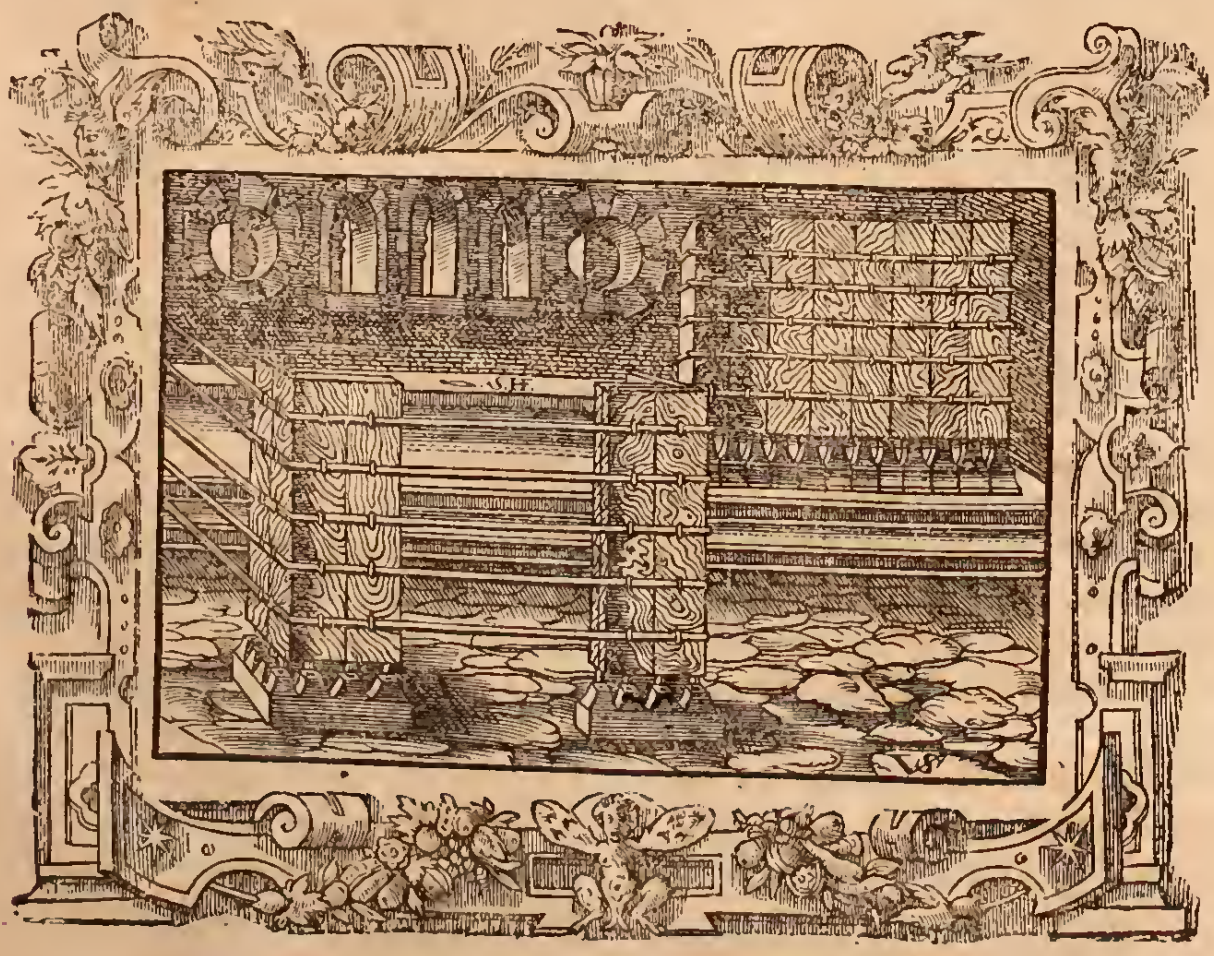
8 The length of one curtaine [shalbe] thirtie cubites, and the breadth of one curtayne foure cubites: & the eleuen [shalbe] all of one measure.

9 And thou shalt couple fiue curtaynes by them selues, and sixe curtaynes by them selues, & shalt double the sixt curtayne in the forefront of the tabernacle.

10 And thou shalt make fiftie loupes in the edge of the vttermost curtayne on the one side, euen in the edge of the couplyng [curtayne] and fiftie loupes in the other certayne of the seconde coupling.

11 And thou shalt make fiftie taches of brasse, and put them on the loupes, and couple the couerynge together, that it may be one.

12 And the remnaunt that reſteth in the curtaines of the couering, euen the halfe curtaine that reſteth, ſhalbe left on the backe ſydes of the tabernacle.
13 That a cubite on the one ſyde, and a cubite on the other ſyde, which may remayne in the length of the curtaines of the couerynge, may remayne on eyther ſyde of the tabernacle to couer it withal.
14 And vppon the tabernacle, thou ſhalt make a couerynge of Rammes ſkynnes dyed red, and yet a couerynge aboue all of Taxus ſkynnes.
15 And thou ſhalt make boordes for the tabernacle of Sittim wood, to ſtande vpryght.
16 Ten cubites long ſhall euery boorde be, and a cubite and a halfe brode.
17 Two "tenons ſhall there be in one boorde, ſet in order, as ladder ſtaues one "or, from another: and thus ſhalt thou make for all the boordes of the tabernacle. "Handes. "or, againſt.
18 And thou ſhalt make boordes for the tabernacle [euen] twentie boordes on the ſouth ſide, euen full ſouth.
19 And thou ſhalt make fourtie ſockettes of ſiluer vnder the twentie boordes: two ſockettes vnder one boorde for his two tenons, and two ſockettes vnder another boorde for his two tenons.
20 In lyke maner, in the ſeconde ſyde of the tabernacle towarde the north, [there ſhalbe] twentie boordes.
21 And fourtie ſockettes of ſyluer: two ſockettes vnder one boorde, and two ſockettes vnder another boorde.
22 And in the weſt ende of the tabernacle, thou ſhalt make ſixe boordes. D
23 And two boordes ſhalt thou make in the corners of the tabernacle, in the meetyng together of the two ſydes:
24 And they ſhalbe coupled together beneathe, and lykewyſe ſhalbe coupled aboue to a rynge: and thus ſhall it be for the two boordes that are in the corners.
25 And they ſhalbe eyght boordes, hauing ſockettes of ſiluer, euen ſixteene ſockets: [that there may be] two ſockets vnder one boorde, & two vnder another boorde.
26 And thou ſhalt make barres of Sittim wood, fiue for the boordes of the tabernacle in one ſyde,
27 And fiue barres for the boordes of the tabernacle on the other ſyde, and fiue barres for the boordes of the tabernacle in the weſt ende. E
28 And the middle barre ſhall go alonge through the middeſt of the boordes frō the one ende to the other.
29 And thou ſhalt couer the boordes with golde, and make their ringes of golde to put the barres through, and thou ſhalt couer the barres with golde alſo.
30 And thou ſhalt reare vp the tabernacle, accordyng to the faſſion therof, as it was ſhewed thee in the mount.
31 And thou ſhalt make a vayle of "blewe ſilke, of purple, ſkarlet, and whyte twyned ſilke: of brodered worke with Che- "Or, blew



rubins

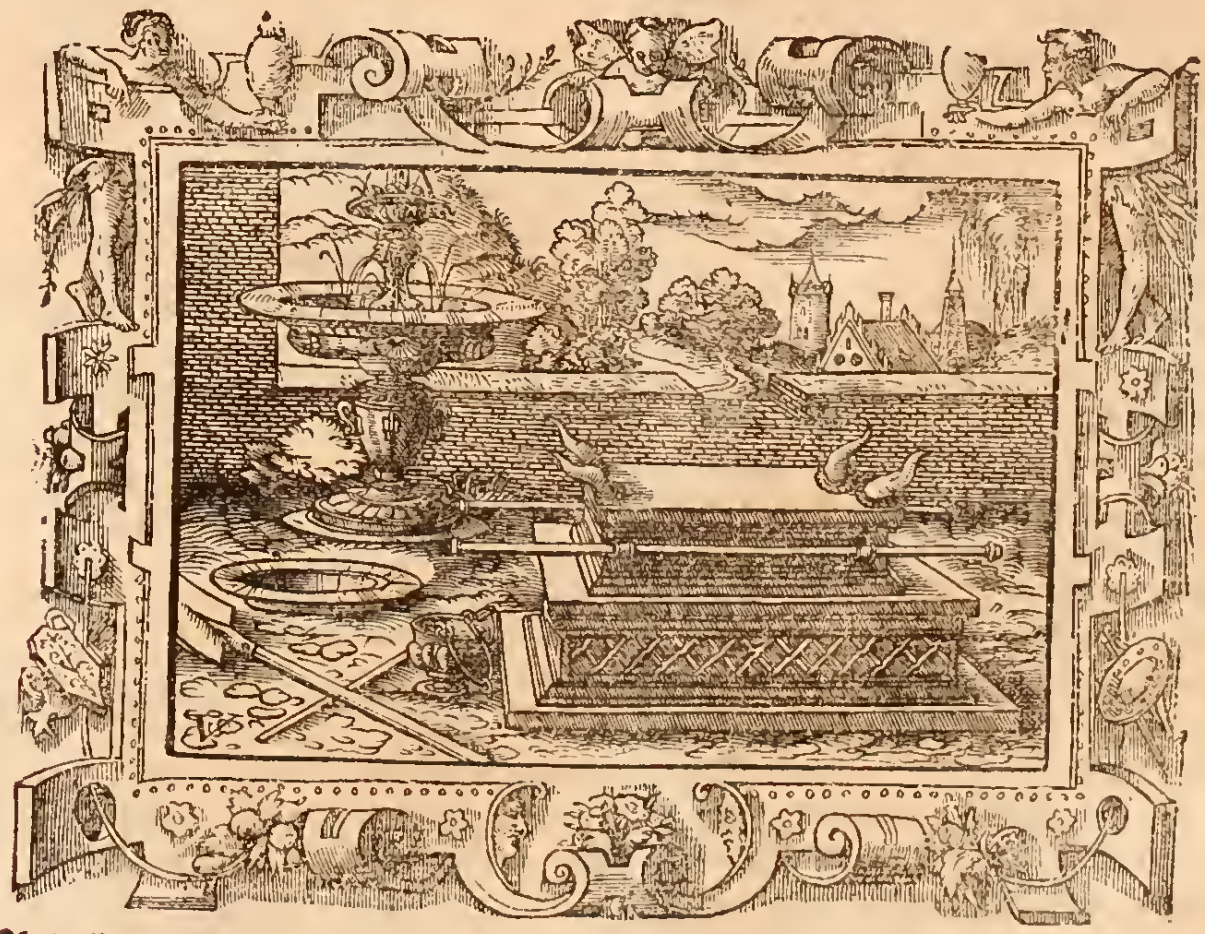
rubims shall ye make it.
32 And hang it vpon foure pillers of Sittim wood couered with golde (whose head shalbe of golde) standing vpon foure sockets of siluer.
33 And thou shalt hang vp the vayle on the taches, that thou mayest bryng in within the vayle the arke of Witnesse, and the vayle shall deuide vnto you the holy [place] from the most holy [place.]
34 And thou shalt put the mercy seate vpon the arke of Witnesse, in the holyest place.
35 And thou shalt put the table without the vayle, and the candelsticke ouer against the table on the south side of the tabernacle, and put the table on the north syde.
36 And thou shalt make an hanging for the doore of the tabernacle of blew silke, purple, scarlet, and whyte twyned silke wrought with needle worke.
37 And thou shalt make for the hanging fiue pillers of Sittim wood, and couer them with golde, and their knoppes shalbe of golde, and thou shalt cast fiue sockets of brasse for them.

¶ The. xxvij. Chapter.

1 The fourme of the aulter of the burnt sacrifice. 9 The fashion of the entraunce of the tabernacle. 20 The oyle of the lampe.

1 AND thou shalt make an aulter of Sittim wood, fiue cubites long & fiue cubites broade, it shalbe foure square, and three cubites hye.
2 And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of (a) the same as it is of, and thou shalt couer it with brasse.
3 And make his ashpannes for his ashes, his beesomes, his basons, his flesh-hookes, his firepannes: and all the vessels thereof thou shalt make of brasse.
4 And thou shalt make vnto it a gredyron also like a net of brasse, and vpon that net shalt thou make foure brasen ringes in the foure corners therof.
5 And thou shalt put it vnder the compasse of the aulter beneath, that the net may be in the middest of the aulter.

(a) Of the same peece of wood, and not ioyned or glued vnto it.



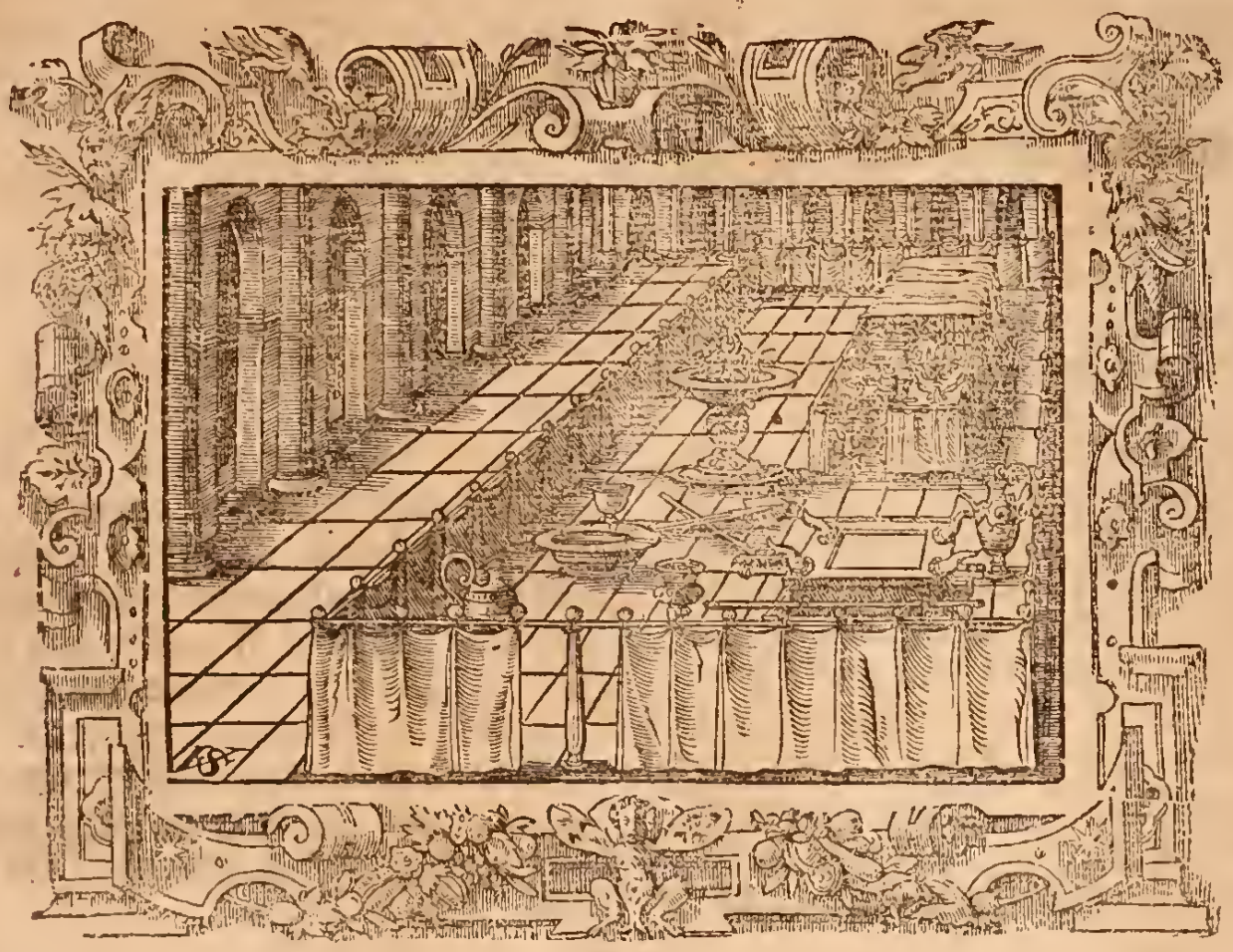
6 And thou shalt make two barres for the aulter of Sittim wood, and couer them with brasse,
7 And let them be put in the ringes along by the sides of the aulter, to beare it with all.
8 And make the aulter holowe with boordes: euen as it was shewed thee in the mount, so shalt thou make it.

B 9 And thou shalt make the court of the tabernacle on the south side, euen full south: the curtaines for the court shalbe of whyte twined silke of an hundreth cubites long for one side.

10 And twentie pillers therof, with their twentie sockets of brasse: but the knops of the pillers and their whopes shalbe siluer.

11 In likewise on the north syde there shalbe curtaynes of an hundred cubites long, and twentie pillers, with their twentie sockets of brasse, and the knops and the whopes of siluer.

12 And the breadth of the court whiche is westwarde, shall haue curtaynes of fiftie cubites, and the pillers of them shalbe ten, and the sockets of them ten.



13 Fiftie cubites shalbe in the court eastwarde, euen full east.

E 14 The curtaynes of one syde shalbe of fifteene cubites, the pillers of them three, and the sockets three.

15 And likewise on the other side shalbe curtaines of fifteene cubites, with their three pillers and three sockets.

16 And in the gate of the court shalbe a vayle of twentie cubites of blewe silke, purple, and scarlet, and white twyned silke wrought with needle worke, and foure pillers with their foure sockets.

17 All the pillers rounde about the court shalbe whoped with siluer, and their knoppes shalbe of siluer, and their sockets of brasse.

18 The length of the court shalbe an hundred cubites, and the breadth fiftie "on euery side, and the heyght of the curtaynes shalbe fiue cubites of whyte twyned silke, and their sockettes of brasse.

"In fiftie.

19 All the vessels of the tabernacle in all maner of seruice, and the pinnes therof, yea and all the pinnes also of the court, shalbe of brasse.

20 And thou shalt commaunde the chyldren of Israel that they geue thee pure oyle oliue beaten for the light, that they may make the lampes to burne alwayes.

21 In the tabernacle (a) of the congregation without the vayle whiche is before the witnesse, shall Aaron & his sonnes dresse the lampes both euening and morning before the Lorde: and it shalbe a statute for euer vnto the generations of the chyldren of Israel.

(a) In the tabernacle of the congregation called, because that Israel resorted and was gathered together there at a certeyne and an appointed time, or cause that they resorted thether to seeke with Moyses and his successours, as for in the chap. 18. Deut. will appeare with thether, & seeke with thether Numb. 17. before the tabernacle, where I will appeare vpon, Some translate, the tabernacle of the congregation, the olde translacion, the tabernacle of the testimonie.

¶ The

AB. The length of the court, a hundred cubites on the south side, in which there are. 20. pillers of. 5. cubites hye, with their sockettes and heades, and curtains of twined linnen.
CD. The like length on the north side.
BC. The west side. 50. cubites long, in which there are. 10. pillers of. 5. cubites high, with their sockettes and heades, and curtains of twined linnen.
AD. The east side is also. 50. cubites long.
E. The curtains of twined linnen of. 50. cubites long, and. 3. pillers of. 5. cubites high, with their heades and sockettes.
F. Like curtaines on the side ouer against it.
G. Curtains of. 20. cubites long, hoping at the entry of the court embrodered with. 4. pillers.

¶ The. xxviij. Chapter.

1 The dechyng of Aaron the priest. 6 The Ephod, or the ornament that shoulde be vpon the shoulders. 15 The pectorall or stomacher of iudgement.

1 AND take thou vnto thee Aaron thy brother, and his sonnes with him from among the children of Israel, that Aaron may minister vnto me in the priestes office, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes.

2 And thou shalt make holy rayment for Aaron thy brother, glorious and beautifull.

3 And thou shalt speake vnto all that are wise hearted, whom I haue filled with the spirite of wisdome, that they make Aarons rayment to consecrate him, that he may minister vnto me in the priestes office.

4 These are the garmentes which they shall make, a brestlap and an ephod, a tunicle, a brodered coate, a miter, and a girdle, these holy garmentes shall they make for Aaron thy brother and his sonnes, that they may minister vnto me in the priestes office.

5 And let them take golde, bleWe silke, purple, scarlet, and Whyte twined silke,

6 They shall make the ephod of golde, bleWe silke, purple, scarlet, and Whyte twined silke, With brodered Worke.

7 The two sides shall come together, and be closed vp in the two edges therof.

8 And the girdle of the ephod shalbe of the same Workmanship, and of the same stuffe, euen of golde, bleWe silke, purple, scarlet, and Whyte twined silke.

9 And thou shalt take two Onyx stones, and graue in them the names of the children of Israel.

10 Sixe names of them in the one stone, and the other sixe in the other stone, according to their birth.

11 After the Worke of a stone grauer and of him that graueth signettes, shalt thou graue the two stones, With the names of the children of Israel, and shalt make them to be set in ouches of golde.

12 And thou shalt put the two stones vpon the two shoulders of the ephod [that they may be] stones of remembraunce vnto the children of Israel: and Aaron shal beare their names before the Lord vpon his two shoulders for a remembraunce.

13 And thou shalt make ouches of golde:

14 And two chaynes of fine golde of a certayne length, linke Worke & Wreathed, and fasten the Wreathed chaynes to the ouches.

15 And thou shalt make the brestlap of iudgement With brodered Worke: euen after the Worke of the ephod thou shalt make it [namely] of golde, bleWe silke, purple, scarlet, and Whyte twined silke.

16 Foure square it shalbe and double, an hande bredth long, and an hande bredth brode.

17 And thou shalt fill it With foure rowes of stones: in the first rowe shalbe a Sardius, a Topas, and Smaragdus.

18 In the seconde rowe, a Rubi, Saphir, and Diamonde.

19 In the thirde a Lyncurius, an Achat, and an Ametyst.

20 In the fourth a Turcas, an Onyx, and a Jaspis: and they shalbe set in golde in their incloSers.

21 And the stones shalbe grauen, as signettes be grauen With the names of the children of Israel, euen With twelue names, euery one With his name according to the twelue tribes.

22 And thou shalt make vpon the brestlap two fastenyng chaynes of pure golde and Wreathen Worke.

23 And thou shalt make likeWise vpon the brestlap two ringes of golde, and put them on the edges of the brestlap.

24 And put the two Wreathen chaynes of golde in the two ringes Which are in the edges of the brestlap.

25 And the other two endes of the chaines thou shalt fasten in two close ouches, and put them vpon the shoulders of the ephod on the forepside of it.

26 And thou shalt yet make two ringes of golde, Which thou shalt put in the two edges of the brestlap [euen] in the borders therof, towarde the inside of the ephod ouer agaynst it.

27 And

27 And yet two [other] ringes of gold thou shalt make, and put them on the two sides of ẏ Ephod beneath ouer agaynst the brestlap, alowe where the sides are ioyned together vpon the brodered gyrdle of the Ephod.

28 And they shall bynde the brestlap by his ringes, vnto ẏ ringes of the Ephod, with a lase of blewe silke, that it may lye close aboue the brodered gyrdle of the Ephod, and that the brestlap be not loosed from the Ephod.

29 And Aaron shall beare the names of the children of Israel in the brestlap of iudgement vpon his heart, When he goeth into the holy place, for a remembraunce before the Lorde alway.

30 And thou shalt put in the brestlap of iudgment (a) the "Urim & the Thummim, and they shalbe [euen] vpō Aarons heart Whē he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lorde alway.

31 And thou shalt make the tunicle vnto the Ephod, altogether of blewe silke.

32 And there shalbe an hole for the head in the middest of it, hauyng a bonde of wouen worke rounde about the coller of it, as it were the coller of a partlet, that it rent not.

33 And beneath vpon the hem, thou shalt make pomgranates of blewe sylke, and of purple, and of scarlet, rounde about the hem, and (b) belles of gold betweene them rounde about.

34 And let there be euer a golden bell and a pomgranate: a golden bell and a pomgranate rounde about vpon the hem of the tunicle.

35 And Aaron shall haue it vpon hym when he ministreth, and the sound shalbe heard When he goeth into the holy place before the Lorde, & When he commeth out: and he shall not (c) dye.

36 And thou shalt make a plate of pure gold, and graue theron as signettes are grauen, the holynes of the Lorde.

37 And put it on a blewe sylke lase to be vpon the mytre, euen vpon the forefront of it.

38 And it shalbe vpon Aarons forehead, that Aaron may (d) beare the synne of the holy thinges, Whiche the children of Israel halowe in all their holy gyftes: and it shalbe alwayes vpon his forehead, for the reconciling of them before the Lorde.

39 And thou shalt make a coate of White sylke, embrodered with knottes, & thou shalt make a mytre of Whyte sylke, and a gyrdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them gyrdles, & bonettes shalt thou make for them, glorious and bewtiful.

41 And thou shalt put them vpon Aaron thy brother, & on his sonnes with hym, and shalt annoynt them, (e) and fill their handes, & sanctifie them, that they may minister vnto me in the priestes office.

42 And thou shalt make them lynnen sloppes to couer their priuities: frō the loynes vnto ẏ thighes they shal reache.

43 And they shalbe vpon Aaron and his sonnes When they come into the tabercle of the congregatiō, or Whē they come vnto the aulter to minister in holines: (f) that they beare no synne, & so dye. And it shalbe a lawe for euer vnto Aaron, and his seede after him.

(a) Urim and Thummim signifie light & perfectnes, out of the which it pleased god to gene answers, oracles, & iudgement: but what they were, it doth not well appeare vnto any wyter. They were placed in the priestes brest to admonysh hym that he ought to shine with doctrin, & to be perfect in conuersation of lyfe.

(b) These belles stirred vp the peoples myndes to cōsidre the misteries, and to withdrawe their myndes from cogitatiō of all other thynges.

(c) As who should say, he should dye, if he ministred not so apparelled as God hath here appoynted.

(d) All the sinnes that might be committed in their ordrynges, shall be pardoned through the chief priest which represented Jesus Christ.

(e) That is consecrat thē. For the ceremonye of consecratyng priestes, was to put part of the sacrifices into the handes of thē that should be made priestes for to sacrifice and to offer.

(f) Lest if they be otherwayes apparepled, they synne, & therfore be punyshed with death.

¶ The.xxix. Chapter.

1 The maner to consecrate priestes vnto God, and the rite to offer for them. 38 The continuall dayly sacrifice.

And this thyng also shalt thou do vnto them, When thou halowest thē to be my priestes. Thou shalt take one young calfe, and two rammes ẏ are without blemyshe:

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of Wheaten floure shalt thou make thē.

3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes.

4 And bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregation, & washe thē with water.

5 And take the garmentes, and put vpon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, & gyrde them to hym with the brodered gyrdle Which is in the Ephod.

6 And put the mytre vpon his head: and put

put the holy crowne vpon the mytre.

B 7 Then shalt thou take the anoyntyng oyle, and powre it vpon his head, and anoynt hym,

8 And bryng his sonnes, and put coates vpon them:

9 And gyrde them with gyrdels, aswell Aaron as his sonnes, and put the bonnettes on them, and the priestes office shalbe theirs for a perpetuall lawe, and thou shalt fill the handes of Aaron, and the handes of his sonnes.

10 And thou shalt cause a calfe to be brought before the tabernacle of Witnesse: and Aaron and his sonnes shall put theyr handes vpon the head of the calfe.

11 And thou shalt kyll hym before the Lord, by the doore of the tabernacle of witnesse.

12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy finger: and powre all [the rest] of the blood beside the bottome of the aulter.

13 And take all the fat that coūereth the inwardes, and the kall [that is] on the lyuer, and the two kydneys, and the fat that is vpon them, and burne them vpon the aulter.

C 14 But the flesh of the calfe, and his skin, and his doung, shalt thou burne with fire without the hoast: it is a synne offeryng.

15 Thou shalt also take one Ramme, and Aaron and his sonnes shall put theyr handes vpon the head of the Ramme.

16 And when thou hast slaine the Rām̄e, thou shalt take his blood, and sprynckle it rounde about vpon the aulter:

17 And cut the Ramme in peeces, and washe the inwardes of hym, and his legges, and put them vnto the peeces, and vnto his head.

18 And then burne the whole Ramme vpō the aulter: [for] it is a burnt offering vnto the Lorde for a sweete sauour, a sacrifice made by fire vnto the Lord.

19 And take the other Ramme, and Aaron & his sonnes shall put theyr handes vpon his head.

20 Then shalt thou kyll hym, and take of his blood and put it vpon the tip of the right eare of Aaron, and vpon the tip of the right eare of his sonnes, and vpon the thombe of theyr right handes, and vpon the great toe of theyr right foot, and sprinckle the blood vpon the aulter rounde about.

21 And thou shalt take of the blood that D is vpon the aulter, & of the anoyntyng oyle, and sprinckle it vpon Aaron & his vestmentes, and vpon his sonnes and vpon theyr garmentes, with hym, and he shalbe halowed and his clothes, and his sonnes and theyr clothes, with him.

22 And thou shalt take the fat of the Ramme, & his rumpe, and the fat that coūereth the inwardes, and the kall of the lyuer, and the two kydneys, and the fat

fat that is vpon them, and the right shoulder, for that Ramme is a [a] ful offeryng:

23 And a synmell of bread, and a cake of oyled bread, and a wafer out of the basket of vnleauened bread that is before the Lord.

E 24 And put all vpō the handes of Aaron, and on the handes of his sonnes, and [b] waue them for a [b] waue offeryng before the Lord.

25 And agayne thou shalt take it from of their handes, and burne it vpon the aulter for a burnt offeryng, to be a sauour of sweetnes before the Lorde: for it is a sacrifice by fire vnto the Lord.

26 And thou shalt take the brest of the Ramme of Aarons consecration, and waue it for a waue offeryng before the Lord, and it shalbe thy part.

27 And thou shalt sanctifie the brest of the waue offeryng, and the shoulder of [c] the heaue offeryng, which is waued & heaued vp of the Ramme of the consecration for Aaron and for his sonnes.

28 And it shalbe Aarons and his sonnes by a statute for [d] euer from the childrē of Israel, for it is an heaue offeryng: & it shalbe an heaue offeryng frō the children of Israel of the sacrifice of theyr peace offerynges, euen theyr heaue offeryng [shall it be] vnto the Lord.

29 And the holy garmentes of Aaron shalbe his sonnes after him, to be anoynted therein, and to [e] fyll theyr handes therein.

30 And that sonne that is priest in his steede after hym, shall put them on seuen dayes, when he cōmeth into the tabernacle of wytnesse to minister in the holy place.

F 31 And thou shalt take the Ramme of the consecration, & seethe his flesh in the holy place.

32 And Aaron and his sonnes shall eate the fleshe of the Ramme, and the bread that is in the basket, euen by the doore of the tabernacle of wytnesse.

33 And they shall eate them, because the attonement was made therwith to fyll theyr handes and to consecrate them: but a straunger shall not eate therof, because they are holy.

34 And yf ought of the flesh of the consecration, or of the bread, remayne vnto the mornyng, thou shalt burne it with fire: and it shall not be eaten, because it is holy.

35 Therfore shalt thou do vnto Aaron and his sonnes euen so, accordyng to all thynges which I haue commaunded thee: seuen dayes shalt thou fyll theyr handes.

36 And thou shalt offer euery day a calfe for a sinne offeryng for to recōsile withall: and thou shalt clense the aulter whē thou reconsilest vpon it, and thou shalt annoynt it, to sanctifie it.

37 Seuen dayes thou shalt reconsile vpō the aulter, and sanctifie it, & it shalbe an aulter most holy: and whatsoeuer toucheth the aulter, shalbe holy.

38 This is that which thou shalt [f] offer vpon the aulter, euen two Lambes of one yere old day by day continually:

39 The one thou shalt offer in the mornyng, and the other at euen.

40 And with the one Lambe, a tenth deale of flowre mingled with the fourth part of an [e] hyn of beaten oyle: and the fourth part of an hyn of wyne for a drynk offeryng.

41 And the other Lambe thou shalt offer at euen, and shalt do thereto accordyng to the meate offeryng & drinke offeryng in the morning, to be an odour of a sweet sauour, and a sacrifice by fire vnto the Lorde.

42 And let this be a continuall burnt offering amongst your children after you, before the doore of ye tabernacle of witnesse before the Lord, where I will meete you, to speake there vnto thee.

43 There I will meete with the children of Israel, and [the place] shall be sanctified in my glorie.

44 And I will sanctifie the tabernacle of witnesse and the aulter: and I will sanctifie also both Aaron & his sonnes, to be my priestes.

45 And I will dwell amongst the chyldren of Israel, and will be their God:

46 And they shall knowe that I am the Lord theyr God, that brought them out of the lande of Egypt, for to dwell amongst them [euen] I the Lord their God.

The

a It is the Ramme that was offered at the fillyng of the hands, & consecratiō of the hye priest.

[b] Or moue.

b This sort of offering after the priest had lifted it vp, was moued into euery side of all coastes, to signifie that god was Lord of all the earth. It was much lyke to the manner of blessings vsed in papistes churches.

c The heaue offeryng was lifted vpward & downward, but not on the sides.

(d) Euer vntyll Christes commyng.

[e] Or consecrate.

[f] Or present.

G

(e) A hin was a measure of liquid thinges conteyning xii logins, & one login was so much as ye would receaue fixe egges.

¶ The. xxx. Chapter.

1 The fourme of the aulter of incense. 6 The standyng thereof. 12 The monye to the vse of the tabernacle. 13 A sicle. 18 The brasen lauere. 23 The makyng of holye oyle. 35 The makyng of incense.

1 AND thou shalt make an aulter for sweete incense: of Sittim wood shalte thou make it.

2 A cubite long, and a cubite brode, euē foure square shall it be, and two cubites hye: the hornes therof shall proceede out [a] of it.

3 And thou shalt ouerlaye it with fine gold, both the [n] ruffe & the walles round about, and his hornes also: and shalt make vnto it a crowne of gold round about.

4 And two golden ringes shalt thou make to it on either side, euen vnder the crowne, that they maye be as places for the barres to beare it withall.

5 And thou shalt make the barres of Sittim wood, & coner them with gold.

6 And thou shalt put it before the vayle that is by the arke of [n] testimonie before the mercie seate, that is, vpon the testimonie where I wyll meete with thee.

7 And Aaron shall burne theron sweete incense euery mornyng when he dresseth the lampes, euen then shall he burne it.

8 And lykewise at euen when he setteth vp the lampes he shall burne incense, & this incensing shall be perpetually before the Lord throughout your generations.

9 Ye shall offer no [b] straunge incense thereon. nor burnt sacrifice nor meate offeryng, neither powre any drinke offeryng thereon.

10 And Aaron shall reconsile vppon the hornes of it once in a yere, with the blood of the sinne offeryng of reconsiling, euen once in the yere shal he reconsile vpon it through your generations: it is most holy vnto the Lorde.

11 And the Lorde spake vnto Moyses, saying:

12 If thou takest the sūme of the childrē of Israel [c] after theyr number, they shal geue euery man [n] a recōsiling of his soule vnto the Lorde when thou numbrest them, that there be no plague amongst them when thou nūbrest them.

13 And thus much shall euery man geue that goeth into the number: halfe a sicle after the sicle of the sanctuarie. A sicle is twentie [o] halfpence: an halfe sicle shalbe the heaue offeryng of the Lorde.

14 All that are numbred from twentie yere olde and aboue, shall geue a heaue offeryng vnto the Lorde.

15 The riche shall not passe, and the poore shall not go vnder halfe a sicle, but ye shall geue an heaue offeryng vnto the Lorde, that he may haue mercie on your soules.

16 And thou shalt take the reconsilyng monye of the children of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memoriall vnto the chyldren of Israel before the Lord, that he may haue mercie vpon your soules.

17 And the Lorde spake vnto Moyses, saying:

18 Thou shalt make a lauer of brasse, & his foot also of brasse, to washe withall, and shalt put it betwene the tabernacle of the congregation and the aulter, and put water therin.

19 For Aaron and his sonnes shall washe their handes and their feete therin.

20 Euen when they go into the tabernacle of the congregation, or when they go in to the aulter to minister and to burne the Lordes offeryng, they shall washe them selues with water, lest they dye.

21 Likewise they shal washe their handes & their feete, lest they dye: and it shalbe an ordinaunce vnto them for euer, both vnto hym & his seede, throughout their generations.

22 And the Lorde spake vnto Moyses, saying:

23 Take vnto thee principal spices, of the most pure Mirrhe fiue hūdreth [d] sicles, of sweete Synamond halfe so much, euen two hundreth and fiftie sicles, of sweete Calamus two hundreth and fiftie sicles.

24 Of Cassia fiue hundreth sicles, after the waight of the sanctuarie, and of oyle Olyue an hyn:

25 And

(a) Of the same wood & peace.

[n] Or, vpper part: and sides.

[n] Or, witnesse.

(b) After any other sort thē is here prescribed by Gods word.

(c) After they be come to twentie yeres of age, for vnder that age they were not to be numbred.

[n] Or, redemption. For by that oblation they redeemed their lyues, whō els God would kyll, as he dyd in Dauids dayes. 2. Reg. 24.

[o] For this word sicle, and talent, see Num. 3. vearse. 47.

[o] Gerah.

C

D

(d) Not to value of money: but in waight.

25 And thou shalt make of the oyle an holy oyntment, euen an oyntment compound after the craft of the apoticarie:
D 26 It shalbe the oyle of holy oyntment, and thou shalt annoynt the tabernacle of the congregation therwith, and the arke of the testimonie,
27 And the table and al his apparell, and the candlesticke and all his vessels, and the aulter of incense,
28 And the aulter of burnt sacrifice with all his vessels, and the lauer & his foote.
29 And thou shalt sanctifie them, that they may be most holye: Whatsoeuer toucheth them, shalbe sanctified.
30 And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.
31 And thou shalt speake vnto the children of Israel, saying: This shalbe an holy oynting oyle vnto me, throughout your generations.
32 Upon mans flesh shall it not be powred, neither shal ye make any other after the makyng of it: for it is holy, and shalbe holy vnto you.
33 Whosoeuer maketh lyke that, or whosoeuer putteth any of it vpon a straunger, shall perishe from amongst his people.
34 And the Lorde sayde vnto Moyses: Take vnto thee sweete spices, Starte, Onycha, sweete Galbanum: these spices with pure Frankensence, of eche a lyke wayght.
35 And make of them sweete smellyng incense, after the craft of the apoticarie, mingled together, pure and holy.
36 And beate it to powder, and put of it before [the arke] of the testimonie in the tabernacle of the congregation, where I wyll meete with thee: it shalbe vnto you most holy.
37 And you shal not make to your selues, after the makyng of that incense which thou shalt make: it shalbe vnto you holy for the Lorde.
38 Whosoeuer shall make lyke vnto that, to smell thereto, shall perishe from amongst his people.

¶ The. xxxj. Chapter.

1 God geueth his spirite to Besaleel and Doliab the workemen, to inuent all thynges which appertayne to the trimme makyng of the tabernacle. 13 What signe the Sabboth is. 18 Tables of stone written with the finger of God.

A 1 AND the Lorde spake vnto Moyses, saying:
2 Beholde, I haue called by name Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda,
3 And I haue fylled hym with the (a) spirite of God, in Wisedome and vnderstandyng, in knowledge, and in all maner worke,
4 To fynde out wittie deuises, and to worke in golde, siluer, and in brasse,
5 And in the craft to set stones, and to carue in tymber, and to worke in all maner workmanship.
6 And beholde, I haue geuen hym to be his companion Doliab the sonne of Achisamec, of the tribe of Dan: and in the heartes of all that are wise hearted I haue put Wisedome, to make all that I haue commaunded thee:
7 The tabernacle of the congregation, the arke of the testimonie, & the mercie seate that is therypon, and all the "furniture of the tabernacle: " vessels.
8 And the table and his furniture, and the pure candlesticke with all his furniture, and the aulter of incense, B
9 And the aulter of burnt offeryng and all his furniture, and the lauer with his foote,
10 The vestmentes to ministter in, and the holy garmentes for Aaron the priest, and the garmentes of his sonnes to ministter in:
11 And the annoyntyng oyle, and sweete incense for the sanctuarie: accordyng to all that I haue commaunded thee, shal they do.
12 And the Lorde spake vnto Moyses, saying:
13 Speake vnto the children of Israel, and say, In any wyse see that ye kepe [my] Sabbothes: for it is a signe betweene me & you in your generations, for to knowe that I the Lorde am he that doth sanctifie you.

(a) By this ye may gather that hanbie crafter be the gifter of God.

14 Kepe

C 14 Kepe my Sabboth therefore, for it is holy vnto you. He that defileth it shalbe put to death: for whosoeuer worketh therin, the same soule shalbe rooted out from amongst his people.

15 Six dayes shall men worke, and in the seuenth day is the Sabboth of the holy rest of the Lorde: whosoeuer doth any worke in the Sabboth day shall dye the death.

16 Wherefore let the children of Israel kepe the Sabboth, that they obserue the Sabboth throughout their generations: it is a perpetuall couenaunt.

17 For it is a signe betweene me and the children of Israel for euer: for in six dayes the Lorde made heauen and earth, and in the seuenth day he rested and (b) was refreshed.

18 And when the Lorde had made an end of communyng with Moyses vpon the mount Sinai, he gaue hym two tables of witnesse, euen tables of stone, writen (c) with the finger of God.

(b) Is mo refresheth selfe after bour: euen doth the scrip ture speake God that he should do.
(c) Wit all mans bour or help.

¶ The .xxxii. Chapter.

1 The Israelites do pray vnto the golden calfe. 7 God warneth Moyses of the sinne of the people. 9 The people of Israel of a styffe necke. 11 Moyses intreateth God for Israel, cityng his promises. 15 Moyses descendeth of the hyll. The tables described of God. 19 Moyses beyng angry breaketh the tables, and the calfe. 21 He chideth his brother Aaron. 27 The Idolaters be murdered of the Leuites at Moyses commaundement. 30 Moyses rebuketh the offence of the people. 31 He wyll be putten out of the booke of lyfe, and haue the peoples offence pardoned. 33 They that be writen in the booke of God.

A 1 And when ẏ people sawe that (a) it was lōg or Moyses came downe out of the mountaine, they gathered them selues together " vnto Aaron, and sayd vnto hym, Up, make vs Gods to go before vs: for we wote not what is become of this Moyses, the man that brought vs out of the lande of Egypt.

(a) Hebr. He made a confusion. For it is a confusion vnto the people when they be destitute of a gouernour.

" Or, against

2 And Aaron sayd vnto them: Plucke of the golden earynges which are in the eares of your wiues, of your sonnes, & of your daughters, & bring them vnto me.

3 And all the people plucked of the golden earinges which they had in their eares, and brought them vnto Aaron.

4 And he receaued them of their handes, & " fashioned it with a grauer, & made of it a calfe of molten mettel: and they said, These be thy gods O Israel, which brought thee out of the lande of Egypt.

5 And when Aaron sawe that, he made an

" Or, cast it into moulde.

an aulter before it, and Aaron made proclamation, saying: To morowe is the holy day of the Lorde.

6 And they rose vp in the morning, and offered burnt offeringes, and brought peace offeringes also: and the people sat them downe to eate and drinke, and rose vp againe to play.

B 7 And the Lord sayd vnto Moyses: Go get thee downe, thy people which thou broughtest out of the lande of Egypt, hath marred all.

8 They are turned quickly out of the way whiche I commaunded them: for they haue made them a calfe of moulten mettall, and haue worshipped it, and haue offred therunto, saying: These be thy goddes O Israel, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde sayd vnto Moyses, I haue seene this people: and beholde, it is a stifnecked people.

10 And nowe suffer me, that my wrath may warre whot against them, and consume them: and I will make of thee a mightie people.

11 And Moyses besought the Lorde his God, and sayd: O Lord, why doth thy wrath warre whot againste thy people whiche thou hast brought out of the lande of Egypt with great power, and with a mightie hande?

12 Wherfore should the Egyptians speake and say: For a mischiefe dyd he bring them out, euen for to slay them in the mountaynes, & to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euyll [deuise] againste thy people.

13 Remember Abraham, Isahac, and Israel thy seruauntes, to whom thou swarest by thy owne selfe, and saydest vnto them: I will multiplie your seede as the starres of heauen, and all this lande that I haue spoken of will I gene vnto your seede, and they shall inherite it for euer.

C 14 And the Lorde refrayned hym selfe from the euill whiche he sayd he would do vnto his people.

15 And Moyses turned his backe, & went downe from the hyll, & the two tables of the testimonie were in his hande.

16 And the same tables were written in both the leaues, [euen] on the one side, & on the other, were they written: And these tables were the worke of God, and the writing was the writing of God, grauen in the tables.

17 And when (a) Josuah hearde the noyse of the people as they showted, he sayde vnto Moyses: [there is] a noyse of warre in the hoast.

(a) Josuah accompanyed Moyses in ꝯ mount, although there was not like reuelation to him as to Moyses.

18 And he answered: It is not the crie of them that haue the masterie, nor of thē that haue the worse: [but] I do heare the noyse of them that sing.

19 And assoone as he came nigh vnto the hoast, he sawe the calfe, and the daunsing: and Moyses wrath waxed whot, and he cast the tables out of his handes, and brake them beneath the hyll.

20 And he toke the calfe whiche they had made, and burned it in the fire, & stampt it into pouder, & strawed it in the water, & made the childrē of Israel drinke of it.

21 And Moyses said vnto Aaron: What did this people vnto thee, that thou hast brought so great a sinne vpon them? D

22 And Aaron answered, Let not the wrath of my Lorde waxe fierce: thou knowest the people that they are [euen] set on mischiefe.

23 For they sayde vnto me: Make vs goddes to go before vs, for we wote not what is become of Moyses, the man that brought vs out of ꝯ land of Egypt.

24 And I said vnto them: Let them that haue gold, plucke it of: And they brought it vnto me, and I did cast it into the fire, and therof came out this calfe.

25 Moyses therfore sawe that the people were naked (and that Aaron had made them naked vnto their shame, amongest their enemies)

26 And Moyses stode in the gate of the hoast, and sayd: who [pertayneth] to the Lorde, [let hym come] vnto me. And all the sonnes of Leui gathered thē selues together vnto hym.

27 And he said vnto them, Thus sayeth the Lord God of Israel: Put euery mā his sworde by his side, and go in and out from gate to gate throughout the hoast, and slay euery man his brother, & euery man his companion, and euery man his neighbour.

28 And the childrē of Leui dyd as Moyses had said: And there fel of the people ꝯ same day about three thousande men. E

29 And Moyses sayd: "Fill your handes vnto the Lord this day, euery man vpō his sonne, & vpō his brother, & that there may be geuen you a blessing this day. "Or, consecrate.

30 And on the morowe Moyses said vnto ꝯ people, Ye haue sinned a great sinne:

And nowe I will go vp vnto the Lord, peraduenture I may purchase an attonement for your sinne.

31 Moyses therefore went agayne vnto the Lorde, and sayde: (b) Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 And nowe forgeue them their sinne: or if thou wylt not, wype me I pray thee out of thy (c) booke whiche thou hast written.

33 And the Lorde sayd vnto Moyses: (d) I wyll put hym out of my booke that hath sinned agaynst me.

34 And nowe go thou, bryng the people vnto the place whiche I said vnto thee, behold, mine angell shal go before thee: Neuerthelater, in that day when I visite, I wyl (e) visite their sinne vpō them.

35 And the Lorde plagued (f) the people, because they made the calfe whiche Aaron made.

(b) Moyses prostrate made his prayer, fourtie dayes and nights. Deut. ix.

(c) Out of the number of thē that be electe and predestinated to lyfe euerlastinge.

(d) I will make it knowen that he was neuer any of the electe.

(e) I wyll punyshe.

(f) In makyng them to wander 40. yeres in the wylderness, and neuer to enter the land of promyse.

¶ The.xxxiii. Chapter.

1 God geueth the people an angell to guyde them. 3 God refuseth to go vp with his people. 4 The people mourneth. 7 The tabernacle of the congregation, or of the couenaunt. 9 Moyses talketh with God familiarly. 12 He requireth God to be with him in reducing the people, and the way to be shewed him. To finde grace before God. 17 Moyses is mercyfully hearde. 18 He desireth to see the glory of God. 22 He is bydden to stande in a rocke.

A 1 AND the Lorde sayde vnto Moyses: Depart and go vp hence, thou and the people whiche thou hast brought out of the lande of Egypt, vnto the land which I sware vnto Abraham, Isahac, & Jacob, saying, vnto thy seede wyll I geue it.

2 And I will send an angell before thee, and I wyll cast out the Chanaanites, the Amorites, & the Hethites, the Pherezites, the Heuites, and the Jebusites:

3 Vnto a lande that floweth with (a) mylke and hony. For I wyll not go amongest you my selfe: for ye are a styfnecked people, lest I consume thee in the way.

4 And when the people hearde this euil tidinges, they sorowed: and no man dyd put on his best rayment.

5 And the Lorde spake vnto Moyses: Say vnto the chyldren of Israel, ye are a styfnecked people: I must come once sodaynly vpon you, and make an ende of you: therefore nowe put thy goodly rayment from thee, that I may wyt what to do vnto thee.

6 And the children of Israel layde their goodly rayment from them, euen by the mount Horeb.

B 7 And Moyses toke the tabernacle, and pitched it without the hoast a farre of from the hoast, and called it the tabernacle of the congregation: And so it came to passe that euery one whiche woulde pray vnto the Lorde, went out vnto the tabernacle of the congregation whiche was without the hoast.

8 And when Moyses went out vnto the tabernacle, all the people rose vp, and stode euery man at his tent doore, and loked after Moyses, vntill he was gone into the tabernacle.

9 And assoone as Moyses was entred into the tabernacle, the cloudie piller descended, and stode at the doore of the tabernacle, and he talked with Moyses.

10 And all the people sawe the cloudie piller stand at the tabernacle doore, and they rose vp and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moyses (b) face to face, as a man speaketh vnto his freende. And he turued agayne into the hoast: but the young man Josuah his seruaunt the sonne of Nun, departed not out of the tabernacle.

12 And Moyses said vnto the Lord: See, thou sayest vnto me, Leade this people foorth: & thou hast not shewed me whō thou wylt send with me. And thou hast sayd moreouer, I knowe thee by name, & thou hast also found grace in my sight.

13 Nowe therfore, if I haue founde fauour in thy sight, then I pray thee shew me thy (c) way, that I may know thee, and that I may finde grace in thy sight, and consider also that this nation is thy people.

14 And he said: My presence shall go with thee, and I wyll geue thee rest.

15 He sayd vnto hym: If thy presence go not with me, cary vs not hence.

(a) By mylke, vnderstand all necessarie thinges: by hony, all delicates & pleasaunt thinges.

(b) Graciously fauourably & louyngly, for no man can see God in this life.

(c) The meanes whereby thou wylt kepe and saue thy people out of so many perilles, seyng thou wylt not go with them.

C

16 For

16 For howe shall it be knowen here, that I and thy people haue founde fauour in thy sight, but in that thou goest with vs? Is thou goest with vs, shall not I and thy people haue preeminence before all the people that are vpon the face of the earth?

17 And the Lorde sayde vnto Moyses: I wyll do this also that thou hast sayd, for thou hast founde grace in my sight, and I knowe thee by name.

18 And he sayde: I beseche thee shewe me thy glorie.

19 Who aunswered: I wyll make all my (d) good go before thee, & I wyll (e) call in the name of Iehouah before thee: and wyl shewe mercy to whom I wyll shewe mercy, and wyll haue compassion, on whom I wyll haue compassion.

20 And he said furthermore, Thou mayest not see my face: for there shall no man see me, and lyue.

21 And the Lorde sayd: Beholde, there is a place by me, and thou shalt stande vpon a rocke.

22 And whyle my glory goeth foorth, I wyll put thee in a clyft of the rocke, and will put my hand vpon thee, while I passe by.

23 And I wyll take away myne hande, and thou shalt see my backe partes: but my face shall not be seene.

(d) Heart and affection to this my people.

(e) Passing by, I will sounde with a loude voyce my name Iehouah, whom thou canst not see,

The.xxxiiij.Chapter.

1 God byddeth Moyses to prepare newe tables. 6 The names of God. 8 Moyses entreateth God to go with the people, commendyng Gods mercy. 11 God promiseth the lande of Chanaan. 12 Company kepyng with the Gentiles, and idolatrie is forbidden. 17 goddes made of mettall. 18 The solemnitie of sweete bread. 19 Of the first borne. 21 The Sabboth. 22 The feast of Pentecoste, and of tabernacles. 26 The first fruites. 28 The fast of Moyses. The ten wordes. 29 The face of Moyses horned. 33 A vayle ouer the face of Moyses.

A 1 AND the Lord sayde vnto Moyses: hewe thee two tables of stone like vnto the first, and I wyll wryte vpon these tables, ꝑ wordes that were in the first tables whiche thou brakest.

2 And be redy in the morning, and come vp early vnto the mount of Sinai, and thou shalt "stande there for me in the top of the mount.

" Or, wayte.

3 There shall no man come vp with thee, neither let any man be seene throwout al the mount, neither let sheepe nor oxen feede before the hyll.

4 And Moyses hewed two tables of stone like vnto the first, and rose vp earlye in the morning, and went vp vnto the mount Sinai as the Lorde had commaunded hym, & toke in his hande the two tables of stone.

5 And the Lord descended in the cloude, and stode with him there: and he (a) called vpon the name of the Lorde.

(a) God called in the name of Iehouah: & the wordes, that folowe be Gods wordes, and not Moyses.

6 And the Lorde passed by before hym, and cryed, Lorde, Lorde, God, strong, mercyfull and gracious, long suffering, and aboundaunt in goodnes & trueth,

B 7 And kepyng mercy in store for thousandes, forgeuing wickednes, vngodynes and sinne, and not leauing one innocent, visiting the wickednes of the fathers vpon the chyldren, and vpon the chyldrens chyldren, [euen] vnto the third and fourth generation.

8 And Moyses made haste, and bowed hym selfe to the earth, and worshipped,

9 And sayd: If I haue founde grace in thy sight, O Lorde, then let my Lorde I pray thee go in the middest of vs, for it is a styfnecked people: and thou shalt haue mercy vpon our wickednes and our sinne, and shalt take vs for thine inheritaunce.

10 And he said: Beholde, I make a conenaunt before all thy people, & I will do mercuayles, such as haue not ben done in all the worlde, neither in all nations: & all the people amongest whiche thou art, shall see the worke of the Lorde: for it is a terrible thyng that I wyll do with thee.

11 Kepe diligently those thinges that I commaunde thee this day: Beholde, I cast out before thee, the Amorites, Chanaanites, Hethites, Pherezites, Heuites and Iebusites.

12 Take heede to thy self, lest thou make any compact with the inhabitours of the lande whyther thou goest, lest they be cause "of ruine amongest you:

" Or, offence.

13 But ouerthrowe their aultars, and breake their images, and cut downe their groues.

14 Thou shalt worshipno straunge God: for the Lorde is called (a) ielous, because he is a ielous God.

(a) God is called ielous, because he will not permit, that any other gods shalbe worshyped with him: but he alone will be loued and worshipped for god.

15 Lest if thou make any agreement with the inhabitours of the lande, and they go a whoring after their gods, and do sacrifice vnto their gods: they call thee, and thou eate of theyr sacrifice.

16 And thou take of their daughters vnto thy sonnes, and their daughters go a whoryng after their gods, and make thy sonnes go a whoryng after their gods also.

17 Thou shalt make thee no gods of mettall.

18 The feast of vnleauened bread shalt thou kepe: Seuen daies thou shalt eate vnleauened bread, as I commaunded thee in the tyme of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 All that openeth the matrice is myne, and al that breaketh the matrice amongest thy cattell if it be male, whether it be ore or sheepe.

20 But the firstling of the asse thou shalt bye out with a lambe: and if thou redeeme hym not, thou shalt breake his necke. All the first borne of thy sonnes thou shalt redeeme: ¶ see that no man appeare before me emptie.

21 Sixe dayes thou shalt worke, and in the seuenth day thou shalt rest, both from earyng and reapyng.

22 Thou shalt obserue the feast of weekes with thy first fruites of wheate harueste: and the feast of ingatheryng at the yeres ende.

23 Thryse in a yere shall all your men chyldren appeare before the Lorde Iehouah God of Israel.

24 For I wyll cast out the nations before thee, and enlarge thy coastes: neyther shall any man desyre thy lande, when thou shalt go vp to appeare before the Lorde thy God thryse in a yere.

25 Thou shalt not offer the blood of my sacrifice vpon leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morowyng.

26 The first rype frutes of thy lande, thou shalt bryng vnto the house of the Lorde thy God. Thou shalt not seethe a kyd in his mothers mylke.

27 And the Lorde sayde vnto Moyses: Write these wordes, for after the tenour of these wordes, I haue made a couenaunt with thee and with Israel.

28 And he was there with the Lorde fourtie dayes and fourtie nyghtes, and dyd neither eate bread, nor drinke water: and he wrote vpon the tables the wordes of the couenaunt, [euen] ten "commaundementes.

" Or, words

29 And when Moyses came downe from mount Sinai, the two tables of testimonie were in Moyses hande: When he came downe from the mount, Moyses wyste not that the skynne of his face shone, Whyle he talked with ○ hym.

○ That is with God. Or, while God talked with him.

30 And Aaron and all the chyldren of Israel looked vpon Moyses: and beholde, the skynne of his face shone, and they were afrayde to come nye hym.

31 And when Moyses had called them, Aaron and all the chiefe of the congregation came vnto him: and Moyses talked with them.

32 And afterwarde all the chyldren of Israel came nye: and he commaunded them all that the Lorde had sayde vnto hym in mount Sinai.

33 And when Moyses had made an ende of communyng with them, he put a (a) couerynge vpon his face.

(b) This couerynge signifieth the infirmitie of our nature, where by when we heare or reade the lawe, we heare it not, nor vnderstand it.

34 And agayne when Moyses went in before the Lorde to speake with hym, he toke the couerynge of, vntyll he came out: And he came out and spake vnto the chyldren of Israel, that whiche he was commaunded.

35 And the chyldren of Israel sawe the face of Moyses: that the skynne of Moyses face shone, and Moyses put the couerynge vpon his face agayne, vntyll he went in to commune with hym.

¶ The. xxxv. Chapter.

1 The Sabboth is commaunded. 4 First fruites are required, and gyftes. 21 The redines of the people in offering. 30 Befaleel and Doliab the artificers, are commended vnto the people of Moyses.

1 AND Moyses gathered al the congregation of the childzen of Jſrael together, and ſayd vnto thē: Theſe are the wozdes whiche the Lord hath commaunded, that ye ſhoulde do them.

2 Sixe dayes ye ſhall wozke: but the ſeuenth day ſhalbe vnto you the holy Sabboth of the lozdes reſt, Whoſoeuer doth any wozke therin, ſhall dye.

3 Ye ſhall kindle (a) no fire throughout your habitation vpō the Sabboth day.

(a Therfoze was he put to death that gathered ſticks to make a fier on that day. Num.xv.

4 And Moyses ſpake vnto all the congregation of the childzē of Jſrael, ſaying: This is the thyng Whiche the Lozde commaunded, ſaying:

5 [Take from amongeſt you an heaue offering vnto the Lozde: Whoſoeuer is of a wyllyng heart, let hym bzyng that [heaue offeryng] to the Lozde, namely golde, ſyluer, and bzaſſe,

6 And bleWe ſilke, purple, ſcarlet, White ſylke, goates heere,

7 And Rammes ſkynnes red, & Taxus ſkynnes, With Sittim Wood,

8 Oyle foz light, and ſpyces, foz annoyntyng oyle, and foz the ſWeete incenſe.

9 And Onyx ſtones, and ſtones to be ſet in the Ephod, and in the bzeſtlap.

10 And let all them that are Wiſe hearted among you, come and make all that the Lozde hath commaunded.

11 The tabernacle, and the tent therof, & his couering, & his ringes, his boozdes, his barres, his pillers and his ſockets.

12 The arke & the ſtaues therof, With the mercy ſeate, & the vaile that coWereth it:

13 The table and his barres, and all his veſſels, and the ſheW bzead:

14 The candelſticke of light and his furniture, and his lampes With the oyle foz the lyght:

15 The incenſe aulter and his barres, the annoyntyng oyle, and the ſWeete incenſe, and the hangyng of the dooze at the entryng in of the tabernacle:

16 The aulter of burnt ſacrifice, With his bzaſen gredIron, his ſtaues, and all his veſſels, the lauer and his foote:

17 And the hangynges of the court, With his pyllers, and their ſockettes, and the hangyng in the dooze of the court,

18 The pinnes of the tabernacle, and the pinnes of the court With their cozdes:

19 The (b) miniſtring garmentes to miniſter in the holy place, and the holy veſtmentes foz Aaron the prieſt, and the veſtmentes of his ſonnes, that they may miniſter in the prieſtes office.

(b) Suche as appertayne to the ſeruice of the tabernacle

20 And all the congregation of the chyldzen of Jſrael, departed from the preſence of Moyses:]

21 And euery one came, as many as their heartes couraged them, & as many as their ſpirites made them Wyllyng, and bzought an heaue offering foz the Lozd, to the makyng of the tabernacle of the congregation, and foz all his vſes, & foz the holy veſtmentes.

22 And they came both men and women, euen as many as Were Wyllyng hearted, and bzought bzacelettes and earinges, ringes and chaynes, Whiche ieWelles Were all of golde: & all the men bzought a Waue offeryng of golde vnto the Lozde.

23 And euery man With Whom Was found bleWe ſilke, purple, ſcarlet, Whyte ſilke, and Goates heere, & red ſkynnes of Rammes, and Taxus ſkynnes, bzought them.

24 All that dyd heaue vp an oblation of golde and bzaſſe, bzought an heaue offering vnto the Lozde: and all men With Whom Was founde Sittim Wood foz any maner Wozke of the miniſtration, bzought it.

25 And all the Women that Were Wyſe hearted, dyd ſpinne With their handes, and bzought the ſpun Wozke, both of bleWe ſilke, purple, ſcarlet, & White ſilke.

26 And all the Women that excelled in Wiſdome of heart, ſpun Goates heere.

27 And the lozdes bzought Onyx ſtones, and ſtones to be ſet in the Ephod, and in the bzeſtlap.

28 And ſpyce, and oyle foz lyght, & foz the anoynting oyle, & foz the ſWeete incenſe.

29 And the chyldzen of Jſrael bzought a Willing offeryng vnto the Lozde, both men & Women, as many as had Willing heartes, to bzyng foz all maner Wozkes, Whiche the Lozde had commaunded to be made (c) by the handes of Moyses.

(c) Vſyng Moyses as a minister therof.

30 And Moyses sayde vnto the chyldren
of Israel: beholde, the Lord hath cal-
led by name Besaleel ẏ sonne of Uri,
the sonne of Hur, of the tribe of Juda.
31 And hath filled hym with the spirite
of God, in wisdome and vnderstanding,
in knowledge, and in all maner worke,
32 To finde out curious workes, which
are made in golde, siluer, and brasse:
33 In the crafte of stones to set them,
and in caruing of wood to make any
maner of subtile worke.
34 And he hath put in his heart that he
may (b) teache, both he and Ooliab, the
son of Achisamech, of the tribe of Dan.
35 Them hath he filled with wysdome
of heart, to worke al maner of grauen,
and brodered, & needle worke, in blew
silke and purple, in scarlet and whyte
silke, and in weauyng, and to do all ma-
ner of worke and wittie deuises.

(b) Not [illegible] to haue [illegible]ning, but [illegible] teache oth[illegible] is the gift of God.

The.xxxvi.Chapter.

1 The makyng of the tabernacle. 3 The peoples redye wyll. 8 The makyng of the curtaines. 19 Of the coueryng. 20 Of the tables. 31 Of the barres. 35 Of the vayle.

A 1 And Besaleel wrought
and Ooliab, and all
wyse hearted men, to
whom the Lord gaue
wysdome and vnder-
standyng, to knowe
howe to worke all ma-
ner of worke for the seruice of the sanc-
tuarie, and all that the Lorde had com-
maunded.
2 And Moyses called Besaleel, Ooliab,
and all the wyse hearted men, and such
as the Lord had geuen wysdome vnto,
and as many as their heartes couraged
to come vnto that worke, to worke it.
3 And they receaued of Moyses all the
heaue offering whiche the chyldren of
Israel had brought for the worke of the
seruice of ẏ sanctuarie, to make it with-
all: And beside ẏ, they brought free offe-
ringes vnto it euery day in ẏ morning.
4 And all the wyse men that wrought
all the holy worke, came euery man
from his worke whiche they made:
5 And they spake vnto Moyses, saying:
The people bryng to muche, and more
then enough for the seruice and worke
whiche the Lorde hath commaunded
to be made:
6 And then Moyses gaue commaunde-
ment, and they caused it to be proclay-
med throughout the hoast, saying: See
that neither man nor woman prepare
any more worke for the heane offering
of the sanctuarie: & so the people were
forbydden to bryng.
B 7 For the stuffe they had, was sufficient
for all the worke to make it, & to much.
8 [All the wyse hearted men therefore,
and they that wrought for the taberna-
cle, made ten curtaynes of whyte twy-
ned silke, blewe silke, purple, and scar-
let, with Cherubims of brodered
worke made he them.
9 The length of one curtaine was twen-
tie & eyght cubites, & the breadth foure:
and the curtaynes were all of one sise.
10 And he coupled fiue curtaines by them
selues, and other fiue by them selues.
11 And he made loopes of blewe silke a-
long by the edge of one curtayne, euen
in the seluedge of the coupling curtaine:
and lykewyse he made on the syde of
the coupling curtayne on the other side.
12 Fiftie loopes made he in the one cur-
tayne, and fiftie in the edge of the cou-
plyng curtayne on the other side: & the
loopes helde one curtayne to another.
13 And he made fiftie taches of golde,
and coupled the curtaynes one to ano-
ther with the taches: [& so] was it made
one tabernacle.
14 And he made eleuen curtaynes of C
goates heere, to be a tent ouer the ta-
bernacle.
15 The length of one curtayne had thir-
tie cubites, & was foure cubites brode,
and they all eleuen of one sise.
16 And he coupled fiue curtaynes by thē
selues, and sixe by them selues.
17 And he made fiftie loopes along by
the border of the vttermost couplyng
curtayne, and fiftie in the edge of the o-
ther couplyng curtayne.
18 And he made fiftie taches of brasse, to
couple the tent together, that it myght
be one.
19 And he made a coueryng vpon the
tent of Rammes skynnes red, and yet
another of Taxus skynnes aboue that.
20 And he made standyng boordes for
the tabernacle, of Sittim wood.

21 The

21 The length of a boorde was ten cubites, the breadth one cubite & a halfe.
D 22 One boorde had two tenons, wherby they were ioyned one to another: and thus made he for all the boordes of the tabernacle.
23 And he made twentie boordes for the south side of the tabernacle.
24 And fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.
25 And for the other side of the tabernacle, whiche is towarde the north, he made twentie boordes,
26 And their fourtie sockettes of siluer: two sockettes vnder one boorde, and two sockettes vnder the other boorde.
"The sea. 27 And towarde the "west ende of the tabernacle he made sixe boordes.
28 And two other boordes made he in the corners of the tabernacle, for either side.
29 And they were ioyned close beneath and aboue with a ring: and thus they dyd to both the corners.
E 30 And there were eyght boordes, and sixteene sockettes of siluer: vnder euery boorde two sockettes.
31 And he made barres of Sittim wood:
five for the boordes of the tabernacle in the one side,
32 And five for the boordes of the tabernacle in the other side, and five barres for the boordes of the tabernacle in the west ende.
33 And he made the myddest barre to shut through the boordes, euen from the one ende to the other.
34 And ouerlayde the boordes with gold, and made rynges of golde to thrust the barres through, and couered the barres with golde.
35 And he made a vayle of blewe silke, purple, scarlet, and whyte twined silke: euen with Cherubims made he it of brodered worke.
36 And he made therunto foure pillers of Sittim wood, and ouerlayde them with golde: their knoppes were also of golde, and he cast for them foure sockettes of siluer.
37 And he made an hangyng for the tabernacle doore, of blewe silke, purple, scarlet, and whyte twined silke of needle worke,
38 And the five pyllers of it, with their knoppes: and ouerlayde the knoppes of them, and the hoopes with golde: their five sockettes also were of brasse.

¶ The. xxxvij. Chapter.

1 The makyng and framyng of the arke of the testimonie. 6 Of the mercy seate. 10 Of the table. 17 Of the candelsticke. 25 Of the aulter of incense.

A 1 AND Beselaeel made the arke of Sittim wood: two cubites & a halfe long, & a cubite and a halfe brode, and a cubite and a halfe hygh.
2 And ouerlaide it with fine golde within & without, and made a crowne of golde to it rounde about.
3 And cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other.
4 And made barres of Sittim wood, and couered them with golde.
5 And put the barres in the rynges, along by the side of the arke, to beare the arke withall.
6 And he made the mercy seate of pure golde: two cubites and a halfe was the length therof, and one cubite and a halfe the breadth.
7 And he made two Cherubims of thicke golde, vpō the two endes of ẏ mercy seat.
B 8 One Cherub on the one end, and another Cherub on the other ende: euen of the mercy seate made he the (a) Cherubims, namely in the endes therof.
9 And the Cherubims spread out their wynges aboue on hye, & couered ẏ mercy seate therwith: And their faces were one to another, euen to the mercy seate ward were the faces of ẏ Cherubims.
10 And he made the table of Sittim wood: two cubites [was] the length therof, and a cubite the breadth, and a cubite and a halfe the height of it.
11 And he ouerlayde it with fine golde, and made therunto a crowne of golde rounde about.
12 And made therevnto an hoope of an hande brode rounde about: and made vpon the hoope a crowne of golde rounde about.
13 And he caste for it foure rynges of

(a) Some thinke that the Cherubims & mercy seate, were cast both together, & were made al of one peece.

golde, and put the rynges in the foure
corners that were in the foure feete
thereof.
14 Euen harde by the hoope were the
ringes into the whiche the barres were
put, to beare the table withall.
15 And he made the barres of Sittim
wood, and couered them with golde, to
beare the table withall.
16 And made the vessels for the table of
pure gold, his dishes, his [incense]cuppes,
his couerynges, & his bowles to powre
out with all.
17 And he made the candelsticke of pure
golde, euen of a whole worke made
he the candelsticke, his staffe, his brau-
ches, his bolles, his knoppes, and his
flowres were of one peece.
18 Sixe braunches proceeding out of the
sides therof: three braunches of the can-
delsticke out of the one side thereof, and
three braunches of the candelsticke out
of the other side thereof.
19 And in one braunch three bolles made
like vnto almondes, with a knop and a
flowre: and in another braunche three
bolles made like almondes, with a knop
and a flowre: and so throughout the sixe
braunches that proceede out of the
candelsticke.
20 And vpon the candelsticke selfe, were
foure bolles after the fashion of al-
mondes, with knoppes and floures.
21 Under euery two braunches a knop
of the same, and a knop vnder two
braunches of the same, and a knop vn-
der two braūches of the same according
to the sixe braūches ỹ proceede out of it.
22 And the knoppes and the braunches
proceeded out of it: and it was all one
peece of pure thicke golde.
23 And he made his seuen lampes, with
the snuffers, and vessels for the snuffe,
of pure golde.
24 Euen of a talent of pure golde made
he it, with all the vessels therof.
25 And he made the incense aulter of Sit-
tim wood: the length of it was a cubite,
and the breadth a cubite, for it was
foure square: and two cubites hye, with
hornes proceedyng out of it.
26 And he couered it with pure golde,
both the top and the sides therof round
about, and the hornes of it: and made
vnto it a crowne of golde round about.
27 And he made two rynges of golde for
it [euen] vnder the crowne therof in the
two corners of it, & in the two sides ther-
of, to put barres in, for to beare it withal.
28 And he made the barres of Sittim
wood, & ouerlayde them with golde.
29 And he made the holy anoynting oyle,
and the sweete pure incense, after the
apoticaries craft.

¶ The.xxxviii.Chapter.

1 The framing of the aulter of burnt sacrifice. 8 Of the brasen lauer. 9 Of the en-
traunce. 24 The accompt and summe of the price offered of the people.

1 AND he made the burnt offering aulter of Sittim wood: fiue cubites was the length therof, and fiue cubites the breadth [euen] foure square, and three cubites hye.
2 And he made vnto it hornes in the foure corners of it, proceedyng out of it: and he ouerlayde it with brasse.
3 And he made all the vessels of the aulter, the ashpannes, and "besomes, and basins, fleshehokes, & fire pannes: all the vessels therof made he of brasse.
4 And he made a brasen grediron of net-worke vnto the aulter, rounde about a-lowe beneath, vnto the middest of the aulter.
5 And cast foure ringes of brasse for the foure endes of the grediron, to put barres in.
6 And he made the barres of Sittim wood, and couered them with brasse:
7 And put the barres into the ringes in the foure corners of the aulter to beare it with all, and made the aulter holowe within the boordes.
8 And he made the lauer of brasse, and the foote of it also of brasse of the glas-ses of the women assemblyng, whiche came together at the doore of the taber-nacle of the congregation.
9 And he made the court on the south side, full south: and the hanginges of the court were of whyte twined silke, ha-uing a hundreth cubites.

" Or, as some
reade *forcipes*,
that is, tongs.

10 Their

10 Their pillers were twentie, and their
brasen sockettes twentie: but the knop-
pes of the pyllers and their hoopes
were of siluer.
11 And on the northsyde the hangynges
were an hundred cubites, their pillers
were twentie, and their sockettes of
brasse twentie: but the knoppes and the
hoopes of the pyllers were of siluer.
12 On the West syde were hangynges of
fiftie cubites, ten pillers, and their ten
sockettes: but the knoppes and the
hoopes of the pyllers were of siluer.
13 And towarde the east syde full easte,
were hangynges of fiftie cubites.
14 The hangynges of the one syde of the
gate were fifteene cubites long, with
three pillers and three sockettes.
15 And of the other side of the court gate,
were hangynges also of fifteene cubites
long, with three pillers & three sockets.
16 All the hangynges of the court rounde
about, were of whyte twyned silke:
17 But the sockettes of the pillers were
of brasse, and the knoppes & the hoopes
were of siluer, and the couerynge of the
heades was of siluer: and all the pil-
lers of the court were hooped about
with siluer.
18 And the hangyng of the gate of the
court was needle worke, of blewe silke,
purple, scarlet, and whyte twyned silke:
twentie cubites long, & fiue in breadth,
ouer against the hanginges of the court.
19 And their pillers were foure, and their
foure sockettes of brasse, & the knoppes
of siluer, and the heades ouerlayde with
siluer, and hooped about with siluer.
(a) The curtens of the tabernacle were fastened with these pinns to stay thē that they were not driuen with the wynde hither and thither.
20 And all the (a) pynnes of the taberna-
cle and of the court rounde about, were
of brasse.
(b) The perticuler peeces by number deliuered to the Leuites.
21 This is the (b) sūme of the tabernacle
[euen] of the tabernacle of ỹ congregati-
on, as it was coūted accordyng to the cō-
maundement of Moyses, for the office
of the Leuites by the hande of Ithā-
mar, sonne to Aaron the priest.
22 And Betsaleel the sonne of Uri, the
sonne of Hur, of the tribe of Juda,
made all that the Lorde commaunded
Moyses:
23 And with hym was Aholiab, sonne of D
Ahisamach, of the tribe of Dan, a cun-
nyng workeman, an embroderer, and a
worker of needle worke, in blewe silke,
purple, scarlet, and whyte twyned silke.
24 All the golde that was occupyed for
all the worke of the holy place, was the
golde of the waue offeryng, twentie
and nine talentes, and seuen hundred
and thirtie sicles, after the sicle of the
sanctuarie.
25 And the summe of siluer of them that
were numbred in the congregation,
was an hundred talentes, and a thou-
sande seuen hundred and three score
and fifteene sicles, after the sicle of the
sanctuarie.
26 For euery man an halfe weyght, euen
halfe a sicle, after the sicle of the sanc-
tuarie, for all them that went to be
numbred, from twentie yere olde and
aboue, euen for sixe hundred thousande
and three thousande, and fiue hundreth
and fiftie men.
27 And of the hundred talentes of siluer
were cast the sockets of the sanctuarie,
and the sockettes of the vayle: an hun-
dred sockettes of the hundred talentes,
a talent to euery socket.
28 And of the thousande seuen hundred
seuentie and fiue sicles, he made
knoppes to the pillers, and ouerlayde
the heades, and hooped them.
29 And the brasse of the waue offeryng
was three score & ten talentes, and two
thousande and foure hundred sicles.
30 And therwith he made the sockettes
to the doore of the tabernacle of the
congregatiō, and the brasen aulter, & the
brasen grediron for it, with all the
vessels of the aulter,
31 And the sockettes of the court rounde
about, and the sockettes for the court
gate, and all the pinnes of the taberna-
cle, and all the pinnes of the court
rounde about.

¶ The

¶ The .xxxix. Chapter.

1 The decking of Aaron. 2 The Ephod, or couering of the shoulders. 8 The Pettorale, or furniture for the brest. 22 The coate. 30 The holy plate. 31 The people offereth the Lorde all that he commaunded to be done.

AND of the blewe silke, purple, & scarlet, they made vestmentes of ministration, to do seruice in the holy place: and made the holye garmentes for Aaron as the Lorde commaunded Moyses.

2 And he made the Ephod of golde, blewe silke, purple, scarlet, and whyte twyned silke.

3 And they dyd beate the golde into thinne plates, and cut it into wyers to worke it in the blewe silke, purple, scarlet, and in the fine whyte with brodered worke.

4 And they made two sydes for it, to close them vp by the two edges.

5 And the broderyng of the girdle that was vpon it, was of the same stuffe, and after the same worke, of golde, blewe silke, purple, scarlet, and twyned whyte silke, as the Lord cõmaunded Moyses.

6 And they wrought Onyx stones closed in ouches of golde, and graued as signettes are grauen, with the names of the children of Israel.

7 And he put them on the shoulders of the Ephod, that they shoulde be stones for a remembraunce of the children of Israel, as the Lorde commaunded Moyses.

8 And he made the brestlap of brodered worke lyke the worke of the Ephod, euen of gold, blewe silke, purple, scarlet, and twyned whyte silke.

9 It was foure square: and they made the brestlap double, an hande breadth long, and an hande breadth brode.

10 And they fylled it with foure rowes of stones. The first rowe, a Sardius, a Topazius, and a Smaragdus.

11 The seconde rowe, a Rubie, a Saphire, and a Diamonde.

12 In the thirde rowe, a Lyncurius, an Achates, and an Amethyst.

13 In the fourth rowe, a Turcas, an Onyx, and a Jaspis: and they were closed in ouches of golde in their inclosers.

14 And the twelue stones were grauen as signets, with the names of the children of Israel, euery stone with his name, accordyng to the twelue tribes.

15 And they made vpon the brestlap two fastenyng chaynes of writhen worke and pure golde.

16 And they made two ouches of golde, and two golde ringes: and put the two ringes in ẏ two corners of the brestlap.

17 And they put the two chaynes of golde in the two ringes in the corners of the brestlap.

18 And the two endes of the two chaynes they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 And they made two ringes of golde, and put them on the two corners of the brestlap vpon the edge of it [which was] on the inside by the Ephod.

20 And they made two golden ringes, and put them on the two sydes of the Ephod, beneath on the fore syde of it, and ouer agaynst his felowe, aboue vpon the broderyng of the Ephod.

21 And they strayned the brestlap by his ringes vnto the ringes of the Ephod, with a lase of blewe silke, that it myght be vpon the broderyng of the Ephod, & that the brestlap shoulde not be loosed from of the Ephod, as the Lorde commaunded Moyses.

22 And he made the tunicle vnto the Ephod of wouen worke, altogether of blewe silke:

23 And there was a hole in the myddest of the tunicle, as the coller of a partlet, with a bande rounde about the coller, that it shoulde not rent.

24 And in the tunicle they made hemmes with pomgranates of blewe silke, purple, scarlet, and whyte twyned silke.

25 And they made litle belles of pure golde, and put them amongst the pomgranates rounde about vpon the edge of the tunicle.

26 A bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunicle to minister in, as the Lord commaunded Moyses.

27 And they made coates of fine whyte silke of wouen worke, for Aaron and his sonnes.

28 And

28 And a mitre of fine whyte silke, and goodly bonettes of fine whyte silke, and lynnen sloppes of twyned whyte silke.
29 And a girdle of twyned whyte silke, blew, purple, and scarlet, euen of needle worke, as the Lorde commaunded Moyses.
30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke as signets are grauen, *The holynes of the Lorde.*
31 And tyed vnto it a lase of blewe silk, to fasten it an hye vpon the mitre, as the Lorde commaunded Moyses.
32 Thus was all the worke of the tabernacle [euen] of the tabernacle of the congregation finished: And the children of Israel did according to al that the lorde commaunded Moyses, euen so did they.
33 And they brought the tabernacle vnto Moyses [euen] the tabernacle and all his furniture, his taches, his boordes, his barres, his pillers, & his sockettes.
34 The couering of Rammes skynnes redde, and the couering of Taxus skynnes, and the hangyng vayle,
35 The arke of the testimonie, and the barres therof, and the mercie seate,
36 The table and all the vessels thereof, and the shewe bread,
37 The pure candlesticke with ỹ lampes therof, euen with the lampes to be prepared, and al the vessels therof, and the oyle for lyght,
38 The golden aulter, and the annoinnting oyle, and the sweete incense, and the hangyng of the tabernacle doore,
39 And ỹ brasen aulter with his grediron of brasse, his barres and all his vessels, the lauer and his foote.
40 The curtaynes of the court with his pillers and sockettes, the hangyng to the court gate and his pynnes and cordes, and all the vessell of the seruice of the tabernacle, euen of the tabernacle of the congregation.
41 The ministryng vestmentes to serue in the holy place, & the holy vestmentes for Aaron the priest, and his sonnes raymentes to minister in, in ỹ priestes office:
42 Accordyng to all that the Lorde commaunded Moyses, euen so the chyldren of Israel made all the worke.
43 And Moyses dyd loke vpon all the worke: and beholde, they had done it as the Lorde had commaunded, euen so had they done it: and Moyses blessed them.

The. xl. Chapter.

2 The tabernacle is erected. 34 A cloude, the signe of the presence of the Lorde couereth the tabernacle.

1 AND the Lorde spake vnto Moyses, saying:
2 In the first day of the first (a) moneth shalt thou set vp the tabernacle, euen the tabernacle of the congregation.
3 And put therin the arke of the testimonie, and couer the arke with the vayle: and thou shalt bring in the table, and order it accordyng to the appoyntment therof:
4 And thou shalt bryng in the candelsticke, and lyght his lampes,
5 And set the incense aulter of golde before the arke of the testimonie, and put the hangyng at the doore of the tabernacle.
6 And set the burnt offeryng aulter before the doore of the tabernacle [euen] of the tabernacle of the congregation.
7 And set the lauer betweene the tabernacle of the congregatiõ and the aulter, and put water therein.
8 And make the court rounde about, & hang vp the hangyng at the court gate.
9 And thou shalt take the annoyntyng oyle, and annoynt the tabernacle, and all that is therin, and halow it with all the vessels therof: and it shalbe holy.
10 And thou shalt annoynt the aulter of burnt offeryng and all his vessels, and sanctifie the aulter: and it shalbe an aulter most holy.
11 And thou shalt also annoynt the lauer and his foote, and sanctifie it.
12 And thou shalt bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregation, and washe them with water.
13 And thou shalt put vppon Aaron the holy vestmentes, and annoynt hym, & sanctifie hym, that he may minister vnto me

(a) In the seconde yere of their commyng out of Egypt.

to me in the prieſtes office.
14 And thou ſhalt bryng his ſonnes, and clothe them with garmentes.
15 And annoynt them as thou diddeſt annoynt their father, that they may miniſter vnto me in the prieſtes office: For their annoyntyng ſhalbe an euerlaſting prieſthood vnto them throughout all their generations.
16 And Moyſes dyd accordyng to all that the Lorde commaunded hym, euen ſo dyd he.
17 Thus was the tabernacle reared vp the firſt day in the firſt moneth, in the (b)ſeconde yere.
18 And Moyſes reared vp the tabernacle, and faſtened his ſockettes, and ſet vp the boordes therof, and put in the barres of it, and reared vp his pillers.
19 And ſpread abrode the tent ouer the tabernacle, and put the couerynge of the tent an hye aboue it, as the Lorde commaunded Moyſes.
20 And he toke the (c)teſtimonie, and put it in the arke, and ſet the barres to the arke, and put the mercie ſeate an hye vpon the arke.]
21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the teſtimonie, as the Lorde commaunded Moyſes.
22 And he put the table in the tabernacle of the congregation in the north ſyde of the tabernacle without the vayle,
23 And ſet the bread in order before the Lorde [euen] as the Lorde had commaunded Moyſes.
24 And he put the candleſticke in the tabernacle of the congregation, ouer agaynſt the table towarde the ſouth ſyde of the tabernacle,
25 And ſet vp the lampes before ỹ Lorde: as the Lorde commaunded Moyſes.
26 And he put the golden aulter in the tabernacle of the congregation before the vayle,
27 And burnt ſweete incenſe thereon, as the Lorde commaunded Moyſes.
28 And he hanged vp the hangyng at the doore of the tabernacle:
29 And ſet the burnt offeryng aulter by the entryng in of the tabernacle [that is] the tabernacle of the congregation, and offered burnt offerynges, and meate offerynges theron, as the Lorde commaunded Moyſes.
30 *And he ſet the lauer betweene the tabernacle of the congregation and the aulter, and powred water therein, to waſhe withall.
31 And Moyſes, Aaron, and his ſonnes, waſſhed their handes and their feete thereat,
32 When they went into the tabernacle of the congregation, and when they went to the aulter they waſſhed them ſelues, as the Lorde commaunded Moyſes.
33 And he reared vp the court rounde about the tabernacle and the aulter, and ſet vp an hangyng at the court gate: and ſo Moyſes finiſhed the worke.
34 *And the clonde couered the tabernacle of the congregatiō, and the glorie of the Lorde fylled the tabernacle.
35 And Moyſes coulde not enter into the tabernacle of the congregation, becauſe the clonde abode theron, and the glorie of the Lorde fylled the tabernacle.
36 And when the clonde was taken vp from of the tabernacle, the children of Iſrael toke their iourneys throughout their armies:
37 And whē the clonde was not taken vp, they iourneyed not tyll it was taken vp.
38 For the (d)clonde of the Lord was vpon the tabernacle by day, and fire by night, in the ſight of all the houſe of Iſrael throughout all their armies.

(b) Of the comming of the children of Iſrael out of Egypt.

(c) That is, the tables of the lawe.

D

D Exod. 40.

Num. 9.

(d) Thus the preſence of God preſerued and gouerned them by day & night, tyll they came to the lande of promiſe.

¶ *The ende of the ſeconde booke of Moyſes, called* in the Hebrue Velleſchemoth, and in the Latine, Exodus.

The thirde booke of Moyses, called

in the Hebrue (a) Vaicrah, and in the Latine Leuiticus.

¶ The first Chapter.

2 The order of burnt offerynges. 10 Of Sheepe or Goates.
14 Of Birdes.

AND the Lord (b) called vnto Moyses, and spake vnto him out of the tabernacle of the congregation, saying:

2 Speake vnto the children of Israel, & thou shalt say vnto them: If a (c) man of you bring a (d) sacrifice vnto the Lorde, ye shall bryng your sacrifice from among these cattell, euen frō among the beeues and the (e) sheepe.

3 If his sacrifice be a burnt offeryng of beeues, let hym offer a male without blemishe, and bryng hym of his owne voluntarie wyll, vnto the dooze of the tabernacle of the congregation before the Lorde.

4 And he shall put his (f) hande vpon the head of the burnt sacrifice, and it shalbe accepted for hym to be his attonement.

5 And he shal kill the bullocke before the Lord: And the priestes Aarons sonnes shall bryng the blood, and sprinkle it rounde about vpon the aulter that is by the dooze of the tabernacle of the congregation.

6 And then shall he flay the burnt offeryng, and hewe hym in peeces.

7 And the sonnes of Aaron the priest shall put fire vpon the aulter, and put wood vpon the fire.

8 And the priestes Aarons sonnes shall lay the partes, euen the head and the fat, vpon the wood that is on the fyre in the aulter.

9 But the inwardes and the legges thereof shall he (g) washe in water, & the priest shall burne all in the aulter, that they may be a burnt sacrifice, an offeryng made by fire for a sweete odour vnto the Lorde.

10 And if his sacrifice be of flockes, namely of the sheepe or goates, let hym bryng a male without blemishe for a burnt offeryng:

11 And let hym kyll it on the north syde of the aulter, before the Lorde: And the priestes Aarons sonnes, shall sprinckle the blood round about vpon the aulter.

12 And he shall cut it into his peeces, euen with his head and his fat: and the priest shall put them vpon the wood that lyeth vpon the fire in the aulter.

13 But he shall washe the inwardes and the legges with water, and the priest shall bryng altogether, and burne it vpon the aulter for a burnt offeryng, an oblation made by fire for a sweete sauour vnto the Lorde.

14 If the burnt offeryng for the sacrifice of the Lorde be of fowles, he shall bring his sacrifice of turtle doues, or of the young pigeons.

15 And the priest shall bryng it vnto the aulter, and (h) wryng the necke a sunder of it, and burne it on the aulter: but the blood therof shalbe wroung out vpon the syde of the aulter.

16 And he shall plucke away his croppe with his fethers, and cast them beside the aulter on the east part, in the place of asshes.

17 And he shall breake the wynges of it, but plucke them not asunder: And the priest shal burne it vpon the aulter, euen vpon the wood that is vpon the fire, that it may be a burnt offeryng, an oblation made by fire for a sweete sauour vnto the Lorde.

(h) The Hebrewe worde signifieth, to be cut or pinched with a naile of the finger.

The

¶ The.ij. Chapter.

1 The order of meate offerynges. 4 Of bread baken. 11 There shalbe no leuen in any offeryng. 13 All meate offerynges must be seasoned with salt.

A 1 And whe soule that will offer a meate offeryng vnto the Lorde, his offering shalbe of fine flowre: and he shall poure oyle vpon it, and put frankensence theron:

2 And shal bring it vnto Aarons sonnes the priestes: And he shall take therout his handfull of the flowre, & of the oyle with all the frankensence, and the priest shall burne it for a memoriall of hym vpon the aulter, to be an offeryng made by fire for a sweete sauour vnto the Lorde.

3 And the remnaunt of the meate offeryng shalbe Aarons and his sonnes, a thyng most (a) holy of the sacrifices of the Lorde, made by fire.

4 If thou bryng also a meate offeryng that is baken in the ouen, let it be an vnleauened cake of fine flowre myngled with oyle, or an vnleauened Wafer annoynted With oyle.

5 If thy meate offeryng be baken in the frying pan, it shalbe of vnleauened flowre myngled With oyle.

B 6 And thou shalt part it in peeces, and powre oyle thereon: that it may be a meate offeryng.

7 And yf thy meate offeryng be a thyng broyled vpon the gredyron, let it be of flowre myngled With oyle.

8 And thou shalt bryng the meate offeryng that is made of these thinges vnto the lord, & shalt deliuer it vnto the priest, that he may offer it vpon the aulter.

9 And the priest shall take from the meate offeryng a memoriall therof, and shall burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lorde.

C 10 And that which is left of the meate offeryng, shalbe Aarons & his sonnes: It is a thyng moste holye of the offerynges of the Lorde made by fire.

11 All the meate offerynges Which ye shal bryng vnto the Lorde, shalbe made Without leauen: For ye shall neither burne leauen nor (b) hony in any offering of the Lorde made by fire.

12 In the oblation of the first fruites ye shall offer them vnto the Lorde: but they shall not be burnt vpon the aulter for a sweete sauour.

13 *All the meate offerynges also shalt thou season With salt, neither shalt thou suffer the salt of the couenaunt of thy God to be lackyng from thy meate offeryng: but vpon all thyne offerynges thou shalt bryng (c) salt.

D 14 And yf thou offer a meate offeryng of the first fruites vnto the Lorde, thou shalt offer for the meate offeryng of thy first fruites, eares of corne dryed by the fire [euen] beaten Wheate, of full eares.

15 And thou shalt put oyle vpon it, and lay frankensence theron: that it may be a meate offeryng.

16 And the priest shall burne part of the beaten corne, and part of that oyle With al the frankensence, for a remembraunce: and it shalbe a sacrifice vnto the Lorde made by fire.

(a) Because it doth remayne of that which was burnt in the honour of God, and therfore myghe not be eaten but of the holy, that is, the priestes.

(b) The all maner fruit as hony: tyggres, and such Of this thyng myght be burnt Kept only be offred for God. Mathew Marke

(c) By the ceremonies the nature Christe for tooth, be is figured all sacrifices For Christ the true heauenly by whom that beleue hym, be sauoure pleasaunt to God the ther, so they shall ure to purge that they perfyght.

¶ The .iij. Chapter.

1 The order of peace offerynges. 6 Of Sheepe. 7 Of Lambes. 12 Of Goates.

A 1 And if his sacrifice be a peace offeryng, and he take it from among the droues, whether it be a male or female, he shall bryng such as is Without blemishe before the Lorde.

2 And put his hande vpon the head of his offeryng, and kyll it at the doore of the tabernacle of the congregation: And Aarons sonnes the priestes shal sprinkle the blood vpon the aulter round about.

3 And he shall offer somewhat of the peace offeryng, to be a sacrifice made by fire vnto the Lorde: euen the *fat that coureth the inwardes, and all the fat that is vpon the inwardes:

Exo.xxix

4 And the two kidneys, and the fat that is on them, and vpon the flankes, & the kall With the lyuer shall he take away With the kidneys.

5 And

5 And Aarons sonnes shall burne them on the aulter, with the burnt sacrifice which is vpon the wood that is on the fire, to be a burnt sacrifice made by fire for a sweete sauour vnto the Lord.

B 6 If he bryng a peace offeryng vnto the Lorde from of the flocke, let hym offer male or female, but without blemishe.

7 [And] yf he offer a Lambe for his sacrifice, he shall bryng it before the Lorde,

8 And put his hand vpon his offeringes head, and kyll it before the doore of the tabernacle of the congregation: and Aarons sonnes shall sprinkle the blood therof rounde about the aulter.

9 And of the peace offeryng let hym bryng a sacrifice made by fire vnto the Lorde, the fat thereof, and the rumpe altogether, which they shall take of harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes,

C 10 And the two kidneys, and the fat that is vpon them, and vpon the flankes, and the kall that is vpon the liuer shall he take away with the kidneys.

11 And the priest shall burne them vpon the aulter, to be the foode of a sacrifice made by fire vnto the Lorde.

12 If his offeryng be a Goate, he shall bryng it before the Lorde,

13 And put his hande vpon the head of it, and kyll it before the tabernacle of the congregation: and the sonnes of Aaron shall sprinkle the blood therof vpon the aulter rounde about.

14 And he shall bring therof his offering, euen a sacrifice made by fire vnto the Lord, the fat that couereth ẏ inwardes, & all the fat that is vpon the inwardes. D

15 And the two kidneys, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer shall he take away with the kidneys.

16 And the priest shall burne them vpon the aulter, for the foode of the sacrifice made by fire for a sweete sauour: All the fat is the Lordes.

17 Let it be a perpetuall statute for your generations throughout your dwellynges, ẏ ye eate neither fat nor *blood.

(a) That is, all your dwelling places. Gene.ix.a.

¶ The.iiij. Chapter.

1 The offeryng made for sinnes done of ignoraunce, 13 for the whole congregation, 22 for the ruler.

1 AND the Lorde spake vnto Moyses, saying:

2 Speake vnto the chyldren of Israel, and saye, If a soule shall sinne through ignoraunce in any of the commaundementes of the Lord which ought not to be done, but shall do contrarie to any of them:

3 As yf the priest that is annoynted, do sinne accordyng to the (a) sinne of the people, let hym bryng for his sinne which he hath sinned, a young bullocke without blemishe, vnto the Lorde for a sinne offeryng.

(a) By cōuersation or doctrine to do anything wherby ẏ people sinne, or els if the people sinne through the priestes fault, their sinne is required at his hands.

4 And he shall bryng the young bullocke vnto the doore of the tabernacle of the congregation before the Lord, and shall put his hand vpon the young bullockes head, and kill the young bullocke before the Lorde.

B Leuit.ix.c. 5 And the priest that is annoynted* shall take of the young bullockes blood, and bryng it into the tabernacle of the congregation.

6 And the priest shall dippe his finger in the blood, and sprinckle therof seuen tymes before the Lorde, euen before the vayle of the sanctuarie.

7 And the priest shall put some of the blood before the Lord, vpon the hornes of the aulter of sweete insence, which is in the tabernacle of the congregation, & shall powre all the blood of the young bullocke vnto the bottome of the aulter of burnt offeryng, which is at the doore of the tabernacle of the congregation.

8 And he shall take away all the fat of the bullocke for the sinne offeryng, the fat that couereth the inwardes, and all the fat that is about the inwardes, C

9 And the two kidneyes, and the fat that is vpon them, & vpon the flanckes, and the kall vpon the liuer shall he take away with the kidneys,

10 As it was taken away in the bullocke of the peace offeringes: and let the priest burne them vpon the aulter of burnt offeryng.

11 *But the skinne of the young bullocke, and Exo.xxix.c

and all his flesh, with his head and his
legges, with his inwardes & his doung,
[shall he beare out]
12 And cary the whole bullocke altoge-
ther out of the hoast vnto a cleane place,
euen where the asshes are powred out,
& burne hym there on wood in the fire:
euen by the place where the asshes are
cast out, shall he be burnt.
13 If the whole congregation of Israel
sinne through ignorannce, & the thing be
hyd from the eyes of the multitude, and
haue done somewhat agaynst any of
the cõmaundementes of ỹ Lorde which
shoulde not be done, and haue offended:
14 whẽ the sinne which they haue sinned
is knowen, the congregatiõ shal bring a
young bullocke for the sinne, & bring him
before ỹ tabernacle of the congregation,
15 And the elders of the multitude shall
put their handes vpon the head of the
bullocke before the Lorde: And the
bullocke shalbe slayne before the Lord.
16 And the priest that is annoynted, shall
bryng of the bullockes blood into the ta-
bernacle of the congregation.
17 And the priest shall dippe his finger in
the blood, and sprinckle it seuen tymes
before the Lorde, euen before the vayle.
D 18 And shall put of the blood vpon the
hornes of the aulter, which is before the
Lorde in the tabernacle of the congre-
gation, and shall powre all the blood
vnto the bottome of the aulter of burnt
offeryng, which is before the doore of
the tabernacle of the congregation.
19 And he shall take his fat from hym,
and burne it vpon the aulter,
20 And shall do with this bullocke as he
dyd with the bullocke for sinne, euen so
shall he do with this: And the priest
shal make an attonement for them, and
it shalbe forgeuen them.
E 21 And he shall bryng this bullocke with-
out the hoast, & burne him as he burned
the first bullocke: For it is an oblation
for the sinne of the congregation.
22 When a Lorde sinneth, and cõmitteth
through ignorañce any of these thynges
which the Lorde his God hath for-
bidden to be done in his commaunde-
mentes, and hath offended:
(b) Other by knowledgyng hym selfe to haue sinned & confessyng his fault, or some other hath reuealed it vnto hym.
23 And if his sinne be (b) shewed vnto hym
which he hath done, he shall bryng his
offeryng, [euen] an hee goate without
blemishe,
24 And lay his hande vpon ỹ head of the
hee goate, and kyll it in the place where
the burnt offeryng is vsed to be kylled
before ỹ Lorde: For it is a sinne offering.
25 And let the priest take of ỹ blood of the
sinne offeryng with his finger, & put it
vpon the hornes of the burnt offeryng
aulter, and powre his blood vnto the
bottome of the burnt offeryng aulter,
26 And burne all his fat vpon ỹ aulter, as
ỹ fat of the peace offeringes: And ỹ priest
shal make an attonement for him as cõ-
cerning his sinne, & it shalbe forgeuẽ him.
27 If one of the common people of the F
lande sinne through ignorannce, & com-
mit any of the thynges which the Lord
hath forbidden in his cõmaundementes
to be done, and so hath trespassed:
28 If his sinne which he hath sinned
come to his knowledge, he shall bryng
for his offeryng a shee goate from a-
mong the flockes without blemishe for
his sinne which he hath sinned,
29 And lay his hande vpon the head of
the sinne offeryng, and slay the sinne of-
fering in the place of burnt offeryngs.
30 *And the priest shall take of the blood Leuit. iii.
therof with his finger, and put it vpon
the hornes of the burnt offeryng aulter,
& powre all the blood vnto the bottome
of the aulter,
31 And shall take away all his fat, as
the fat of the peace offeryng is taken
away: And the priest shal burne it vpon
the aulter, that it may be a sweete sa-
uour vnto the Lorde, and the priest shal
make an attonement for hym, and it
shalbe forgeuen hym.
32 And yf he bryng a sheepe for a sinne G
offeryng, he shall bryng a female with-
out blemishe,
33 And lay his hande vpon the head of
the sinne offeryng, and slea it for a sinne
offering in the place where they kill the
burnt offeryng.
34 And the priest shal take of the blood of
the sinne offeryng with his finger, & put
it vpon the hornes of the burnt offering
aulter, and shall powre the blood there-
of vnto the bottome of the aulter.
35 *And he shall take away all the fat Leuit.
therof, as the fat of ỹ sheepe of the peace
offering is wont to be taken away: And
the priest shall burne it vpon the aulter,
that it may be the Lordes burnt sacri-
fice, and the priest shall make an attone-
ment for his sinne that he hath commit-
ted, and it shalbe forgeuen hym.

The

¶ The. vj. Chapter.

1 Of othes. 2 The clensing of hym that toucheth vncleane thynges. 6 The purgation of an othe. 15 And of sinne done by ignoraunce.

1 If a soule sinne, and heare the voyce (a) of swearing, and is a witnesse, whether he hath seene or knowen of it, if he do not vtter it, he shall beare his sinne.

2 Either if a soule touche any vncleane thyng, whether it be the carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping thynges, and is not ware of it: beholde, he is vncleane, and hath offended.

3 Either if he touche any vncleannesse of man, whatsoeuer vncleannesse it be that a man is wont to be defiled withall, and is not ware of it, and commeth to ye knowledge of it, he hath trespassed.

4 Either if a soule sweare, and pronounceth with his lippes to do euill or to do good, whatsoeuer it be that a man shall pronounce with an othe, and the thyng be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these:

5 When he hath sinned in one of these thinges, he shall confesse that he hath sinned in that thyng.

6 Therfore shall he bryng his trespasse offering vnto the Lorde, for his sinne whiche he hath sinned, a female from the flocke, a lambe or a shee goate, for a sinne offering: And the priest shal make an attonement for hym concerning his sinne.

B Leuit.xii.d. Luke.ii.d.

7 *And if he be not able to bryng a sheepe, he shall bryng for his trespasse whiche he hath sinned, two turtle doues, or two young pigeons vnto the Lorde: one for a sinne offering, & the other for a burnt offering.

8 And he shall bryng them vnto ye priest, which shall offer the sinne offering first, and wryng the necke a sunder of it, but plucke it not cleane of.

9 And he shall sprinckle of the blood of the sinne offering vpon the side of the aulter, and the rest of the blood shall he powre by the bottome of the aulter: for it is a sinne offering.

10 And he shall offer the seconde for a burnt offering, as the maner is: and so shall the priest make an attonement for hym for the sinne whiche he hath sinned, and it shalbe forgeuen hym.

11 And if he be not able to bryng two turtle doues, or two young pigeons, then he that hath sinned shall bryng for his offering the tenth part of an Epha of fine floure for a sinne offering: but put none oyle thereto, neither put any frankensence theron: for it is a sinne offering.

12 Then shall he bryng it to the priest, and the priest shall take his handfull of it for a remembraunce thereof, & burne it vpon the aulter, to be a sacrifice for the Lord made by fire: for it is a sinne offering.

13 And the priest shall make an attonement for hym as touchyng his sinne that he hath sinned in one of these, and it shalbe forgeuen hym: And the remnaunt shalbe the priestes, as a meate offering.

14 And the Lorde spake vnto Moyses, saying: C

15 If a soule trespasse and sinne thorowe ignoraunce in thinges that are consecrated vnto the Lorde, let hym bryng for his trespasse vnto the Lord, a Ramme without blemishe out of the flockes, valued in money at two sicles, after * the sicle of the sanctuarie, that it may be for a trespasse offering. Exod.xxx.

16 And he shall make amendes for the harme that he hath done in the holy thyng, & let hym put the fift part more thereto, and geue it vnto the priest: And the priest shall make an attonement for hym, with the Ramme that is for the trespasse, and it shalbe forgeuen hym.

17 If a soule sinne, and commit any of these thinges whiche are forbydden to be done by the cōmaundementes of the Lorde, and (b) wyst it not, & hath offended, and beare his sinne:

18 Then shall he bryng a Ramme without blemishe out of the flocke, that is esteemed to be worth a trespasse offering, vnto the priest: And the priest shall make an attonement for hym concerning his ignoraunce, wherein he erred, and was not ware, and it shalbe forgeuen hym.

19 This is a trespasse offering, for the trespasse committed against the Lorde.

(a) This is diuersly expounded, because ye Hebrue worde hath a double signification: this is ye sense as some thinketh. If a Judge doth minister an othe to any priuate man, to declare the trueth of any thyng that he hath seene, & do it not, he sinneth: other this. If any man see his neighbour cōmit any sinne, which is by ye lawe of God execrable or detestable, and did consile it, & not open it as muche as in him did lye, he did sinne: some other taketh it thus. All such as dyd heare any mā curse, banne, and abuse the name of God, & dyd not opē it vnto the magistrate, dyd sinne: the first sense is best liked.

(b) And doth afterwarde knowledge hym selfe to haue offended, and thinketh him selfe to be gyltie of that sinne.

¶ The.vj. Chapter.

6 The offering for sinnes whiche are done wyllyngly. 9 The lawe of the burnt offeringes. 13 The fire must abyde euermore vpon the aulter. 20 The offering of Aaron and his sonnes.

A 1 AND the Lorde spake vnto Moyses, saying.
2 If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neyghbour that which was taken him to kepe, or that was put into his hands, or doth violent robberie or wrong vnto his neyghbour,
3 Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein:
4 If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that whiche was deliuered hym to kepe, or the lost thyng which he founde:
5 And all that about whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.
6 And let him bryng for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto ye priest.
B 5 And the priest shall make an attonement for hym before the Lorde, and it shalbe forgeuen hym whatsoeuer thing it be that he hath done and trespassed therein.
8 And the Lorde spake vnto Moyses, saying:
9 Commannde Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shalbe vpon the harth of the aulter all nyght, vnto the mornyng, and the fire shall be kyndled on the aulter.)
Exo.xxix.g
Ex.xxviii.g 10 And the priest shall put on his * linnen garment, and his linnen breeches vpon his fleshe, and take away the asshes vppon the whiche the fire consumed the burnt sacrifice in the aulter, and he shall put them beside the aulter,
11 And put of his rayment, and put on other, and carry the asshes out without the hoast vnto a cleane place.
12 The fire vpon the aulter shall burne styll, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vppon it, and he shall burne theron the fat of the peace offeringes.
13 (a) The fire shall euer burne vpon the aulter, and neuer go out.
14 * This is the lawe of the meate offering, which Aarons sonnes shall bryng before the Lord, euen before the aulter:
15 And one of them shall take his handfull of the floure of the meate offering, and of the oyle, and al the franckensence whiche is vpon the meate offering, and shall burne it vnto a remembraunce vppon the aulter for a sweete sauour, euen a memoriall of it vnto the Lorde.
16 And of the rest therof, shall Aaron and his sonnes eate: vnleauened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation they shall eate it.
17 It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.
18 All the males among the chyldren of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the sacrifice of the Lorde made by fire: let euery one that toucheth it, be holy.
19 And the Lorde spake vnto Moyses, saying:
20 This is the offering of Aaron, and of his sonnes, whiche they shall offer vnto the Lord in the day when he is annoynted: The tenth part of an Epha of floure for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.
21 In the frying panne it shalbe made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offeringes shalt thou offer for a sweete sauour vnto the Lorde.
22 And the priest of his sonnes, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shalbe burnt altogether.
23 For euery meate offering that is made for

(a) This fire prefigured Christe, for as it doth purche, heate, and consume: so Christe by his death and passion purgeth sinners, & consumeth all sinnes, and by his holy spirit heateth and warmeth all faythfull.
Num.xv.a.
Leuit.ii.a.
C
D

for the priest, shalbe burnt altogether, and shall not be eaten.

24 And the Lorde spake vnto Moyses, saying:

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.

Ostc.iiii.b. 26 *The priest that offereth it, shall eate it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.

27 Whatsoeuer shall touche the flesshe thereof, shalbe holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that wherevpon it droppeth, in the holy place.

28 *But the earthen pot that it is sodden in, shalbe broken: And yf it be sodden in a brasen pot, it shalbe scoured, & rensed in the water. Leui..xv.d

29 All the males among the priestes shal eate therof, for it is most holy.

30 And no sinne offeryng whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The. vii. Chapter.

1 Trespasse offerynges. Sinne offerynges. 11 Of peace offerynges.
23 The fat and the blood may not be eaten.

1 Likewyse this is the lawe[a] of the trespasse offering: it is moste holy.

2 In the place where they kyll the burnt offering, shall they kyll the trespasse offering also, & the blood therof shall he sprinckle rounde about vpon the aulter.

3 All the fat therof shall he offer, the rumpe, and the fat that coureth the inwardes,

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kall that is on the liuer shalt thou take away with the kydneys.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offering.

6 All the males among the priestes shall eate therof: it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one lawe serueth for both: that wherwith the priest shall make attonement, shalbe his.

8 And the priest that offereth any mans burnt offering, shall haue the skynne of ỹ burnt offering whiche he hath offred.

9 And all the meate offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the law of the peace offering, whiche he shall offer vnto the Lorde.

12 If he offer it to geue thankes, he shall bryng vnto his[b] thanke offering vnleauened cakes mingled with oyle, and vnleauened wafers annoynted with oyle, and cakes mingled with oyle of fine floure fryed.

13 He shall bryng his offering, with cakes of vnleauend bread for his peace offeringes, to geue thankes:

14 And of all the sacrifice he shall offer one for an heaue offering vnto the Lorde, and it shalbe the priestes that sprinckled the blood of the peace offeringes.

15 And the flesshe of his peace offeringes for thankesgeuing, shalbe eatē the same day that it is offred: And let hym leaue nothyng of it vntill the morowe.

16 But if the offering of his sacrifice be a vowe, or of his owne free wyll, it shalbe eaten the same day that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered flesshe as remayneth vnto the thirde day, shalbe burnt with fire.

18 And if any of the flesh of his peace offeringes be eaten in the thirde day, then

(a) Because it was altogether burnt & fire, or that ỹ priestes only did eate it.

(b) The Hebrewe worde signifieth to praise & geue thankes, this sacrifice they vsed, when any mā knowledged himself to be a sinner and confessed his sinne vnto the lorde, willing to reconsile him selfe vnto him. ℂ

¶ The.vj. Chapter.

6 The offering for sinnes whiche are done wyllyngly. 9 The lawe of the burnt offeringes. 13 The fire must abyde euermore vpon the aulter. 20 The offering of Aaron and his sonnes.

A 1 AND the Lorde spake vnto Moyses, saying.
2 If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neyghbour that which was taken him to kepe, or that was put into his hands, or doth violent robberie or wrong vnto his neyghbour,
3 Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein:
4 If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that whiche was deliuered hym to kepe, or the lost thyng which he founde:
5 And all that about whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.
6 And let him bryng for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto ye priest.
5 And the priest shall make an attonement for hym before the Lorde, and it shalbe forgeuen hym whatsoeuer thing it be that he hath done and trespassed therein.
B
8 And the Lorde spake vnto Moyses, saying:
9 Commannde Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shalbe vpon the harth of the aulter all nyght, vnto the mornyng, and the fire shall be kyndled on the aulter.)
Exo.xxix.g
10 And the priest shall put on his * linnen garment, and his linnen breeches vpon his fleshe, and take away the asshes vppon the whiche the fire consumed the burnt sacrifice in the aulter, and he shall put them beside the aulter,
Ex.xxviii.g
11 And put of his rayment, and put on other, and carry the asshes out without the hoast vnto a cleane place.
12 The fire vpon the aulter shall burne styll, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vppon it, and he shall burne theron the fat of the peace offeringes.
13 (a) The fire shall euer burne vpon the aulter, and neuer go out.
14 * This is the lawe of the meate offering, which Aarons sonnes shall bryng before the Lord, euen before the aulter:
15 And one of them shall take his handfull of the floure of the meate offering, and of the oyle, and al the franckensence whiche is vpon the meate offering, and shall burne it vnto a remembraunce vppon the aulter for a sweete sauour, euen a memoriall of it vnto the Lorde.
16 And of the rest therof, shall Aaron and his sonnes eate: vnleauened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation they shall eate it.
17 It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.
18 All the males among the chyldren of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the sacrifice of the Lorde made by fire: let euery one that toucheth it, be holy.
19 And the Lorde spake vnto Moyses, saying:
20 This is the offering of Aaron, and of his sonnes, whiche they shall offer vnto the Lord in the day when he is annoynted: The tenth part of an Epha of floure for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.
21 In the frying panne it shalbe made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offeringes shalt thou offer for a sweete sauour vnto the Lorde.
22 And the priest of his sonnes, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shalbe burnt altogether.
23 For euery meate offering that is made for

(a) This [illegible] prefigured Christe, [illegible] it doth purifie, heate, and consume: so Christe by his death and passion purgeth sinners, [illegible] consumeth [illegible] sinnes, and [illegible] his holy spirit heateth and swarmeth all faythfull.
Num.xv.a.
Leuit.ii.a.
C
D

for the priest, shalbe burnt altogether, and shall not be eaten.

24 And the Lorde spake vnto Moyses, saying:

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.

Osee.iiij.b. 26 *The priest that offereth it, shall eate it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.

27 Whatsoeuer shall touche the flesshe thereof, shalbe holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that wherevpon it droppeth, in the holy place.

28 *But the earthen pot that it is sodden in, shalbe broken: And yf it be sodden in a brasen pot, it shalbe scoured, & rensed in the water. Leui..xv.d

29 All the males among the priestes shal eate therof, for it is most holy.

30 And no sinne offeryng whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The. vii. Chapter.

1 Trespasse offerynges. Sinne offerynges. 11 Of peace offerynges.
23 The fat and the blood may not be eaten.

1 LIkewyse this is the lawe[a] of the trespasse offering: it is moste holy.

(a) Because it was altogether burnt to fire, or that ỹ priestes only did eate it.

2 In the place where they kyll the burnt offering, shall they kyll the trespasse offering also, & the blood thereof shall he sprinckle rounde about vpon the aulter.

3 All the fat thereof shall he offer, the rumpe, and the fat that coureth the inwardes,

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kall that is on the liuer shalt thou take away with the kydneys.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offering.

6 All the males among the priestes shall eate thereof: it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one lawe serueth for both: that wherwith the priest shall make attonement, shalbe his.

8 And the priest that offereth any mans burnt offering, shall haue the skynne of ỹ burnt offering whiche he hath offred.

9 And all the meate offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the law of the peace offering, whiche he shall offer vnto the Lorde.

12 If he offer it to geue thankes, he shall bryng vnto his[b] thanke offering vnleauened cakes mingled with oyle, and vnleauened wafers annoynted with oyle, and cakes mingled with oyle of fine floure fryed.

(b) The Hebrewe worde signifieth to praise & geue thankes, this sacrifice they vsed, when any mā knowledged himself to be a sinner and confessed his sinne vnto the lorde, willing to reconsile him selfe vnto him.

13 He shall bryng his offering, with cakes of vnleauend bread for his peace offeringes, to geue thankes:

14 And of all the sacrifice he shall offer one for an heaue offering vnto the Lorde, and it shalbe the priestes that sprinckled the blood of the peace offeringes.

15 And the flesshe of his peace offeringes for thankesgeuing, shalbe eatē the same day that it is offred: And let hym leaue nothyng of it vntill the morowe.

16 But if the offering of his sacrifice be a vowe, or of his owne free wyll, it shalbe eaten the same day that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered flesshe as remayneth vnto the thirde day, shalbe burnt with fire.

18 And if any of the flesh of his peace offeringes be eaten in the thirde day, then

shall he that offereth it obtayne no fauour, neither shall it be reckened vnto him, but shalbe an abhomination: therfore the soule that eateth of it, shal beare his sinne.

19 And the flesshe that toucheth any vncleane thing, shal not be eaten, but burnt with fire: and of this flesshe all that be cleane, shall eate therof.

20 But if any soule eate of the flesshe of the peace offering that pertayneth vnto the Lord, hauing his vnclennesse vpon him: the same soule shall be cut of from among his people.

D 21 Moreouer, the soule that doth touche any vncleane thyng, that is of the vncleannesse of man, or of any vncleane beast, or any abhomination that is vncleane, and then eate of the flesshe of the peace offering whiche pertayneth vnto the Lorde: that soule shal be cut of from his people.

22 And the Lorde spake vnto Moyses, saying:

Leuit.iii.c. 23 Speake vnto the chyldren of Israel, and say: Ye shall eate no maner fat of beeues, of sheepe, and of goates.

24 Neuerthelater, the fat of the beast that dyeth alone, and the fat of that which is torne with wilde beastes, shalbe occupied in any maner of vse: but ye shall in no wyse eate of it.

25 For whosoeuer eateth the fat of the beast, of which men vse to bryng an offering made by fire vnto the Lorde: that soule that eateth it, shall be cut of from his people.

Gen.ix.a. Leuit.vii.c and.xix.f. Deut.xii.b. 1.Reg.xiiii.e 26 Moreouer, ye * shall eate no maner of blood, whether it be of foule or of beast, in any your dwellynges.

27 Whatsoeuer soule it be that eateth any maner of blood, the same soule shall be cut of from his people.

E 28 And the Lorde talked with Moyses, saying:

29 Speake vnto the chyldren of Israel, and say: He that bringeth his peace offeryng vnto the Lorde, let hym bryng his gift vnto the Lord of his peace offering:

30 Let his owne handes bryng the offeringes of the Lorde made by fire: euen the fat with the brest shal he bryng, that the brest may be waued for a waue offering before the Lorde.

31 And the priest shall burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes.

32 And the ryght shoulder shall ye geue vnto the priest for an heaue offeryng of your peace offerynges.

33 The same that offereth the blood of the peace offeringes and the fat among the sonnes of Aaron, shall haue the right shoulder for his part:

34 For the * waue brest and the heaue shoulder haue I taken of the chyldren of Israel, eue of their peace offeringes, and haue geuen them vnto Aaron the priest, & vnto his sonnes, by a statute for euer fro among the chyldren of Israel. Nu.xviii.

35 This is the annoynting of Aaron, and the annoynting of his sonnes cōcerning the sacrifices of the Lorde made by fire, in the day when he offred them to be priestes vnto the Lorde. F

36 And these be the [portions] whiche the Lorde commaunded to be geuen them in the day of their annoynting from among the chyldren of Israel, by a statute for euer in their generations.

37 This is the law of the burnt offering, and of the meate offering, and of the sacrifice for sinne and trespasse, for consecrations, and for the peace offering:

38 Whiche the Lord commaunded Moyses in the mount of Sinai, whe he commaunded the children of Israel to offer their sacrifices vnto the Lorde in the wylderneſſe of Sinai. Ed

¶ The. viij. Chapter.

6 The annoyntyng of Aaron and his sonnes.

A Ex.xxviii.a

1 AND the Lorde spake vnto Moyses, saying:

2 Take * Aaron and his sonnes with hym, and the vestures, and the annoynting oyle, and a bullocke for a sinne offering, and two Rammes, and a basket of vnleauened bread:

3 And gather thou all the congregation together vnto the doore of the tabernacle of the congregation.

4 And Moyses dyd as the Lorde commaunded him: and the people were gathered together vnto the doore of the tabernacle of the congregation.

5 And

5 And Moyses sayd vnto the congregation: This is the thing which the Lord commaunded to be done.
6 And Moyses brought Aaron and his sonnes, and washed them with water:
B 7 And put vpon him the coate, and gyrded hym with a gyrdle, and put vpon hym the robe, and put the Ephod theron, whiche he gyrded with the brodered garde that was in the Ephod, and bounde it vnto him therewith.
8 And he put the brestplate theron, and put in the brestplate the Urim and the Thummim.
9 And he put the cap of estate vpon his head, and put vpon the cap, euen vpon the forefront, the golden plate, the holy crowne, as the Lorde commaunded Moyses.
Exo.xxx.d 10 *And Moyses toke the annoyntyng oyle, and annoynted the tabernacle and al that was therin, and sanctified them.
11 And sprinckled therof vpon the aulter seuen tymes, and annoynted the aulter and all his vesselles, the lauer and his foote, to sanctifie them.
12 And he powred of the annoynting oyle vpon Aarons head, & annoynted hym, to sanctifie hym.
13 And Moyses brought Aarons sonnes, and put coates vpon them, and gyrded them with gyrdles, and put bonettes vpon their heades, as the Lorde commaunded Moyses.
C Exo.xxix.a 14 *And he brought the Bullocke for the sinne offering: and Aaron & his sonnes put their handes vpon the head of the Bullocke for the sinne offering.
15 And Moyses slewe hym, and toke the blood, which he put vpon the hornes of the aulter rounde about with his finger, and purified the aulter, and powred the blood at the bottome of the aulter, & sanctified it, to make reconciliatiō vpō it.
16 And he toke all the fat that was vpon the inwardes, and the kall of the liuer, and the two kydneys and their fat, and Moyses burned it vpon the aulter.
17 But the Bullocke, & his hide, his flesh, and his dounge, he burnt with fyre without the hoast, as the Lorde commaunded Moyses.
18 And he brought the Ramme for the burnt offering, and Aaron & his sonnes put their handes vpon the head of the Ramme,
19 Whiche Moyses killed, and sprinckled the blood vpō the aulter rounde about.
20 And Moyses cut the Ramme into his peeces, and burnt the head, the peeces, and the fat.
21 And washed ꝑ inwardes & the legges in water, & Moyses burnt the Ramme euery whyt vpon the aulter: for it was a burnt sacrifice for a sweete sauour, and an offering made by fire vnto the Lord, as the Lorde commaunded Moyses. D
22 *And he brought the other Ramme, Exo.xxix.c namely the Ramme of consecrations: and Aaron and his sonnes put their handes vpon the head of the Ramme,
23 which Moyses slewe, and toke of the blood of it, and put it vpon the tip of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.
24 And Moyses brought Aarons sonnes, and put of the blood on the tippe of the right eare of them, & vpon the thumbes of their right handes, & vpon the great toes of their right feete: and Moyses sprinckled the blood vpon the aulter rounde about.
25 *And he toke the fat, and the rumpe, Exo.xxix.d and all the fat that was vpon the inwardes, and the kall of the liuer, and the two kydneys with their fat, and the right shoulder.
26 And out of the basket of vnleauened bread that was before the Lorde, he toke one vnleauened cake, and a cake of oyled bread, and one wafer, & put them on the fat, and vpon the right shoulder:
27 And put altogether vpon Aarons handes, & vpon his sonnes handes, and waued it a waue offering before the Lord.
28 And Moyses toke them from of their handes, and burnt them vpon the aulter for a burnt offering: These were consecrations for a sweete sauour and sacrifice made by fire vnto the Lorde. E
29 *And Moyses toke the brest, and waued it for a waue offering before the Lorde: for of the Ramme of consecrations, it was Moyses part, as the Lorde commaunded Moyses. Exo.xxix.c
30 And Moyses toke of the annoynting oyle, and of the blood which was vpon the aulter, & sprinckled it vpon Aaron and vpon his garmentes, and vpon his sonnes and on his sonnes garmentes with hym: and sanctified Aaron and his vestures, and his sonnes and his sonnes vestures with hym.

31 And Moyses sayde vnto Aaron and his sonnes: Boyle the flesshe at the dooze of the tabernacle of the congregation,
Exo.xxix.f. and there * eate it with the bread that is in the basket of consecration, and as I commaunded, saying, Aaron and his somes shall eate it.
32 And that whiche remayneth of the flesshe and of the bread, shall ye burne with fyze.
33 And ye shall not depart from the dooze of the tabernacle of the congregation seuen dayes, vntyll the dayes of your consecrations be at an ende: foz seuen dayes shall he fill your hande.
34 As he did this day: euen so the Lozde hath commaunded to do, to make an attonement foz you.
35 Therefoze shall ye abyde at the dooze of the tabernacle of the congregation day and nyght seuen dayes long, and kepe the watch of the Lozd, and ye shal not dye: foz so I am commaunded.
36 And so Aaron and his sonnes, dyd all thinges whiche the Lozde commaunded by the hande of Moyses.

¶ The. ix. Chapter.

8 The fyrst offeringes of Aaron. 22 Aaron blesseth the people. 23 The glozie of the Lozde is shewed.

☞ A 1 AND in the eyght day, Moyses called Aaron and his sonnes, and the elders of Israel.
2 And he sayd vnto Aarō: Take thee a young Calfe foz a sin offering, and a Ramme foz a burnt offering, both without blemishe, and bzyng them befoze the Lozde.
3 And vnto the chyldzen of Israel thou shalt speake, saying: Take ye an hee Goate foz a sinne offering, and a Calfe & a Lambe both of a yere olde, without blemishe, foz a burnt sacrifice.
4 Also a Bullocke & a Ramme foz peace offeringes, to offer befoze the Lozd, and a meate offering mingled with oyle: foz to day the Lozd will appeare vnto you.
5 And they bzought that whiche Moyses commaunded, befoze the tabernacle of the congregation: and all the congregation came and stode befoze the Lozd.
6 And Moyses sayd: This is the thyng whiche the Lozd commaunded that ye should do, & the glozy of the Lozde shall appeare vnto you.
Hebre v.a. and, vii.d. B 7 * And Moyses sayde vnto Aaron: Go vnto the aulter, and offer the sacrifice foz thy sinne, & thy burnt offering, and make an attonement foz thee and foz the people: & thou shalt offer the offering of the people, and make an attonement foz them, as ꝑ Lozd cōmaunded.
8 Aaron therfoze went vnto the aulter, and slewe the Calfe of the sinne offering, whiche was foz him selfe.
9 And the sonnes of Aaron bzought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hoznes of the aulter, and powzed the blood at the bottome of the aulter.
10 But the fat and the two kydneys, and the kall of the liuer of the sinne offering he burnt vpon the aulter, as the Lozde commaunded Moyses.
11 The flesh and the hyde he burnt with fyze without the hoast.
12 And he slewe the burnt offering, * and Aarons sonnes bzought vnto hym the blood, whiche he sprinckled rounde about vpon the aulter. Leuit.iia.
13 And they bzought the burnt offering vnto hym with the peeces therof, & the head: and he burnt [them] vpō the aulter.
14 And he dyd washe the inwardes and the legges, and burnt them vpon the burnt offeryng in the aulter. C
15 And then he bzought the peoples offering, taking the Goate whiche was the sinne offering foz the people, & slewe it, & offered it foz sinne, as he dyd the first.
16 And bzought the burnt offering, and offered it as the maner was.
17 * And he bzought the meate offering, and filled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice of the mozning. Leuit.iiia.
18 He slewe also the Bullocke and the Ramme foz the peace offering, whiche was foz the people: and Aarons sonnes bzought vnto hym the blood, which he sprinckled vpon the aulter round about:
19 And the fat of the Bullocke, and of the Ramme, the rumpe, and that couereth the inwardes, and the kidneyes, and the kall of the liuer.
20 And they put the fat vpon the breastes, and he burnt the fat vpon the aulter:
21 But the breastes and the ryght shoul-

der

der, Aaron waued for a waue offering before the Lorde, as the Lorde commaunded Moyses.

22 And Aaron lift vp his hande ouer the people, and blessed them, & came downe frō offering of the sinne offering, burnt offering, and peace offeringes.

23 And Moyses and Aaron went into the tabernacle of the congregation, & came out, and blessed the people: and the glorie of the Lorde appeared vnto all the people.

24 *And there came a fire out from before the Lorde, and consumed vpon the aulter the burnt offering & the fat: which when all the people sawe, they gaue thankes, and fell on their faces. ii.Par.vii.a. ii.Mac.ii.b.

¶ The. x. Chapter.

1 Nadab and Abihu are slayne. 6 Israel mourneth for them. 9 The priestes are forbidden wyne.

1 AND *Nadab and Abihu, the sonnes of Aaron, toke eyther of thē his censar, and put fire therein, and put cense therevpon, and offred (a) straunge fire before the Lorde, which he commaunded them not. Leuit.xvi.a. Exo.xxx.b

2 And there went a fire from the Lord, and consumed them, and they dyed before the Lorde.

3 Then Moyses sayde vnto Aaron: This is it that the Lorde spake, saying: I will be (b) sanctified in them that come nye me, and before all the people I wylbe glorified. And Aaron held his peace.

4 And Moyses called Misael and Elsaphan the sonnes of Oziel, the vncle of Aaron, & sayd vnto them: Come neare, cary your brethren from before the sanctuarie, out of the hoast.

5 And they went to them, & caryed them in their coates out of the hoast, as Moyses had sayde.

6 And Moyses sayde vnto Aaron, and vnto Eleazar & Ithamar his sonnes: (c) Uncouer not your heades, neither rent your clothes, lest ye dye, and lest wrath come vpon all the people: But let your brethren the whole house of Israel, bewayle the burnyng which the Lorde hath kyndled.

7 And go not ye out from the doore of the tabernacle of the congregation, lest ye dye: for the annoynting oyle of God is vpon you. And they dyd as Moyses sayde.

8 And the Lorde spake vnto Aaron, saying:

9 Thou shalt not drinke wine nor strong drinke, thou nor thy sonnes that are with thee, when ye go into the tabernacle of the congregation, lest ye dye: Let it be a lawe for euer throughout your generations.

10 And that ye may put differēce betweene holy and vnholy, betweene vncleane and cleane:

11 And that ye may teache the chyldren of Israel all the statutes which the Lorde hath spoken vnto them by the handes of Moyses.

12 And Moyses sayde vnto Aaron, and vnto Eleazar, and Ithamar his sonnes that were left: Take the meate offering that remayneth of the sacrifices of the Lord made by fire, and eate it without leauen beside the aulter: for it is most holy.

13 Ye shall eate it in the holy place, because it is thy duetie, & thy sonnes duetie, of the sacrifices of the Lord made by fire: for so I am commaunded.

14 And the waue brest and heaue shoulder shall ye eate in a cleane place, thou and thy sonnes and thy daughters with thee: For they be thy duetie, and thy sonnes duetie, geuen out of the peace

(a) Signifieth not approued by the Lorde, though attempted of a good zele, but rashly and without commaundement. Or straunge fire, other then that in the brasen vessell of the altar. Or straunge fire, that was not of that consecrated fire which was ordeined by the aulter to burne offrings, whereof Moyses spake before in the .viii. Chapter, for they were not to take of any other fire.

(b) I wilbe sanctified, that is, I will appeare holy. Some do say: I will punishe them that be nigh vnto me. A question is, where God spake this that Moyses alleageth? Some of the Hebrues do say in the .19. of Exodus: And let the priestes also which come vnto the Lorde, sanctifie them selues, least the Lorde destroy them. Some other, when he sayde to Moyses in the .29. of the same booke. And I will meete with the children of Israel, and the place shalbe sanctified in my glory. Hereof they vnderstande this place thus, as though God should say: neither will I spare the priestes which are nighest me, if they stray and do amisse, that is, I will punishe them, I will punishe other muche more. And thus by shewing his might and power, he will be feared, aduaunced, praysed, and sanctified, euen in them which be nighest: For I vtterly will (sayeth God) that priestes which do the ministerie of my sacrifices, do them accordyng to my word, and not after their owne humane reason.

(c) Here is the common vse of lamentyng the dead amongest the Israelites set foorth, which Aaron and his sonnes be forbydden, lest it might appeare that they dyd grudge agaynst Gods iudgement. Of this reade the .xxi. Chapter, the tenth vearse.

offeringes of the chyldren of Israel.

15 The heaue shoulder & the waue brest shall they bryng in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lorde: and it shalbe thyne and thy sonnes with thee by a lawe for euer, as the Lorde hath commaunded.

16 And Moyses sought the goate that was offred for sinne, & see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron whiche were left aline, saying:

17 Wherefore haue ye not eaten the sinne offering in the holy place: seing it is most holy, & God hath geuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.

18 Beholde, ỹ blood of it was not brought in within the holy place: ye shoulde haue eaten it in the holy place, as I commaunded.

19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: (b) and suche thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lorde?

20 And when Moyses hearde that, he was content.

(b) I haue not left this vndone of any contempt or negligēce, but both my chyldren be dead: and how could I be merie in suche a woefull & lamentable case of my chyldren.

The xi. Chapter.

1 Of beastes, fisshes, and byrdes: whiche be cleane, and whiche be vncleane.

1 AND the Lorde spake vnto Moyses and Aaron, and sayde vnto them:

2 Speake vnto the chyldren of Israel, and say: * These are the beastes whiche ye shall eate, among all the beastes that are on the earth.

Gen. vii. a. Deut. xiiii. a Actes x. c.

3 Whatsoeuer parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shall ye eate.

4 Neuertheles, these shall ye not eate, of them that chawe cud, and deuideth the hoofe: [onlye] as is the Camell, whiche chaweth cud, but he deuideth not the hoofe, therefore is he vncleane vnto you.

5 Euen so the Conie whiche chaweth the cud, but deuideth not the hoofe, he is vncleane to you.

6 And the Hare, though he chaweth the cud, yet because he deuideth not ỹ hoofe, he is therefore vncleane to you.

7 And agayne the Swyne, though he deuide the hoofe, and is clouen footed, yet he chaweth not the cud, he is vncleane to you.

8 Of their flesche shall ye not eate, and their carkasses shall ye not touche: but let them be vncleane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, seas, and riuers, that shall ye eate.

10 And all that haue not finnes nor skales in the sea and riuers, of all that moue and liue in the waters, let them be abhomination vnto you.

11 They I say, shalbe an abhomination vnto you: ye shall not eate of their flesh, but abhorre their carkasses.

12 Let all that haue no finnes nor skales in the waters, be abhominable vnto you.

13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhomination: The Egle, the Goshauke, and the Ospray,

14 The Vultur, and the Kyte after his kinde,

15 And all Rauens after their kinde,

16 The Estrich, the nyght Crowe, the Cockowe, and the Hauke after his kynde,

17 The

17 The Falcon, the Cormorant, the great Owle,
18 The Backe, the Pellicane, the Pye,
19 The Storke, the Jay after his kinde, the Lapwyng, and the Swalowe.
20 Let all foules that creepe and go vpon all foure, be an abhomination vnto you.
21 Yet these may ye eate, of euery creepyng thyng that hath wynges, and go vpon foure [feete]: euen those that haue not bowynges aboue vpon their feete, to leape withall vpon the earth.
D 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
23 All [other] foules that creepe and haue foure feete, shalbe abhomination vnto you.
24 In such ye be vncleane: and whosoeuer toucheth the carkasse of them, shalbe vncleane vntyll the euen:
25 And Whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen.
26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane.
27 And whatsoeuer goeth vppon his pawes, among all maner beastes that go on all foure [feete] such are vncleane vnto you: and who so doth touche their carkasse* shalbe vncleane vntyll the euen. Leuit.v.c.
28 And he that beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
E 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the Weasel, and the Mouse, and the Toade after ther kinde:
30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Moole.
31 These are vncleane to you among all that creepe: Whosoeuer doth touche them when they be dead, shalbe vncleane vntyll the euen.
32 And Whatsoeuer any of the dead carkasses of them doth fall vpon, shalbe vncleane, whether it be vessell of Wood, or rayment, or skinne, or sacke, or whatsoeuer vessell it be that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
33 All maner of earthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken. Leu.vi.d.
34 All maner meate also that is vsed to be eaten, yf any such water come vpō it, shalbe vncleane: And all maner drynke that is vsed to be drunke in all maner such vessels, shalbe vncleane.
35 And euery thyng that their carkasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
36 Neuerthelater, yet the fountaynes, F and welles, and collection of waters, shalbe cleane styll: but that which toucheth their carkasses, shalbe vncleane.
37 If the dead carkasse of any such fall vpon any seede vsed to sowe, it shall yet be cleane styll:
38 But and yf any water be powred vpon the seede, and a dead carkasse fall theron, it shalbe vncleane vnto you.
39 If any beast of which ye may eate, dye, and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the euen.
40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll the euen.
41 Let euery creepyng thyng that creepeth vpon the earth be an abhomination, and not be eaten. G
42 Whatsoeuer goeth vpon the brest, and Whatsoeuer goeth vpon foure, or that hath mo feete among all creepyng thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby.
44 For I am the Lorde your God: Be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creeping thyng that creepeth vpon the earth:
45 For

offeringes of the childzen of Israel.
15 The heaue shoulder & the waue brest shall they bryng in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lorde: and it shalbe thyne and thy sonnes with thee by a lawe for euer, as the Lorde hath commaunded.
16 And Moyses sought the goate that was offred for sinne, & see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron whiche were left aliue, saying:
17 Wherefore haue ye not eaten the sinne offering in the holy place: seing it is most holy, & God hath geuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.
18 Beholde, ℔ blood of it was not brought in within the holy place: ye shoulde haue eaten it in the holy place, as I commaunded.
19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: (b) and suche thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lorde?
20 And when Moyses hearde that, he was content.

(b) I haue not left this vndone of any contempt or negligẽce, but both my childzen be dead: and how could I be merie in suche a sorowful & lamentable case of my childzen.

The xi. Chapter.

1 Of beastes, fisshes, and byrdes: whiche be cleane, and whiche be vncleane.

1 AND the Lorde spake vnto Moyses and Aaron, and sayde vnto them:
2 Speake vnto the childzen of Israel, and say: * These are the beastes whiche ye shall eate, among all the beastes that are on the earth.
3 Whatsoeuer parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shall ye eate.
4 Neuertheles, these shall ye not eate, of them that chawe cud, and deuideth the hoofe: [onlye] as is the Camell, whiche chaweth cud, but he deuideth not the hoofe, therefore is he vncleane vnto you.
5 Euen so the Connie whiche chaweth the cud, but deuideth not the hoofe, he is vncleane to you.
6 And the Hare, though he chaweth the cud, yet because he deuideth not ℔ hoofe, he is therefore vncleane to you.
7 And agayne the Swyne, though he deuide the hoofe, and is clouen footed, yet he chaweth not the cud, he is vncleane to you.
8 Of their flesche shall ye not eate, and their carkasses shall ye not touche: but let them be vncleane to you.
9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, seas, and riuers, that shall ye eate.
10 And all that haue not finnes nor skales in the sea and riuers, of all that moue and liue in the waters, let them be abhomination vnto you.
11 They I say, shalbe an abhomination vnto you: ye shall not eate of their flesh, but abhorre their carkasses.
12 Let all that haue no finnes nor skales in the waters, be abhominable vnto you.
13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhomination: The Egle, the Goshauke, and the Osprey,
14 The Vultur, and the Kyte after his kinde,
15 And all Rauens after their kinde,
16 The Estrich, the nyght Crowe, the Coockowe, and the Hauke after his kynde,

Gen. vii. a. Deut. xiii. a Actes x. c.

17 The

17 The Falcon, the Cormorant, the great Owle,
18 The Backe, the Pellicane, the Pye,
19 The Storke, the Jay after his kinde, the Lapwyng, and the Swalowe.
20 Let all foules that creepe and go vpon all foure, be an abhomination vnto you.
21 Yet these may ye eate, of euery creepyng thyng that hath wynges, and go vpon foure [feete]: euen those that haue not bowynges aboue vpon their feete, to leape withall vpon the earth.
D 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
23 All [other] foules that creepe and haue foure feete, shalbe abhomination vnto you.
24 In such ye be vncleane: and whosoeuer toucheth the carkasse of them, shalbe vncleane vntyll the euen:
25 And whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen.
26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane.
27 And whatsoeuer goeth vppon his pawes, among all maner beastes that go on all foure [feete] such are vncleane vnto you: and who so doth touche their carkasse* shalbe vncleane vntyll the euen. Leui.vi.
28 And he that beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
E 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the weasel, and the Mouse, and the Toade after ther kinde:
30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Moole.
31 These are vncleane to you among all that creepe: Whosoeuer doth touche them when they be dead, shalbe vncleane vntyll the euen.
32 And whatsoeuer any of the dead carkasses of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or skinne, or sacke, or whatsoeuer vessell it be that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
33 All maner of earthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken.
34 All maner meate also that is vsed to be eaten, yf any such water come vpō it, shalbe vncleane: And all maner drynke that is vsed to be drunke in all maner such vessels, shalbe vncleane.
35 And euery thyng that their carkasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
36 Neuerthelater, yet the fountaynes, F and welles, and collection of waters, shalbe cleane styll: but that which toucheth their carkasses, shalbe vncleane.
37 If the dead carkasse of any such fall vpon any seede vsed to sowe, it shall yet be cleane styll:
38 But and yf any water be powred vpon the seede, and a dead carkasse fall theron, it shalbe vncleane vnto you.
39 If any beast of which ye may eate, dye, and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the euen.
40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll the euen.
41 Let euery creepyng thyng that creepeth vpon the earth be an abhomination, and not be eaten. G
42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creepyng thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby.
44 For I am the Lorde your God: Be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creepyng thyng that creepeth vpon the earth:
45 For

45 For I am the Lorde that brought you out of the lande of Egypt, to be your God: ye shalbe holy therfore, for I am holy.
46 This is the lawe of beastes & foules, and of euery lyuyng creature that moueth in the waters, and of euery creature that creepeth vpon the earth,
47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

Leuit.v.c.

¶ The .xij. Chapter.

2 A lawe howe women shoulde be purged after their delyueraunce.

1 AND the Lorde spake vnto Moyses, saying:
2 Speake vnto the children of Israel, and say: yf a woman hath conceaued seede, and borne a man chylde, she shalbe vncleane seuen dayes: euen according to the dayes of the seperation of her infirmitie shall she be vncleane.
3 And in the eyght day, the flesshe of the childes* foreskinne shalbe cut away.
4 And she shall then continue in ỹ blood of her purifiyng three and thirtie dayes: She shall touche no haloWed thyng, nor come into the sanctuarie, vntyll the tyme of her purifiyng be out.
5 If she beare a mayde chylde, she shalbe vncleane two weekes, accordyng as in her seperation: and she shall continue in the blood of her purifiyng three score and sixe dayes.
6 *And When the dayes of her purifiyng are out, Whether it be for a sonne or for a daughter, she shall bryng a lambe of one yere olde for a burnt offeryng, and a young pigeon or a turtle doue for a sinne offeryng, vnto the doore of the tabernacle of the congregation, vnto the priest:
7 Which shall offer them before the Lord, and make an attonement for her, and she shalbe purged of the issue of her blood. *And this is the lawe for her that hath borne a male or female.
8 But and yf she be not able to bryng a lambe, she shall bryng *two turtles or two young pigeons, the one for ỹ burnt offering, & the other for a sinne offering: And the priest shall make an attonemẽt for her, and she shalbe cleane.

Gen.xvii.b. Luk.ii.d.
Luk.ii.d.
Leuit.v.b.
Luk.ii.d.

¶ The. xiij. Chapter.

1 The priestes must haue a consideration, and iudge who are lepers.
47 Of the leperous garmentes.

1 AND the Lorde spake vnto Moyses & Aaron saying:
2 The man that shall haue in the skinne of his flesshe, a swellyng, either a scabbe, or a glistryng Whyte, and the plague of leprosie be in the skinne of his flesshe, he shalbe brought vnto Aaron the priest, or vnto one of his sonnes the priestes.
3 And the priest shall loke on the sore in the skinne of his flesshe: and When the heere in the sore is turned to Whyte, and the sore also seeme to be lower then the skinne of his flesshe, it is a plague of leprosie: and the priestes shall loke on hym, and iudge hym vncleane.
4 If there be a Whyte plecke in ỹ skinne of his flesshe, and seeme not to be lower then the skinne, nor the heere thereof is turned vnto Whyte, the priest shall shut vp [hym that hath] the plague seuẽ dayes.
5 And ỹ priest shall loke vpon him againe the seuenth day: and if the plague seeme to him to abide styll, & the plague growe not in the skinne, the priest shall shut vp [hym that hath] ỹ plague, seuen dayes mo.
6 And

6 And the priest shal loke on him agayne the seuenth day: Then yf the plague be darker, and not growen in the skynne, the priest shall iudge hym cleane, for it is but a scabbe: And he shall washe his clothes and be cleane.

7 But yf the scabbe growe in the skynne after that he is seene of the priest and iudged cleane, he shalbe seene of the priest agayne.

8 If the priest see that the scabbe be growen abrode in the skinne, the priest shall make hym vncleane: [for] it is a leprosie.

B 9 When the plague of the leprosie is in a man, he shalbe brought vnto the priest.

10 And the priest shall see hym: And yf the swellyng be whyte in the skynne, and haue made the heere whyte, and there be rawe flesshe in the swellyng,

11 It wilbe an olde leprosie in the skynne of his flesshe, and the priest shall make hym vncleane, and shall not shut hym vp, seyng he is vncleane.

12 If a leprosie breake out abrode in the skynne, and couer all the skynne from his head to his foote wheresoeuer the priest loketh,

13 Then the priest shall consider: and yf the leprosie haue couered all his flesshe, he shall iudge the plague to be cleane, because it is all turned into whytenesse, and he shalbe cleane.

14 But and if there be rawe flesshe on hym when he is seene, he shalbe vncleane.

15 And the priest shal see the rawe flesshe, and declare hym to be vncleane: for the rawe flesshe is vncleane, seyng it is a leprosie.

16 Or yf the rawe flesshe turne agayne C and chaunge vnto whyte, he shall come to the priest:

17 And the priest shall see him: & behold, yf the sore be chaunged vnto whyte, the priest shall iudge the plague cleane, and he shalbe cleane.

18 The flesshe also in whose skinne there is a byle, and is healed,

19 And in the place of the byle there appeare a whyte rysyng, either a shynyng whyte and somewhat reddishe, it shall be seene of the priest.

20 And yf when the priest seeth hym, it appeare lower then the skynne, and the heere therof be chaunged vnto whyte, the priest shall iudge hym vncleane: for it is a plagne of leprosie, broken out of the byle.

21 But and yf the priest loke on it, and D there be no whyte heeres therin, and yf it be not lower then the skynne, but be darker, the priest shall shut hym vp seuen dayes.

22 And yf it spreade abrode in the skynne, the priest shall make hym vncleane, seyng it is a sore.

23 But and yf the spot stande styll and growe not, it is a scarre of a byle, and therfore the priest shall declare hym to be cleane.

24 If there be any flesshe in whose skynne there is a hotte burnyng, and the quicke flesshe that burneth haue a whyte spot, somewhat reddishe or whyte,

25 The priest shall loke vpon it: and yf the heere in that bright spot be chaūged to whyte, and it appeare lower then the skynne, it is a leprosie broken out of the burnyng, and therfore the priest shall iudge hym vncleane, seyng it is ỹ plague of leprosie.

26 But yf the priest loke on it, and there be no whyte heere in the bryght spot, and be no lower then the other skynne, but be darker, the priest shall shut hym vp seuen dayes.

27 And the priest shall loke on hym the seuenth day: and yf it be growen abrode in the skynne, the priest shall iudge hym vncleane, seyng it is ỹ plague of leprosie.

28 And yf the spot stande styll in it, and growe not in the skynne, but is darke, it is a rysyng of the burnyng, and the priest shall therfore declare hym cleane, seyng it is a scarre of the burnyng.

29 If man or woman hath a sore vpon the head or the beарde,

30 The priest shall see the sore: and yf it appeare lower then the skynne, and there be in it a yelowe heere and thynne, the priest shall iudge him vncleane, seing that the same frettyng is a token of leprosie vpon the head or beарde.

31 And yf the priest loke on the sore of the fret, and it seeme not lower then the skynne, and that the heere is not blacke, the priest shall shut vp the frettyng sore seuen dayes.

32 And in the seuenth day the priest shall loke on the sore: and yf the fret be not growen, and there be in it no yelowe heere, and the fret seeme not lower then the skynne,

33 He shalbe shauen, but the fret shall he not shaue: and the priest shall shut vp

the

the fret seuen dayes mo.
34 And in the seuenth day the priest shall loke on the fret: and yf the fret be not growen in the skynne, nor seeme lower then the other skynne, the priest shall clense him: & he shall washe his clothes, and be cleane.
35 But if the fret growe in the skynne after his clensyng,
36 The priest shall loke on hym: and yf the fret be growen in the skynne, the priest shall not seeke for yelowe heere, for he is vncleane.
37 But if he see the fret stande still, & that there is blacke heere growen vp therein, the fret is healed, & he shalbe cleane, & the priest shal declare him to be cleane.
38 If there be many White spottes in the skinne of the flesshe of man or Woman,
39 The priest shall loke vpon it: and yf the spottes in the skynne of their flesshe be somewhat darke and Whyte withal, it is a frekell growyng in the skynne: therfore he is cleane.
40 And the man whose heere is fallen of his head, he is baulde, yet cleane.
41 And he that hath his heere fallen of on the part of his head towarde his face, is forehead baulde, yet cleane.
42 If there be in ỹ baulde head or baulde forehead a Whyte reddishe sore, there is leprosie sprong vp in his baulde head or baulde forehead.
43 And the priest shall loke vpon hym: & yf the rysyng of the sore be Whyte reddishe in his baulde head or baulde forehead, after the maner of leprosie Which is in the skynne of the flesshe,
44 Then he is a leprous man & vncleane: And the priest shal make him vncleane, for the plague therof is in his head.
45 The leper in Whom the plague is, shal haue his clothes rent, & his head bare, & shall put a couerynge vpon his lippes, and shall crye: vncleane, vncleane.
46 And as long as the disease lasteth vpon hym, he shalbe defiled and vncleane: he shall dWell alone, euen * Without the campe shall his habitation be.
47 The garment also that the plague of leprosie is in, Whether it be a Woollen garment or a lynnen garment,
48 Whether it be in the Warpe or Woofe of lynnen or of Woollen, either in a skin, or any thyng made of skynne:
49 If the disease be light greene, or somewhat reddishe in the garmēt or skinne, Whether it be in the Warpe or Woofe, or any thyng that is made of skinne: then it is a plague of leprosie, & shalbe shewed vnto the priest.
50 The priest therfore shal see the plague, and shut it vp seuen dayes.
51 And he shall loke on the plague the seuenth day: Which, yf it be increased in the garment, Whether it be in ỹ Warpe or Woofe, or in a skinne, or in any thyng that is made of skinne, it is the leprosie of a frettyng sore, it is vncleane.
52 And he shall burne that garment, eyther Warpe or Woofe, Whether it be Woollen or lynnen, or any thyng that is made of skinne Wherin the plague is, for it is a frettyng leprosie, it shalbe burnt in the fire.
53 If the priest see that the plague is not growen in the garment, either in the Warpe or Woofe, or in Whatsoeuer thing of skinne it be,
54 The priest shall commaunde them to washe the thyng Wherin the plague is, and he shall shut it vp seuen dayes mo.
55 And the priest shall loke on the plague agayne after that it is washed: and yf the plague haue not chaunged his colour, and is spread no further abrode, it is vncleane, thou shalt burne it in the fire: for it is fret inWarde, Whether it be bauld behynd [in the head] or before.
56 And yf the priest see that the plague is darker after that is is washed, he shall cut it out of the garment or out of the skinne, or out of the Warpe, or out of the Woofe.
57 And yf it appeare styll in the garment, either in the Warpe, or in the Woofe, or in any thyng made of skinne: it is a spreadyng plague, thou shalt burne that Wherin the plague is, With fire.
58 Moreouer the garment, either Warpe or Woofe, or Whatsoeuer thing of skinne it be Which thou hast washed, yf the plague be departed therfrom, it shalbe washed once agayne, and then it shalbe cleane.
59 This is the lawe of the plague of leprosie in a garment Whether it be Woollen or lynnen, either in the Warpe or Woofe, or in any thyng of skinnes, to make it cleane or vncleane.

Num. v. a. 4. Reg. 15. a.

¶ The. xiiij. Chapter.

3 The clensyng of the leper, 34 and of the house that he is in.

AND the Lorde spake vnto Moyses, saying:
2 *This is the lawe of the leper in the day of his clensyng: He shalbe brought vnto the priest,
3 And the priest shal go out without the campe, and the priest shall loke vpon hym, and yf the plague of leprosie be healed in the leper,
4 Then shall the priest commaunde to take for hym that is clensed, two lyue birdes and cleane, and ceder wood, and a scarlet [lase] and ysope.
5 And the priest shall commaunde that one of the birdes be killed in an earthen vessell, and vpon runnyng water.
6 And he shall take the lyuyng birde, with the ceder wood, the scarlet [lase] and the ysope, and shall dippe them, and the liuing birde in the blood of the slaine birde vpon the runnyng water.
7 And he shall sprinckle vpon hym that must be clensed of his lepprosie seuen tymes, and clense hym, and shall let the lyuyng birde go free into the fielde.
8 And he that is clensed shall washe his clothes, and shaue of all his heere, and washe hym selfe in water, that he may be cleane: And after that shall he come into the hoast, and shall tary without his tent seuen dayes:
9 But in the seuenth day, he shall shaue of all his heere, [namely] his head, his beарde, and his browes, euen all his heere shalbe shauen of: And he shall washe his clothes, and also washe his flesshe in water, and he shalbe cleane.
10 In the eyght day he shall take two hee lambes without blemishe, and an ewe lambe of a yere olde without blemishe, and three tenth deales of fine flowre for a meate offeryng myngled with oyle, and a (a) logge of oyle.
11 And the priest that maketh him cleane, shall bryng the man that is to be made cleane, & those thynges, before the Lord at the doore of the tabernacle of the congregation.
12 And the priest shall take one lambe, and offer hym for a trespasse offeryng, & the logge of oyle, and waue them for a waue offeryng before the Lorde.
13 And he shal slea the lambe in the place where the sinne offeryng and the burnt offeryng are slayne, euen in the holy place: for as the sinne offeryng is the priestes, euen so is the trespasse offering, seyng it is most holy.
14 And the priest shall take of the blood of the trespasse offering, and put it vpon the tippe of the ryght eare of hym that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote. ℂ
15 The priest shall take of the logge of oyle, and powre it into the paulme of his left hande:
16 And he shall dippe his ryght finger in the oyle that is in his left hande, and sprinckle of the oyle with his finger seuen tymes before the Lorde.
17 And of the rest of the oyle that is in his hande, shall the priest put vpon the tippe of the ryght eare of hym that is for to be clensed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the blood of the trespasse offeryng.
18 And the remnaunt of the oyle that is in the priestes hande, he shal powre vpō the head of hym that is for to be clensed: and the priest shall make an attonement for hym before the Lorde.
19 And the priest shall offer the sinne offeryng, and make an attonement for hym that is to be clensed from his vncleannesse, and then shall he kyll the burnt offeryng.
20 And the priest shall offer the burnt offeryng and the meate offeryng vpon the aulter: and the priest shall make an attonement for hym, & he shalbe cleane.
21 *If he be poore and cannot get so much, he shall take one lambe for a trespasse offering, to waue it for his attonement, and a tenth deale of fine flowre mingled with oyle for a meate offeryng, and a logge of oyle, ℂ Leuit.v.b. ℂ
22 And two turtle doues, or two young pigeons, such as he is able to get: whereof the one shalbe for a sinne offeryng, and the other for a burnt offeryng.
23 And he shall bryng them the eyght day for his clensyng vnto the priest before the doore of the tabernacle of the congregation

congregation before the Lorde.
24 And the priest shall take the lambe that is for the trespasse offeryng, & the logge of oyle, and Waue them for a Waue offeryng before the Lorde.
25 And he shal kill the lambe for the trespasse offeryng, and the priest shall take of the blood of the trespasse offeryng, and put it vpon the tippe of his right eare that is to be clensed, and vpon the thombe of his right hande, and vpon the great toe of his right foote.
26 And the priest shall powre of the oyle into the paulme of his owne left hande:
27 And the priest shall with his right finger, sprincle of the oyle that is in his left hand, seuen tymes before the Lord.
28 And the priest shal put of the oyle that is in his hande, vpon ỹ tippe of the right eare of hym that is to be clensed, & vpon the thombe of his right hande, and vpon the great toe of his right foote, euen in the place where the blood of the trespasse offeryng was put.
29 And ỹ rest of the oyle ỹ is in the priestes hande, he shal put vpon the head of him that is to be clensed, that he may make an attonement for him before the Lord.
30 And he shall offer one of the turtle doues, or of the young pigeons, such as he can get:
31 Such [I say] as he is able to get: the one for a sinne offering, & the other for a burnt offeryng, With ỹ meate offeryng: And ỹ priest shall make an attonement for hym ỹ is to be clensed before ỹ Lord.
32 This is the lawe of hym in whom is the plague of leprosie, and whose hande is not able to get that which pertaineth to his clensyng.
33 And the Lorde spake vnto Moyses and Aaron, saying:
34 When ye be come vnto the lande of Chanaan, which I geue you in possession, and yf I put the plague of leprosie in a house of the land of your possession:
35 He that oweth the house shall come, & tell the priest, saying: Me thinke that there is as it were a plague in ỹ house.
36 Then the priest shall cõmaunde them to emptie the house, before the priest go into it to see the plague, that all that is in the house be not made vncleane: and thẽ must the priest go in, to see the house.
37 And he shall see the plague: and yf the plague be in the walles of the house, & that there be hollowe strakes, greenish or reddishe, which seeme to be lower then the wall it selfe:
38 Then the priest shall go out of ỹ house, to the doore of the house, and shut vp the house seuen dayes.
39 And the priest shall come agayne the seuenth day, & yf he see that the plague be increased in the walles of the house,
40 Then the priest shall cõmaunde them to take away ỹ stones in which ỹ plague is, and let them cast them into a foule place without the citie,
41 And he shall commaunde the house to be scraped within rounde about, and powre out the dust that they scrape of, without the citie into a foule place.
42 And they shall take other stones, and put thẽ in the place of those stones, and other morter to plaster ỹ house withall.
43 And if the plague come againe, & breake out in the house after that he hath taken away the stones and scraped the house, & after that he hath plastered the house,
44 Then the priest shall come and see it: & yf that the plague hath growen further in the house, it is a frettyng leprosie in the house, it is therfore vncleane.
45 And he shall breake downe the house, and the stones of it, and the timber therof, and all the morter of the house: and he shall cary them out of the citie into a foule place.
46 Moreouer, he that goeth into ỹ house all the whyle that it is shut vp, shalbe vncleane vntyll the euen.
47 He also that sleepeth in the house, shal washe his clothes: he lykewyse that eateth in ỹ house, shall washe his clothes.
48 And yf the priest come and see that the plague hath spread no further in ỹ house after that it is newe plastered: the priest shall iudge that house cleane, because the plague is healed.
49 And let hym take to clense the house withall, two birdes, ceder Wood, and a scarlet [lase] and ysope.
50 And he shal kill one of the birdes in an earthen vessell, & vpon runnyng water:
51 And take the ceder Wood, and the ysope, and the scarlet [lase] with the lyuyng birde, and dippe them in the blood of the slayne birde, and in the runnyng water, & sprincle the house seuẽ tymes.
52 And he shall clense the house with the blood of ỹ birde, & with the running water, with the liuing birde, with the ceder Wood, & the ysope, and the scarlet [lase].

53 But

53 But he shall let the lyuyng birde flee out of the towne into the brode fieldes, & so make an attonement for the house, and it shalbe cleane.
54 This is the lawe for all maner plague of leprosie and fret,
55 And of the leprosie of garment & house,
36 For a swellyng, for a scabbe, and for a shynyng whyte,
57 To teache when it must be made vncleane, and cleane: this is the lawe of leprosie.

¶ The .xv. Chapter.

2 19 The maner of purgyng the vncleannesse both of men and women.
31 The children of Israel must seperate them selues from vncleannesse.

AND the Lorde spake vnto Moyses and Aaron, saying:
2 Speake vnto the children of Israel, and say vnto them: Whosoeuer hath a runnyng issue out of his flesshe, is vncleane by reason of that issue.
3 And this shalbe his vncleannesse in his issue: if his flesshe runne, or yf his flesshe be stopped from his issue, then it is vncleannesse.
4 Euery bed wheron he lyeth that hath the issue, is vncleane: and euery thyng wheron he sitteth, is vncleane.
5 Whosoeuer toucheth his bed, shall washe his clothes and bath hymselfe in water, and be vncleane vntyll the euen.
6 And he that sitteth on any thing wheron he sat that hath the issue, shal washe his clothes, and bath him selfe in water, and be vncleane vntyll the euenyng.
7 He that toucheth the flesshe of him that hath the issue, shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.
8 If he also that hath the issue, spyt vpon hym that is cleane, he shall washe his clothes, and bath him selfe in water, and be vncleane vntyll the euen.
9 And what saddle soeuer he rydeth vpon that hath ỹ issue, shalbe vncleane.
10 And whosoeuer toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen: And he that beareth any such thynges shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.
11 And whosoeuer he toucheth that hath the issue, and haue not washed his handes in water, shall washe his clothes and bathe hym selfe in water, and be vncleane vntyll the euen.
12 *The vessell of earth that he toucheth which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water.
13 When he also that hath any issue, is clensed of his issue, he shall number him seuen dayes for his clensyng, and washe his clothes, and bathe his flesshe in runnyng water, and so shall he be cleane.
14 And the eyght day he shall take to hym two turtle doues, or two young pigeons, and come before the Lorde vnto the doore of the tabernacle of the congregation, & geue them vnto the priest.
15 And the priest shall offer them, the one for a sinne offeryng, and the other for a burnt offeryng: and the priest shall make an attonement for hym before the Lorde, as concernyng his issue.
16 If any mans seede depart frō hym in his sleepe, he shall washe all his flesshe in water, and be vncleane vntyll ỹ euen.
17 And euery garment, and euery skinne wherin is such seede of sleepe, shalbe washed with water, and be vncleane vntyll the euen.
18 And if he ỹ hath such an issue of seede, do lye with a woman, they shall both washe them selues with water, and be vncleane vntyll the euen.
19 Also yf a woman shall haue an issue, [and] her issue in her flesshe shalbe blood, she shalbe put apart seuen dayes: Whosoeuer toucheth her, shalbe vncleane vntyll the euen.
20 And all that she lyeth vpon in ỹ tyme of her seperation, shalbe vncleane: lyke as euery thing also that she sitteth vpon, is vncleane.
21 Whosoeuer toucheth her bed, shall washe his clothes, and bathe hym selfe with water, and be vncleane vntyll the euen.
22 And whosoeuer toucheth any thyng that she sat vpon, shall washe his clothes, and bathe hym selfe in water, and be

be vncleane vntyll the euen.

G 23 So that whether he touche her bed, or any vessell wheron she hath sytten, he shalbe vncleane vntyll the euenyng.

Leuit.15.c. 24 *And yf a man lye with her, and her seperation come vpon hym, he shalbe vncleane seuen dayes: and all the bedde wheron he lyeth shalbe vncleane.

25 Also if a woman haue an issue of her blood many dayes, out of the tyme of her seperation, or if it runne beyond her seperation, let all the dayes of the issue of her vncleanenesse, be euen as ẏ dayes of her seperation, [for] she is vncleane.

26 Euery bedde whereon she lyeth as long as her issue lasteth, shalbe vnto her as the bedde of her seperation: and whatsoeuer she sitteth vpon shalbe vncleane, as the vncleanenesse of her seperation.

27 And whosoeuer toucheth any of these shalbe vncleane, and shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

28 But if she be cleansed of her issue, she shall count her seuen dayes: and after that, she shalbe cleane.

29 And in the eyght day, she shall take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the doore of the tabernacle of the congregation.

30 And the priest shall offer the one for a sinne offeryng, and the other for a burnt offeryng, and make an attonement for her before the Lord, as concernyng the issue of her vncleanenesse.

31 Thus shall ye syft the chyldren of Israel from their vncleanenesse, that they dye not in their vncleanenesse: if they defyle my tabernacle that is among thē.

32 This is the lawe of hym that hath an issue, and of hym whose seede runneth from hym in his sleepe, and is defyled therin:

33 Also of her that for her seperation is put apart, & of whosoeuer hath a runnyng issue, whether it be man or woman, and of hym that lyeth with her which is vncleane.

¶ The. xvj. Chapter.

2 What Aaron must do. 8 Of the scape goate. 14 The clensyng of the sanctuarie. 17 Of the feast of the clensyng. 21 Aaron confesseth the sinnes of the children of Israel.

A Leuit.x.a. AND the Lorde spake vnto Moyses *after the death of ẏ two sonnes of Aaron, when they offered before ẏ Lorde, and dyed.

2 And the Lorde sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle, before the mercie seate which is vpon the arke, that he dye not: For I wyll appeare in the *cloude vpon ẏ mercie seate. 3.Reg.8.b.

3 But with this thyng shal Aaron come into the holy place: euen with a young bullocke for a sinne offeryng, and with a ramme for a burnt offeryng.

4 He shall put the holy lynnen coate vpon hym, and shall haue lynnen breeches vpon his flesh, and shalbe girded with a lynnen girdle, and with a lynnen cap shall he be attired. These are holy garmentes: therfore shall he washe his flesh in water when he doth put them on.

5 And he shall take of the congregation of the childrē of Israel, two hee goates for a sinne offeryng, and a ramme for a burnt offeryng.

6 And Aaron shall offer his bullocke for his sinne offering, *and make an attonement for hym and for his house. B Hebr.ix.b.

7 And he shall take the two hee goates, and present them before the Lorde at the doore of the tabernacle of the congregation.

8 And Aaron shall cast lottes ouer the two goates: one lot shalbe for the Lord, and the other for the scape goate.

9 And Aaron shall bryng the goate vpon which the Lordes lot fell, and offer hym for a sinne offeryng.

10 But the goate on which the lot fell to be the scape goate, shalbe set aliue before the Lorde to reconcile with, and to let hym go as a scape goate into the wildernesse.

11 And Aaron shall bryng the bullocke for his sinne offeryng, and reconcile for hym selfe and for his house, and shall kyll the bullocke for his sinne offeryng. C

12 And he shall take a censer full of burnyng

burning coales from of the aulter before the Lorde, and shall fill his hand full of sweete incense beaten small, and bryng them within the vayle.

13 And put the incense vpon the fire before the Lorde, that the cloude of the incense may couer the mercy seate that is vpon the Witnesse, and he shall not dye.

14 *And he shall take of the blood of the bullocke, and sprinckle it with his finger vpon the mercy seate eastward: and before the mercy seate shall he sprinckle of the blood with his finger seuen tymes.

15 Then shall he kyll the goate that is the peoples sinne offering, & bryng his blood within the vayle, & do with that blood as he dyd with the blood of the bullocke, sprinkelyng it vpon the mercy seate, and before the mercy seate.

16 And he shall reconcile the holy place from the vncleannesses of the chyldren of Israel, and from their trespasses in all their sinnes: And so shal he do for the tabernacle of the congregation that is set among them, euen among their vncleannesses.

17 *And let there be no body in the tabernacle of the cõgregation when he goeth in to make an attonement in the holy place, vntyll he come out, and haue made an attonement for hym selfe, and for his housholde, and for all the congregation of Israel.

18 And he shall go out vnto the aulter that is before the Lorde, and reconcile vpon it, and shal take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So shall he sprinckle of the blood vpon it with his finger seuen tymes, and cleanse it, & halowe it from the vncleannesse of the chyldren of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the aulter, he shall bryng the liue goate.

21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer hym all the mysdeedes of the chyldren of Israel, and all their trespasses in all their sinnes, puttyng them vpon the head of the goate, and send him away by the hand of a conuenient man, into the wylderneſſe.

22 And the goate shall beare vpon hym all theyr mysdeedes vnto the lande (a) of seperation, and he shall let the goate go into the wylderneſſe.

23 After Aaron shall come into the tabernacle of the congregation, and put of the linnen clothes whiche he put on when he went in into the holy place, and leaue them there.

24 And let hym washe his flesh with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering, and the burnt offering of the people, and make an attonement for hym selfe, and for the people.

25 And the fat of the sinne offering shall he burne vpon the aulter.

26 And he that caryed foorth the goate for the scape goate, shall washe his clothes, and bathe his flesh in water, and then come into the hoast.

27 And the bullocke for the sinne offering, & the goate for the sinne offering, whose blood was brought in to cleanse the holy place, shall one cary out without the hoast to be burnt in the fire, with their skinnes, their flesh, and their dounge.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and then come into the hoast.

29 And this shalbe an ordinaunce for euer vnto you: that in the tenth day of the seuenth moneth ye humble your soules, and do no worke at all, whether it be one of your owne countrey, or a straunger that soiourneth among you.

30 For that day shall the priest make an attonement for you to cleanse you, and that ye may be cleane from all your sinnes before the Lorde.

31 Let it be a Sabbath of rest vnto you, and ye shall humble your soules by an ordinaunce for euer.

32 And the priest whom he shal annoynt, and whom he shall consecrate to minister in his fathers steade, shal make the attonement, and shall put on the linnen clothes, and holy vestmentes.

33 And shall reconcile the holy sanctuarie, and the tabernacle of the congregation, and shall cleanse the aulter, & make an attonement, for the priestes, and for all the people of the congregation.

34 And this shalbe an *euerlastyng ordinaunce vnto you, to make an attonement for the chyldren of Israel for all their sinnes once a yere. And he dyd as the Lorde commaunded Moyses.

(a) That is, a place where no man dwelt.

The. xvij. Chapter.

4 All sacrifice must be brought to the dooze of the tabernacle. 7 To deuyls may they not offer. 10 They may not eate blood.

1 AND the Lozde spake vnto Moyses, saying:
2 Speake vnto Aaron and vnto his sonnes, and vnto all the chyldzen of Jsrael, and say vnto them: This is the thing Whiche the Lozde hath charged, saying:
3 What man soeuer of the house of Jsrael kylleth an oxe, oz lambe, oz goate in the hoast, oz that kylleth it out of the hoast,
4 And bryngeth it not vnto the dooze of the tabernacle of the congregation, to offer an offering vnto the Lozde before the dWelling place of the Lozd, (a) blood shalbe imputed vnto that man, he hath shed blood, and that man shalbe cut of from among his people.
5 Wherfoze, When the chyldzen of Jsrael bryng their offeringes that they offer in the Wylde fielde, they shall bryng them vnto the Lozde, euen vnto the dooze of the tabernacle of the congregation by the pziest, to offer them foz peace offeringes vnto the Lozde.
6 And the pziest shall sprinckle the blood vpon the aulter of the Lozde, Whiche is before the dooze of the tabernacle of the congregation, and burne the fat foz a sweete sauour vnto the Lozde.
7 And let them no moze offer their offeringes vnto deuyls, after (b) whom they haue gone a Whozyng: This shalbe an ordinaunce foz euer vnto them in their generations.
8 And thou shalt say vnto them: whatsoeuer man it be of the house of Jsrael, oz of the straungers Whiche soiourne among you, that offereth a burnt offering oz sacrifice,
9 And bryngeth it not vnto the (c) dooze of the tabernacle of the congregation to offer it vnto the Lozde: that man shalbe cut of from among his people.
10 And whatsoeuer man it be of the house of Jsrael, oz of the straungers that soiourne among you, that eateth any maner of blood, J Wyll set my face against that soule that eateth blood, and Wyll cut hym of from among his people:
11 Foz the life of the flesshe is in the blood, and J haue geuen it vnto you vpon the aulter, to make an attonement foz your soules: foz this blood shall make an attonement foz the soule.
12 Therfoze J sayd vnto the chyldzen of Jsrael: Let no soule of you eate blood, neither let any straunger that soiourneth among you, eate blood.
13 And whatsoeuer man it be of the chyldzen of Jsrael, oz of the straungers that soiourne among you, Whiche hunteth and catcheth any beast oz foule that may be eaten, let hym powze out the blood thereof, and couer it with dust.
14 Foz the lyfe of the flesshe is the blood of it [ioyned] With his lyfe: therefoze J sayde vnto the chyldzen of Jsrael, * ye shal eate the blood of no maner of flesh, foz the life of all flesshe is the blood therof: Whosoeuer eateth it, shalbe cut of.
15 And euery soule that eateth it Whiche dyed alone, oz that Whiche was tozne with Wylde beastes, whether it be one of your owne countrey, oz a straunger, he shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and then shall he be cleane.
16 If he washe them not, noz bathe his flesshe, he shall beare his sinne.

(a) That man shalbe charged with as muche as if he had kylled a man.

(b) Being geuen and redye to the worshipping of them, and to commit Idolatrie.

(c) That they myght haue no occasion to commit Idolatrie, oz to swarue from the lawe of God.

* Gen. ix. a. Leuit. iiij. d. and. xviij. d.

The. xviij. Chapter.

3 The Jsraelites may not walke after the maner of the Egyptians noz Chanaanites. 6 What degrees of kinred may marry together.

1 AND the Lozde spake vnto Moyses, saying:
2 Speake vnto the chyldzen of Jsrael, and say vnto them: J am the Lozde your God.
3 After the doynges of the lande of Egypt Wherein ye dWelt, shall ye not do: and after the doinges of the lande of Chanaan whyther J Wyll bzyng you, shall ye not do: neither walke in their ordinaunces.
4 But do after my iudgementes, and kepe

kepe mine ordinaunces, to walke therin: I am the Lorde your God.

5 Ye shall kepe therfore mine ordinaunces, and my iudgementes: * Which if a man do he shall lyue in them: I am the Lorde.

6 None shall approche to any kinred of his flesshe, for to vncouer their nakednesse: I am the Lorde.

7 * The nakednesse of thy father, & the nakednesse of thy mother shalt thou not vncouer, for she is thy mother: therfore shalt thou not discouer her nakednesse.

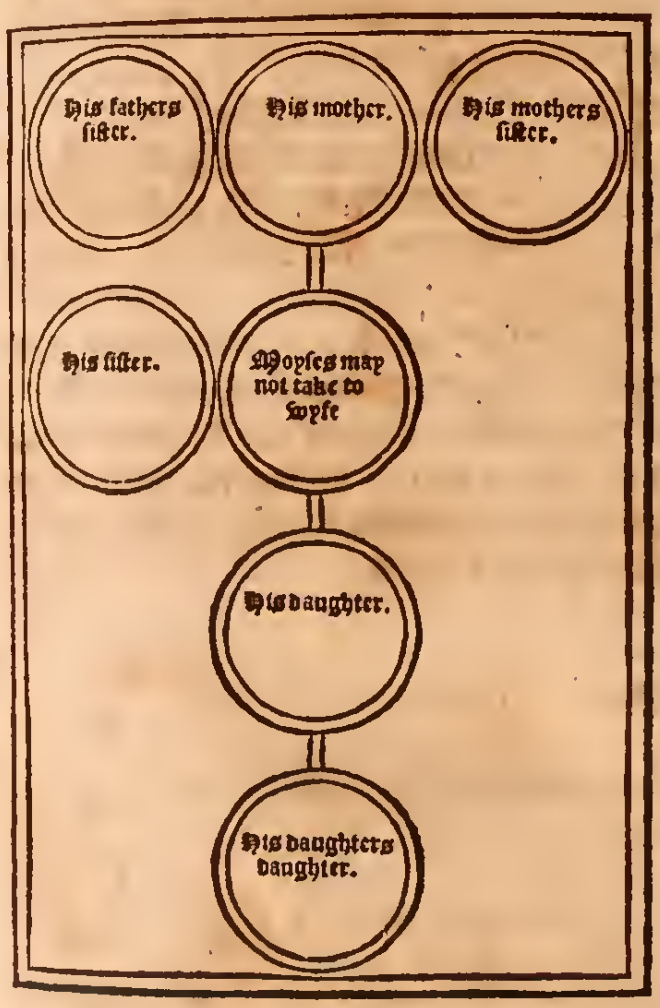
8 * The nakednesse of thy fathers wife shalt thou not discouer: for it is thy fathers nakednesse. Deu.xxii.d. and.xxvii c 1.Cor. v.a.

9 * Thou shalt not discouer the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be borne at (a) home, or without.

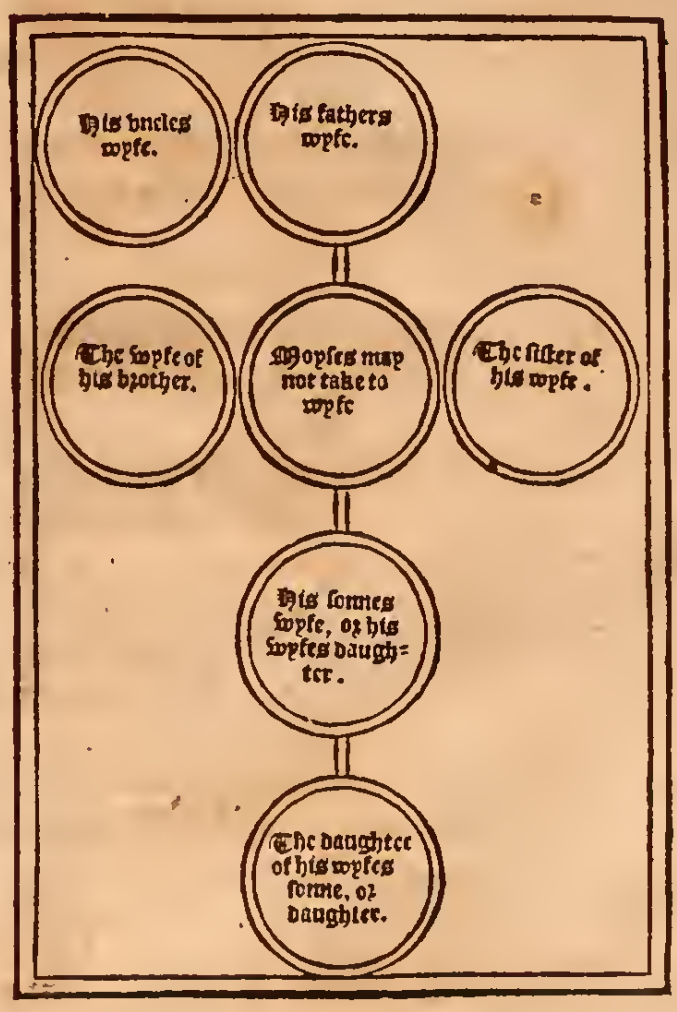
10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyne owne nakednesse.

(a) That is, it is not lawful for any man to vncouer the nakednes of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his sister the daughter of his mother in matrimonie or other wyse.

¶ Degrees of kinred, whiche let matrimonie, as it is set foorth in the .xviii. of Leuiticus.



¶ Degrees of affinitie or aliaunce, whiche let matrimonie, as it is set foorth in the xviii. of Leuiticus.


His vncles wyfe.
His fathers wyfe.
The wyfe of his brother.
Moyses may not take to wyfe
The sister of his wyfe.
His sonnes wyfe, or his wyfes daughter.
The daughter of his wyfes sonne, or daughter.

¶ Therfore as Moyses may not marry with women that are of his kinred or aliaunce, according to that which is here aboue contayned: Likewise Marie Moyses sister, may not marry with the men whiche are of her kinred and aliaunce. And it is to be noted, that besides the persons here specified, are comprised the ascending and descending of the same degree, either of kinred or aliaunce.

11 The nakednesse of thy fathers wiues daughter begotten of thy father, which is thy sister: thou shalt not discouer her nakednesse.

12 * Thou shalt not vncouer the nakednesse of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the nakednesse of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not go in vnto his wyfe, whiche is thyne aunt. ¶

15 Thou shalt not discouer ỹ nakednesse of thy daughter in lawe, for she is thy

sonnes wyfe: therefore shalt thou not vncouer her nakednesse.

Leuit.xx.c. Mat.xiiii.a. 16 *Thou shalt not vncouer the nakednesse of thy brothers wife, for that is thy brothers nakednesse.

17 Thou shalt not discouer the nakednesse of the wyfe and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their nakednesse: For they are her kinswomen, and it were wickednesse.

Gen.xxix.e 18 *Thou shalt not take a wyfe and her sister also, to vexe her, that thou wouldest vncouer her nakednesse vpon her in her lyfe [tyme].

Leuit xv.c. Ezec.xxii.c 19 *Thou shalt also not go vnto a woman to vncouer her nakednesse, as long as she is put apart for her vncleannesse.

Leuit xx b. ii.Reg xi.a. 20 *Moreouer, thou shalt not lye with thy neighbours wyfe, to defile her with seede.

D 21 Thou shalt also not geue of thy[a] seede to offer it vnto *Moloch, neither shalt thou defile the name of thy God: I am the Lorde.

(a) Seede is here put for chyldren. Leuit.xx.b.

Rom.i.d. Leuit.xx.b Deut.27.c. 22 *Thou shalt not lye with mankynde as with womankynde, for it is abhomination.

23 Thou shalt lye with no maner of beast to defile thy selfe therwith: neither shall any woman stande before a beast to lye downe therto, for it is vnnaturall confusion.

24 Ye shall not defile your selues in any of these thinges: for in all these, the nations are defiled whiche I cast out before you.

25 Wherthrough the lande is defiled, and I wyll visite the wyckednesse thereof vpon it, yea and the lande it selfe hath vomited out her inhabitauntes.

26 *Ye shall kepe therfore mine ordinaunces and my iudgementes, and commit none of these abhominations, neither any of your owne nation, nor any straunger that soiourneth among you: Leuit.xx.d.

27 (For all these abhominations, haue the men of the lande done whiche were before you, and the lande is defiled.)

28 Shall not the lande spewe you out also if ye defile it, as it spewed out the nations that were before you?

29 For whosoeuer shall commit any of these abhominations, the same soules that commit them shall be cut of from among their people.

30 Therefore shall ye kepe myne ordinaunces, that ye commit not one of these abhominable customes whiche were committed before you, and that ye defile not your selues therein: I am the Lorde your God.

¶ The. xix. Chapter.

1 A repetition of lawes pertaynyng to the ten commaundementes. 9 A consideration for the poore. 26 Witchcraft is forbidden.

A 1 AND the Lorde spake vnto Moyses, saying:

2 Speake vnto all the congregation of ye chyldren of Israel, and say vnto them: *Ye shalbe holy, for I the Lorde your God am holy. Leuit.xi.g. i.Pet.i.c.

3 Ye shall feare euery man his mother and his father, & kepe my Sabbathes: I am the Lorde your God.

4 Ye shal not looke vnto idols, nor make you moulten goddes: I am the Lorde your God.

5 If ye offer a peace offering vnto the Lorde, ye shall offer it at your pleasure.

Leuit.vii.d. 6 *It shalbe eaten the same day ye offer it, and on the morowe: And if ought remayne vntyll the thirde day, it shalbe burnt in the fire.

7 And if it be eaten the thirde day, it is vncleane, and not accepted. B

8 Therfore he that eateth it, shall beare his sinne, because he hath defiled the halowed thing of the Lord, and that soule shalbe cut of from among his people.

9 *When ye reape the haruest of your land, thou shalt not thorowly reape the corners of the fielde, neither shalt thou gather the gleaninges of thy haruest. Leuit.23.b Deut.24.d.

10 Thou shalt not dishonest thy vineyarde, neither gather in thorowly the grapes of thy vineyarde, but thou shalt leaue them for the poore and straunger: I am the Lorde your God.

11 *Ye shall not steale, neither deale falselye, neither lye one to another. Ephe.iiii.e. Zacha.viii.e. Math.v.f.

12 *Ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lorde. Exod.xx.b. Deut.v.a.

13 Thou

13 Thou shalt not do thy neighbour wrong, neither rob hym * neither shall the workmans hyre abyde with thee vntyll the morning.

14 Thou shalt not despise the deafe, * neither put a stumblyng blocke before the blynde, but shalt feare thy God: I am the Lorde.

15 Ye shall do no vnrighteousnesse in iudgement, * thou shalt not fauour the person poore, nor honour the person mightie, but in righteousnes shalt thou iudge thy neighbour.

16 Thou shalt not go vp and downe with tales among thy people, neither shalt thou stande (a) agaynst the blood of thy neighbour: I am the Lorde.

17 * Thou shalt not hate thy brother in thyne heart, but shalt in any wyse * rebuke thy neighbour, & suffer not sinne vpon hym.

18 * Thou shalt not auenge nor wayte to do displeasure agaynst the chyldren of thy people, but shalt loue thy neighbour euen as thy selfe: I am the Lorde.

19 Ye shal kepe mine ordinaunces. Thou shalt not let cattell gender with a contrary kinde, neither sow thy fielde with mingled seede, neither shalt thou put on any mingled garment of linnen and wollen.

20 Whosoeuer lieth and medleth with a woman that is a bondmayde betrothed to a husbande, but not redeemed, nor freedome geuē her, she shalbe scourged, [but] they shall not dye, because she was not free.

D 21 And he shall bryng for his trespasse vnto the Lorde, before the doore of the tabernacle of ỹ congregation, a Ramme for a trespasse offering.

22 And the priest shall make an attonement for hym with the Ramme which is for the trespasse before the Lord, concernyng his sinne whiche he hath done: and the sinne which he hath done, shalbe forgeuen him.

23 When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall counte the fruite thereof as vncircumcized: euen three yere shall they be (b) vncircumcized vnto you, and shall not be eaten of.

(b) That is, vncleane for space of the first three yeres.

24 But in the fourth yere, all the fruite of them shalbe holy and commendable to the Lorde.

25 In the fifth yere shall ye eate of the fruite thereof, that it may yeelde vnto you the encrease thereof: I am the Lorde your God.

26 * Ye shall not eate vpon blood, neither shall ye vse witchcraft, nor obserue tymes. Leuit.xii.d.

27 * Ye shall not rounde the corners of your heades, neither shalt thou marre the tuftes of thy beарde. Leui.xxi.a. Ezec.xliii.c

28 Ye shall not rent your flesh for any soules sake, nor print any markes vpon you: I am the Lorde. E

29 Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore, lest the lande also fall to whoredome, and become ful of wickednesse.

30 Ye shall kepe my Sabbathes, & " feare my sanctuarie: I am the Lorde. " Or, reuerence.

31 Ye shall not regarde them that worke with spirites, * neither seeke after soothsayers to be defiled by them: I am the Lorde your God. i.Reg.28.a.

32 * Thou shalt ryse vp before the hore head, and reuerence the face of the olde man, and dreade thy God: I am the Lorde. Eccle.viii.a. i.Tim.v.a

33 If a straunger soiourne with thee in your lande, ye shall not vexe hym.

34 * But the straunger that dwelleth with you, shalbe as one of your owne nation, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egypt: I am the Lorde your God. Exo.xxii.e.

35 Ye shall do no vnrighteousnesse in iudgement, in metyarde, in wayght, or in measure.

36 True balaunces, true " wayghtes, a true Epha, and a true Hin shal ye haue: I am the Lorde your GOD whiche brought you out of the lande of Egypt. " Heb. stones of iustice, because they vsed stones for their wayghtes.

37 Therfore shall ye obserue all my ordinaunces, and al my iudgementes, and do them: I am the Lorde.

¶ The.xx.Chapter.

2 They that geue of their chyldren to Moloch, shall dye therfore. 6 Against suche as seeke after Soothsayers. 19 Of incest.

AND the Lorde spake vnto Moyses, saying:

2 This shalt thou say to the chyldren of Israel: Whosoeuer he be of the chyldren of Israel, or of the straungers that dWell in Israel, that geueth of his chyldren vnto * Moloch, let hym be slayne: the people of the lande shall ouerWhelme hym With stones.

Leui.xviii.c

3 And I Wyl (a) set my face agaynst that man, and Wyll cut hym of from among his people, because he hath geuen his chyldren vnto Moloch, for to defile my sanctuarie, & to pollute my holy name.

(a) That is, I wyll bende myne anger agaynst that man.

4 And though that the people of the lande (b) hyde their eyes from the man that geueth his chyldren vnto Moloch, and kyll hym not:

(b) That is, winketh and neglecteth to kyll hym.

5 I Wyll put my face agaynst that man, and agaynst his kynred, and Wyll cut hym of, and all that go a Whoring after hym to commit Whordome With Moloch, from among their people.

6 If a soule turne hym selfe after suche as Worke With spirites, and after soothsayers, to go a Whoring after them, I Wyll put my face agaynst that soule, and Wyll cut hym of frō among his people.

7 Sanctifie your selues therefore * and be holy: for I am the Lorde your God.

Leuit.xix.a

8 Kepe ye myne ordinaunces, and do them: I am the Lorde Which sanctifie you.

9 * Whosoeuer he be that despiseth his father or his mother, let hym dye: for he hath deminished the estimation of his father & mother, his blood be vpon him.

Math.xv.a. Prou.xx.c. Exo.xxi.b.

10 * And the man that breaketh Wedlocke With another mans Wyfe, euen he that breaketh Wedlocke With his neyghbours Wyfe, let be slayne both the adulterer and the adultresse.

Deu.xxii.a ii.Reg.xi.a.

11 And the man that lyeth * With his fathers Wyfe, and vncouereth his fathers nakednes, let them both die, their blood be vpon them.

Leui.xviii.a. Deut.xvii.c

12 * If a man lye With his daughter in lawe, let them dye both of them: they haue Wrought abhomination, their blood be vpon them.

Leu.xviii.a

13 * If a man also lye With mankinde after the maner as With Women kynde, they haue both committed an abhomination: let them dye, their blood be vpon them.

Leui.xviii.c Rom.d.

14 And if a man take a Wyfe, and her mother also, it is Wickednesse: They shall burne With fire both hym & them, that there be no Wickednesse among you.

15 And * if a man lye With a beast, let hym dye, and ye shall slea the beast also.

Leu.xviii.c

16 If a Woman go vnto any beast, and lye downe thereto, thou shalt kyll the Woman and the beast also: let them dye, their blood be vpon them.

17 If a man take his sister, his fathers daughter, or his mothers daughter, & see her nakednesse, and she his nakednesse, it is a Wicked thing, they shalbe cut of in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne.

18 * If a man lye With a Woman hauing her natural disease, and vncouer her nakednesse, and open her fountayne, and she also open the foūtayne of her blood, they shall both be cut of from among their people.

Leu.xviii.e Mat.xiiii.a Leu.xviii.b.

19 * Thou shalt not vncouer the nakednesse of thy mothers sister, * nor of thy fathers sister: for he that doth so, hath vncouered his next kyn, they shal beare their misdoyng.

Leui.xviii.d

20 If a man lye With his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shall dye chyldlesse.

21 If a man take his brothers Wyfe, it is an vncleane thyng: he hath vncouered his brothers nakednesse, they shalbe chyldlesse.

22 * Ye shall kepe therefore all myne ordinaunces, and all my iudgementes, and do them: that the lande Whyther I bryng you to dWell therein, spewe you not out.

Leui.xviii.

23 Ye shall not Walke in the maners of this nation, Whiche I caste out before you: For they committed all these thinges, * and therfore I abhorred thē.

Deut.ix.a

24 But I haue sayde vnto you, ye shall enherite their lande, and I Wyll geue it vnto

vnto you to possesse it, euen a lande that
floweth with mylke and hony: I am
the Lorde your God, Whiche haue sepe-
rated you from other nations.
25 And therefore shall ye put difference
betweene cleane beastes and vncleane,
betweene vncleane foules and cleane:
Ye shal not defile your soules in beastes
and foules, and in all maner creeping
thinges that the grounde bryngeth
foorth, whiche I haue seperated from
you as vncleane.
26 Therfore shall ye be holy vnto me, for
I the Lorde am holy, and haue seuered
you from other nations, that ye shoulde
be myne.
27 *If there be a man or woman that
worketh with a spirit, or that is a sooth-
sayer, let them dye: Men shall ouer-
whelme them with stones, their blood
be vpon them.

Deu.xviii.b
i.Reg.28.a.

¶ The.xxj. Chapter.

A lawe for the prestes.

1 AND the Lorde sayde vnto Moyses, Speake vnto the prestes the sonnes of Aaron, & say vnto them: Let none be defiled by a corse among his people:
2 But by his kynsman that is nye vnto him, [that is] by his mother and his father, by his sonne, and his daughter, and his brother,
3 And by his sister a mayde that is (a) nye vnto hym, Whom no man hath knowē: for her shall he be defiled.
4 But he shall not be defiled vpon hym that hath authoritie among his people, to pollute him selfe.
5 Let them not make *baldnesse vpon their head, nor shaue of ẏ lockes of their beарde, nor make any cuttinges in their flesh.
6 They shalbe holy vnto their God, and not pollute the name of their God, for the sacrifices of the Lorde made by fire, [and] the bread of their God they do offer, therfore they shall be holy.
7 *Let them not take a wyfe that is an whore, or polluted, nor put from her husband: for such a one is holy vnto his god.
8 Thou shalt sanctifie hym therfore, for he offereth vp the bread of thy God: he shall therefore be holy vnto thee, for I the Lorde Which sanctifie you, am holy.
9 If a prestes daughter fall to play the whore, she polluteth her father, therefore must she be burnt with fire.
10 He that is the hie preest among his brethren, vpon whose head the annoynting oyle was powred, and that consecrated his hand to put on ẏ vestments, shal not vncouer his head, nor rent his clothes:
11 *Neither go to any dead body, nor make hym selfe vncleane by his father or his mother.
12 Neither shall go out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God, is vpon him: I am the Lord.
13 *He shall take a mayde vnto his wife.
14 But a wydowe, a deuorsed woman, or a polluted, or a harlot, these shall he not marrie: but shall take a mayde of his owne people to wyfe.
15 Neither shal he defile his seede among his people: for I am the Lorde Whiche sanctifie hym.
16 And the Lorde spake vnto Moyses, saying:
17 Speake vnto Aaron, and say: Whosoeuer of thy seede in their generations hath any deformitie, let hym not preасe for to offer bread vnto his God:
18 *For Whosoeuer hath any blemishe, shall not come neare: as if he be blynde or lame, or that hath a " bruised nose, or that hath any misshapen member:
19 Or is broken footed, or broken handed,
20 Or is crooke backt, or bleare eyed, or haue a webbe or other blemishe in his eyes, or be skuruie, or skabbed, or hath his stones broken:
21 No man that hath a blemishe, & is of the seede of Aaron the preest, shall come nye to offer the sacrifices of the Lorde made by fire: when he hath a deformitie, let him not preасe to offer the bread of his God.
22 Let him eate the bread of his God, euen of the most holy, and of the holy:
23 Only let him not go in vnto ẏ vayle, nor come nye the aulter, because he is deformed, that he pollute not my sanctuarie: for I am the Lorde that sanctifie them.
24 And Moyses tolde it vnto Aaron and to his sonnes, and vnto all the chyldren of Israel.

Deu.xviii.b
i.Reg.28.a.
ii.Reg.v.b.
" Or, flat.

The.xxij.Chapter.

3 Who ought to abstayne from eating the thinges that were offered. 19 Howe, what, and when they shoulde be offered.

A 1 AND the Lorde spake vnto Moyses, saying:
2 Speake vnto Aaron and his sonnes, that they be seperated from the holy thinges of the childzen of Israel, and that they pollute not my holy name in those thinges Whiche they halowe vnto me: I am the Lorde.
3 Say vnto them: Whosoeuer he be of all your seede among your generations after you, that goeth vnto the holy thinges Whiche the childzen of Israel halowe vnto the Lorde, hauing his vncleannes vpon hym, that soule shall be cut of from out of my sight: I am the Lorde.
Leuit.xv.a. 4 *What man soeuer of the seede of Aaron is a leper, oz hath a running issue, he shall not eate of the holy thinges, vntyll he be cleane: And Who so toucheth any man that is vncleane [by reason] of a dead body, oz a man whose seede runneth from hym in his sleepe,
5 Oz Whosoeuer toucheth any creepyng thyng, Whereby he may be made vncleane, oz a man, of Whom he may take vncleannes, whatsoeuer vncleannes he hath:
6 The same soule that hath touched any suche, shalbe vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed his flesshe with water.
B 7 And when the sunne is downe, he shalbe cleane, and shall afterwarde eate of the holy thynges, forasmuche as it is his foode.
Exod.xxii.c 8 *Of a beast that dyeth alone, oz is rent with wylde beastes, Wherby he may be defiled, he shall not eate: I am the Lorde.
9 Let them kepe therefore myne ordinaunce, lest they for the same lade sinne vpon them, and dye for it, if they defile it: I the Lorde sanctifie them.
10 There shall no straunger eate of the holy thing, neither a ghest of ỹ priestes, neither shall an hyred seruaunt eate of the holy thyng.
11 But if the priest bye any soule with money, he shall eate of it, like as he that is borne in his house: they shall eate of his meate.
12 If the priestes daughter also be maried vnto a staunger, she may not eate of the halowed heaue offeringes:
13 Notwithstanding, if ỹ priestes daughter be a wydowe oz deuorced, and haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers meate, aswell as she dyd it in her youth: But there shall no straunger eate therof.
14 If a man eate of the holy thyng vnwittingly, he shal put the fifth part therC vnto, and geue it vnto the priest with the halowed thyng.
15 And the priestes shall not defile the holy thynges of the chyldzen of Israel, whiche they offer vnto the Lorde:
16 To lade them selues with misdoyng and trespasse while they eate their holy thinges: for I the Lorde do halowe them.
17 And the Lorde spake vnto Moyses, saying:
18 Speake vnto Aaron and his sonnes, and vnto all the chyldzen of Israel, and say vnto them: Whatsoeuer he be of the house of Israel, oz straunger in Israel, that wyll offer his sacrifice for all his vowes, and for all his freewyll offeringes Whiche they wyll offer vnto the Lorde for a burnt offering:
19 Ye shall offer at your pleasure, a male without blemishe, of the beeues, of the sheepe, oz of the goates.
20 But whatsoeuer hath a blemishe, that shall ye not offer: for it shal not be acceptable for you.
21 And Whosoeuer bryngeth a peace offeringD vnto the Lorde, to accomplyshe his vowe, oz a freewyll offering in beeues oz sheepe, it shalbe perfite to beaccepted, there shalbe also no blemishe therein.
22 Blynde, oz broken, oz lame, oz hauyng a wen, oz skuruie, oz scabbed, ye shall not offer suche vnto the Lorde, nor put a burnt offering of any suche vpon the aulter vnto the Lorde.
23 A bullocke oz a sheepe that hath any member superfluous oz lackyng, mayest thou offer for a freewyll offering: but for a vowe it shall not be accepted.

24 Ye

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shal you make any offeryng therof in your lande.
25 Neither of a straungers hande shall ye offer the bread of your God of any such, because their corruption is in thē, and they haue defoxmitie in thē selues: and therfore shall they not be accepted for you.
26 And the Lorde spake vnto Moyses, saying:
27 When a bullocke, or a sheepe, or a goate is brought forth, it shalbe seuen dayes vnder the damme: And from the eyght day and thencefoorth, it shalbe accepted for a burnt sacrifice vnto the Lorde.
28 And whether it be cowe or ewe, ye shall not kyll it and her young both in one day.
29 When ye wyll offer a thanke offeryng vnto the Lorde, offer it wyllyngly:
30 And the same day it must be eaten vp, so that ye leaue none of it vntyll the morowe: I am the Lorde.
31 Therfore shall ye kepe my cōmaundementes and do them: I am the Lorde.
32 Neither shal ye pollute my holy name, but I wyll be halowed among the children of Israel: I am the Lorde which halowe you,
33 And that brought you out of the lande of Egypt to be your God: I am the Lorde.

The xxiii. Chapter.

2 Of the holy dayes. 3 Of the Sabboth. 5 The Passouer. 6 The feast of vnleauened bread. 10 The feast of the first fruites. 16 Whitsontide. 24 The feast of blowyng trumpettes. 34 The feast of tabernacles.

AND the Lorde spake vnto Moyses, saying:
2 Speake vnto the children of Israel, and say vnto thē: The feastes of the Lorde which ye shall call holy conuocations, euen these are my feastes.
3 *Sixe dayes ye shall worke: but the seuenth day is the Sabboth of rest, an holy cōuocation, so that ye do no worke therin: it is the Sabboth of the Lorde in all your dwellynges.
4 These are the feastes of the Lorde, euen holy conuocations, which ye shall proclayme in their seasons.
5 In the fourteenth day of the first moneth at euen, is the Lordes *Passouer:
6 And on the fifteenth day of the same moneth, is the feast of vnleauened bread vnto the Lorde: seuen dayes ye must eate vnleauened bread.
7 *In the first day ye shall haue an holy conuocation: ye shal do no seruile worke therin.
8 But ye shall offer sacrifices made by fire vnto the Lorde throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shall do no seruile worke therin.
9 And the Lorde spake vnto Moyses, saying:
10 Speake vnto the children of Israel, and say vnto them: * When ye be come into the lande which I geue vnto you, and reape downe the harueste therof, ye shall bryng a sheafe of the first fruites of your haruest vnto the priest:
11 Which shall waue the sheafe before the Lorde, to be accepted for you: and euen the morowe after the Sabboth the priest shall waue it.
12 And ye shall offer that day when ye waue the sheafe, an hee lambe without blemishe of a yere olde, for a burnt offeryng vnto the Lorde:
13 And the meate offeryng therof, shalbe made of two tenth deales of fine floure myngled with oyle, to be a sacrifice made by fire vnto the Lord for a sweete sauour: and the drynke offeryng therof shalbe of wine, euen the fourth deale of an hyn.
14 And ye shal eate neither bread nor parched corne, nor greene eares, vntyl ỹ selfe same day that ye haue brought an offering vnto your God: Let this be a lawe for euer in your generations, and in all your dwellynges.
15 And ye shall count vnto you from the morowe after the Sabboth, euen from the day that ye brought the sheafe of the waue offeryng, seuen Sabbothes they shalbe complet:
16 Euen vnto the morowe after ỹ seuenth Sabboth shall ye number fiftie dayes, and ye shall bryng a newe meate offeryng vnto the Lorde.

17 And

17 And ye shall bryng out of your habitations two waue loaues made of two tenth deales of fine flowre, and that are made with leauen, for first fruites vnto the Lorde.

Num.28 d. 18 And ye shall bryng with the bread * seuen lambes without deformitie, of one yere of age, and one young bullocke, and two rammes, which shall serue for a burnt offeryng vnto the Lorde, with their meate offeringes and their drinke offeringes, to be a sacrifice made by fire for a sweete sauour vnto the Lorde.

D 19 Then ye shall prepare an hee goate for a sinne offeryng, and two lambes of one yere olde for peace offerynges.

20 And the priest shall waue them with the bread of the first fruites for a waue offering before the Lorde, and with the two lambes: they shalbe holy to the Lorde for the priestes.

21 And ye shall proclayme the same day, that it may be an holy conuocation vnto you: ye shall do no seruile worke therin, let it be a lawe for euer in all your dwellynges throughout your generations.

Leuit.19 b. Deut. 24.d. 22 *And whē ye reape downe the haruest of your lande, thou shalt not make cleane riddaunce of the corners of thy fielde when thou reapest, neither shalt thou make any after gatheryng of thy haruest, but shalt leaue them vnto the poore and the straunger: I am the Lorde your God.

23 And the Lorde spake vnto Moyses, saying:

24 Speake vnto the chyldren of Israel, and say: In the seuenth moneth, in the first day of the moneth shall ye haue Sabbath, * euen the remembraunce of blowyng of trumpettes, an holy conuocation.

Num 19.a.

25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lorde.

E 26 And the Lorde spake vnto Moyses, saying:

Leuit.15.f.

27 The *tenth day also of the selfe seuenth moneth is a day of reconcilyng, therfore shall it be an holy conuocation vnto you & ye shall "humble your soules, and offer sacrifice made by fire vnto the Lord.

"That is, You shall fast.

28 Ye shall do no worke ỹ same day, for it is a day of reconciling, to make an attonement for you before the Lord your God.

29 For whatsoeuer soule it be that humbleth not hym selfe that day, he shalbe cut of from among his people.

30 And whatsoeuer soule do any worke that day, the same soule wyll I destroy from among his people.

31 Ye shall do no maner worke therfore: let it be a lawe for euer in your generations, and in all your dwellynges.

32 Let it be vnto you a Sabbath of rest, and ye shall humble your soules in the ninth day of the moneth at euen: from euen to euen shall ye celebrate your Sabbath.

33 And the Lorde spake vnto Moyses, saying:

34 Speake vnto the chyldren of Israel, & say: *The fifteenth day of the same seuenth moneth is the feast of tabernacles seuen dayes vnto the Lorde.

F Num 29 b. 2.Esd.5.c. 2.Machab.c

35 The first day is an holy conuocation: ye shall do no seruile worke.

36 Seuen dayes ye shall offer sacrifice made by fire vnto the Lorde, and in the eyght day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lorde: It is the solempne assemblie, and ye shall do no seruile worke therin.

37 These are the feastes of the Lorde which ye shall call holy conuocations, for to offer sacrifice made by fire vnto the Lorde, burnt offeryng, meate offeryng, sacrifices, and drynke offerynges, euery thyng vpon his day:

38 Beside the Sabbathes of the Lorde, and beside your giftes, beside all your vowes, and all your free offerynges which ye geue vnto the Lorde.

39 Moreouer, in the fifteenth day of the seuenth moneth when ye haue gathered in the fruite of the lande, ye shall kepe holy day vnto the Lorde seuen dayes: The first day shalbe a Sabbath, lykewise in the eyght day shalbe a Sabbath. G

40 And ye shall take you in the first day the fruites of goodly trees, braunches of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 And ye shall kepe this feast vnto the Lorde seuen dayes in the yere: It shalbe a lawe for euer in your generations, that ye kepe it in the seuenth moneth.

42 Ye shal dwell in boothes seuen dayes: euen all that are Israelites borne shall dwell in boothes:

43 That your children after you may knowe

knowe howe that I made the children of Israel to dwell in boothes when I brought them out of the lande of Egipt: I am the Lorde your God.

44 And Moyses declared vnto the children of Israel the feastes of the Lorde.

¶ The. xxiiij. Chapter.

1 The oyle for the lampes. 15 He that blasphemeth must be stoned. 17 He that killeth shalbe killed. &c.

1 AND the Lorde spake vnto Moyses, saying:
2 * Commaunde the children of Israel that they bryng vnto thee pure oyle olyue beaten for the lyght, to cause the lampes to burne continually,
3 without the vayle of Witnesse in the tabernacle of the congregation shall Aaron dresse them both euenyng and mornyng before the Lorde alwayes: Let it be a lawe for euer in your generations.
4 He shall dresse the lampes vpon ẏ pure candlesticke before ẏ Lord perpetually.
5 And thou shalt take fine floure, and bake twelue cakes therof, two tenth deales shalbe in one cake.
6 And thou shalt set thē in two rowes, sixe on a rowe, vpon the pure table before the Lorde.
7 And put pure frankensence vpon the rowes, that they may be read of remembraunce, and an offeryng made by fire vnto the Lorde.
8 Euery Sabbath he shall put them in rowes before the Lorde euermore, of the children of Israel shall they be offered for an euerlasting couenaunt.
9 And they shalbe Aarons and his sonnes, which shall eate them in the holy place: For they are most holy vnto hym of the offerynges of the Lorde made by fire, by a perpetuall statute.
10 And the sonne of an Israelitishe wife, whose father was an Egyptian, went out among the children of Israel: And this sonne of the Israelitishe wyfe and a man of Israel stroue together in the hoast.
11 And the Israelitishe womans sonne (a) blasphemed the name of the Lorde, and cursed, and they brought hym vnto Moyses: His mothers name was Selomith, which was the daughter of Dibri, of the tribe of Dan.
12 And they* put hym in warde, that the minde of ẏ Lorde might be shewed thē.
13 And the Lorde spake vnto Moyses, saying:
14 Bryng the cursed speaker without the hoast,

(a) This place is diuersly expounded, but of the learnedst sort thus, that is, that the sonne of the Egyptian cursed the other, and wished hym an euyll ending or some calamitie, and that not simply, but by the name of God. He sayde not only I wishe thee an euyll, but added and in open wordo named the name of God, saying: The Lorde geue thee a vengeaunce, or the Lord destroy thee euerlastingly. Thus to wish harme by the name of God, is to misuse & prophane ẏ name of God, and is a blasphemie agaynst the first table and seconde commaundement.

hoast, and let all that heard hym, put their handes vpon his head, and let all the multitude stone hym.

15 And thou shalt speake vnto ẏ children of Israel, saying: Whosoeuer curseth his God, shall beare his sinne.

16 And he that blaspheməth the name of the Lorde, let him be slayne, and all the multitude shall stone hym to death: whether he be borne in the lande, or a straunger, when he blaspheməth the name of the Lorde, let hym be slayne.

D 17 And* he that kylleth any man, let hym
Exod.xxi.b dye the death.

18 And he that kylleth a beast, let hym make hym good, beast for beast.

19 And yf a man cause a blemishe in his neighbour: as he hath done, so shall it be done to hym.

20 Broke for broke, *eye for eye, and tooth for tooth: euen as he hath blemished a man, so shall he be blemished agayne. Math.v.f. Exo.xxi.c

21 And he that kylleth a beast, let hym restore it: and he that kylleth a man, let hym dye.

22 Ye shall haue one maner of lawe, euen for the straunger aswell as for one of your owne countrey: for I am the Lorde your God.

23 And Moyses tolde the childrẽ of Israel, & they brought hym that had cursed out of the hoast, and stoned hym with stones: And the children of Israel dyd as the Lorde commaunded Moyses.

¶ The .xxv. Chapter.

2 The Sabbath of the seuen yeres, 8 and of the yere of Jubilee, otherwise called the fiftieth yere. 23 The sale and redeemyng of landes, houses, and persons.

A 1 AND the Lorde spake vnto Moyses in moũt Sinai, saying:

2 Speake vnto the children of Israel, and say vnto them: when ye be come into ẏ lande which I geue you, the lande shall rest and kepe Sabbath vnto the Lorde.

3 Sixe yeres thou shalt sowe thy fielde, and sixe yeres thou shalt cut thy vineyarde, and gather in the fruite therof.

Deut.xv.a. 4 But the* seuenth yere shalbe a Sabbath of rest vnto the lande, the Lordes Sabbath it shalbe: thou shalt neither sowe thy fielde, nor cut thy vineyarde.

5 That which groweth of the owne accorde of thy haruest, thou shalt not reape, neither gather the grapes that thou hast left behynde: for it is a yere of rest vnto the lande.

6 And the rest of the lande shalbe meate for you, euen for thee, for thy seruaunt, & for thy mayde, for thy hired seruaunt, and for the straunger that soiourneth with thee:

7 And for thy cattell, and for the beastes that are in thy lande, shall all the encrease therof be meate.

B 8 And thou shalt number seuen Sabbathes of yeres vnto thee, euen seuen tymes seuen yere, and the space of the seuen Sabbathes of yeres wylbe vnto thee nine and fourtie yeres.

9 And then thou shalt cause to blowe the trumpet of the Jubilee in the tenth day of the seuenth moneth, euen in ẏ day of attonement shal ye make the trumpe blowe throughout all your lande.

10 And ye shall halowe that yere, euen the fiftieth yere, and proclayme libertie throughout all the lande vnto all the inhabiters therof: for it shalbe a Jubilee vnto you, and ye shall returne euery man vnto his possession, and euery man vnto his kinred agayne.

11 A yere of Jubilee shal that fiftieth yere be vnto you: Ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes that are left:

12 For that yere of Jubilee shalbe holy vnto you: but ye shall eate of the encrease therof out of the fielde.

13 In the yere of this Jubilee ye shall returne euery man vnto his possession agayne.

14 If thou sellest ought vnto thy neyghbour, or byest ought of thy neyghbours hande, ye shal not oppresse one another.

15 But according to the number of yeres after the Jubilee yere thou shalt bye of thy neighbour: and accordyng vnto the number of yeres of the fruites he shall sell vnto thee.

16 According vnto the multitude of yeres he shall encrease the price therof, and according to the fewnesse of yeres, he shal minishe the price of it: for the (a) number of fruites doth he sell vnto thee.

(a) Only he selleth vnto thee ẏ profite which may rise of the grounde all those yeres vntill the yere of Jubile.

17 Oppresse not ye therfore euery man his

his neighbour, but thou shalt feare thy God: For I am the Lorde your God.

18 Wherfore ye shall do after myne ordinaunces, and kepe my lawes, and do them, and ye shall dwell in the lande in safetie.

19 And the lande shall geue her fruite, and ye shall eate your fyll, and dwell therin in safetie.

20 And yf ye shall say, What shall we eate the seuenth yere: for we shall not sowe, nor gather in our increase:

21 I wyll sende my blessyng vpon you in the sixt yere, and it shall bryng foorth fruite for three yeres.

22 And ye shall sowe the eyght yere, and eate yet of olde fruite vntyll the ninth yere: euen vntill her fruites come ye shall eate of olde store.

D 23 The lande shall not be solde to (a) waste: for the lande is myne, & ye be but straungers and sotourners with me.

24 In all the lande of your possession, ye shal (b) graunt a redemption for ỹ lande.

25 If thy brother be wared poore, and hath solde away of his possession, and yf any of his kinne come to redeeme it, let hym bye out that which his brother solde.

26 And yf he haue no man to redeeme it, and his hande hath gotten and founde as much as may be sufficient to bye it out agayne:

27 Thē let hym count howe long it hath ben solde, and delyuer the rest vnto the man to whom he solde it, that he may returne to his possession agayne.

28 But and yf his hande can not get sufficient to restore to the other agayne, thē that which is solde shal remayne in the hande of hym that hath bought it, vntyll the yere of Jubilee: and in the Jubilee it shall come out, and he shall returne vnto his possession agayne.

29 And yf a man sell a dwellyng house in a walled citie, he may bye it out agayne within a whole yere after it is solde: within a yere may he redeeme it.

E 30 But and yf he bye it not out agayne within the space of a full yere, then the house that is in the walled citie, shalbe stablished, as translated to hym that bought it and his successours after hym, & shall not go out in the Jubilee.

31 But the houses of vyllages, which haue no walles rounde about them, are counted as the fielde of the cōtrey: and therefore they may be bought out agayne, and shal go out in the Jubilee.

32 Notwithstandyng, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And yf a man purchase of the Leuites, the house that was solde, and the citie of their possession, shall go out in the yere of Jubilee: for the houses of the cities of the Leuites, are their possession among the children of Israel.

34 But the fielde of the suburbes of their cities may not be solde: for it is their perpetuall possession.

35 If thy brother be waren poore and fallen in decay with thee, thou shalt relieue hym as a straunger or sotourner, that he may lyue with thee. F

36 *And thou shalt take none vsurie of hym, or vantage: but thou shalt feare thy God, that thy brother may lyue with thee. Exod.22.d. Deut.23.d. Ezech.22.e.

37 Thou shalt not geue hym thy money vpon vsurie, nor lende him thy victuels for encrease.

38 I am the Lorde your God, which brought you out of the lande of Egypt, to geue you the lande of Chanaan, and to be your God.

39 *If thy brother that dwelleth by thee be waren poore, and be solde vnto thee, thou shalt not compell hym to serue as a bonde seruaunt: Exod 21.a. Deut.15.e

40 But as an hired seruaunt, and as a sotourner he shalbe with thee, and shall serue thee vnto the yere of Jubilee.

41 And then shall he depart from thee, both he and his children with hym, and shall returne vnto his owne kinred agayne, and vnto the possession of his fathers shall he returne.

42 For they are my seruauntes, which I brought out of the lande of Egypt, and shall not therfore be solde as bondmen.

43 Thou shalt not rule ouer hym cruelly, but shalt feare thy God.

44 Thy bondseruaunt and thy bondemayde which thou shalt haue, shalbe of the heathen that are rounde about you: of them shall ye purchase seruauntes and maydes.

45 Moreouer, of the children of ỹ straungers that are sotourners among you, of them shall ye bye, & of their families that are with you, which they begat in your lande: these shalbe your possession.

46 And

46 And ye shall take them as inheritaũce for your children after you, to possesse them for an inheritaunce, they shalbe your bondmen for euer: but ouer your brethren the children of Israel, ye shall not rule one ouer another cruelly.

G 47 If a soiourner or straunger ware riche by thee, and thy brother that dwelleth by hym ware poore, and sell hym selfe vnto the straunger or soiourner by thee, or to the stocke of the straungers kinne:

48 After that he is solde, he may be redeemed agayne: one of his brethren may redeeme hym:

49 Either his vncle, or his vncles sonne may bye hym out: or any that is nye of kinne vnto hym of his kinred, may redeeme hym: either yf his hande can get so much, he may be bought out.

50 And he shall recken with hym that bought hym, from the yere that he was solde in, vnto the yere of Jubilee: and the price of his beyng, shalbe accordyng vnto the number of yeres, according to the tyme of an hired seruaunt shall he be with hym.

51 If there be yet many yeres behynde, accordyng vnto them let hym geue again for his deliueraunce, of the money that he was bought for.

52 If there remayne but fewe yeres vnto the yere of Jubilee, let hym count with hym agayne: and accordyng vnto his yeres, geue hym agayne for his redemption.

53 And he shalbe with hym yere by yere as an hired seruaunt: and the other shal not raigne cruelly ouer him in thy sight.

54 If he be not redeemed thus, he shall go out in the yere of Jubilee, both he and his children with hym:

55 For vnto me the children of Israel are seruauntes, they are my seruauntes which I brought out of the lande of Egypt: I am the Lorde your God.

¶ The. xxvj. Chapter.

3 They are blessed that kepe those thynges that God biddeth. 14 A curse to them that breake them.

1 YE shall * make you no idols nor grauẽ image, neither reare you vp any piller, neither shall ye set vp any image of stone in your lande to bowe downe vnto it: for I am the Lorde your God.

A Deut.v.2.

2 Ye shall kepe my Sabbathes, and reuerence my sanctuarie: for I am the Lorde.

3 If ye walke in my ordinaunces, and kepe my commaundementes, & do thẽ:

4 I wyll sende you rayne in due season, and the lande shall yeelde her increase, and the trees of the fielde shall geue their fruite:

5 And your threshyng shal reache vnto the vintage, & the vintage shall reache vnto sowyng tyme: and ye shall eate your bread in plentousnesse, and dwell in your lande safely.

6 And I wyll sende peace in the lande, and ye shall lye downe without any man to make you afrayde: And I wyll ridde cuyll beastes out of the lande, and there shall no sworde go throughout your lande.

7 And ye shall chase your enemies, and they shal fall before you vpon ẏ sworde.

8 * And fiue of you shall chase an hundred, and an hundred of you shall put ten thousande to flight: & your enemies shall fall before you vpon the sworde. Iosu xxiii.

9 For I wyll haue respect vnto you, and make you increase, and multiplie you, and set vp my couenaunt with you. B

10 And ye shall eate olde store, and cary out olde, because of the newe.

11 *And I wyll make my dwellyng place among you, and my soule shal not lothe you. ii.Cor.vi.a

12 I wyll walke among you, and wilbe your God, and ye shalbe my people.

13 I am the Lorde your God which brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the chaynes of your yoke, and made you go vpright.

14 *But and if ye wyll not hearken vnto me, nor wyll not do after these commaundementes: Deut.28.b. Malach.ii.

15 And yf ye shall dispise myne ordinaunces, either if your soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake my couenaunt,

16 I also wyll do this vnto you: For I wyll

wyll bryng vpon you fearefulneſſe, conſumption, and the burnyng ague to conſume your eyes, and gender ſorowe of heart: And ye ſhall ſowe your ſeede in vayne, for your enemies ſhall eate it.

17 And I wyll ſet my face agaynſt you, & ye ſhall fall before your enemies: they that hate you ſhal raigne ouer you, *and ye ſhall flee whē no man folowēth you.

18 And yf ye wyl not yet for all this hearken vnto me, then wyll I puniſhe you ſeuen tymes more for your ſinnes:

19 And wyll breake the pryde of your power, and I wyll make your heauen as iron, and your earth as braſſe.

20 And your labour ſhalbe ſpent in vayne: for your lande ſhall not geue her increaſe, neither ſhall the trees of the lande geue their fruites.

21 And if ye walke contrarie vnto me, and wyll not hearken vnto me, I wyll bryng ſeuen tymes mo plagues vpon you, accordyng to your ſinnes.

22 I wyll alſo ſende in wylde beaſtes vpon you, which ſhall robbe you of your children, and deſtroy your cattell, and make you fewe in number, and cauſe your hye wayes to be deſolate.

23 And if ye may not be reformed by theſe thynges, but ſhall walke contrary vnto me:

24 Then wyll I alſo walke contrarie vnto you, and wyl puniſhe you yet ſeuen tymes for your ſinnes.

25 And I wyll ſende a ſworde vpon you, that ſhall auenge my couenaunt: And when ye are gathered together within your cities, I wyll ſende the peſtilence among you, and ye ſhalbe delyuered into the hande of the enemie.

26 And whē I haue broken the (a) ſtaffe of your bread (b) ten wyues ſhall bake your bread in one ouen, and they ſhall deliuer you your bread agayne by wayght, ye ſhall eate, and not be ſatiſfied.

27 And if ye wyl not yet for all this hearken vnto me, but walke agaynſt me:

28 I wyll walke contrary vnto you alſo in indignation, and wyll chaſtiſe you ſeuen tymes more for your ſinnes.

29 *And ye ſhall eate the fleſhe of your ſonnes, and the fleſhe of your daughters ſhall ye deuour.

30 I wyll deſtroy your hye places, and cut away your images, and caſt your carkaſſes vpon ỹ bodyes of your idols, and my ſoule ſhall abhorre you.

31 And I wyll make your cities deſolate, and bring your ſanctuarie vnto naught, and wyll not ſmell the ſauour of your ſweete odours.

32 I wyll bryng the lande vnto a wilderneſſe, and your enemies which dwell therin ſhall wonder at it.

33 And I wyll ſtrowe you among the heathen, and wyll drawe out a ſworde after you: and your lande ſhalbe waſte, and your cities deſolate.

34 Then ſhall the lande enioy her Sabbathes as long as it lyeth voyde, and ye ſhalbe in your enemies lande: euen then ſhall the lande reſt and enioy her Sabbathes.

35 As long as it lyeth voyde, it ſhall reſt: becauſe it dyd not reſt in your Sabbathes when ye dwelt vpon it.

36 And vpon them that are left alyue of you, I will ſende a fayntneſſe into their heartes in the landes of their enemies: and the ſounde of a ſhakyng leafe ſhall chaſe them, and they ſhall flee as fleyng from a ſworde: they ſhall fall, no man folowyng vpon them. F

37 They ſhall fall one vpon another as it were before a ſworde, euen no man folowyng vpon them, and ye ſhall haue no power to ſtand before your enemies.

38 And ye ſhall periſhe among the heathen, and the lande of your enemies ſhall eate you vp.

39 And they that are left of you, ſhal pine away in their vnrighteouſneſſe [euen] in your enemies landes, & in the miſdeedes of their fathers ſhall they conſume with them.

40 And they ſhal confeſſe their miſdeedes and the miſdeedes of their fathers, for their treſpaſſe which they haue treſpaſſed agaynſt me, and for that alſo that they haue walked contrary vnto me.

41 Therfore, I alſo wyll walke contrarie vnto them, and wyl bring them into the lande of their enemies: And then at the leaſt way their vncircumciſed heartes ſhalbe tamed, and they ſhall willingly accept their "ſinne.

42 Then I wyll remember my couenaunt with Jacob, and my couenaunt with Iſahac, and my couenaunt with Abraham wyll I remember, and wyll thynke on the lande. G

43 The lande alſo ſhalbe left of them, and ſhall enioy her Sabbathes whyle ſhe lyeth waſte without them: And they ſhall

" That is, the punith-ment for their ſinne.

shall willingly accept their sinne, because they dispised my lawes, & because their soule abhorred my ordinaunces.

44 And yet for all that, when they be in the lande of their enemies, *I wyll not cast them away, neither wyll abhorre them to destroy them vtterly, and to breake my couenaunt with them: for I am the Lorde their God.

Deut.iiii.e.

45 I wyll for their sakes remember the couenaunt of olde, when I brought the out of the lande of Egypt in the sight of the heathen, that I myght be their God: I am the Lorde.

46 These are the ordinaunces, and iudgementes, and lawes, which the Lorde made betweene hym and the children of Israel in mount Sinai by the hande of Moyses.

¶ The. xxvij. Chapter.

1 Of diuers bowes, and of tithes. 28 A thyng seperate from the vse of man, can not be solde, nor redeemed: but, remayneth to the Lorde.

AND the Lorde spake vnto Moyses, saying:

2 Speake vnto the children of Israel, and say vnto them: If any man wyl make a (a) singuler bowe of a person vnto the Lorde, by thy estimation,

(a) As of his sonne or his daughter.

3 Then thy estimation shalbe [thus]: Of the male from twentie yeres olde vnto sixtie, shalbe by thy estimation fiftie *sicles of siluer, after the sicle of the sanctuarie:

Num.iii.g.

4 And if it be a female, then thy valuation shalbe thirtie sicles.

5 And from fiue yeres to twentie, thy valuation shalbe of the male twentie sicles, and of the female ten sicles.

6 And from a moneth vnto fiue yeres, thy estimation shalbe of the male at fiue sicles of siluer, and the female at three sicles of siluer.

7 And from sixtie yeres olde and aboue, if he be a male, then thy price shalbe fifteene sicles, and for the female ten sicles.

8 But if he be poorer then thou hast esteemed hym, he shall present hym selfe before the priest, and the priest shall value hym: accordyng as the hande of hym that vowed is able to get, euen so shall the priest value hym.

9 If it be a beast of which men bryng an offeryng vnto the Lorde, all that any man geueth of such vnto the Lord, shalbe holy.

10 He shall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged, shalbe holy.

11 If it be any maner of vncleane beast, of which men do not offer a sacrifice vnto the Lorde, he shall set the beast before the priest:

12 And the priest shall value it, whether it be good or bad: and as the priest setteth it, so shall it be.

13 But if he wyll bye it agayne, he shall geue the fift part more aboue that it was set at.

14 If any man dedicate his house to be holy vnto the Lorde, the priest shall set it, whether it be good or bad: and as the priest hath set it, so shall it stande.

15 And when he that sanctified it wyll redeeme his house, let hym gene the fift part of the money that it was iudged at therto, and it shalbe his.

16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalt value it accordyng to the seede therof: An Homer of barly seede shalbe set at fiftie sicles of siluer.

17 If he halowe his fielde immediatly frō the yere of Jubilee, it shalbe worth accordyng as thou doest esteeme it.

18 But and if he halowe his fielde after the Jubilee, the priest shall recken vnto hym the money, accordyng to the number of the yeres that remayne, vnto the yeres of Jubilee folowyng, and it shalbe abated by thy estimation.

19 If he that consecrated the fielde wyll redeeme it agayne, let hym put the fift part of the price that thou didst value it at therunto, and it shalbe his.

20 And if he wyll not redeeme the fielde, but selleth the fielde to another man: he [that vowed] may redeeme it no more.

21 But when the fielde goeth out in the yere

yere of Jubilee, and it shalbe holy vnto the Lord, euen as a fielde seperate from common vses, and it shalbe the priestes possession.

22 If a man sanctifie vnto the Lorde a fielde which he hath bought, and is not of the grounde of his inheritaunce:

23 The priest shal recken vnto him what it is worth vnto the yere of Jubilee, and he shall gene the price that it is set at the same day, as a thyng consecrate vnto the Lorde.

24 And in the yere of Jubilee, the fielde shall returne vnto him of whom it was bought, to hym whose inheritaunce of lande it was.

25 And all thy valuation shalbe accordyng to the sicle * of the sanctuarie: One sicle contayneth twentie gerahs.

26 *But the first borne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be oxe or sheepe, for it is the Lordes alredie.

27 If it be an vncleane beast, he shall redeeme it as thou shalt set it at, and geue the fift part more therto: Or if it be not redeemed, it shalbe solde accordyng to thy estimation.

28 Notwithstandyng, nothyng seperate from the common vse that a man doth seperate vnto the Lorde of all that he hath, whether it be man or beast, or lande of his inheritaunce, may be solde or redeemed: for euery thyng seperate from the common vse, is most holy vnto the Lorde.

29 Nothing seperate from the common vse, whiche shalbe seperate from man, shalbe redeemed, but dye the death. ¶ If

30 Euery tithe of the lande also, both of the seede of the lande, and of the fruite of the trees, is the Lordes, and is sanctified vnto the Lorde.

31 And if a man wyll redeeme ought of his tithes, let hym adde the fift part thereto.

32 And euery tythe of oxe and of sheepe, and of euery beast that goeth vnder the (a) rod, euen euery tenth shalbe holy vnto the Lorde.

(a) That is, euery tenth as it ryseth by tale, whether it be male or female without acception or respect.

33 He shall not looke if it be good or bad, nor chaunge it: els if he chaunge it, both it and that it was chaunged withall, shalbe halowed, and may not be redeemed.

34 These are the commaundementes whiche the Lorde commaunded by Moyses vnto the chyldren of Israel in mount Sinai.

¶ The ende of the thirde booke of Moyses.

The fourth booke of Moyses, called

in the Hebrewe Vaiedabbar, and in the Latin Numeri.

¶ The first Chapter.

This fourth booke of Moyses, is called the booke of Numbers: because in the begynnyng of it, Moyses & Aaron dyd number the chyldren of Israel, & that by their tribes

1 All that are apt for battaile, are numbred. 49 The tribe of Leui must minister in the tabernacle.

1 AND the Lord spake vnto Moyses in the wildernesse of Sinai, in the tabernacle of the congregation, the first day of the seconde moneth in the second yere after they were come out of the lande of Egypt, saying:

Exo.xxx.b Nu.xxvi.a. ii.Reg.24.a

2 Take ye the summe of all the multitude of the children of Israel, after their kinredes & housholdes of their fathers, with the number of their names, all that are males, head by head,

3 From twentie yeres olde and aboue, euen all that go forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shalbe men of euery tribe, such [as are] the heades of the houses of their fathers.

5 And these are the names of the men that shall stand with you: of [the tribe of] Ruben, Elizur, the sonne of Sedeur.

6 Of Simeon, Selumiel the sonne of Suri Saddai.

B 7 Of Juda, Nahesson, the sonne of Amminadab.

8 Of Issachar, Nathanael the sonne of Zuar.

9 Of Zabulon, Eliab the sonne of Helō.

10 Among the chyldren of Joseph: of Ephraim, Elisama the sonne of Ammihud: of Manasse, Gameliel the sonne of Pedazur.

11 Of Beniamin, Abidan the sonne of Gedeon.

12 Of Dan, Ahiezer the sonne of Ammi Saddai.

13 Of Aser, Pagiel the sonne of Ocran.

14 Of Gad, Eliasaph the sonne of Duel.

C 15 Of Nephthali, Ahira ꝑ sonne of Enan.

16 There were of great fame in the congregation, princes of the tribes of their fathers, and heades ouer thousandes in Israel.

17 And Moyses & Aaron toke these men whiche are expressed by their names.

18 And they called all the congregation together the first day of the second moneth, and they were reckened throughout their kinredes and houses of their fathers, accordyng to the number of their names, from twentie yeres olde and aboue, head by head.

19 As the Lorde commaunded Moyses, euen so he numbred them in the wildernesse of Sinai.

20 So were the chyldren of Ruben, Israels eldest sonne, throughout their generations, and their kinredes, and houses of their fathers, accordyng to the number of their names, head by head, all males from twentie yeres old & aboue, as many as did go forth to the warre:

21 The number of them that were of the D tribe of Ruben, was fourtie & sixe thousande, and fiue hundred.

22 Of the chyldren of Simeon throughout their generations, & their kinredes, and houses of their fathers, the summe of thē in the number of names head by head, all the males from twentie yeres and aboue, whosoeuer myght go forth to the warre:

23 The summe of them that were of the tribe of Simeon, fiftie & nine thousande and three hundred.

24 Of the chyldren of Gad throughout their generations, and their kinredes, & housholdes of their fathers, the number of the names from twentie yeres & aboue, all that went forth to ꝑ warre:

25 The number of them that were of the tribe of Gad, was fourtie and fiue thousand, sixe hundred and fiftie.

26 Of the chyldren of Juda throughout their generations, and their kinredes, and houses of their fathers, the number of names frō twentie yeres & aboue, all that were able to go forth to ꝑ warre:

27 The number of them that were of the tribe of Juda, was threscore and fourteene thousande, and sixe hundred.

28 Of the chyldren of Issachar throughE out their generations, & their kinredes, & houses of their fathers, the number of names from twentie yeres and aboue, whiche went all forth to the warre:

29 The

29 The number of them that were of the tribe of Isachar, was fiftie and foure thousande and foure hundred.
30 Of the chyldren of Zabulon, throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all whiche were able to go fooꝛth in the hoast:
31 The number of them that were of the tribe of Zabulon, was fiftie and seuen thousande and foure hundred.
32 Of the chyldren of Joseph [namely] of the chyldren of Ephraim throughout their generations, and their kinredes and houses of their fathers, the number of names from twentie yeres & aboue, all that went out to the warre:
33 The number of them that were of the tribe of Ephraim, was fourtie thousand and fiue hundred.
34 Of the chyldren of Manasse throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went out to the warre:
35 The number of them that were of the tribe of Manasse, was thirtie and two thousande and two hundred.
36 Of the chyldren of Beniamin throughout their generations, & their kinredes and houses of their fathers, the number of names from twentie yeres and aboue, all that went fooꝛth to the warre:
37 The number of them that were of the tribe of Beniamin, was thirtie and fiue thousande, and foure hundred.
38 Of the chyldren of Dan throughout their generations, and kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went fooꝛth to the warre:
39 The number of them that were of the tribe of Dan, was thereforе and two thousande and seuen hundred.
40 Of the chyldren of Asar throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentie yeres and aboue, all that went out to the warre:
41 The number of them that were of the tribe of Aser, was fourtie and one thousande and fiue hundred.
42 Of the chyldren of Nephthali throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all that myght go fooꝛth to the warre:
43 The number of them that were of the tribe of Nephthali, was fiftie and three thousande and foure hundred. G
44 These are the summes whiche Moyses and Aaron numbred, and the princes of Israel, those twelue men which were euery one foꝛ the house of their fathers.
45 So were all the numbers of the chyldren of Israel throughout the houses of their fathers, from twentie yeres and aboue, all that went fooꝛth to the warre in Israel:
46 All they I say, were in number* sixe hundred thousand, and three thousand, fiue hundred and fiftie. * Exod.xii.f. Num.xi.e.
47 But the Leuites after the tribes of their fathers, were not numbred among them.
48 Foꝛ the Looꝛde spake vnto Moyses, saying:
49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the chyldren of Israel.
50 But thou shalt appoynt the Leuites ouer the tabernacle of wytnesse, & ouer all the vessels therof, and ouer all thinges that are in it: Yea, they shall beare the tabernacle, and all the vessels therof, and they shall minister in it, and shall dwell rounde about the tabernacle.
51 And whē the tabernacle goeth fooꝛth, the Leuites shall take it downe: and when the tabernacle is to be pitched, the Leuites shal set it vp: and if any straunger come nye, he shall dye.
52 And the chyldren of Israel shall pitch their tentes', euery man in his owne campe, and euery man vnder his owne standerd throughout their hoastes.
53 But the Leuites shall pitche rounde about the tabernacle of wytnesse, that there be no wrath vpon the congregation of the chyldren of Israel: and the Leuites shall kepe the watche of the tabernacle of wytnesse.
54 And the chyldren of Israel dyd accoꝛding to all that the Looꝛde commaunded Moyses, euen so dyd they.

¶ The. ij. Chapter.

2 The order of the tentes. The heades of the kinredes of Israel.

A 1 AND the Lorde spake vnto Moyses and Aaron, saying:

2 Euery man of the chyldren of Israel shal pitche vnder his owne standerd, & vnder the ensigne of their fathers houses: farre of about the tabernacle of the congregation shall they pitche.

3 On the east side towarde the rising of the sunne, shall they of the standerd of the hoast of Juda pitche, throughout their armies: And Nahesson the sonne of Aminadab, shalbe captayne of the sonnes of Juda.

4 And his hoast & the number of them, threscore and fourteene thousande and sixe hundred.

5 Next vnto hym shall they that be of the tribe of Issachar pitch: and Nathanael the sonne of Zuar, shalbe captayne of the chyldren of Issachar.

6 His hoast and the number thereof, fiftie & foure thousand and foure hundred.

B 7 And then the tribe of Zabulon, and Eliab the sonne of Helon, shalbe captayne ouer the chyldren of Zabulon.

8 And his hoast & the number of them, fiftie and seuen thousand and foure hundred.

9 So that the whole number of the whole hoast of Juda, are an hundred thousande, fourscore and sixe thousand, and foure hundred, throughout their armies: and these shall first moue.

10 On the southside shalbe the standerd of the hoast of Ruben, according to their armyes: and the captayne ouer the sonnes of Ruben, shalbe Elizur the sonne of Sedeur.

11 And his hoast & the number of them, fourtie and sixe thousand and fiue hundred.

12 And fast by hym shall the tribe of Simeon pitche, and the captayne ouer the sonnes of Simeon, shalbe Salumiel the sonne of Zuri Saddai.

13 And his hoast & the number of them, fiftie and nine thousande and three hundred.

C 14 And the tribe of Gad also, and the captayne ouer the sonnes of Gad, shalbe Eliasaph the sonne of Duel.

15 And his hoast & the number of them, fourtie and fiue thousande, sixe hundred and fiftie.

16 Al that were numbred with the campe of Ruben, an hundred thousande, fiftie and one thousande, foure hundred and fiftie, throughout their armies: and thei shall set footh in the seconde place.

17 And the tabernacle of the congregation shall go with the hoast of the Leuites, in the middes of the campe: And as they lye in their tentes, euen so shall they proceede in the iourney, euery man in his degree, and vnder their owne standerdes.

18 On the west side shalbe the standerd of the campe of Ephraim, accordyng to their armies, and the captaine ouer the sonnes of Ephraim, shalbe Elisama the sonne of Amihud.

19 His hoast and the number of them, fourtie thousande and fiue hundred.

20 And fast by hym, shalbe the tribe of Manasse: and the captayne ouer the sonnes of Manasse, shalbe Gamaliel the sonne of Pedazur.

21 His hoast and the number of them, D thirtie and two thousande, and two hundred.

22 And the tribe of Beniamin also: and the captayne ouer the sonnes of Beniamin, shalbe Abidan ỹ sonne of Gedeon.

23 His hoast & the number of them, thirtie and fiue thousande & foure hundred.

24 All the number of the campe of Ephraim, were an hundred thousande, eyght thousande, and an hundred, throwout their armies: and they shall go in the thirde place.

25 The standerd of the hoast of Dan, shal kepe the north side with their armies: and the captayne ouer the chyldren of Dan, shalbe Ahiezer the sonne of Ammi Saddai.

26 His hoast and the number of them, threscore and two thousande, and seuen hundred.

27 And fast by hym shal the tribe of Aser pitch: and the captayne ouer the sonnes of Aser, shalbe Pagiel ỹ sonne of Ocran.

28 His hoast & the number of them, fourtie and one thousand and fiue hundred.

29 And the tribe of Nephthali: & the captayne ouer the chyldren of Nephthali, shalbe

shalbe Ahira the sonne of Enan.
30 His hoast and the number of them, fiftie and three thousande and foure hundred.
31 All they that were numbred with the hoast of Dan, were an hundred thousande, fiftie and seuen thousand and fyre hundred: And they shall go hinmost with their standerdes.
32 These are the summes of the chyldren of Israel throughout the houses of their fathers, euen all the numbers that pitched throughout their hoastes, fyre hundred thousande, three thousand, fiue hundred and fiftie.
33 But the Leuites were not numbred among the chyldren of Israel, as the Lorde commaunded Moyses.
34 And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moyses, so they pitched with their standerdes, and so they iourneyed euery one throughout their kinredes, accordyng to the housholdes of their fathers.

The. iij. Chapter.

5 The Leuites go not to battell, but minister in the sanctuarie. 21 They pitche their tentes next to the habitation.

1 These also are the generations of Aaron and Moyses, in ỹ day that the Lorde spake with Moyses in mount Sinai.
2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar.
3 *These are the names of the sonnes of Aaron which were * priestes annoynted, and whose hande was consecrated to minister.
4 And Nadab and Abihu dyed before the Lorde, when they offred straunge fire before the Lorde in the wyldernesse of Sinai, and had no chyldren: And Eleazar and Ithamar ministred in the sight of Aaron their father.
5 And the Lorde spake vnto Moyses, saying:
6 Bryng the tribe of Leui, and set them before Aaron the priest, * that they may serue hym:
7 And take the charge with hym, euen the charge of the whole congregation before the tabernacle of the congregation, to do the seruice of the tabernacle.
8 They shall kepe all the instrumentes of the tabernacle of the congregation, & haue the charge of the chyldren of Israel, to do the seruice of the tabernacle.
9 And thou shalt geue the Leuites vnto Aaron and to his sonnes: for they are geuen and deliuered vnto hym of the chyldren of Israel.
10 And thou shalt appoynt Aaron and his sonnes to wayte on their priestes office: and the straunger that commeth nye, shalbe slayne.
11 And the Lorde spake vnto Moyses, saying:
12 Beholde, I haue taken the Leuites from among the chyldren of Israel * for all the first borne that openeth the matrice among the chyldren of Israel, and the Leuites shalbe mine. * Exod. xiii. a Num. viii. c.
13 Because all the first borne are myne: for the same day that I smote all the first borne in the lande of Egypt, I halowed vnto me all the first borne in Israel, both man and beast, and mine they shalbe: I am the Lorde.
14 And the Lorde spake vnto Moyses in the wyldernesse of Sinai, saying:
15 Number the chyldren of Leui after the houses of their fathers in their kinredes: All that are males from a moneth old and aboue, shalt thou number.
16 And Moyses numbred them, according to the worde of the Lorde, as he was commaunded.
17 *And these were the chyldren of Leui in their names: Gerson, and Caath, and Merari.
18 And these are the names of the chyldren of Gerson in their kinredes: Libni, and Semei.
19 The sonnes of Caath in their kinredes: Amram, Iesaar, Hebron, and Oziel.
20 And the sonnes of Merari in their kinredes: Maheli, and Musi. These are the kinredes of the Leuites, accordyng to the houses of their fathers.
21 Of Gerson came the kinred of the Libnites

nites and the kinred of the Semeites.
These are the kinredes of the Gersonites,
22 And the summe of them after the number of all the males, from a moneth old and aboue, was counted seuen thousande and fiue hundred.
23 And the kinredes of the Gersonites shall pitch behinde the tabernacle Westwarde.
24 The captayne and most auncient of the house of the Gersonites, shalbe Eliasaph the sonne of Lael.
25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pauilion, the couering thereof, and the vayle of the doore of the tabernacle of the congregation:
26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the aulter, and the cordes of it for all the seruice thereof.
27 And of Caath, came the kinred of the Amramites, and the kinred of the Izecharites, the kinred of the Hebronites, and the kinred of the Ozielites: These are the kinredes of the Caathites.
28 And the number of all the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauing the charge of the sanctuarie.
29 And the kinred of the chyldren of Caath, shall pitche on the south syde of the tabernacle.
30 The captayne and most auncient of the house of the kinred of the Caathites, shalbe Elisaphan the sonne of Oziel.
31 And their charge shalbe the arke, the table, the candelsticke, and the aulters, & the vessels of the sanctuarie that they minister in, and the vayle, & whatsoeuer belongeth to the ministration therof.
32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaines of the Leuites, and haue the ouersight of them that wayte vpon the sanctuarie.
33 And of Merari came the kinred of the Mahelites, and the kinred of the Musites: These are ỹ kinredes of Merari.
34 And the summe of them accordyng to the number of al the males, from a moneth olde and aboue, was sixe thousand and two hundred.
35 The captayne and the most auncient of their house that were of the kinred of Merari, was Zuriel the sonne of Abihael: and these shall pitche on the north syde of the tabernacle. F
36 And vnder the custodie and charge of the sonnes of Merari, shalbe ỹ boordes of the tabernacle, & the barres, pyllers, and sockettes therof, and all the vessels therof, and all that serueth therto:
37 And the pillers of the court rounde about, with their sockets, their pinnes, and their cordes.
38 But on the forefront of the tabernacle towarde the east, before the tabernacle of the congregation eastwarde, shall Moyses & Aaron and his sonnes, pitche and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that commeth nye, shalbe slayne.
39 And the whole summe of the Leuites whiche Moyses and Aaron numbred at the commaundement of the Lorde throughout their kinredes, euen all the males from a moneth olde and aboue, was * twentie and two thousande. Nu.xxvi.g
40 And the Lorde sayde vnto Moyses: Number all ỹ first borne that are males among the chyldren of Israel, from a moneth olde and aboue, and take the number of their names.
41 And thou shalt appoynt the Leuites to me (for I am the Lorde) for all the first borne of the children of Israel, and the cattell of the Leuites for all the first gendred of the cattell of the chyldren of Israel.
42 And Moyses numbred, as the Lorde commaunded hym, all the first borne of G the chyldren of Israel.
43 And all the first borne males, rehearsed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thousande, two hundred and threscore and thirteene.
44 And the Lorde spake vnto Moyses, saying:
45 Take the Leuites for al the first borne of the chyldren of Israel, and the cattell of the Leuites for their cattell, & the Leuites shalbe myne: I am the Lorde.
46 And for the redeeming of the two hundred and threscore and thirteene, which are mo then the Leuites, in the first borne of the chyldren of Israel,
(a) 47 Take

(a) Sicles were of two sortes: the one common, the other belongyng to the sanctuarie, and that of the sanctuarie was double the wayght of the common. The common sicle waged two grotes, and the sanctuarie sicle foure. The scripture in this place, and in the thirtie of Exodus, and Ezechiel fourtie and fiue, sayeth, that the sanctuarie sicle doth way twentie Gerahs, whiche the Grecians do call Obolus, & we in Englyshe, an halfepenie, when eyght grotes of our money was an ounce: and the Hebrues do thinke that Obolus doth way the wayght of sixteene barlye cornes.

47 Take fiue sicles of enery head, after the wayght of the sanctuarie, *the sicle contaynyng twentie gerahs.
48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
49 And Moyses toke the redemption money of them that were redeemed, beyng mo then the Leuites:
50 Of the first borne of the children of Israel toke he this money: [euen] a thousande three hundred and three score and fiue sicles, after ỹ sicle of the sanctuarie.
51 And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the word of the Lorde, euen as the Lorde commaunded Moyses.

The. iiij. Chapter.

5 The offices of the Leuites.

1 AND the Lorde spake vnto Moyses and Aaron, saying:
2 Take the summe of the chyldren of Caath frō among the sonnes of Leui, after their kinredes and houses of their fathers:
3 From thirtie yeres and aboue, vntill fiftie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.
4 This shalbe the office of the chyldren of Caath in the tabernacle of the congregation, [about] the most holy.
5 And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering vayle, and wrap the arke of wytnesse in it:
6 And shall put thereon a couerynge of Badgers skinnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres therof.
7 And vpon the shewe table, they shall spreade abrode a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.
8 And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of Badgers skinnes, and put in the barres thereof.
9 And they shall take a cloth of blewe silke, and couer the candelsticke of light, with his lampes, snuffers, and censars, and all the oyle vessels whiche they occupie about it.
10 And they shall put both it and all the vessels thereof, within a couerynge of Badgers skinnes, and put it vpon a barre.
11 And vpon the golden aulter, they shall spreade a cloth of blewe silke, and couer it with a couering of Badgers skinnes, and put to the barres therof.
12 And they shall take all the instrumentes wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of Badgers skynnes, and put them on a barre.
13 And they shall take away the asshes from the aulter, and spreade a purple cloth thereon.
14 And put vpon it all the vessels thereof ℭ that they minister withall, euen the cole pannes, the flesshe hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shall spreade vpon it a couering of Badgers skinnes, and put to the barres of it.
15 And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holye thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.
16 And to the office of Eleasar the sonne of Aaron the priest, pertayneth the oyle for the light, the sweete incense, the dayly meate offering, and the annoyntyng oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.
17 And the Lorde spake vnto Moyses and Aaron, saying:
18 Ye shall not cut of the tribe of the kinred of the Caathites, from among the Leuites:
19 But thus do vnto them, that they may lyue and not dye: When they go vnto

nites and the kinred of the Semeites. These are the kinredes of the Gersonites,

22 And the summe of them after the number of all the males, from a moneth old and aboue, was counted seuen thousande and fiue hundred.

23 And the kinredes of the Gersonites shall pitch behinde the tabernacle Westwarde.

24 The captayne and most auncient of the house of the Gersonites, shalbe Eliasaph the sonne of Lael.

25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pauilion, the couering thereof, and the bayle of the doore of the tabernacle of the congregation:

26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the aulter, and the cordes of it for all the seruice thereof.

27 And of Caath, came the kinred of the Amramites, and the kinred of the Izecharites, the kinred of the Hebronites, and the kinred of the Ozielites: These are the kinredes of the Caathites.

E 28 And the number of all the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauing the charge of the sanctuarie.

29 And the kinred of the chyldren of Caath, shall pitche on the south syde of the tabernacle.

30 The captayne and most auncient of the house of the kinred of the Caathites, shalbe Elisaphan the sonne of Oziel.

31 And their charge shalbe the arke, the table, the candelsticke, and the aulters, & the vessels of the sanctuarie that they minister in, and the bayle, & whatsoeuer belongeth to the ministration therof.

32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaines of the Leuites, and haue the ouersight of them that wayte vpon the sanctuarie.

33 And of Merari came the kinred of the Mahelites, and the kinred of the Musites: These are ỹ kinredes of Merari.

34 And the summe of them accordyng to the number of al the males, from a moneth olde and aboue, was sixe thousand and two hundred.

35 The captayne and the most auncient of their house that were of the kinred of Merari, was Zuriel the sonne of Abihael: and these shall pitche on the north syde of the tabernacle. F

36 And vnder the custodie and charge of the sonnes of Merari, shalbe ỹ boordes of the tabernacle, & the barres, pyllers, and sockettes therof, and all the vessels therof, and all that serueth therto:

37 And the pillers of the court rounde about, with their sockets, their pinnes, and their cordes.

38 But on the forefront of the tabernacle towarde the east, before the tabernacle of the congregation eastwarde, shall Moyses & Aaron and his sonnes, pitche and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that commeth nye, shalbe slayne.

39 And the whole summe of the Leuites whiche Moyses and Aaron numbred at the commaundement of the Lorde throughout their kinredes, euen all the males from a moneth olde and aboue, was * twentie and two thousande. Nu.xxvi.

40 And the Lorde sayde vnto Moyses: Number all ỹ first borne that are males among the chyldren of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt appoynt the Leuites to me (for I am the Lorde) for all the first borne of the children of Israel, and the cattell of the Leuites for all the first gendred of the cattell of the chyldren of Israel.

42 And Moyses numbred, as the Lorde commaunded hym, all the first borne of G the chyldren of Israel.

43 And all the first borne males, rehearsed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thousande, two hundred and threscore and thirteene.

44 And the Lorde spake vnto Moyses, saying:

45 Take the Leuites for al the first borne of the chyldren of Israel, and the cattell of the Leuites for their cattell, & the Leuites shalbe myne: I am the Lorde.

46 And for the redeeming of the two hundred and threscore and thirteene, which are mo then the Leuites, in the first borne of the chyldren of Israel,

(a) 47 Take

(a) Sicles were of two sortes: the one common, the other belongyng to the sanctuarie, and that of the sanctuarie was double the wayght of the common. The common sicle waged two grotes, and the sanctuarie sicle foure. The scripture in this place, and in the thirtie of Exodus, and Ezechiel fourtie and fiue, sayeth, that the sanctuarie sicle doth way twentie Gerahs, whiche the Grecians do call Obolus, & we in Englyshe, an halfepenie, when eyght grotes of our money was an ounce: and the Hebrues do thinke that Obolus doth way the wayght of sixteene barlye cornes.

47 Take fiue sicles of euery head, after the wayght of the sanctuarie, * the sicle contaynyng twentie gerahs.
48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
49 And Moyses toke the redemption money of them that were redeemed, beyng mo then the Leuites:
50 Of the first borne of the children of Israel toke he this money: [euen] a thousande three hundred and three score and fiue sicles, after ỹ sicle of the sanctuarie.
51 And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the word of the Lorde, euen as the Lorde commaunded Moyses.

The. iiij. Chapter.

5 The offices of the Leuites.

1 AND the Lorde spake vnto Moyses and Aaron, saying:
2 Take the summe of the chyldren of Caath frō among the sonnes of Leui, after their kinredes and houses of their fathers:
3 From thirtie yeres and aboue, vntill fiftie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.
4 This shalbe the office of the chyldren of Caath in the tabernacle of the congregation, [about] the most holy.
5 And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering vayle, and wrap the arke of wytnesse in it:
6 And shall put thereon a couerynge of Badgers skinnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres therof.
7 And vpon the shewe table, they shall spreade abrode a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.
8 And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of Badgers skinnes, and put in the barres thereof.
9 And they shall take a cloth of blewe silke, and couer the candelsticke of light, with his lampes, snuffers, and censars, and all the oyle vessels whiche they occupie about it.
10 And they shall put both it and all the vessels thereof, within a couerynge of Badgers skinnes, and put it vpon a barre.
11 And vpon the golden aulter, they shall spreade a cloth of blewe silke, and couer it with a couering of Badgers skinnes, and put to the barres therof.
12 And they shall take all the instrumentes wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of Badgers skynnes, and put them on a barre.
13 And they shall take away the asshes from the aulter, and spreade a purple cloth thereon.
14 And put vpon it all the vessels thereof ℂ that they minister withall, euen the cole pannes, the flesshe hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shall spreade vppon it a couering of Badgers skinnes, and put to the barres of it.
15 And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holye thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.
16 And to the office of Eleasar the sonne of Aaron the priest, pertayneth the oyle for the light, the sweete incense, the dayly meate offering, and the annoyntyng oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.
17 And the Lorde spake vnto Moyses and Aaron, saying:
18 Ye shall not cut of the tribe of the kinred of the Caathites, from among the Leuites:
19 But thus do vnto them, that they may lyue and not dye: when they go vnto

the most holy thinges: let Aaron and his sonnes go in, and appoint them euery one to his office, and to his charge.
20 But let them not go in, to see when the holy thinges are folden vp, lest they dye.
D 21 And the Lorde spake vnto Moyses, saying:
22 Take also the summe of the chyldren of Gerson, throughout the houses of their fathers, and throughout their kinredes.
23 From thirtie yeres olde, and aboue, vntill fiftie yeres, shalt thou number them, al that enter into the assemblie for to do seruice in the tabernacle of the congregation.
24 And this is the seruice of the kinred of the Gersonites, to serue and to beare.
25 They shall beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couering, and the couering of Badgers skinnes that is an hye vpon it, and the vayle of the doore of the tabernacle of the congregation:
26 And the curtaynes of the court, and the vayle that is in the entring in of the gate of the court, Whiche is neare the tabernacle, and neare the aulter rounde about, With the cordes, and al the instrumentes that serue vnto them, & all that is made for them, and so shal they serue.
27 At the mouth of Aaron & his sonnes, shal all the seruice of the chyldren of the Gersonites be done, in all their charges and in all their seruice: and ye shall appoynt vnto them all their burdens to kepe.
E 28 And this is the seruice of the kinred of the chyldren of Gerson in the tabernacle of the cõgregation, and their watche shalbe vnder the hand of Ithamar the sonne of Aaron the priest.
29 And thou shalt number the sonnes of Merari after their kinredes, and after the houses of their fathers:
30 From thirtie yeres olde and aboue, vnto fiftie yeres shalt thou number them, euery one that enter into the assemblie, to do the seruice of the tabernacle of the congregation.
31 And this is their office and charge, according to all their seruice in the tabernacle of the congregation: The borders of the tabernacle, With the barres, pyllers, and sockettes therof.
32 And the pyllers that are round about the court, With their sockettes, pinnes, and cordes, & With all the instrumentes of it, for all their seruice: And by name ye shal recken the instrumentes of their office and charge.
33 This is the seruice of the kinredes of the sonnes of Merari, according to all their office in the tabernacle of the congregation, vnder the hand of Ithamar the sonne of Aaron the priest.
34 And Moyses and Aaron and the princes of the multitude, numbred ỹ sonnes of the Caathites, after their kinredes and houses of their fathers,
35 From thirtie yeres olde, and aboue, vnto fiftie yeres, all that enter into the assemblie, to do seruice in the tabernacle of the congregation. F
36 And the numbers of them throughout their kinredes, Were two thousande, seuen hundred, and fiftie.
37 This is the number of the kinredes of Caath, [namely] all that might do seruice in the tabernacle of the congregation, Which Moyses and Aaron did number, according to the commaundement of the Lorde by the hande of Moyses.
38 Also the numbers of the sonnes of Gerson throughout their kinredes and houses of their fathers:
39 From thirtie yeres olde, & aboue, vnto fiftie yeres, all that enter into the assemblie for to do seruice in the tabernacle of the congregation.
40 And the numbers of them throughout their kinredes, and houses of their fathers, Were two thousande, sixe hundred, and thirtie.
41 This is the number of the kinredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of the congregation, Whiche Moyses and Aaron dyd number, according to the commaundement of the Lorde.
42 And the numbers of the kinredes of G the sonnes of Merari throughout their kinredes and houses of their fathers:
43 From thirtie yeres olde, and vp, vnto fiftie yeres, all that enter into the assemblie for the seruice of the tabernacle of the congregation.
44 And the numbers of them after their kinredes, Were three thousand and two hundred.
45 These be the summes of the kinredes of the sonnes of Merari, Which Moyses & Aarõ numbred, according to the Word of the Lorde, by the handes of Moyses.
46 And

46 And so al the numbers of the Leuites, which Moyses, Aaron, and the Lordes of Israel numbred after their kinredes and housholdes of their fathers:
47 From thirtie yeres olde and vp, vnto fiftie yeres, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation. So
48 the numbers of them were seuen thousande, fiue hundred, and fourescore.
Accordyng to the worde of the Lorde dyd [Aaron] number them by the hande of Moyses, euery one according to their seruice and charge: Thus [were] they of that tribe numbred, as the Lorde commaunded Moyses.

¶ The .v. Chapter.

7 The knowledgyng of sinne. 8 The cleansyng of sinne.
12 The lawe of gelousie.

1 AND the Lorde spake vnto Moyses, saying:
2 Commaunde the children of Israel that they * put out of the hoast euery leper, and euery one that hath an issue, & whosoeuer is defiled by the dead:
3 Both male and female shal ye put out, euen out of the hoast shall ye put them, that they defile not their (a) tentes, among which I dwell.
4 And the children of Israel dyd so, and put them out of the hoast: euen as the Lorde spake vnto Moyses, so dyd the children of Israel.
5 And the Lorde spake vnto Moyses, saying:
6 Speake vnto the children of Israel: When a * man or woman shall commit any sinne that men cõmit, and trespasse agaynst the Lorde: when that person shall trespasse,
7 Then they shall knowledge their sinne which they haue done, and let hym restore againe the hurt that he hath done, with his principall, and put the fift part of it more therto, and geue it vnto hym whom he hath trespassed agaynst.
8 But and if the man haue no (b) kinsman to restore the hurt vnto, let the trespasse be made good vnto the Lorde, and it shalbe the priestes, beside the Ramme of the attonement, wherby an attonement shalbe made for hym.
9 And euery heaue offering that is made of the holy thynges of the children of Israel which they bring vnto the priest, shalbe his.
10 And euery mans halowed thynges shalbe his: Whatsoeuer any man geueth the priest, it shalbe his.
11 And the Lorde spake vnto Moyses, saying:
12 Speake vnto the children of Israel, and say vnto them: If any mans wyfe go aside, and trespasse agaynst hym,
13 So that another man lye with her fleshly, and it be hid from the eyes of her husbande, and is kept close that she is defyled, and there is no witnesse against her, neither she taken with the maner,
14 And the spirite of gelousie commeth vpon hym, so that he is gelous ouer his wyfe which is defyled: or if the spirite of gelousie come vpon hym, so that he is gelous ouer his wyfe which is yet vndefyled:
15 Then let the man bring his wyfe vnto the priest, and bring her offeryng with her, the tenth part of an (c) Epha of barly meale: but let hym put no oyle vpon it, nor put frankensence theron, for it is an offeryng of gelousie, an offeryng for a remembraunce, causyng the sinne to be thought vpon.
16 And the priest shall bryng her, and set her before the Lorde.
17 And the priest shall * take holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle, the priest shal take it, and put it into ỹ water.
18 And let the priest set the woman before the Lorde, and vncouer the womans head, and put the offering of memoriall in her handes, which is the gelousie offeryng: and the priest shall haue bytter and cursed water in his hande.
19 And the priest shall charge her by an othe, and say vnto the woman: If no man haue lyen with thee, neither hast gone aside to vncleanesse without thy husbande, then haue thou no harme of this bitter and cursed waters.
20 But and if thou hast gone aside from thyne husbande, and art defiled, and some man hath lyen with thee beside thyne husbande:
21 Then

(c) Epha conteyneth three bushels. The tenth deale of an Epha conteyneth onlye, so muche as fourtie egge shelles can comprise. An Hin is a measure of thinges liquid conteining as much as xii. logges, eche logge holdeth as much as 6. egshels can holde. But Omer, or Gomer, which is also called Corus in Latine, conteineth the measure of three Ephaes, that is as much as a thousande two hundred and fourescore and ten eggeshelles can conteine.

21 (Then ỹ priest shal charge the woman
with an othe of cursing, & the priest shall
say vnto the woman) the Lorde make
thee accursed and detestable for the othe
among the people, When the Lord doth
make thy thigh to rot, & thy belly swell.
22 These cursed waters go into the
bowels of thee, that they may make thy
belly swell, and thy thigh to rotte. And
let the woman say, Amen amen.
D 23 And let the priest write these curses in
a booke, and shall blot them out with
the bitter waters:
24 And geue the woman those bitter and
cursed waters to drinke, ỹ those cursed
and bitter waters may enter into her.
25 And then the priest shall take the ge-
lousie offeryng out of the womans
hande, and waue it before the Lorde,
and bryng it vnto the aulter.
26 And the priest shall take an handfull
of the offeryng for a memoriall, & burne
it vpon the aulter, and then make the
woman drynke the waters:
27 And when he hath made the woman
drynke the waters, if she be defiled and
haue trespassed agaynst her husbande,
then shall the cursed and bytter waters
go into her, and her belly shal swell, and
her thigh shall rotte: and the woman
shalbe a curse among her people.
28 And yf the woman be not defiled, but
is cleane, she shall haue no harme, but
shall conceaue and beare.
29 This is the lawe of gelousie, When a
wyfe goeth aside from her husbande,
and is defiled:
30 Or When the spirit of gelousie cõmeth
vpon a man, and he beyng gelous ouer
his wyfe, doth bryng her before ỹ Lord:
And the priest shall do to her accordyng
vnto all this lawe,
31 And the man shalbe guiltelesse, and this
woman shall beare her sinne.

¶ The .vi. Chapter.

2 The lawe of the consecration of the Nazarites. 24 The blessyng of the people.

R 1 AND the Lorde spake
2 vnto Moyses, saying:
Speake vnto the chil-
dren of Israel, and say
vnto them: Whẽ either
man or woman doth
seperate them selues
to vowe a vowe of (a) a Nazarite, to se-
perate them selues vnto the Lorde:
3 He shall seperate him selfe from * wine
and strong drynke, and shall drynke no
vineger of wine or of strong drinke,
nor shall drinke Whatsoeuer is pressed
out of grapes, and shall eate no freshe
grapes, neither yet dried.
4 As long as his abstinence endureth,
shall he eate nothyng that is made of
the vine tree, or of the cornels, or of the
huske of the grape.
5 And as long as he voweth and is sepe-
rated, there shall no rasure come vpon
his head, vntyll his dayes be out in the
Which he seperateth hym selfe vnto the
Lorde, he shalbe holy, and shall let the
lockes of his heere growe.
B 6 As long as he seperateth hym selfe
vnto the Lorde, he shall come at no
dead body.
7 He shall not make hym selfe vncleane
at the death of his father, mother, bro-
ther, or sister: because that the consecra-
tion of his God is vpon his head,
8 All the dayes of his seperation, he is
holy vnto the Lorde.
9 And if any man dye sodenly before him,
or he be ware, the head of his consecra-
tion shalbe defiled: and he shall shaue Act. xviii.
his head the day of his cleansyng, euen
the seuenth day shall he shaue it.
10 And the eyght day he shall bryng two
turtles, or two young pigeons, to the
priest, before the dooze of the tabernacle
of the congregation.
11 And the priest shall offer the one for a
sinne offeryng, and the other for a burnt
offeryng: and make an attonement for
hym as concernyng that he sinned by
the dead, and shall halowe his head the
same day.
12 And he shall consecrate vnto the Lord
the tyme of his seperation, & shall bring
a lambe of a yere olde for a trespasse of-
feryng: but the dayes that were before
are lost, because his consecration was
defiled.
13 This is the lawe of the Nazarite:
when the tyme of his consecration is
out, he shalbe brought vnto the dooze of
the tabernacle of the congregation:
14 And he shall bryng his offeryng vnto
the Lorde, an hee lambe of a yere olde
without blemishe for a burnt offeryng,
and

(a) The Lorde hath left free this vowe to the discretion & wyll of persons, without limitting any certayne tyme for the obseruation of it. They who kept this vowe, were as the light of godlinesse and holinesse among other, and holden for the most excellent in honour and vertue: and therefore haue they taken ỹ name of Nazarees. For the Hebrue worde Nazir, wherof the worde of Nazarees cõmeth, signifieth seperate.

and a shee lambe of a yere olde without blemishe for a sinne offering, & a ramme without blemishe also for peace offerynges,
15 And a basket of vnleauened bread, euen cakes of fine floure mingled with oyle, and wafers of vnleauened bread annoynted with oyle, with their meate offerynges and drynke offerynges.
16 And the priest shall bryng them before the Lorde, and offer his sinne offeryng and his burnt offeryng.
17 And shall prepare the ramme for a peace offering vnto the Lorde, with the basket of vnleauened bread: and the priest shall make also his meat offeryng and his drynke offeryng.
18 And the Nazarite shal shaue the head of his consecration at the doore of the tabernacle of the congregation, and shal take the heere of the head of his consecration, and put it in the fire which is vnder the peace offeryng.
19 And the priest shall take the sodden shoulder of the ramme, and one vnleauened cake out of the basket, and one vnleauened wafer also, and put them vpon the handes of the Nazarite, after he hath shauen his consecration. D
20 And the priest shall waue them before the Lorde: And these holy thynges shalbe the priestes, with the waue brest and the heaue shoulder: and then the Nazarite may drynke wine.
21 This is the lawe of the Nazarite which hath vowed his offeryng vnto the Lorde for his consecration, besides those thynges that his hande can get: according to the vowe which he vowed, euen so he must do after the lawe of his consecration.
22 And the Lorde spake vnto Moyses, saying:
23 Speake vnto Aaron and his sonnes, saying: On this wyse ye shall blesse the chyldren of Israel, and say vnto them:
24 The Lorde blesse thee, and kepe thee:
25 The Lorde make his face shine vpon thee, and be mercyfull vnto thee:
26 The Lorde lyft vp his countenaunce vpon thee, and geue thee peace.
27 And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

¶ The.vij. Chapter.

2 The offeryng of the lordes and heades of Israel. 89 God speaketh from the mercie seate to Moyses.

AND when * Moyses had full set vp the tabernacle, & annoynted and sanctified it, and all the instrumentes therof, the aulter also & all the vessels therof: and had annoynted them & sanctified them.
2 Then the princes of Israel, heades ouer the houses of their fathers (which were the lordes of the tribes, and ouer them that were numbred) offered,
3 And brought their sacrifice before the Lorde, sixe couered charettes, & twelue oxen: one charet for two lordes, and for one an oxe, and they brought them before the tabernacle.
4 And the Lorde spake vnto Moyses, saying:
5 Take it of them, that they may be to do the seruice of the tabernacle of the congregation, and thou shalt geue them vnto the Leuites, to euery man accordyng vnto his office.
6 And Moyses toke the charettes and the oxen, & gaue them vnto the Leuites.
7 Two charettes and foure oxen he gaue vnto the sonnes of Gerson, accordyng vnto their office.
8 And foure charettes & eyght oxen he gaue vnto the sonnes of Merari, accordyng vnto their offices, vnder ỹ hande of Ithamar the sonne of Aaron the priest.
9 * But vnto the sonnes of Caath he gaue none: because the charge of the sanctuarie belonged vnto them, which they dyd beare vpon shoulders. Num.iiii.b.
10 And the princes offered for the dedi- B catyng of the aulter in the day that it was annoynted, and brought their sacrifices before the aulter.
11 And the Lorde sayde vnto Moyses: The princes shal bring their offeringes, euery day one prince, for the dedicating of the aulter.
12 And so on the first day dyd Nahesson the sonne of Aminadab, of the tribe of Juda, offer his sacrifice.

13 And

13 And his offeryng was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the waight of the sanctuarie, and they were both full of fine floure, mingled with oyle, for a meate offeryng:
14 An [incense] cup of ten sicles of golde, full of incense:
15 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
16 An hee goate for a sinne offeryng:
17 And for a peace offering, two oxen, fiue rammes, fiue hee goates, & fiue lambes of a yere olde. This was the gift of Nahesson the sonne of Amminadab.
18 The seconde day Nathaniel the sonne of Zuar, captayne ouer Issachar, did offer:
19 And he offered for his gyft, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle, for a meate offeryng:
20 An [incense] cup of golde of ten sicles, full of incense:
21 One yong bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
22 And an hee goate for a sinne offeryng:
23 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offering of Nathanael the sonne of Zuar.
24 The thirde day, Eliab the sonne of Helon, captayne of the children of Zabulon, did offer:
25 And his gyft was, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and both were full of fine floure mingled with oyle, for a meate offeryng:
26 A golden [incense] cup of ten sicles, full of incense:
27 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
28 An hee goate for a sinne offeryng:
29 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Eliab the sonne of Helon.
30 The fourth day, Elizur the sonne of Sedeur, captayne of the children of Ruben, dyd offer.
31 And his gyft was, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and they were both full of fine floure mingled with oyle, for a meate offeryng:
32 A golden [incense] cup of ten sicles, full of incense:
33 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
34 An hee goate for a sinne offeryng:
35 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, & fiue lambes of one yere olde. This was the offering of Elizur the sonne of Sedeur.
36 The fifth day, Selumiel the sonne of Zuri Saddai, captayne of the children of Simeon, offered:
37 His gyft was, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and they were both full of fine floure mingled with oyle, for a meate offeryng:
38 A golden [incense] cup of ten sicles, full of incense:
39 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
40 An hee goate for a sinne offeryng:
41 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yere olde. This was the offeryng of Selumiel the sonne of Zuri Saddai.
42 The sixt day, Eliasaph the sonne of Duel, captayne of the children of Gad, offered:
43 His gyft was, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle for a meate offeryng:
44 A golden [incense] cup of ten sicles, full of incense:
45 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
46 An hee goate for a sinne offeryng:
47 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Eliasaph, the sonne of Duel.
48 The seuenth day, Elisama the sonne of Ammud, captayne of the children of Ephraim, offered:
49 And his sacrifice was, a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine

fine floure mingled With oyle for a meat offeryng:
50 A golden [incense] cup of ten sicles, full of incense.
51 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
52 An hee goate for a sinne offeryng:
53 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yere olde. This was the offeryng of Elisama, the sonne of Amiud.
54 The eyght day, offered Gamaliel the sonne of Pedazur, the captayne of the children of Manasses.
55 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after ỹ sicle of the sanctuarie, both full of fine floure mingled With oyle for a meate offeryng:
56 A golden [incense] cup of ten sicles, full of incense
57 A young bullocke, a ramme, a lambe of a yere olde for a burnt offeryng,
58 An hee goate for a sinne offeryng:
59 And for a peace offeryng two oxen, fiue rammes, fiue hee goates, fiue lambes of a yere olde. This was the offeryng of Gamaliel the sonne of Pedazur.
60 The ninth day, Abidan the sonne of Gedeon captayne of the children of Beniamin, offered.
61 And his gift was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled With oyle for a meate offeryng:
62 A golden [insence] cup of ten sicles, full of insence:
63 A young bullocke, a ramme, a lambe of one yere olde for a burnt offeryng:
64 An hee goate for a sinne offeryng:
65 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Abidan the sonne of Gedeon.
66 The tenth day, Ahiezer the sonne of Ammi Saddai, captayne of the childrē of Dan offered.
67 And his offeryng was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of ỹ sanctuarie, both full of fine floure mingled With oyle for a meate offeryng:
68 A golden [incense] cup of ten sicles, full of insence:
69 A young bullocke, a ramme, a lambe of a yere olde for a burnt offeryng:
70 An hee goate for a sinne offeryng:
71 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lambes, of a yere olde. This was the offeryng of Ahiezer the sonne of Ammi Saddai.
72 The eleuenth day, Pagiel the sonne of Ocran, captayne of the children of Aser, offered.
73 And his offeryng Was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled With oyle for a meat offeryng:
74 A golden [incense] cup of ten sicles, full of incense:
75 A young bullock, a ramme, a lambe of a yere olde for a burnt offeryng:
76 An hee goate for a sinne offeryng:
77 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Pagiel the sonne of Ocran.
78 The twelfth daye, Ahira the sonne of Enan, captaine of the children of Nephthali, offered.
79 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled With oyle for a meate offeryng:
80 A golden [incense] cup of ten sicles, full of incense:
81 A young bullocke, a ramme, a lambe of one yere olde for a burnt offeryng:
82 An hee goate for a sinne offeryng:
83 And for a peace offering, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Ahira the soune of Enan.
84 This was the dedication of the aulter in the day When it was annoynted by the princes of Israel: twelue chargers of siluer, twelue siluer boules, twelue [incense] cuppes of golde.
85 Euery charger conteynyng an hundred and thirtie sicles of siluer, euery boule seuentie: And all the siluer vessels conteyned two thousande & foure hundred sicles, after the sicle of the sanctuarie.
86 And the golden [incense] cuppes were twelue, full of incense, conteynyng ten sicles a peece after ỹ sicle of the sanctuarie: so that all ỹ golde of the [incense] cuppes was an hundred and twentie sicles.
87 All the bullockes for the burnt offeryng were twelue, the rammes twelue, the lambes of a yere olde twelue, With

their meate offerynges: and the hee goates for sinne offeryng, twelue.
88 And all the oxen for the peace offerynges were twentie and foure, the rammes sixtie, the hee goates sixtie, the lambes of a yere olde sixtie. This was the dedication of the aulter, after that it was annoynted.
89 And when Moyses was gone into the tabernacle of the congregatiō to speake with hym, he heard the voyce of one speakyng vnto hym from of the mercie seate that was vpon the arke of witnesse betweene the two Cherubims, and he talked with hym.

¶ The .viii. Chapter.

2 The order of the lampes. 4 The fourme of the candlesticke. 6 The cleansyng and offeryng of the Leuites. 24 The age of the Leuites when they be receaued into seruice, or dimissed.

1 AND the Lorde spake vnto Moyses, saying:
2 Speake vnto Aaron, and say vnto hym:* when thou settest vp the lampes, the seuen lampes shal geue light towarde ye forefront of the candlesticke.
3 And Aaron dyd euen so, and lyghted the lampes thereof towarde the forefront of the candlesticke, as the Lorde commaunded Moyses.
4 And this was the worke of the candlesticke, euen of golde beaten out with the hammer, both the shaft and the flowres therof was beaten out with ye hammer: accordyng vnto the paterne which the Lorde had shewed Moyses, euen so he made the candlesticke.
5 And the Lorde spake vnto Moyses, saying:
6 Take the Leuites from among the children of Israel, and cleanse them.
7 And thus shalt thou do vnto them, when thou cleansest them: Sprinckle water of purifiyng vpon them, and let them shaue all their flesh, and let them washe their clothes, and so make them selues cleane.
8 Then let them take a young bullocke with his meate offeryng [euen] fine floure mingled with oyle, and another young bullocke shalt thou take for a sinne offeryng.
9 And thou shalt bryng the Leuites before the tabernacle of the congregation, thou shalt gather the whole multitude of the children of Israel together,
10 And bryng the Leuites before the Lorde, and the children of Israel shall put their handes vpon the Leuites.
11 And Aaron shall waue the Leuites before the Lorde for a waue offeryng of the children of Israel, that they may execute the ministration of the seruice of the Lorde.
12 And the Leuites shal put their handes vpon the heades of the bullockes: and thou shalt offer the one for a sinne offeryng, and the other for a burnt offeryng vnto the Lorde, that thou mayest make an attonement for the Leuites.
13 And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde.
14 And thus thou shalt seperate the Leuites from among the children of Israel, and the Leuites shalbe myne.
15 After that, shall the Leuites go in, to do the seruice of the tabernacle of the congregation: And thou shalt cleanse them, & waue them for a waue offering:
16 For they are geuen and deliuered vnto me from among the children of Israel for such as open euery wombe, euen for the first borne of all the children of Israel haue I taken them vnto me.
17 * For all the first borne of the children of Israel are mine, both man and beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.
18 And I haue taken the Leuites for all the first borne of the children of Israel.
19 And haue geuen the Leuites as a gift to Aaron and his sonnes from among the children of Israel, to do the seruice of the children of Israel in the tabernacle of the congregation, and to make an attonement for the children of Israel: that there be no plague among the children of Israel, if the children of Israel come nye vnto the sanctuarie.
20 And Moyses, and Aaron, and all the congre-

Exo.xxv.d.
Exod.xiii. Luk.ii.d.

congregation of the children of Israel, dyd with the Leuites: accordyng vnto all that the Lorde cõmaunded Moyses concernyng the Leuites, euen so did the children of Israel vnto them.

21 And the Leuites were purified, and washed their clothes: And Aaron waued them as a waue offeryng before the Lorde, and made an attonement for them, to cleanse them.

22 After that, went the Leuites in, to do their seruice in the tabernacle of the congregation before Aaron and his sonnes: as the Lorde had cõmaunded Moyses concernyng the Leuites, euen so they dyd vnto them.

23 And the Lorde spake vnto Moyses, saying:

24 This is it that belongeth vnto the Leuites: *From twentie and fiue yeres olde and vpwarde, they shall go in to wayte vpon the seruice of the tabernacle of the congregation. Nu.xxiiii.c.

25 And from the age of fiftie yeres, they shall ceasse waytyng vpon the seruice therof, and shall serue no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to kepe thynges committed to their charge: but shall do no more seruice. Thus therfore shalt thou do vnto the Leuites touchyng their charge,

¶ The. ix. Chapter.

2 The Passouer. 13 Punishment for such as kepeth it not. 15 Of the cloude.

AND the Lorde spake vnto Moyses in the wildernesse of Sinai, in the first moneth of the seconde yere, after they *were come out of the lande of Egypt, saying:

2 Let the children of Israel celebrate the Passouer at the tyme appoynted thervnto:

3 Euen ỹ fourteenth day of this moneth at euen: ye shall kepe it in his season accordyng to all the ceremonies of it, and according to all the maners therof, shall ye kepe it.

4 And Moyses spake vnto the children of Israel, that they should celebrate the Passouer.

5 And they kept the Passouer the foureteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lorde cõmaunded Moyses, euen so dyd the children of Israel.

6 And certayne men were defiled by a dead man, that they myght not kepe the Passouer the same day, and they came before Moyses & Aaron the same day.

7 And those men sayde vnto hym, We are defiled by a dead man: Wherfore are We kept backe, that We may not offer an offeryng vnto the Lorde in due season, among the children of Israel?

8 And Moyses sayd vnto them: Stande styll, and I wyll heare What the Lorde wyll commaunde concernyng you.

9 And the Lorde spake vnto Moyses, saying:

10 Speake vnto the children of Israel, and say: If any man be vncleane by the reason of a coarse, or be in a way farre distaunt from you and from your generations, he shall kepe the Passouer vnto the Lorde.

11 The fourteenth day of the seconde moneth at euen let them kepe it: and eate it With vnleauened bread, & sowre hearbes.

12 Let them leaue none of it vnto the morning, *nor breake any bone of it: But accordyng to all the ordinaunce of the Passouer, let them kepe it. Exod.xii.g. Ioh.xix.f.

℣

13 But the man that is cleane, and is not in a iourney, and yet Was negligent to kepe the Passouer: the same soule shall be cut of from his people, because he brought not the offeryng of the Lorde in his due season, that man shall beare his sinne.

14 And if a straunger dWell among you, and Wyll kepe the Passouer vnto the Lorde: accordyng to the ordinance of the Passouer and maner therof, so shall he do. Ye shall haue one lawe both for the straunger, and for hym that Was borne in the same lande.

15 And the same day that the tabernacle Was reared vp, a* cloude couered the tabernacle, [namely] the tabernacle of the testimonie: and at euen, there Was vpon the tabernacle, as it were the appearaunce of fire, vntyll the morning. Exod xl.c. 3 Reg 8.b.

16 So

16 So it was alway: the cloude couered it by day, and the appearaunce of fire by nyght.
17 And when the cloude was taken vp from the tabernacle, then the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tentes.
18 At the mouth of the Lorde the children of Israel iourneyed, and at the mouth of the Lorde they pitched: And as long as the cloude abode vpon the tabernacle, they lay styll:
D 19 And when the cloude taryed styll vpon the tabernacle long tyme, the children of Israel kept the watche of the Lorde, and iourneyed not.
20 And when the cloude abode a fewe dayes vpon the tabernacle, they abode in their tentes, accordyng to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.
21 And when the cloude abode vpon the tabernacle from euen vnto the mornyng, & was taken vp in the mornyng, then they iourneyed: whether it was by day or by nyght that the cloude was taken vp, they iourneyed.
22 Or if the cloude taryed two dayes, or a moneth, or a yere vpon the tabernacle and remayned theron, the children of Israel remayned styll and iourneyed not: And assoone as the cloude was taken vp, they iourneyed.
23 At the mouth of the Lord they rested in the tentes, and at the cõmaundement of the Lorde they iourneyed, keppng the watche of the Lorde at the commaundement of the Lord by the hande of Moyses.

¶ The .x. Chapter.

2 The trumpettes of siluer, and their vse. 11 The Israelites depart from Sinai. 14 The captaynes of the hoast are numbred. 30 Hobab refuseth to go with Moyses.

1 AND the Lorde spake vnto Moyses, saying:
2 Make thee two trumpettes of siluer: of an whole peece shalt thou make them, that thou mayest vse them to call the congregation together, and when the campe shall iourney.
3 And when they shal blowe with them, all the multitude shall resort to thee before the doore of the tabernacle of the congregation.
4 And if they blowe but one trumpet, then the princes which are heades ouer the thousandes of Israel shall come vnto thee.
5 But if ye blowe an alarme, the hoastes that lye on the east partes shall go forwarde.
6 And if ye blowe the alarme the second tyme, the hoast that lyeth on the south side shall take their iourney: for they shall blowe an alarme when they take their iourneyes.
7 But when the congregation is to be gathered together, they shall blowe without an alarme.
8 And the sonnes of Aaron the priestes shall blowe with their trumpettes, and ye shall haue them as a lawe for euer in your generations.
9 And if ye go to warre in your lande agaynst your enemies that vexe you, ye shall blowe an alarme with the trumpettes, and ye shalbe remembred before the Lorde your God, to be saued from your enemies.
10 Also in the day of your gladnesse, and in your feast dayes, & in the begynnyng B of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peace offerynges, that they may be a remembraunce for you before your God: I am the Lorde your God.
11 And it came to passe the twentith day of the seconde moneth in the seconde yere, that the cloude was taken vp from of the tabernacle of the testimonie.
12 And the children of Israel toke their iourney out of the desert of Sinai, and the cloude rested in the wildernesse of Pharan.
13 And they first toke their iourney at the mouth of the Lorde by the hande of Moyses.
14 In the first place went the standerde of the hoast of the children of Juda accordyng to their armies: whose captayne was Nahasson the sonne of Aminadab.
15 And ouer the hoast of the tribe of the children of Isachar, was Nathanael the sonne of Zuar.
16 And ouer the hoast of the tribe of the children

chyldren of Zabulon, was Eliab the
sonne of Helon.
17 And the tabernacle was takē downe,
and the sonnes of Gerson and Merari
went foorth bearing the tabernacle.
18 And the hoast of Ruben went foorth
with their standerd and armies, whose
captaine was Elizur ẏ sonne of Sedeur.
19 And ouer the hoast of the tribe of the
chyldren of Simeon, was Salamiel
the sonne of Suri Saddai.
20 And ouer the hoast of the tribe of the
chyldren of Gad, was Eliasaph the
sonne of Duel.
E 21 The Caathites also went forwarde
and bare the sanctuarie, & the other dyd
set vp the tabernacle against they came.
22 And the standerd of the hoast of the
chyldren of Ephraim went foorth accor-
dyng to their armies, whose captayne
was Elisama the sonne of Ammiud.
23 And ouer the hoast of the tribe of the
sonnes of Manasse, was Gamaliel the
sonne of Pedazur.
24 And ouer the hoast of the tribe of the
sonnes of Beniamin, was Abidan the
sonne of Gedeon.
25 And the standerd of the hoast of the
children of Dan came foorth (gathering
all the hoastes together) throughout
their armies, whose captaine was Ahie-
zer the sonne of Ammi Saddai.
26 And ouer the hoast of the tribe of the
chyldren of Aser, was Pagiel the sonne
of Ochran.
27 And ouer the hoast of the tribe of the
chyldren of Nephthali, was Ahira the
sonne of Enan.
28 These are the iourneys of the chyl- F
dren of Israel throughout their ar-
mies, and thus the hoastes remoued.
29 And Moyses sayde vnto Hobab the
sonne of Raguel the Madianite, which
was Moyses father in lawe: We go vn-
to the place of whiche the Lorde sayde,
I wyll geue it you. Come thou there-
fore with vs, and we wyll do thee good:
for the Lorde hath promised good vnto
Israel.
30 And he aunswered hym: I wyll not
go, but wyl depart to mine owne lande,
and to my kinred.
31 He said: Oh nay, leaue vs not, for thou
knowest our mansions in the wylder-
nesse, and thou mayest be to vs in steade
of eyes.
32 And if thou go with vs, looke what
goodnesse the Lorde sheweth vnto vs,
the same wyll we shewe vnto thee.
33 And they departed from the mount
of the Lorde three dayes iourney, and
the arke of the couenaunt of the Lorde
went before them in ẏ three dayes iour-
ney, to search out a resting place for thē.
34 And the cloude of the Lorde was vp-
pon them by day, when they went out
of the campe.
35 And when ẏ arke went foorth, Moy- Psal.lxviii a
ses sayde: *Rise vp Lorde, and let thine
enemies be scattered, and let them that
hate thee, flee before thee.
36 And when the arke rested, he sayde:
Returne O Lord, vnto the many thou-
sandes of Israel.

¶ The. xj. Chapter.

1 The people murmureth. 4 They desire fleshe. 6 They lothe Manna. 11 The wauering fayth of Moyses. 16 The Lorde deuideth the burthen of Moyses to seuentie of the auncientes, and they prophesie. 31 It raigneth quayles. 33 The fleshe raueners are punished.

A 1 And when * the people
dyd wickedly, it was
a displeasure in the
eares of the Lorde:
And when the Lorde
hearde it, his counte-
naunce was prouoked
to wrath, and the fire of the Lord burnt
among them, and consumed them that
were the vttermost of the hoast.
2 And the people cryed vnto Moyses:
And when Moyses made intercession
vnto the Lorde, the fire quenched.
3 And he called the name of the place
Taberah, because the fire of the Lorde
burnt among them.
4 And a number of people that was a-
mong them fell a lustyng, and turned
them selues, and wept (euen as dyd also
the chyldren of Israel) and sayd: Who
shall geue vs fleshe to eate?
5 We remember the fishe which we did
eate in Egypt for naught, & the cucum-
bers, & melons, leekes, onions & garleck.
6 But now our soule is dryed away: for
we can see nothing els, saue Manna.
7 The Manna was as * coriander seede, Exod.xvi.g
and to see to lyke (a) Bedellion.
8 And the people went about and gathe-
red it, & grounde it in milles, or beat it in
morters,

(a) Some calleth it a white precious stone, & some a whyte pearle.

mosters, and baked it in pannes, and made cakes of it: And the taste of it, was lyke vnto the taste of freshe oyle.

9 And when the deawe fell downe vpon the hoast in the nyght, the Manna fell vpon it.

10 And when Moyses heard the people weepe throughout their housholdes, euery man in the doore of his tent, the wrath of the Lord was kindeled exceedingly, and it greeued Moyses also.

11 And Moyses sayde vnto the Lorde: Wherefore hast thou dealt cruelly with thy seruaunt? And wherefore haue I not founde fauour in thy sight, seyng that thou puttest the wayght of all this people vpon me?

12 Haue I conceaued all this people? Or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome as a nurse beareth the suckyng chylde, vnto the lande which thou swarest vnto their fathers?

13 Where shoulde I haue flesshe to geue vnto all this people, whiche weepe before me, saying: Geue vs flesshe that we may eate.

14 I am not able to beare all this people alone, seyng it is to heauie for me.

15 If thou deale thus with me, kyll me I pray thee, if I haue founde fauour in thy sight, ℣ I see not my wretchednesse.

Ezec viii.d. 16 And the Lorde sayde vnto Moyses: * Gather vnto me threscore and ten men of the elders of Israel, which thou knowest that they are the elders of the people & officers ouer them: and thou shalt bryng them vnto the tabernacle of the congregation, that they may stande there with thee:

17 And I wyll come downe, and talke with thee there, and take of the spirite which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee, lest thou be constrayned to beare it alone.

Exod xvi.c. 18 And say thou vnto the* people, Be hallowed agaynst to morowe, and ye shall eate flesshe: for your whyning is in the eares of the Lorde, seyng ye sayd, Who shall geue vs flesshe to eate? We were happy in Egypt: Therefore the Lorde wyll geue you flesshe, and ye shall eate.

19 Ye shall not eate one day nor two, nor fiue dayes, neither ten, nor twentie dayes:

20 But euen a moneth long, vntill it come out at the nostrels of you, and it shalbe lothsome vnto you, because that ye haue cast the Lorde aside whiche is among you, and haue wept before hym, saying: Why came we thus out of Egypt?

21 And Moyses sayde: * Sixe hundred thousand footemen are there of the people, among which I am: And thou hast sayd, I wyll geue them flesh, that they may eate a moneth long. D Exod. xii.

22 Shall the sheepe & the oxen be slayne for them, to finde them? either shall all the fishe of the sea be gathered together for them, to suffise them?

23 And the Lorde sayde vnto Moyses: Shall * the Lordes hande be waxed short? Thou shalt see now whether my word shal come to passe vnto thee or not. Esai l.a. and.lix.a.

24 And Moyses went out, and tolde the people the saying of the Lorde: and gathered the threscore and ten elders of the people, and set them rounde about the tabernacle.

25 And the Lord came downe in a cloude, and spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the threscore & ten elders: And when the spirite rested vpon them, they prophesied, and dyd not ceasse.

26 But there remayned two of the men in the hoast, the name of the one was Eldad, and the name of the other Medad: And the spirite rested vpon them, (and thei were of them that were writen, and went not out vnto the tabernacle) and they prophesied in the hoast.

27 And there ran a young man, and tolde Moyses, and sayd: Eldad and Medad do prophesie in the hoast.

28 And Iosuah the sonne of Nun the seruaunt of Moyses, one of his young men aunswered, and sayde: My lorde Moyses,* forbyd them. E Luk.ix.g.

29 And Moyses sayd vnto hym: Enuiest thou for my sake? *Woulde God that all the Lordes people could prophesie, and that the Lorde woulde put his spirite vpon them. Ioel iij. i.Cor.xiiij.

30 And Moyses gate hym into the hoast, he and the elders of Israel.

31 And there went foorth a wynde from the Lorde, and * brought quayles from the sea, & let them fall about the hoast, euen a dayes iourney rounde about on euery side of the hoast, and [they did flee in the ayre] as it were two cubites hye ouer the earth. Exod.xvi.d

32 And

32 And the people stoode vp all that day, and all that nyght, and all the next day, and they gathered quayles: And he that gathered litle, gathered ten homers ful: And they spread them abrode for their vse, rounde about the hoast.

33 *And whyle the flesshe was yet betweene their teeth, & yer it was chewed vp, the wrath of the Lorde was kindled against the people, & the Lorde *smote the people with an exceedyng great plague. *Psal.78.d.*

34 And he called the name of the place, The graues of lust: because the buried the people that lusted there.

35 And the people toke their *iourney from the graues of lust vnto Hazeroth, and abode at Hazeroth. *Num.33.c.*

¶ The. xij. Chapter.

1 Aaron and Miriam grudge agaynst Moyses. 10 Miriam is stryken with leprosie, and healed at the prayer of Moyses.

A 1 AND *Miriam and Aaron spake agaynst Moyses, because of the women of Ethiopia whiche he had taken: for he had take to Wife one of Ethiopia. *Deut.24.b.*

2 And they sayde: Hath the Lorde in deede spoken onlye through Moyses: Hath he not spoken also by vs? And the Lorde hearde it.

3 (But Moyses was a very *meeke man, aboue all the men of the earth.) *Ecclesiast.*

4 And the Lorde spake at once vnto Moyses, vnto Aaron, and to Miriam: Come out ye three vnto *the tabernacle of the congregation. And they came out all three. *Exod.xxxix.g*

5 And the Lorde came downe in the *pyller of the cloude, and stoode in the doore of the tabernacle, and called Aaron and Miriam. And they went out both of them. *Psal.xcix.b* *Exod.xxxix.g*

6 And he sayde, Heare my wordes: If there be a prophete of the Lordes among you, I wyll be knowen of him in a vision, and wyll speake vnto hym in a dreame.

B 7 My seruaunt Moyses is not so, Which is faythfull in all myne house.

8 Unto hym wyll I speake *mouth to mouth in a vision, not in darke speaches and similitudes of the Lord shall he see: wherfore then were ye not afrayde to speake against my seruaunt Moyses? *Exod.33.b.*

9 And the Lord was moued vnto wrath agaynst them, and he went his way.

10 And the cloude departed from the tabernacle, and beholde Miriam was become leprous, as it were snowe: And Aaron looked vpon Miriam, and beholde, she was leprous. ii.Par.26.d.

11 And Aaron saide vnto Moyses: Alas my Lorde, I beseche thee put not the sinne vpon vs whiche we haue foolishlye committed and sinned.

12 Oh, let her not be as one dead, of whō the flesshe is halfe consumed when he commeth out of his mothers wombe.

13 And Moyses cryed vnto the Lorde, saying: Heale her nowe, O God, I beseche thee.

14 And ỹ Lorde sayde vnto Moyses: If her father had (a) spit in her face, should she not be ashamed seuē dayes? Let her be shut out of the hoast seuen dayes, and after that, let her be receaued in againe.

15 And Miriam was shut out of the hoast seuen dayes: and the people remoued not, tyll she was brought in agayne.

16 *And afterwarde the people remoued from Hazeroth, and pitched in the wyldernesse of Pharan. *Nu.xxii.d.*

℄ (a) If her father vpon displeasure should spit in her face, she may not presume to come into his presence by the space of seuē dayes: howe muche more shall she not presume to come vnto me.

¶ The. xiij. Chapter.

1 Certayne men are sent to searche the lande of Chanaan. 24 They bryng of the fruite of the lande. 31 Caleb comforteth the people, against the discouraging of the other spies.

A 1 AND the Lorde spake vnto Moyses saying:

2 *Sende men out to searche the lande of Chanaan, whiche I geue vnto the chyldren of Israel: of euery tribe of their fathers shall ye sende a man, and let them all be suche as are rulers among them,

3 And Moyses at the commaundement of the Lorde, sent foorth out of the wyldernesse of Pharan, suche men as were all heades of the chyldren of Israel.

4 [Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur.
5 Of the tribe of Simeon, Saphat the sonne of Hori.
6 Of the tribe of Juda, Caleb the sonne of Jephune.
7 Of the tribe of Issachar, Igal the sonne of Joseph.
8 Of the tribe of Ephraim, Osea the sonne of Nun.
9 Of the tribe of Beniamin, Palti the sonne of Raphu.
10 Of the tribe of Zabulon, Gaddiel the sonne of Sodi.
11 Of the tribe of Joseph, namely of the tribe of Manasse, Gaddi the sonne of Susi.
12 Of the tribe of Dan, Amiel the sonne of Gemalli.
13 Of the tribe of Aser, Sethur the sonne of Michael.
14 Of the tribe of Nephthali, Nahabi the sonne of Vaphsi.
15 Of the tribe of Gad, Guel the sonne of Machi.]

16 These are the names of the men which Moyses sent to spie out the land: And Moyses called the name of Osea the sonne of Nun, Josuah.
17 And Moyses sent them foorth to spie out the lande of Chanaan, and said vnto them: Get you vp this way southward, that ye may go vp into the hie countrey,
18 And see the lande what maner thing it is, and the people that dwelleth therin, whether they be strong or weake, either fewe or many:
19 And what the land is that they dwell in, whether it be good or bad, and what maner of cities they be that they dwell in, whether they dwell in tentes or walled townes:
20 And what maner of lande that is, whether it be fat or leane, and whether there be trees therin or not. Be of good courage, and bring of the fruite of the lande: And it was about the tyme that grapes are first ripe.

21 And so they went vp, and searched out the lande from the wildernesse of Zin, vnto Rehob, as men come to Hemath.
22 And they ascended vnto the south, and come vnto Hebron, where Ahiman was and Sesai, and Thalmai, the sonnes of Anac. Hebron was buylt seuen yeres before Zoan in Egypt.
23 And they came vnto the ryuer of Escol, and cut downe there a braunch with one clouster of grapes, and twayne bare it vpon a staffe: and [they brought] also of the pomgranates, and of the figges.
24 And the place was called the riuer Escol, because of ỹ cluster of grapes whiche the children of Israel cut downe thence.
25 And they turned backe agayne from searching of ỹ lande after fourtie dayes.
26 And they went, and came to Moyses and Aaron, and vnto all the multitude of the children of Israel in the wylderneſſe Pharan to Cades, and brought them

them worde, and also vnto all the congregation, and shewed them the fruite of the lande.

27 And they tolde hym, and sayde: We came vnto the lande whyther thou sendedst vs, & surely it floweth with milke and hony, and here is of the fruite of it.

28 Neuertheles, the people be strong that dwell in the lande, and the cities are walled and exceedyng great: and moreouer, We sawe the chyldren of Anac there.

29 The Amalechites dwell in the south countrey: and the Hethites, and the Jebusites, and the Amorites dwell in the mountaynes: & the Chanaanites dwell by the sea, and by the coast of Jordane.

30 And Caleb stylled the people before Moyses, saying: Let vs go vp at once, and possesse it, for we be able to ouercome it.

31 But the men that went vp with hym, sayde: We be not able to go vp agaynst the people, for they are stronger then we.

32 And they brought vp an euyll report of the lande whiche they had searched, saying vnto the children of Israel: The lande whiche we haue gone through to searche it out, is a lande that eateth vp the inhabitours therof, and the people that we sawe in it, are men of a great stature.

33 And there we sawe also giauntes the chyldren of Anac [whiche come] of the giauntes: And we seemed in our sight as it were grashoppers, and so we dyd in their sight.

¶ The .xiiij. Chapter.

2 The people murmure agaynst God. 10 And woulde haue stoned Caleb and Josuah.
37 The searchers of the lande dye. 45 Amalech kylleth the Israelites.

1 AND all the multitude of the people cried out, and wept throughout that nyght.

2 And all the chyldren of Israel murmured agaynst Moyses and Aaron, and the whole congregation sayde vnto them: Wouide God that We had dyed in the lande of Egypt, either that we had dyed in this wyldernesse.

3 Wherfore hath the Lorde brought vs vnto this lande to fall vpon the sworde, and that our wyues and our chyldren should be a pray: Were it not better that We returne vnto Egypt agayne:

4 And they sayd one to another: Let vs make a captayne, and returne vnto Egypt agayne.

5 Then Moyses & Aaron fell (a) on their faces before all the assemblie of the congregation of the chyldren of Israel.

6 And Josuah the sonne of Nun, and Caleb the sonne of Jephune [whiche were] of them that searched the lande, rent their clothes:

7 And spake vnto al the companie of the chyldren of Israel, saying: The lande whiche we walked through to searche it, is a very good lande.

8 If the Lord haue a loue to vs, he will bryng vs into this lande and geue it vs, whiche is such a lande as floweth with mylke and hony.

9 But in any wyse rebell not ye agaynst the Lorde,* neither feare the people of the lande, for they are but (b) bread for vs: Their shielde is departed from them, and the Lorde is with vs, feare them not therfore. * Deut.xx.a.

(b) We shall easyly ouercome them.

10 But all the congregation bade stone them with stones: And the glory of the Lorde appeared in the tabernacle of the congregation before all the chyldren of Israel.

11 And the Lorde sayde vnto Moyses: Howe long do this people prouoke me, and how long wyll it be yer they beleue me, for all the signes which I haue shewed among them:

12 I will smyte them with the pestilence and destroy them, and wyll make of thee a greater nation and mightier then they.

13 And Moyses sayde vnto the Lorde: Then the Egyptians shall heare it, (for thou broughtest this people in thy might from among them.)

14 And it wylbe tolde to the inhabiters of this lande also: for they haue heard lykewyse, that thou Lorde art among this people, and that thou Lorde art

seene face to face, and that thy cloude
Exo.xiii.c. standeth ouer them, & that * thou goest
before them by day tyme in a pyller of a
cloude, and in a pyller of fire by nyght.
15 If thou shalt kyll all this people as
they were but one man: then the nati-
ons whiche haue hearde the fame of
thee, wyll say:
16 Because the Lord is not able to bryng
in this people into the lande whiche he
sware vnto them, therefore he hath
slaine them in the wyldernesse.
17 And nowe I beseche thee, let the po-
wer of my Lord be great, accordyng as
thou hast spoken, saying:
18 The Lorde is long yer he be angrie,
and of great mercy, and suffreth iniqui-
tie and sinne, and leaueth no man inno-
cent, and visiteth the vnrighteousnesse
of the fathers vpon the chyldren, in the
thirde and fourth generations.
19 Be mercyfull I beseche thee vnto the
sinne of this people accordyng vnto thy
great mercy, as thou hast forgeuen this
people from Egypt, euen vntyll nowe.
20 And the Lorde sayde: I haue forge-
uen it, according to thy request.
D 21 But as truely as I liue, all the earth
shalbe filled with the glory of the Lord.
22 But all those men whiche haue seene
my glory, and my miracles whiche I
did in Egypt and in the wildernesse, and
haue tempted me nowe this ten tymes,
and haue not hearkened vnto my voyce:
23 Shall not see the lande whiche I
sware vnto their fathers, neither shall
any of them that prouoked me see it.
Iosue.xiii.b 24 But my seruaunt * Caleb, because he
had another maner of spirite, (and be-
cause he hath folowed me vnto the vt-
most) hym wyll I bryng into the lande
which he hath walked in, and his seede
shall inherite it.
25 And also the Amalechites and Cha-
naanites, remayne in the valley: To
morowe turne you, and get you into the
wyldernesse, euen by the way of the
red sea.
26 And the Lorde spake vnto Moyses
and Aaron, saying:
27 Howe long doth this euyll multitude
murmure agaynst me? I haue hearde
the murmuringes of the children of Is-
rael with the whiche they murmure
agaynst me.
28 Tell them therefore: As truely as I
liue sayeth the Lorde, I wyll do vnto
you euen as ye haue spoken in myne
eares:
29 Your carkasses shall fall in the wyl-
dernesse: And all you that were tolde E
throughout your numbers from twen-
tie yeres and aboue, whiche haue mur-
mured against me,
30 Shall not come into the lande ouer
which I lifted vp myne hand to make
you dwell therin, saue Caleb the sonne
of Jephune, and Josuah the sonne of
Nun.
31 But your chyldren whiche ye sayde
shoulde be a pray, them I wyll bryng
in, and they shall knowe the lande
whiche ye haue refused.
32 And your carkasses shall fall in this
wyldernesse.
33 And your chyldren shall wander in
the wildernesse fourtie yeres, and suffer
for your whordome, vntyll your car-
kasses be wasted in the wyldernesse.
34 After the number of the dayes in
whiche ye searched out the lande, euen
fourtie dayes, * euery day for a yere shal Ezech.iiii.b
ye beare your vnrighteousnesse, euen
fourtie yeres, and ye shall knowe my
breache of promise.
35 I the Lorde haue sayde, that I wyll
do it vnto all this euyll congregation
that are gathered together against me:
For in this wildernesse they shalbe con-
sumed, and there they shall dye.
36 And the men whiche Moyses sent to F
searche the lande, and whiche (when
they came agayne) made all the people
to murmure against hym, and brought
vp a sclaunder vpon the lande:
37 Euen those men that dyd bryng vp
that sclaunder vpon it as though it had
ben euill, dyed in a great * plague before i.Cor.x.d
the Lorde.
38 But Josuah the sonne of Nun, and
Caleb the sonne of Jephune, whiche
were of the men that went to searche
the lande, liued styll.
39 And Moyses tolde these sayinges vn-
to all the chyldren of Israel, and the
people toke great sorowe.
40 And they rose vp early in the mor-
ning, and gate them vp into the toppe of Deut.i.f.
the mountayne, saying: * lo, we be here,
and wyll go vp vnto the place of which
the Lorde sayde: ○ For we haue sinned.
41 And Moyses sayde: Wherfore trans-
gresse ye thus the worde of the Lorde?
it wyll not come well to passe.

○ They confesse they sinned by rebelling against God, but consider not that offende in prying vp without Gods commandement.

42 Go

42 Go not vp therefore, for the Lorde is not among you: that ye be not ſlayne before your enemies.
43 For the Amalechites and the Chananites (a) are there before you, & ye wyll fall vpon the ſworde, becauſe ye are turned away from the Lorde, & the Lorde wyll not be with you.
44 But they preſumed obſtinatly to go vp into the hyll top: Neuerthelater, the arke of the couenaunt of the Lorde and Moyſes, departed not out of the hoaſt.
45 Then the Amalechites and the Chanaanites which dwelt in that hill, came downe, and ſmote them, and conſumed them euen anto Horma.

¶ The. xv. Chapter.

2 The drinke offeringes of them that enter into the lande. 30 The punishment of hym that ſinneth of arroganie or pride. 32 Of hym that gathered ſticks on the Sabbath day.

1 AND the Lorde ſpake vnto Moyſes, ſaying:
2 Speake vnto the children of Iſrael, and ſay vnto them: *When ye be come into the lande of your habitations, whiche I geue vnto you:
3 And will make an offering by fire vnto the Lorde, namely a burnt offering, or a ſacrifice to fulfill a vowe, or a free offering, or in your principall feaſtes, to make a ſweete ſauour vnto the Lorde, of the heard, or of the flocke:
4 Then *let hym that offereth his offering vnto the Lord, bryng alſo a meate offering of a tenth deale of floure, mingled with the fourth part of an hin of oyle.
5 And the fourth part of an hin of wine for a drinke offering ſhalt thou prepare with the burnt offering, or any other offering, for one lambe.
6 Or if it be a ramme, thou ſhalt prepare for a meate offering two tenth deales of floure, mingled with the thirde part of an hin of oyle.
7 And for a drinke offering, thou ſhalt offer the thirde part of an hin of wine, for a ſweete ſauour vnto the Lorde.
8 And when thou preparest a bullocke for a burnt offering, or for a ſacrifice to fulfill a vowe or peace offering vnto the Lorde:
9 Let him bring with a bullocke a meate offering of three tenth deales of floure, mingled with halfe an hin of oyle.
10 And thou ſhalt bryng for a drinke offering, euen halfe an hin of wine, for an offering made by fire of a ſweete ſauour vnto the Lorde.
11 After this maner ſhall it be done for a bullocke, or for a ramme, or for a lambe, or a kid,
12 Accordyng to the number that ye ſhall prepare, ſo ſhall ye do to euery one, accordyng to their number.
13 All that are borne of the countrey, ſhal do theſe thynges after this maner, to offer an offering made by fire of a ſweete ſauour vnto the Lorde.
14 And if a ſtraunger ſoiourne with you, or whoſoeuer be among you in your generations, and wyll offer an offering made by fire of a ſweete ſauour vnto the Lorde: euen as ye do, ſo he ſhall do.
15 One ordinaunce ſhalbe both for you of the cõgregation, and alſo for the ſtraunger that dwelleth [with you:] It ſhalbe an ordinaunce for euer in your generations: as ye are, ſo ſhall the ſtraunger be before the Lorde.
16 One lawe and one maner ſhall ſerue, both for you, and for the ſtraunger that ſoiourneth with you.
17 And the Lorde ſpake vnto Moyſes, ſaying:
18 Speake vnto the chyldren of Iſrael, and ſay vnto them: *When ye be come into the land to the which I bring you, Deut.viii.c.
19 Then when ye wyll eate of the bread of the lande, ye ſhall offer vp an heaue offering vnto the Lorde.
20 Ye ſhall offer vp a cake of the firſt of your dowe for an heaue offering: *as ye do the heaue offering of the barne, euen ſo ye ſhall heaue it. Leu.xxiii.b
21 Of the firſt of your dowe ye ſhall geue vnto the Lorde an heaue offering in your generations.
22 And if ye haue erred, and obſerue not all theſe commaundementes which the Lorde hath ſpoken vnto Moyſes,
23 Euen all that the Lorde hath commaunded

maunded you by the hande of Moyſes, from the [firſt] day that the Lorde commaunded Moyſes, and hence forwarde among your generations.

24 If ought be committed ignorauntly of the congregation, al the multitude ſhall offer a bullocke for a burnt offering, to be a ſweete ſauour vnto the Lord, with the meate offering and drinke offering therto accordyng to the maner, and an hee goate for a ſinne offering.

25 And the prieſt ſhall make an attonement for all the multitude of the chyldren of Iſrael, and it ſhalbe forgeuen them, for it is ignoraunce: And they ſhal bryng their offering, a ſacrifice made by fire vnto the Lord, & their ſinne offering before the Lorde for their ignoraunce.

26 And it ſhalbe forgeuen vnto all the congregation of the chyldren of Iſrael, and vnto the ſtraunger that dwelleth among you, ſeyng all the people were in ignoraunce.

27 * If any one ſoule ſinne through ignoraunce, he ſhall bryng a ſhee goate of a yere olde for a ſinne offering. Leuit. iiii. f.

28 And the prieſt ſhall make an attonement for the ſoule that ſinneth ignorauntly, when he ſinneth by ignorance before the Lorde to reconcile hym, and that it may be forgeuen hym. E

29 And both thou that art borne of the chyldren of Iſrael, and the ſtraunger that dwelleth among you, ſhall haue one lawe Who ſo doth ſinne through ignorance.

30 But the ſoule that doth ought (a) preſumptuouſly, whether he be borne in the lande or a ſtraunger, the ſame blaſphemeth the Lorde: and that ſoule ſhalbe cut of from among his people. (a) The Hebrewe, by an hygh hande, that is, boldly, arrogantly, and contemptuouſly.

31 Becauſe he hath deſpiſed the worde of the Lorde, and hath broken his commaundement, that ſoule therefore ſhalbe vtterly cut of, and his (b) ſinne ſhalbe vppon hym. (b) That is, he ſhall ſuffer for his vnquietie.

32 And whyle the chyldre of Iſrael were in the wylderneſſe, they founde a man that gathered ſtickes vpon the * Sabbath day. Exo. xxi. c.

33 And they that founde hym gathering ſtickes, brought hym vnto Moyſes and Aaron, and vnto all the congregation.

34 * And they put hym in warde, ſeyng it was not declared (c) what ſhoulde be done to hym. Leui 24. d. (c) Seing it was not decreed what death he ſhould dye.

35 And the Lorde ſayde vnto Moyſes: Let the man dye, & let all the multitude ſtone hym with ſtones without ỹ hoaſt. F

36 And all the multitude brought hym without the hoaſt, and ſtoned hym with ſtones, and he dyed, as the Lorde commaunded Moyſes.

37 And the Lorde ſpake vnto Moyſes, ſaying: Deut. xxi.

38 Speake vnto the chyldren of Iſrael, and byd them, that they * make them fringes in the borders of their garmentes throughout their generations, and put vpon the fringe of the borders a ribande

a ribande of blewe silke.
39 And the fringe shalbe vnto you to loke vpon, that ye may remember all the cõmaundementes of the Lorde, and do them: and that ye seeke not after your owne heart, or your owne eyes, after the which ye vse to go a whoryng.
40 But ye shall remember rather, and do all my commaundementes, and be holy vnto your God.
41 I am the Lorde your God, which brought you out of the lande of Egypt, for to be your God: I am the Lorde your God.

The.xvj. Chapter.

The rebellion of Corah, Dathan, and Abiram. 31 They perishe with their companie.

A 1 AND* Corah the sonne of Isaar, the sonne of Caath, the sonne of Leui, went a part with Dathan and Abiram, the sonnes of Eliab, & On the sonne of Peleth, the sonne of Ruben:
2 And they rose vp before Moyses, with certayne of the children of Israel, two hundred & fiftie, which were captaynes of the multitude, famous in the congregation, and men of renoune.
3 And they gathered them selues together agaynst Moyses and Aaron, and sayde vnto them: Ye take much vpon you, seyng all the multitude are holy euery one of them, and the Lorde is among them: why lyft you your selues vp aboue the congregation of the Lorde?
4 And when Moyses hearde it, he fell vpon his face,
5 And spake vnto Corah and vnto all his company, saying: To morowe the Lord wyll shewe who are his, who* is holy, and who ought to approche nye vnto hym: and whom he hath chosen, he will cause to come neare vnto hym.
6 This do therfore: Take you firepannes, both Corah & all his companie,
7 And do fire therin, and put incense in them before the Lorde to morowe: And the man whom the Lorde doth chose, the same shalbe holy: Ye take much vpon you ye sonnes of Leui.
8 And Moyses sayd vnto Corah: *Heare I pray you, ye sonnes of Leui,
9 Seemeth it but a small thyng vnto you, that the God of Israel hath seperated you from the multitude of Israel, and brought you to hym selfe, to do the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them?
10 He hath taken thee to hym, and all thy brethren the sonnes of Leui with thee: and seeke ye the office of the priest also?
11 For which cause both thou and all thy companie are gathered together against the Lorde: And what is Aaron, that ye murmure agaynst hym?
12 And Moyses sent, and called Dathan and Abiram the sonnes of Eliab: Which sayde, We wyll not come vp.
13 Is it a small thyng, that thou hast brought vs out of the land that floweth with mylke and honie, to kyll vs in the wildernesse: except thou make thy selfe lorde and ruler ouer vs also?
14 Moreouer, thou hast not brought vs vnto a lande that floweth with mylke & honie, neither geuen vs inheritaunce of fieldes and vineyardes: Wylt thou put out the eyes of these men? We wyll not come vp.
15 And Moyses waxed very angry, and sayde vnto the Lorde, Turne not thou vnto their offeryng: I haue not taken so much as an asse from them, neither haue I hurt any of them.
16 And Moyses sayde vnto Corah: Be thou & al thy company before the Lord, both thou, they, and Aaron, to morowe.
17 And take euery man his censer, and put incense in them, and bryng ye before the Lorde euery man his censer, euen two hundreth and fiftie censers: thou also and Aaron, euery one his censer.
18 And they toke euery man his censer, and put fire in them, and layde incense theron, and stoode in the doore of the tabernacle of the congregation with Moyses and Aaron.
19 And Corah gathered all the congregation agaynst them, vnto the doore of the tabernacle of the congregation: And the glorie of the Lorde appeared vnto all the congregation.

20 And

20 And the Lorde spake vnto Moyses and Aaron, saying:
21 Seperate your selues from among this congregation, that I may consume them at once.
22 And they fell vpon their faces, and sayde: *O God, the God of spirites of all flesshe, hath not one man sinned: Wilt thou be wroth with all the multitude?
Num.xvii.a
23 And the Lorde spake vnto Moyses, saying:
24 Speake vnto the congregation, and say: Get you away from about the tabernacle of Corah, Dathan, & Abiram.
25 And Moyses rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed hym.
D 26 And he spake vnto the congregation, saying: Depart I pray you from the tentes of these wicked men, and touche nothyng of theirs, lest ye perishe in all their sinnes.
27 And so they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery syde: And Dathan & Abiram came out, & stoode in the dooze of their tentes, With their wiues, their sonnes, and their litle childzen.
28 And Moyses sayde: Hereby ye shall knowe that the Lorde hath sent me to do all these wozkes, foz I haue not done them of myne owne mynde.
29 If these men dye the common death of all men, oz if they be visited after the visitation of all men, then the Lorde hath not sent me:
a That is yf the Lorde do a thyng not seene before.
30 But and if the Lorde make a (a) newe thyng, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into the pit: then ye shall vnderstande that these men haue prouoked ỹ Lorde.
E 31 And assoone as he had made an ende of speaking al these wordes, *the ground clone asunder that was vnder them:
Deut xi.a. Num.16 b. Psal.xxi.c.
32 And the earth opened her mouth, and swalowed them vp, and their houses, and all the men that were with Corah, and all their goodes.
33 And they and all that they had went downe alyue vnto the pit, and the earth closed vpon them: and they perished from among the congregation.
34 And all Israel that were about them, fled at the crye of them: And they sayde, lest the earth swalowe vs vp also.
35 And there came out a fire from the Lorde, and consumed the two hundred and fiftie men that offered incense.
36 And the Lorde spake vnto Moyses, saying:
37 Speake vnto Eleazar the sonne of Aaron the priest, that he take vp the censers out of the burnyng, and scatter the fire here and there, foz they are halowed,
38 The censers of these sinners (b) agaynst their owne soules: let them make of them brode plates foz a couering of the aulter: Foz they offered them befoze the Lorde, and therfoze they are halowed, and they shalbe a signe vnto the childzen of Israel.
(b) That haue destroyed themselues by their owne sinne, beyng the causers of their owne deathes.
39 And Eleazar the priest toke the brasen censers, which they that were burnt had offered, and made brode plates foz a (c) couering of the aulter,
F
(c) To be a memoryall vnto the childzen of Israel, of Gods mightie power agaynst rebellion.
40 To be a remembraunce vnto the childzen of Israel, that no straunger which is not of the seede of Aaron, come neare to offer incense befoze the Lorde, that he be not lyke vnto Corah and his companie, as the Lorde sayde to hym by the hande of Moyses.
41 But on the mozowe, all the multitude of the childzen of Israel murmured agaynst Moyses and Aaron, saying: Ye haue kylled the people of the Lorde.
42 And whē the multitude was gathered agaynst Moyses and Aaron, they loked towarde the tabernacle of the congregation: And beholde, the cloude couered it, and the glozie of the Lorde appeared.
43 And Moyses and Aaron came befoze the tabernacle of the congregation.
44 And the Lorde spake vnto Moyses, saying:
45 Get you from among this congregation, that I may consume thē quickly. And they fell vpon their faces.
46 And Moyses sayd vnto Aaron: Take a censer, and put fire therin out of the aulter, and powze on incense, and go quickly vnto the congregation, & make an attonement foz them: Foz there is wrath gone out from the Lorde, and there is a plague begunne.
G
47 And Aaron toke as Moyses cōmaunded hym, and ranne into the middes of ỹ congregation: and beholde, the plague was begunne among the people, and he put on incense, and made an atonement foz the people.
48 And whē he stoode betweene the dead and

and them that were alyue, the plague was stayed.

49 They that dyed in the plague, were fourteene thousand and seuen hundred, beside them that dyed about the conspiracie of Corah.

50 And Aaron went againe vnto Moyses before the doore of the tabernacle of the congregation, and the plague was stayed.

The.xvij. Chapter.

9 Aarons rodde buddeth and beareth blossomes, wherby his priesthod is confirmed.

A 1 AND the Lorde spake vnto Moyses, saying:

2 Speake vnto the children of Israel, and take of euery one of them a rodde, after the houses of their fathers, of all their princes accordyng to the familie of their fathers, euen twelue roddes: and write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde shalbe for ỹ head of the house of their fathers.

4 And put them in the tabernacle of the congregation, before [the arke] of the testimonie, where I wyll declare my selfe vnto you.

5 And the mans rodde whom I chose, shall blossome: And I wyll make ceasse from me the grudgynges of the children of Israel, wherby they grudge agaynst you.

6 And Moyses spake vnto the children of Israel, and all the princes gaue hym a rodde, one rodde for euery prince, accordyng to their fathers houses, euen twelue roddes: and the rodde of Aaron was among their roddes.

7 And Moyses put the roddes before the Lorde in the tabernacle of witnesse. B

8 And on the morowe, Moyses went into the tabernacle of witnesse: and beholde, * the rodde of Aaron for the house of Leui was budded, and brought forth buddes, bare blossomes, and rype almondes. Hebr.ix.ad

9 And Moyses brought out all ỹ roddes from before the Lorde, vnto all the children of Israel: and they loked vpon them, and toke euery man his rodde.

10 And the Lorde sayde vnto Moyses: Bryng Aarons rodde agayne before the witnesse, to be kept for a token to the rebellious children, and that their murmuryng may ceasse from me, and that they dye not.

11 And Moyses dyd as the Lorde commaunded hym, euen so dyd he.

12 And the children of Israel spake vnto Moyses, saying: Beholde, we are wasted away and perished, we all come to naught.

13 Whosoeuer cõmeth nye, or approcheth to the tabernacle of the Lord, shall dye: Shall we vtterly consume away, and dye:

¶ The. xviij. Chapter.

1 The office of the Leuites. 8 The tithes and firste fruites must be geuen them. 20 Aarons heritage.

A 1 AND the Lorde sayde vnto Aaron: Thou & thy sonnes, and thy fathers house with thee, shal beare the iniquitie of the sanctuarie: And thou and thy sonnes with thee, shall beare the iniquitie of your priestes office.

b. 2 *And thy brethren of the tribe of Leui, & of thy fathers household thou shalt bryng with thee, that they may be ioyned vnto thee, and minister vnto thee: but thou and thy sonnes with thee [shal minister] before the tabernacle of witnesse.

3 They shall kepe thy charge, euen the charge of all the tabernacle: only let them not come nye the vessels of the sanctuarie and the aulter, that they and ye also dye not.

4 And they shalbe ioyned with thee, and kepe the charge of the tabernacle of the congregation for all the seruice of the tabernacle:

tabernacle: and let no straunger come nye vnto you.
5 Therfore shall ye kepe the charge of the sanctuarie, and the charge of the aulter, that there fall no more wrath vpon the children of Israel:
6 Beholde, I haue taken your brethren the Leuites from among the children of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruice of the tabernacle of the congregation.
7 Therfore shalt thou & thy sonnes with thee kepe your priestes office for all thynges that pertayne vnto the aulter and within the vayle: And ye shal serue, for I haue geuē your priestes office vnto you as a gift, and therfore ẏ straunger that commeth nye, must be slayne.
8 And the Lorde spake vnto Aaron: Beholde, I haue geuen thee the keping of myne heaue offerynges, of all the halowed thynges of the children of Israel [euen] vnto thee I haue geuen thē for the annoyntyng, and to thy sonnes for an ordinaunce for euer.
9 This shalbe thyne of the most holy thynges [reserued] from the fire [of the aulter.] All their sacrifices for all their meate offerynges, sinne offerynges, or trespasse offerynges, which they bryng vnto me, that shalbe most holy vnto thee, and to thy sonnes.
10 In the most holy place shalt thou eate it, and all that are males shall eate of it, let it be holy vnto thee.
Leuit.vi.d. 11 And this also is thyne: *the heaue offerynges of their gyftes, throughout all the waue offerynges of the children of Israel: I haue geuen them vnto thee, & thy sonnes and thy daughters with thee, to be a dutie for euer: and all that are cleane in thy house, shall eate of it.
(a) That is, the chiefest & the best. 12 All the (a) fat of the oyle, & al the fat of the wine, & of the wheate, which they shall offer vnto the Lorde for first fruites, the same haue I geuen vnto thee.
13 And whatsoeuer is first rype in their lande which they bryng vnto the Lord, shalbe thyne, and all that are cleane in thyne house, shall eate of it.
C 14 All thinges seperate from the common vse in Israel, shalbe thyne.
15 All that breaketh the matrice in all fleshe that men bryng vnto the Lorde, whether it be of men or beastes, shalbe thyne: Neuerthelater, the first borne of man shalt thou redeeme, & the first borne of vncleane beastes shalt thou redeeme.
16 Those that are to be redeemed, shalt thou redeeme from ẏ age of a moneth, accordyng to thyne estimation, for the money of fiue sicles, after the sicle of the sanctuarie, which is twentie gerahs.
17 But the first borne of a cowe, sheepe, & goate, shalt thou not redeeme, for they are holy: therfore thou shalt sprinckle their blood vpon the aulter, and shalt burne their fat as a sacrifice made by fire, for a sweete sauour vnto the Lord.
Leuit.vii.d. 18 And the flesche of them is thyne, * as the waue brest and the right shoulder: these are thyne.
19 All the heaue offerynges of holy thynges which the children of Israel offer vnto the Lord, haue I geuen thee & thy sonnes and thy daughters with thee, to be a duetie for euer: let it be a (b) salted couenaūt for euer before ẏ Lord, both vnto thee, & to thy seede with thee.
(b) That is, sure, stable, & incorruptible.
Deut.18.a. Eccle.41.g. 20 And ẏ Lord spake vnto Aaron: * Thou shalt haue no inheritaūce in their lande, neither shalt thou haue any part amōg them: I am thy part & thy inheritaunce among the children of Israel.
21 Beholde, I haue geuen the children of Leui all the tenth in Israel to inherite, for the seruice which they serue in the tabernacle of the congregation.
22 Neither must the children of Israel hencefoorth come nie ẏ tabernacle of the congregation, lest they beare sinne, & die.
23 But the Leuites shal do ẏ seruice in the tabernacle of the congregation, & beare their sinne: It shalbe a lawe for euer in your generations, that among ẏ childrē of Israel thēy possesse no inheritaunce.
24 But the tithes of the childrē of Israel which they pay as an heaue offerynge vnto the Lord, I haue geuen ẏ Leuites to inherite: and therfore I haue sayde vnto them, Among the children of Israel ye shall possesse no inheritaunce.
25 And the Lorde spake vnto Moyses, saying:
D 26 Speake vnto the Leuites, and say vnto them: When ye take of the children of Israel the tithes which I haue geuen you of thē for your inheritaunce, ye shal take an heaue offering of ẏ same for the Lorde, euen the tenth part of that tithe.
27 And this your heaue offerynge shalbe reckened vnto you, euen as though it were of the corne of the barne, or as the fulnesse of the wine presse.
28 Of

28 Of this maner ye shall therfore offer an heaue offeryng vnto the Lorde, of all your tithes which ye receaue of the children of Israel, and ye shall geue therof the Lordes heaue offeryng to Aaron the priest.
29 Of all your giftes ye shall offer all the Lordes heaue offeryng, euen all the fat of the same, [to wit] the holy thynges therof.
30 Therfore thou shalt say vnto them: when ye haue taken away the fat of it from it, it shalbe counted vnto the Leuites, as if it were ỹ increase of the corne flooze, or the increase of the wineprese.
31 And ye shall eate it in all places, both ye and your householdes, for it is your rewarde for your seruice in the tabernacle of the congregation.
32 And ye shall beare no sinne by the reason of it, when ye haue offered from it the fat of it: neither shall ye pollute the holy thynges of the children of Israel, lest ye dye.

¶ The .xix. Chapter.

2 Of the redde Cowe. 14 The lawe of hym that dyeth in a tent, 16 and of hym also that toucheth any vncleane thyng.

1 AND the Lorde spake vnto Moyses & Aaron, saying:
2 This is the ordinaunce of the lawe which the Lord hath commaunded, saying: Speake vnto the children of Israel that they bring thee a redde cowe without spot, and wherin is no blemishe, and vpon which neuer came yoke.
3 And ye shall geue her vnto Eleazar the priest, that he may bryng* her without the hoast, and cause her to be slayne before his face:
4 And let Eleazar the priest take of her blood with his finger, and sprinckle it directly before the tabernacle of the congregation seuen tymes.
5 And cause the cowe to be burnt in his sight, with* her skinne, flesh, & blood: and the doung of her shal he burne also.
6 And let the priest take Cedar wood, and hysope, and scarlet [lase] and cast it in the middes of the burnyng of the cowe.
7 Then let the priest washe his clothes, and he shall bathe his flesh in water, and then come into the hoast, and the priest shalbe vncleane vntyll the euen.
8 And he that burneth her shall washe his clothes in water, & bathe his flesh in water, and be vncleane vntyll euen.
9 And a man that is cleane, shall gather vp the asshes of the cowe, and lay them without the hoast in a cleane place, and it shalbe kept for the multitude of the children of Israel * for a water of seperation: It is a sinne offeryng.
10 Therfore he that gathereth the asshes of the cowe, shall washe his clothes, and remayne vncleane vntill euen: And it shalbe vnto the children of Israel, and vnto the straũger that dwelleth among them, a statute for euer.
11 *He that toucheth the dead body of any man, shalbe vncleane seuen dayes. Num.xxi.c. Ecclc.24.d. Aggc.ii.c.
12 And he shall purifie hym selfe with this water the thirde day, & the seuenth day he shalbe cleane: But if he purifie not hym selfe the thirde day, then the seuenth day he shall not be cleane.
13 Whosoeuer toucheth the dead coarse of any man that is dead, & purgeth not hym selfe, defileth the tabernacle of the Lorde, and that soule shalbe cut of from Israel, because the water of seperation was not sprinckled vpon hym: he shalbe therfore vncleane, his vncleanesse is yet vpon hym.
14 This is the lawe of a man that dyeth in a tent: All that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.
15 And all the vessels that be open, which haue no couerynge bounde vpon them, shalbe vncleane.
16 And whosoeuer toucheth one that is slayne with a swoorde in the fieldes, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.
17 Therfore, for an vncleane person they shal take of the burnt asshes of the sinne offeryng, and runnyng water shalbe put therto in a vessell.
18 And let a cleane person* take hysope, & dippe it in the water, and sprinckle it vpon the tent, and vpon all the vessels, and on the persons that were therin, and vpon hym that touched a bone, or a slaine person, or a dead body, or a graue. Psal.li.b.
19 And

19 And the cleane person shall sprinckle vpon the vncleane the thirde day and the seuenth day: And the seuenth day he shall purifie hym selfe, and washe his clothes, & bathe hym selfe in water, and shalbe cleane at euen.
20 But the man that is vncleane, and purifieth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defiled the sanctuarie of the Lorde, and the water of seperation hath not ben sprinckled vpon hym, therfore shall he remayne vncleane.
21 And it shalbe a perpetuall lawe vnto them, that he that sprinckleth the water of seperation, shall washe his clothes: and he that toucheth the water of seperation, shalbe vncleane vntyll euen.
22 And whatsoeuer the vncleane person toucheth, shalbe vncleane: And the soule that toucheth [the thyng that was touched of the vncleane person] shalbe vncleane vntyll euen.

¶ The .xx. Chapter.

1 Miriam dyeth. 2 The people murmure. 8 They haue water euen out of the rocke. 12 Moyses and Aaron shall not go into the lande of promise. 14 Edom denieth the Israelites passage through his realme. 25 The death of Aaron, in whose rowme Eleazar succeedeth.

A 1 AND the children of Israel came with the whole multitude into the desert * of Zin in the first moneth, and the people abode at Cades: And there died Miriam, and was buryed there.
Num 33.d.
2 But there was no water for the multitude: and they gathered them selues together agaynst Moyses and Aaron.
3 And the people chode with Moyses, and spake, saying: Woulde God that we had perished when our brethren dyed before the Lorde.
4 Why haue ye brought the congregation of the Lorde into this wildernesse, that both we and our cattell shoulde dye in it?
Exo.xvii. 5 *Wherfore haue ye made vs to come vp out of Egypt, to bryng vs into this euyll place, which is no place of seede, nor of fygges, nor vines, nor pomgranates, neither is there any water to drynke?
6 And Moyses and Aaron went from the presence of the congregation, vnto the doore of the tabernacle of the congregation, and fel vpon their faces, and the glorie of the Lorde appeared vnto them.
B 7 And the Lorde spake vnto Moyses, saying:
8 Take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyes, and it shall geue foorth his water: And thou shalt bryng them water out of the rocke, to geue the companie drynke, and their beastes also.
9 *And Moyses toke the rodde from before the Lord, as he commaunded hym.
Exod xvii.
10 And Moyses and Aaron gathered the congregation together before the rocke, and [Moyses] sayde vnto them: Heare ye rebelles, must We fetch you Water out of this rocke?
11 And Moyses lyft vp his hande, and with his *rodde he smote the rocke two tymes, and the water came out aboundauntly, and the multitude dranke, and their beastes also.
Psal.78.b
12 And the Lorde spake vnto Moyses and Aaron: Because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therfore ye shall not bryng this congregation into the lande which I haue geuen them.
C
13 This is the water of strife, because the children of Israel stroue with ỹ Lorde, and he was sanctified in them.
14 And Moyses * sent messengers from Cades vnto the kyng of Edom, thus sayeth thy brother Israel: Thou knowest all the trauayle that We haue had.
Iud.xi.c
15 Our fathers went downe into Egypt, & We haue dwelt in Egypt a long tyme: and the Egyptians vexed vs and our fathers.
16 And When We cryed vnto the Lorde, he hearde our voyce, and sent an angell, and hath fet vs vp out of Egypt: And beholde, We are in Cades, euen in the vttermost citie of thy border.
17 Let vs passe I pray thee through thy countrey: but * We Will not go through the fieldes or vineyardes, neither Will We
Num.xx

we drynke of the water of the fountaynes: we wyll go by the kynges hye way, and neither turne vnto the ryght hande nor to the left, vntyll we be paſt thy borders.

18 And Edom aunſwered hym: Thou ſhalt not go by me, leſt I come out agaynſt thee with the ſworde.

19 The children of Iſrael ſayd vnto him, we wyll go by the beaten way: and if I and my cattell drynke of thy water, I wyll pay for it: I wyll but only (without any harme) go through on my feete.

20 He aunſwered: Thou ſhalt not go through. And Edom came out agaynſt hym with much people, and with a mightie power.

21 And thus Edom denied to geue Iſrael paſſage through his countrey: wherfore Iſrael turned away from hym.

22 And the children of Iſrael departed from Cades, and came vnto mount Hor, with all the congregation.

23 And the Lorde ſpake vnto Moyſes and Aaron in mount Hor, harde by the coaſt of the lande of Edom, ſaying.

24 Aaron ſhalbe gathered vnto his people: for he ſhall not come into the lande which I haue geuen vnto the children of Iſrael, becauſe ye diſobeyed my mouth at the water of ſtrife.

25 Take Aaron and Eleazar his ſonne, and bryng them vp into mount Hor.

26 And cauſe Aaron to put of his garmentes, and put them vpon Eleazar his ſonne: and Aaron ſhalbe gathered vnto his people, and ſhall dye there.

27 And Moyſes dyd as the Lorde commaunded: and they went vp into mount Hor, in the ſight of all the multitude.

28 And Moyſes toke of Aarons clothes, and put them vpon Eleazar his ſonne, *and Aaron dyed there in the toppe of the mount: And Moyſes and Eleazar came downe out of the mount. Deut.x.b.

29 When all ỹ multitude ſawe that Aaron was dead, they mourned for Aarō thirtie dayes, all the houſholde of Iſrael.

The.xxj. Chapter.

1 Iſrael vanquiſheth kyng Arad. 6 The firie ſerpentes ſtyng them. 24 The kynges, Sehon and Og are ouercome in battayle.

A 1 xxiij.d.

AND when kyng *Arad the Chananite which dwelt towarde the ſouth, hearde tell that Iſrael came by the way that the ſpyes had founde out, he fought agaynſt Iſrael, and toke ſome of them priſoners.

2 And Iſrael vowed a vowe vnto the Lorde, and ſayde: If thou wylt deliuer this people into my hande, I wyll vterly deſtroy their cities.

3 And the Lorde hearde the voyce of Iſrael,

Israel, and deliuered them the Chanaanites: And they destroyed them and their cities, and called the name of the place *Horma.

Iud.i.d. Deut.ii.a.

4 *And they departed frō mount Hor, by the way of the red sea, to compasse the lande of Edom: and the soule of the people was sore greeued, because of ỹ way.

5 And the people spake agaynst God and agaynst Moyses: *wherefore haue ye brought vs out of Egypt, for to dye in the Wildernesse? for here is neither bread nor water, and our soule lotheth this lyght bread.

Num.xi.a.

i.Cor.x.a. Sapi.xvi.a. 6 *Wherfore the Lorde sent fierie serpentes among the people, Which stong them: and much people of Israel dyed.

B 7 Therfore the people came to Moyses, & sayd: We haue sinned, for We haue spoken agaynst the Lord and agaynst thee: *make intercession to the Lord that he take away the serpentes from vs. And Moyses made intercession for ỹ people:

Exo.viii.b. 3.Reg.13.b. Act.viii.d.

8 And the Lorde sayde vnto Moyses: Make thee a fierie serpent, and set it vp vpon a pole: that as many as are bitten may loke vpon it, and lyue.

Iohn.iii.b. 4.Reg.18.a. 9 *And Moyses made a serpent of brasse, and set it vpon a pole: and When the serpent had bitten any man, he beheld the serpent of brasse, and lyued.

Num.33.c. 10 *And the children of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, euen in the Wildernesse Which is before Moab, on the east syde.

12 And they remoued thence, and pitched vpon the riuer of Zared.

13 And they departed thence, and pitched on the other syde of Arnon, Which is in the Wildernesse, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betweene Moab and the Amorites.

C 14 Wherfore, it shalbe spoken in the booke of the Warres of the Lord, What thyng he dyd in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers, that goeth downe to the dwellyng of Ar, and lyeth vpon the border of Moab.

16 From thence [they returned] vnto Beer: The same is the Well wherof the Lord spake vnto Moyses: Gather the people together, and I Will geue them Water.

17 Then Israel sang this song: Spryng vp Well, syng ye vnto it:

18 The princes digged this Well, the captaynes of the people digged it With the lawe geuer, and With their staues. And from the Wildernesse they went to Mathana:

19 And from Mathana to Nahaliel, and from Nahaliel to Bamoth,

20 And from Bamoth of the valley that is in the fielde of Moab, vnto the top of the hyll that loketh towarde Jesimon.

21 And Israel sent messengers vnto D Sehon kyng of the Amorites, saying:

22 *Let me passe through thy lande, we Num.xx. Deut.ii.c. wyll not turne into the fieldes or vineyardes, neither drynke of the waters of the Well: but We wyll go along by the kynges hye way, vntyll We be past thy countrey.

23 *But Sehon Woulde geue Israel no Deut.ii.b. lisence to passe through his countrey: but gathered all his people together, & went out agaynst Israel into the Wildernesse: And he came to Jaza, and fought agaynst Israel.

24 *And Israel smote him in the edge of Deut.ii. the swoorde, & conquered his lande from Iosue.xi. Arnon vnto Jabok, vnto the childzen of Ammon: For the borzder of the childzen of Ammon Was* strong. Deut.ii.d.

25 And Israel toke all these cities, and dWelt in all the cities of the Amorites in Hesbon, and in all the townes that long therto.

26 For Hesbon Was the citie of Sehon the kyng of the Amorites, which fought before agaynst ỹ kyng of the Moabites, and toke all his lande out of his hande, euen vnto Arnon.

27 Wherfore they that speake in prouerbes, say: Come to Hesbon, and let the citie of Sehon be built and repayred.

E 28 For there is a fire gone out of Hesbon, and a flambe from the citie of Sehon, and hath consumed Ar in Moab, and the lordes of Bamoth in Arnon.

29 Wo to thee Moab, O people of Chamos ye are vndone: he hath suffered his sonnes to be pursued, & his daughters to be in captiuitie vnto Sehon the kyng of the Amorites.

30 Their empire is lost from Hesbon vnto Dibon, and We made a Wildernesse euen vnto Nopha, which reacheth vnto Medaba.

31 And thus Israel dWelt in the lande of the Amorites.

32 And

32 And Moyses sent to searche out Jaezer, and they toke the townes belonging therto, & rooted out the Amorites that were therein.

33 *And they turned, and went vp towarde Basan: And Og the kyng of Basan came out agaynst them, he and all his people to fight at Edrai.

34 And the Lorde sayde vnto Moyses: feare hym not, for I haue deliuered hym into thy hande, and all his people and his lande, and thou shalt do to him as thou diddest vnto Sehon the king of the Amorites whiche dwelt at Hesbon.

35 They smote hym therefore, and his sonnes, and all his people, vntyll there was nothyng left hym, and they conquered his lande.

¶ The. xxij. Chapter.

1 Kyng Balac sendeth for Balaam, whose name in the Hebrues is written Bileam. 12 God forbyddeth Balaam to curse the Israelites. 21 The angell standeth in his way. 28 Balaams asse speaketh.

1 And the children of Israel departed and pitched in the fieldes of Moab, on the other side of Jordane from Jericho.

2 And *Balac the sonne of Ziphor, sawe all that Israel had done to ỹ Amorites.

3 And the Moabites were sore afrayde of the people, because they were many, and they were stroken with feare of the children of Israel.

4 And Moab sayde vnto the elders of Madian: Nowe shall this companie "lycke vp all that are rounde about vs, as an ore licketh vp the grasse of ỹ fielde. And Balac the sonne of Ziphor, was kyng of the Moabites at that tyme.

5 He sent messengers therefore vnto *Balaam the sonne of Beor to Pethor, which is by the riuer of the lande of the children of his folke, to call him, saying: Beholde, there is a people come out of Egypt, and beholde they couer the face of the earth, & dwell (a) ouer against me. Deut.23. ii.Pet.ii.c. (a) Not farre from me, euen harde by me.

6 Come nowe therfore I pray thee, and curse me this people, for they are to mightie for me, so peraduenture I myght be able to smyte them, & to driue them out of the lande: For I wote that he whom thou blessest, is blessed, and whom thou cursest is cursed.

7 And the elders of Moab, and the elders of Madian departed, hauyng the [rewarde] of the southsaying in their hande: And they came vnto Balaam, and tolde hym the wordes of Balac. B

8 He answered them: Tary here this

nyght, and I wyll bryng you worde, euen as the Lorde shall say vnto me. And the lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and sayd: what men are these with thee?

10 And Balaam sayd vnto God: Balac the sonne of Ziphor kyng of Moab hath sent vnto me [saying:]

11 Beholde, there is a people come out of Egypt, and coureth the face of the earth: Come nowe therefore, and curse them for my sake, if so peraduenture I may be able to ouercome them in battayle, and to dryue them out.

12 And God said vnto Balaam: Go not thou with them, neither curse the people: for they are blessed.

13 And Balaam rose vp in the morning, and sayd vnto the lordes of Balac, Get you vnto your lande: for the Lord wyll not suffer me to go with you.

℄ 14 And the lordes of Moab rose vp, and went vnto Balac and sayde: Balaam would not come with vs.

15 And Balac sent againe a greater company of lordes, and more honourable then they.

16 Whiche came to Balaam, and tolde hym; Thus sayeth Balac the sonne of Ziphor: Oh let nothyng let thee, but come vnto me:

17 For I wyll greatly promote thee vnto great honour, and wyll do whatsoeuer thou sayest vnto me: come I pray thee, curse this people for my sake.

18 And Balaam answered and said vnto the seruauntes of Balac: If Balac Nu.xxiii.c. woulde geue me his house full of syluer and golde, I can not go beyonde the worde of the Lorde my God, to do lesse or more:

19 Nowe therefore I pray thee, tarie ye here this nyght, that I may wit what the Lorde wyll say vnto me more.

20 And God came vnto Balaam by night, and sayde vnto hym: If the men come to call thee, ryse vp and go with them: but loke what I say vnto thee, that shalt thou do.

D 21 And Balaam rose vp early, and sadled his asse, & went with the lordes of Moab.

(d) He went more to hurt and damage the chyldren of Israel, and for his hyer & later sake, & for any affection he had to obay God, as after. 31. dearle.

22 And the wrath of God was kindled, because he went: And the angell of the Lorde stoode in the way to be agaynst hym, as he rode vpon his asse, and his two seruauntes were with hym.

23 And when the asse sawe the angell of the Lord stand in the way, and hauyng his swoorde drawen in his hand, the asse turned aside out of the way, and went out into the fielde: And Balaam smote the asse, to turne her into the way.

24 But the angell of the Lorde stoode in a path betweene the vineyardes, and there was a wall on the one syde, and another on the other.

25 And when the asse sawe the angell of the Lorde, she thrust her selfe vnto the wall, & crusht Balaams foote agaynst the wall: and he smote her agayne.

26 And the angell of the Lord went further, & stoode in a narowe place, where was no way to turne either to the right hande, or to the left.

27 And when the asse sawe the angell of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, & smote the asse with a staffe.

28 And the Lorde opened the mouth of ℄ the asse, and she sayde vnto Balaam: What haue I done vnto thee, that thou hast smytten me nowe three tymes?

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I would also there were a swoorde in myne hande, for euen nowe woulde I kyll thee.

30 And the asse sayd vnto Balaam: Am not I thine asse, whiche thou hast rydden vpon since the first tyme vnto this day? was I euer wont to do so vnto thee? He sayde, nay.

31 And the Lord opened the eyes of Balaam, and he sawe the angel of the Lord standing in the way, hauing his swoorde drawen in his hande: He bowed hym selfe therefore, and fell flat on his face.

32 And the angell of the Lorde said vnto him: Wherfore hast thou smytten thine asse these three times? Beholde, I came out to withstande thee, because [thyne heart] hath declined out of the way before me.

33 And the asse saw me, and turned from me now three times: or els if she had not turned fro me, I had surely slayne thee, and saued her aliue.

34 Balaam sayde vnto the angell of the Lorde: I haue sinned, for I wyst not that thou stoodest in the way agaynst me: Nowe therefore if it displease thee, I wyll turne home agayne.

35 The angell of the Lorde sayde vnto Balaam, Go with the men: but what

I say

I say vnto thee, that shalt thou speake. And so Balaam went with the lordes of Balac.

36 And when Balac heard that Balaam was come, he went out to meete hym, vnto a citie of Moab, whiche is in the border of Arnon, euē in the vtmost coast.

37 And Balac sayd vnto Balaam: Dyd I not sende for thee to call thee: And wherfore camest thou not vnto me: Am I not able in deede to promote thee vnto honour:

38 And Balaam made answere vnto Balac, Lo, I am come vnto thee, and can I nowe say any thyng at all: The worde that God* putteth in my mouth, that shall I speake. Nu.xxiii.c.

39 And Balaam went with Balac, and they came vnto a citie of streates.

40 And Balac offered oxen and sheepe, and sent [thereof] to Balaam, and to the lordes that were with hym.

41 And on the morowe Balac toke Balaam, and brought hym vp into the hye places of Baal, that thence he might see the vtmost part of the people.

¶ The .xxiij. Chapter.

1 Balaam causeth Balac to buylde aulters. 9 Balaam blesseth the people.

A 1 AND Balaam said vnto Balac: Buylde me here seuen aulters, & prepare me here seuen oxen & seuen rammes.

2 And Balac dyd as Balaam sayde: And Balac and Balaam offred on euery aulter an oxe and ramme.

3 And Balaam said vnto Balac: Stand by thy sacrifice, and I will go, if happly the Lorde will meete me: and whatsoeuer he sheweth me, I wyll tell thee. And he went vp hyer.

4 But God met Balaam, & [Balaam] sayd vnto hym: I haue prepared seuen aulters, and haue offred vpon euery aulter an oxe and a ramme.

5 And the Lorde put a saying in Balaams mouth, and sayde: Go agayne to Balac, and say on this wyse.

6 And when he went agayne vnto him, lo, he stoode by his burnt sacrifice, he and all the lordes of Moab.

7 And he toke vp his parable, and sayd: B *Balac the king of Moab hath brought me frō Mesopotamia, out of the mountaynes of the east, [saying] Come, curse Jacob for my sake, come and defie Israel.

8 Howe shall I curse hym, whom God hath not cursed: or howe shall I defie hym, whom God hath not defied:

9 For from the toppe of the rockes I see hym, and from the hylles I beholde hym: lo, the people shall dwell by them selues, and shal not be reckened among the nations.

10 Who can tell the(a) dust of Jacob, and the number of the fourth part of Israel: I pray God that my soule may dye the death of the righteous, and that my last ende may be like his.

11 And Balac sayd vnto Balaam: what hast thou done vnto me: I toke thee to curse myne enemies, and beholde thou hast blessed them altogether.

12 He answered and sayd: Must I not take heede to speake that whiche the lorde hath put in my mouth:

13 And Balac sayde vnto hym: Come I pray thee with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: curse them out of that place for my sake.

14 And he brought hym into a fielde, ℭ where men myght see farre of, euen to the toppe of an hyll, and buylt seuen aulters, and offred an oxe and a ramme on euery aulter.

15 And he said vnto Balac: Stande here by thy burnt sacrifice, whyle I meete [the Lorde] yonder.

16 And the Lord met Balaam, and* put a worde in his mouth, and sayd: Go agayne vnto Balac, and say thus. Nu. xxii.g.

17 And when he came to hym, beholde he stoode by his burnt sacrifice, and the lordes of Moab with hym. And Balac saide vnto hym: what hath the Lorde sayde:

18 And he toke vp his parable, and answered: Rise vp Bala, cand heare, and hearkē vnto me thou sonne of Ziphor.

19 *God is not a man that he should lye, neither the sonne of a mā that he should repent: should he say & not do: or should he speake, and not make it good: i.Cor.i.b. and.x.c.

20 Beholde, I haue taken vpon me to blesse: for he hath blessed, and it is not in my power to aulter it.

21 He behelde no vanitie in Jacob, nor saw transgression in Israel: The Lord his God is with hym, and the ioyfull shout of a king is among them.

Num.24.b 22 God brought them out of Egypt, they haue strength as an Unicorne.

23 For there is no sorcerie in Jacob, nor soothsaying in Israel, (b) according to this time it shalbe sayde of Jacob and Israel: What hath God wrought?

24 Beholde, the people shall ryse vp as a Lion, and heaue vp him self as a young Lion: He shall not lye downe, (c) vntyll he eate of the pray, and drinke the blood of them that are slayne.

25 And Balac sayde vnto Balaam: Neither curse them, nor blesse them at all.

26 But Balaam aunswered and said vnto Balac: Tolde not I thee, saying, All that ye Lorde speaketh, that I must do?

27 And Balac said vnto Balaam: Come I pray thee, and I wyll bryng thee yet vnto another place, if at all it will please God, that thou mayst thence curse them for my sake.

28 And Balac brought Balaam vnto the toppe of Peor, that looketh towarde Jesimon.

29 And Balaam said vnto Balac: Make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes.

30 And Balac dyd as Balaam had sayd, and offered an oxe and a ramme on euerie aulter.

(b) As it is spoken at this time what wonderous workes ye Lord hath done for Israel, so shall it be in time to come.

(c) Untill he hath taken the spoyle frō his enemies, and ouercome thē.

¶ The. xxiiij. Chapter.

5 Balaam prophesieth of the kyngdome of Israel, and of the comming of Christe. 17 Balac is angrie with Balaam. 20 The destruction of the Amalekites, and of the Kenites.

A 1 AND when Balaam saw that it pleased the Lorde that he should blesse Israel, he went not as he dyd twise before to meete a soothsaying: but set his face towarde the wyldernesse.

2 And Balaam lift vp his eyes, and loked vpon Israel as he lay accordyng to his tribes, and the spirite of God came vpon hym.

Num.24.d 3 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, and the man whose (a) eyes is open hath sayde:

4 He hath sayde whiche heareth the wordes of God, and seeth the visions of the almightie, and falleth downe with open eyes.

5 Howe goodly are thy tentes O Jacob, and thyne habitations O Israel?

6 Euen as the valleys are they layde abrode, & as gardens by the riuers side, as the tentes whiche the Lorde hath pitched, and as cypres trees beside the waters.

B 7 The water droppeth out of his bucket, & (b) his seede shalbe in many waters, * and his king shalbe hier then (c) Agag, and his kingdome shalbe exalted.

8 * God brought hym out of Egypt, his strength is as the Unicorne: He shall eate the nations his enemies, & gnawe their bones, and pearce them through with his arrowes.

9 *He couched hym selfe, and lay downe as a Lion, and as an elder Lion: who shall stirre hym vp? Blessed is he that blesseth thee, and cursed is he that curseth thee. Gen.xlix.b

10 And Balac was wroth with Balaam, and (d) smote his handes together, and Balac said vnto Balaam: I sent for thee to curse mine enemies, and behold thou hast blessed them this three tymes.

11 Therfore nowe get thee quickly vnto thy place: I thought that I would promote thee vnto honour, but lo the Lord hath kept thee backe from worship.

12 Balaam aunswered vnto Balac: Tolde I not thy messengers whiche thou sendedst vnto me, saying:

13 * If Balac woulde geue me his house full of siluer and golde, I can not passe the word of the Lord, to do either good or bad of mine owne minde: But what the Lorde sayeth, that wyll I speake. Nu.xxii.d

14 And nowe behold, I go vnto my people: Come therfore, and I wyll aduertise thee what this people shall do to thy folke in the latter dayes. C

15 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde:

16 He hath said that heareth the wordes of God, and hath the knowledge of the most hygh, and beholdeth the vision of the

(a) He meaneth not the corporall eye, but the eye of the minde.

(b) They shalbe very fruitfull, as trees & gardens that be watered.

(c) All ye Romane Emperours toke their names of Ceasar, as the most noblest Emperour, so the kinges of ye Amalakites toke their names of Agag, as the most renowmed prince.

(d) I toke of anger.

the almightie, and that falleth and his eyes are opened.

17 I shal (o) see him, but not nowe, I shall beholde him, but not nigh: *There shall come a starre of Jacob, and ryse a scepter of Israel, & shall *smyte the coastes of Moab, and vndermine all the chyldren of Seth.

18 *And Edom shalbe possessed, & Seir shall fall to the possession of their enemies, and Israel shall do manfully.

19 Out of Jacob shall come he that shall haue dominion, and shall destroy the remnaunt of the citie.

20 And when he loked on Amaleck, he toke vp his parable, and said: Amaleck is the first of the nations, *but his latter ende shall perishe vtterly.

21 And he loked on the Kenites, and toke vp his parable, and sayde: Strong is thy dwelling place, and thou puttest thy nest in a rocke.

22 Neuertheless, the Kenite shalbe rooted out, vntyll Assur take thee prisoner.

23 And he toke vp his parable, and sayd: Alas, who shall lyue when God doth this:

24 The shippes also shall come out of the coast of Chittim, and subdue Assur, and subdue Eber, and he hym selfe shall perishe at the last.

25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

¶ The. xxv. Chapter.

1 The people committeth fornication with the daughters of Moab. 8 Phinehes kylleth Zamri and Cozbi. 17 God commaundeth to kyll the Madianites.

A 1 AND Israel abode in Sittim, and the people began to commit whoredome with the daughters of Moab.

2 Whiche called the people vnto the sacrifice of their gods: * And the people dyd eate, and bowed downe to their gods.

3 And Israel coupled hym selfe vnto Baal (a) Peor, and the indignation of the Lorde was kindeled against Israel.

4 And the Lorde sayde vnto Moyses: Take all the heades of the people, and hang them vp before the Lorde against the (b) sunne, that the wrath of the Lordes countenaunce may be turned away from Israel.

5 And Moyses sayde vnto the Judges of Israel: * Euery (c) one slay his men that were ioyned vnto Baal Peor.

6 And behold, one of the chyldren of Israel came & brought vnto his brethren a Madianitishe woman, euen in the sight of Moyses, and in the sight of all the multitude of the children of Israel, that wept before the doore of the tabernacle of the congregation.

7 *And when Phinehes the sonne of Eleazar the sonne of Aaron the priest, saw it, he rose vp out of the myddes of the companie, & toke a iauelin in his hande,

8 And went after the man of Israel into the tent, & thrust them through both the man of Israel & also the woman, euen thorowe the belly of her: And the plague ceassed frō the chyldrē of Israel.

9 *And there dyed in the plague twentie and foure thousande. i.Cor.x.a.

10 And the Lorde spake vnto Moyses, saying:

11 *Phinehes the sonne of Eleazar the sonne of Aaron the priest, hath turned myne anger away from the chyldren of Israel, whyle he was zelous for my sake among thē, that I had not consumed the childrē of Israel in my ielousie. Ecclē.xlv.f. i.Macha.ii.f.

12 Wherfore say: beholde, *I geue vnto hym my couenaunt of peace.

13 And he shall haue it, and his seede after hym, euen the couenaunt of the priestes office for euer, because he was zelous for his Gods sake, and made an attonement for the chyldren of Israel. Mala.ii.a.

14 The name of the Israelite thus kylled, which was slayne with the Madianitishe woman, was Zamri the sonne of Salu, a Lorde of an house and kinred of Simeon. C

15 And the name of the Madianitishe womā that was slayne, was Cozbi, the daughter of Zur, a head ouer the people of his fathers house in Madian.

16 And the Lorde spake vnto Moyses, saying:

17 *Vexe the Madianites, & smyte them: Num.31.a.

18 For they trouble you with their wyles, whiche haue begyled you by deceyte in the cause of Peor, & in the cause of their sister Cozbi, the daughter of a Lorde of the Madianites, whiche was slayne in the day of the plague for Peors sake.

¶ The .xxvj. Chapter.

2 The chyldren of Israel are numbred.

AND after the plague, the Lorde spake vnto Moyses, and vnto Eleazar the sonne of Aaron the priest, saying:

Num. i.a. 2 *Take the number of al the multitude of the chyldren of Israel, from twentie yeres old and aboue, throughout their fathers houses, all that are able to go to warre in Israel.

3 And Moyses and Eleazar the priest spake vnto them in the fieldes of Moab, by Jordan [ouer against] Jericho, saying:

4 [Ye shall number the people] From twentie yeres & aboue, as the Lorde commaunded Moyses and the children of Israel, when they were come out of Egypt.

Gen.xlvi.b i.Par.v.a. 5 *Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whom commeth the kinred of the Hanochites: and Pallu, of whom commeth the kinred of the Palluites.

6 Of Hesron, commeth the kinred of the Hesronites: of Charmi, commeth the kinred of the Charmites.

B 7 These are the kinredes of the Rubenites, and they were in number fourtie and three thousand, seuen hundred and thirtie.

8 And the sonnes of Pallu, Eliab.

9 And the sonnes of Eliab, Nemuel, Dathan, & Abiram. This is that Dathan and Abiram, which were famous in the congregation, and* stroue against Moyses and Aaron in the company of Corah, when they stroue agaynst the Lorde.

Num.xvi.a

Num.xvi.c 10 *And the earth opened her mouth, & swalowed them vp: Corah also was in the death of that multitude, what tyme the fire consumed two hundred and fiftie men: and they became a signe.

11 Notwithstanding, the chyldren of Corah dyed not.

12 And the chyldren of Simeon after their kinredes, were Nemuel, of whom cõmeth the kinred of the Nemuelites: Jamin, of whom commeth the kinred of the Jaminites: Jachin, of whom commeth the kinred of the Jachinites.

13 Of Zareh, commeth the kinred of the Zarehites: And of Saul, commeth the kinred of the Saulites.

14 These are the kinredes of Simeon, euen twentie and two thousande and two hundred. C

15 The chyldren of Gad after their kinredes, were Zephon, of whom cõmeth the kinred of the Zephonites: Haggi, of whom commeth the kinred of the Haggites: Suni, of whom commeth the kinred of the Sunites.

16 Of Ozni, commeth the kinred of the Oznites: and of Eri, commeth the kinred of the Erites.

17 Of Arod, commeth the kinred of the Arodites: Of Ariel, commeth the kinred of the Arielites.

18 These are the kinredes of the children of Gad, according to their numbers, fourtie thousande and fiue hundred.

19 The children of Juda, Er and Onan, *and Er and Onan dyed in the lande of Chanaan. Gen 38.a

20 But the chyldren of Juda after their kinredes, were Sela, of whom cõmeth the kinred of the Selanites: Phares, of whom commeth the kinred of the Pharezites: Zareh, of whom cõmeth the kinred of the Zarehites.

21 And the children of Phares, were Hesron, of whom commeth the kinred of the Hesronites: Hamul, of whom commeth the kinred of the Hamulites. D

22 These are the kinredes of Juda after their numbers, threscore and sixteene thousande and fiue hundred.

23 The chyldren of Issachar after their kinredes, were Thola, of whom commeth the kinred of the Tholaites: Phuua, of whom commeth the kinred of the Phunaites.

24 Of Jasub, commeth the kinred of the Jasubites: of Simron, commeth the kinred of the Simronites.

25 These are the kinredes of Issachar after their numbers, threscore and foure thousande and three hundred.

26 The chyldren of Zabulon after their kinredes, were Sered, of whom commeth ỹ kinred of the Seredites: Elon, of whom commeth the kinred of the Elonites: Jahelel, of whom commeth the kinred of the Jahelelites.

27 These are the kinredes of the Zabulonites after their numbers, threscore thousande and fiue hundred.

28 The

E 28 The chyldren of Joseph throughout
their kinredes, were Manasse and E-
phraim.
29 The chyldren of Manasse, Machir, of
whom commeth the kinred of the Ma-
chirites: And Machir begat Gilead, and
of Gilead commeth the kinred of the
Giliadites.
30 And these are the chyldren of Gilead,
Hiezer, of whom commeth the kinred of
the Hiezerites: Helech, of whom com-
meth the kinred of the Helechites.
31 And Asriel, of whom commeth the
kinred of the Asrielites: and Sechem,
of whom commeth the kinred of the
Sechemites.
32 Semida, of whom commeth the kin-
red of the Semidites: and Hepher, of
whom commeth the kinred of the He-
pherites.
xvii.a. 33 And* Zalphaad the sonne of Hepher
had no sonnes, but daughters: And the
names of the daughters of Zalphaad,
were Mahela, Noa, Hagla, Milcha,
and Thirza.
34 These are the kinredes of Manasse,
and the number of them fiftie and two
thousande and seuen hundred.
35 These are the chyldren of Ephraim af-
ter their kinredes: Suthelah, of whom
commeth the kinred of the Suthela-
hites: Becher, of whom commeth the
kinred of the Becherites: Thahen, of
whom commeth the kinred of the
Thahenites.
F 36 And these are the chyldren of Suthe-
lah: Eran, of whom commeth the kin-
red of the Eranites.
37 These are the kinredes of the children
of Ephraim after their numbers, thirtie
and two thousande and fiue hundred.
And these are the chyldren of Joseph
after their kinredes.
38 These are the chyldren of Beniamin
after their kinredes: Bela, of whom
commeth the kinred of the Belaites:
Asbel, of whom commeth the kinred of
the Asbelites: Ahiram, of whom com-
meth the kinred of the Ahiramites:
39 Supham, of whom commeth the kin-
red of the Suphamites: Hupham, of
whō came the kinred of ỹ Huphamites.
40 And the chyldren of Bela, were Ard
and Naaman, from whence commeth
the kinred of the Ardites, and of Naa-
man the kinred of the Naamites.
41 These are the chyldrē of Beniamin af-
ter their kinredes, & after their numbers
fourtie & fiue thousande & sixe hundred.
42 These are the chyldren of Dan after
their kinredes: Suham, of whom com-
meth the kinred of the Suhamites.
These are the houshoides of Dan af-
ter their kinredes.
43 All the kinredes of the Suhamites
were after their numbers threscore and
foure thousande, and foure hundred.
44 The chyldren of Aser after their kin-
redes, were Jemna, of whom cōmeth
the kinred of the Jemnites: Jesui, of
whom commeth the kinred of the Je-
suites: Bria, of whom cōmeth the kin-
red of the Brites.
45 The chyldren of Bria, were Heber, of
whom commeth the kinred of the He-
berites: Malchiel, of whom came the
kinred of the Malchielites.
46 And the daughter of Aser, was called G
Sarah.
47 These are the kinredes of Aser after
their numbers, fiftie and three thousand
and foure hundred.
48 The chyldren of Nephthali, after their
kinredes, were Jahaziel, of whom
came the kinred of the Jahazielites:
Guni, of whom came the kinred of the
Gunites.
49 Jezer, of whom came the kinred of
the Jezerites: Sellem, of whom came
the kinred of the Sellemites.
50 These are the kinredes of Nephthali
accordyng to their houshoides, whose
numbers is fourtie and fiue thousande,
and foure hundred.
51 These are the numbers of the children
of Israel, sixe hundred thousande, and a
thousande, seuen hundred and thirtie.
52 And the Lorde spake vnto Moyses,
saying:
53 Unto these the lande shalbe deuided C
to inherite, accordyng to the number of
names.
54 To many thou shalt geue the more in- Num.33.g.
heritaunce, and to fewe the lesse: to eue- Iosu.xi.d.
rie [tribe] shall the inheritaunce be ge-
uen, according to the number therof.
55 Notwithstanding, the lande shalbe
deuided by lot, & according to the names
of the tribes of their fathers, they shall
inherite.
56 According to the lot shall the possessi-
on thereof be deuided betweene many
and fewe.
57 *These are the numbers of the Le-

nites after their kinredes: Gerson, of whom came the kinred of the Gersonites: Caath, of whom came the kinred of the Caathites: Merari, of whom came the kinred of the Merarites.

58 These are the kinredes of the Leuites, the kinred of the Libnites, the kinred of the Hebronites, the kinred of the Mahelites, the kinred of the Musites, the kinred of the Corathites, and Caath begat Amram.

Exod.vi.d. 59 And Amrams wyfe was called * Jochebed a daughter of Leui, which was borne vnto Leui in Egypt: And she bare vnto Amram, Aaron, Moyses, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

Num.iii.a. 61 * And Nadab and Abihu dyed when they offered straunge fire before the Lorde.

62 And after their numbers, they were * twentie and three thousande, all males from a moneth olde and aboue: For they were not numbred among the children of Israel, because there was no inheritaunce geuen them among the children of Israel. Num.ii.f.

63 These are the numbers when Moyses and Eleazar the priest numbred the chyldren of Israel in the playne of Moab, fast by Iordane [ouer against] Iericho.

64 And among these there was not a man of them whom Moyses & Aaron numbred, when they tolde the chyldren of Israel in the wylderneſſe of Sinai.

65 For the Lorde sayde of them: They shall dye in the wylderneſſe. And there was not left a man of them, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

¶ The .xxvij. Chapter.

1 The lawe of the heritage of the daughters of Zalphaad. 12 The lande of promise is shewed vnto Moyses. 18 In whose steade is appoynted Iosuah.

A Nu.xxvi.d. and.36.a. Iosu.xvi.a.

1 Then came the daughters of * Zalphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kinred of Manasse the sonne of Joseph: whose names were Maala, Noha, Hagla, Melcha and Thirza.

2 And stode before Moyses and Eleazar the priest, and before the lordes, and all the multitude by the doore of the tabernacle of the congregation, saying:

(a) As all men dye for that they are sinners: some cause, died for his sinne, and expounde it thus: not for any particuler sinne that he had done, but for that generall sinne that the people of the Jewes had cõmitted, in murmuring against Moyses, for whiche they entred not into the lande of promise.

3 Our father dyed in the wylderneſſe, and * was not in the company of them that gathered them selues together agaynst the Lorde in the congregation of Corah: but (a) dyed in his owne sinne, and had no sonnes.

4 Wherefore then is the name of our father taken away from among his kinred, because he hath no sonne? * Geue vnto vs therefore a possession among the (b) brethren of our father.

(b) Brethren are here taken for kinsmen.

5 And Moyses brought their (c) cause before the Lorde.

(c) That is, their matter, to be iudged, to know what he shoulde determine, as he did al waighty matters.

6 And the Lorde spake vnto Moyses, saying.

7 The daughters of Zalphaad speake right: thou shalt geue them a possession to inherite among their fathers brethren, and shalt turne the inheritaunce of their father vnto them.

8 And thou shalt speake vnto the chyldren of Israel, saying: If a man dye and haue no sonne, ye shall turne his inheritaunce vnto his daughter. B

9 If he haue no daughter, ye shall geue his inheritannce vnto his brethren.

10 If he haue also no brethren, ye shall geue his inheritaunce vnto his fathers brethren.

11 And if his father haue no brethren, ye shall geue his inheritaunce vnto hym that is next to him of his kinred, and he shall possesse it: And this shalbe vnto the chyldren of Israel a lawe of iudgement, as the Lorde hath commaunded Moyses.

12 And the Lorde sayde vnto Moyses: * Get thee vp into this mount Abarim, and beholde the lande whiche I haue geuen vnto the chyldren of Israel: Deut.iii.d. and.34.a.

13 And whē thou (a) hast seene it, thou shalt be (c) gathered vnto thy people also, as Aaron thy brother was gathered.

(a) Hebr. And thou shalt see it.

(c) They dye as other haue before ther.

14 For ye were disobedient vnto my mouth in the desert of Zin, in the stryfe of the congregation, neither dyd ye sanctifie me in the (b) waters before their eyes: * That is, the water of stryfe in Cades

(b) Yoo did resist & mistrust my power and ordinaunce before the chyldren of Israel when they strived with

Cades in the wylderneſſe of Zin.
15 And Moyſes ſpake vnto the Lorde, ſaying:
16 Let the Lord God of the ſpirites of all fleſhe ſet a man ouer ye congregation,
17 Which may go (c) out & in before them, and leade them out and in, that the congregation of the Lord be not as ſheepe which haue not a ſheephearde.
18 And the Lorde ſayde vnto Moyſes: Take thee Joſuah the ſonne of Nun, a man in whom is the ſpirite, and put thyne handes vpon hym,
19 And ſet hym before Eleazar the prieſt, and before all the congregation: and geue hym a charge in their ſight.
20 And put of thy (d) prayſe vpon him, that all the companie of the children of Iſrael may be obedient.
21 And he ſhall ſtande before Eleazar the prieſt, which ſhall aſke counſell for hym after the (e) iudgement of Urim, before the Lorde: And accordyng vnto his worde, ſhall they go (f) out and in, both he and all the children of Iſrael with him, and all the congregation.
22 And Moyſes dyd as the Lorde commaunded him: and he toke Joſuah, and ſet hym before Eleazar the prieſt, and before all the congregation:
23 *And put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded through the hand of Moyſes.

D

(c) That is, of the prieſtes owne iudgement, to whō God reuealed his wil. Some vnderſtond by Urim, certaintie, and illumination.
(f) By going out and comming in, is meant enterpriſing of thinges, and ceaſſing from enterpriſes.
Act.v.b.

¶ The .xxviij. Chapter.

2 What muſt be offered on euery feaſt day.

AND the Lorde ſpake vnto Moyſes, ſaying:
2 Commaunde the children of Iſrael, and ſay vnto them: My offeryng and my bread for my ſacrifices which are made by fire for a ſweete ſauour, ſhal ye obſerue to offer vnto me in their due ſeaſon.
3 And thou ſhalt ſay vnto them: *This is the offeryng made by fire, which ye ſhall offer vnto the Lord: two (a) lambes of a yere olde without ſpot, day by day for a continuall burnt offeryng.
4 One lambe ſhalt thou prepare in the mornyng, and the other at euen.
5 *And therto the tenth part of an Epha of floure for a meate offeryng, mingled with the fourth part of an Hin of beaten oyle.
6 It is a dayly burnt offeryng, ſuch as was ordayned in the mount Sinai for a ſweete ſauour, a ſacrifice made by fire vnto the Lorde.
7 And let the drinke offering of the ſame be the fourth part of an Hin for one lambe, and in the holy place ſhalt thou commaunde the wine to be powred vnto the Lorde:
8 And the other lambe thou ſhalt offer at euen, after the maner of the meate offeryng and the drynke offeryng of the mornyng, a ſacrifice made by fire, ſhalt thou offer for a ſweete ſauour vnto the Lorde.
9 And on the Sabbath day, two lambes of a yere olde without ſpot, and two tenth deales of floure for a meate offeryng mingled with oyle, and the drynke offeryng therto.
10 This is the burnt offeryng of euery Sabbath, beſide the dayly burnt offeryng, and his drynke offeryng.
11 And in the begynnyng of your monethes, ye ſhall offer a burnt offeryng vnto the Lorde: two young bullockes, and a rammе, and ſeuen lambes of a yere olde without ſpot,
12 And three tenth deales of floure for a meate offeryng mingled with oyle for one bullocke, and two tenth deales of floure for a meate offeryng mingled with oyle for one rammе.
13 And a tenth deale of floure mingled with oyle for a meate offeryng vnto one lambe, for a burnt offeryng of a ſweete ſauour, and a ſacrifice made by fire vnto the Lorde.
14 And their drynke offerynges ſhalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin of wine vnto a rammе, and the fourth part of an Hin vnto a lambe: This is the burnt offeryng of euery moneth throughout the monethes of the yere:
15 And one hee goate for a ſinne offeryng vnto the Lorde ſhalbe offered, beſides the dayly burnt offering, and his drynke offeryng.
16 *And the fourteenth day of the firſt moneth, is the Paſſouer of the Lorde.

C

Exo.xij.c.
Leu.xxiij.a.
Deut.xvi.a.

17 And

17 And in the fifteenth day of the same moneth is the feast: seuen dayes long shall vnleaucned bread be eaten.
Leu.xxiii.b 18 In the * first day shalbe an holy conuocation, ye shall do no maner of seruile worke therin.
19 But ye shall offer a sacrifice made by fire, for a burnt offering vnto the Lord, two young bullockes, one ramme, and seuen lambes of a yere olde, let them be without spot.
20 And let their meate offeryng be of floure mingled with oyle: three tenth deales also shall ye offer for a bullocke, and two tenth deales for a ramme.
D 21 One tenth deale shalt thou offer for euery lambe of the seuen lambes.
22 And a hee goate for a sinne offeryng, to make attonement for you.
23 Ye shall offer these beside the burnt offeryng in the morning, which is a continuall burnt sacrifice.
24 After this maner ye shall offer throughout the seuen dayes, the flesh of the sacrifice made by fire, for a sweete sauour vnto the Lorde: And it shalbe done beside the dayly burnt offeryng and his drynke offeryng.
25 And in the seuenth day ye shall haue an holy conuocation, [wherin] ye shall do no seruile worke.
2 Also in the day of your first fruites, when ye bryng a newe meate offeryng vnto the Lorde accordyng to your (b) weekes, ye shall haue an holy cõuocation, and ye shal do no seruile worke in it.
27 But offer a burnt offering for a sweete sauour vnto the Lorde, two young bullockes, a ramme, and seuen lambes of a yere olde,
28 With their meate offerynges of floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,
29 And one tenth deale vnto a lambe throughout the seuen lambes,
30 And an hee goate to make an attonement for you.
31 This ye shall do, besides the continual burnt offeryng and his meate offeryng, (and they shalbe vnto you without spot) with their drinke offerynges.

(b) Accomptyng seuen weekes betweene Easter and whitsontide, as Leuit.23.

¶ The. xxix. Chapter.

1 What must be offered the eyght first dayes of the seuenth moneth.

1 And in the first day of the (a) seuenth moneth ye shall haue an holy cõuocation, * ye shal do then no seruile worke: For it is a day of blowyng the trumpettes vnto you.
2 And ye shall offer a burnt offeryng for a sweete sauour vnto the Lorde, one young bullocke, one ramme, and seuen lambes of a yere olde, without blemishe:
3 And their meate offering shalbe made of floure mingled with oyle, three (b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, throughout the seuen lambes:
5 And an hee goate for a sinne offeryng, to make an attonement for you:
6 Beside the burnt offeryng of the (c) moneth and his meate offeryng, and beside the dayly burnt offeryng and his meate offeryng, and the drynke offerynges of the same, Which must be done accordyng vnto the maner of them, for a sauour of sweetnesse, it is a sacrifice made by fire vnto the Lorde.
7 * And ye shall haue the tenth day of that moneth an holy (d) conuocation, and ye shall humble your soules, and shall do no maner worke therin.
8 But ye shall offer a burnt offeryng vnto the Lorde for a sweete sauour, one young bullocke, a ramme, and seuen lambes of a yere olde, which shalbe vnto you without blemishe.
9 Their meate offeryng shalbe of floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:
10 And a tenth deale vnto euery lambe, throughout the seuen lambes:
11 And an hee goate for a sinne offeryng, beside the sinne offeryng of attonement & dayly burnt offeryng, and the meate and drynke offerynges that long to the same.
12 And in the fifteenth day of the seuẽth moneth, ye shall haue an holy conuocation, and do then no seruile worke, and

(a) Contenyng part of September and parte of October. Leuit.23.d.
(b) Of the measure Epha.
(c) Offered in the newe moone, or begynnyng of euery moneth.
Leu.xxiii.f.
(d) Namely, the feast of reconciliation.

and ye shall kepe a feast vnto the Lorde seuen dayes long.
13 And ye shall offer a burnt offeryng for a sacrifice made by fire for a sweete sauour vnto the Lorde, thirteene young bullockes, two rammes, and fourteene lambes of a yere olde, which shalbe without blemishe.
14 And their meate offeryng shalbe of floure mingled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to either of the two rammes,
15 And one tenth deale vnto eche of the fourteene lambes:
16 And one hee goate for a sinne offering, beside the dayly burnt offeryng, with his meate and drynke offeryng.
17 And the (c) seconde day ye shall offer twelue young bullockes, two rammes, fourteene yerelyng lambes without spot.
18 And let their meate offerynges and drynke offerynges, vnto the bullockes, rammes, and lambes, be accordyng to the number of them, & after the maner.
19 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng and his meate and drynke offeryng.
20 And the thirde day ye shall offer a leuen bullockes, two rammes, & foure-teene yerelyng lambes without spot:
21 And let their meate and drynke offe-rynges vnto the bullockes, rammes, and lambes, be after the number of them, and accordyng to the maner.
22 And there shalbe offered an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate & drynke offeryng.
23 In the fourth day, ye shall offer ten bullockes, two rammes, and fourteene yerelyng lambes without blemishe.
24 Let their meate & drynke offeringes vnto the bullockes, rammes, & lambes, be accordyng to the number of them, and after the maner:
25 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, & his meate and drynke offeryng.
26 In the fifth day ye shall offer nine bullockes, two rammes, and fourteene lambes of one yere olde without spot:
27 And let their meate and drynke offe-ringes vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:
28 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offeryng.
29 And in the sixt day, ye shall offer eyght bullockes, two rammes, and fourteene yerelyng lambes without spot.
30 And let their meate and drynke offe-ringes vnto the bullockes, rammes, and lambes, be accordyng to the number of them, after the maner:
31 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offeryng.
32 In the seuenth day, ye shal offer seuen bullockes, two rammes, and fourteene lambes that are yerelynges without blemishe.
33 And let their meate and drynke offe-ringes vnto the bullockes, rammes, and lambes, be accordyng to their number, and after the maner:
34 And an he goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offeryng.
35 In the eyght day, ye shall haue a so-lempne assemblie, and ye shall do no seruile worke therin:
36 But ye shall offer a burnt offeryng, a sacrifice made by fire for a sweet sauour vnto ꝑ Lorde, one bullocke, one ramme, & seuen yerelyng lambes without spot.
37 Let their meate and drinke offeringes vnto the bullocke, ramme, and lambes, be accordyng to the number, and accor-dyng to the maner:
38 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offeryng.
39 These thynges ye shall do vnto the Lorde in your feastes, beside (f) your vowes & freewil offeringes, your burnt offerynges, meate offerynges, drynke offerynges, and peace offerynges.
40 And Moyses tolde the children of Is-rael, all that the Lorde cõmaunded him.

(f) your vo-luntarie sa-crifices.

The

The.xxx. Chapter.

2 Of vowes when they shalbe kept, and when not.

A 1 AND Moyses spake vnto the heades of the tribes concernyng the childzen of Israel, saying: This is the thyng which the Lozde hath commaunded.

Deu.xxiii.d 2 *If a man vowe a vowe vnto the Lozde, oz sweare an othe to bynde his soule: he shall not go backe with his wozde, but shall fulfyll all that is pzoceeded out of his mouth.

3 If a woman also vowe a vowe vnto the Lozde, & bynde her selfe being in her fathers house in the tyme of her youth:

4 And her father heare her vowe and bonde which she hath made vpon her soule, & holde his peace therto: then all her vowes and bondes which she hath made vpō her soule, shal stande in effect.

5 But and if her father disalowe her the same day that he heareth al her vowes and bondes which she hath made vpon her soule: they shall not be of value, and the Lozde shall forgeue her, because her father (a) disalowed her.

(a) Agree not to her vowe.

6 If she had an husbande, when she vowed oz pronounced ought out of her lippes, wherwith she bounde her soule:

B 7 And her husbande heard it, and helde his peace therat the same day he heard it: then her vowes shall stande, and her bondes wherwith she bounde her soule, shall stande in effect.

8 And if her husbande disalowe her the same day that he heard it, then he shall make her vowe which she hath vpon her, and the openyng of her lippes wherwith she bounde her soule, of none effect, and the Lozde shall forgeue her.

9 But euery vowe of a widowe, and of her that is deuozsed, that they haue bounde their soule withall, shall stande in effect with them.

10 If she vowed in her (b) husbandes house, oz bounde her soule with an othe:

(b) Her husbande liuing, oz before she be deuozsed.

11 And her husbande heard it, and helde his peace concernyng her, & disalowed her not: then all her vowes shal stande, and euery bonde wherwith she bounde her soule, shall stande.

12 But if her husbande disanulled them the same day ẏ he heard them: then nothyng that pzoceedeth out of her lippes in vowes and bondes wherwith she bounde her soule, shall stande in effect: foz her husbande hath disanulled them, and the Lozde shall forgeue her.

13 All vowes and othes that binde to (c) humble the soule, may her husbande stablishe oz breake.

(c) Through mozti fication, by abstinence oz bodyly exercise.

14 But if her husbande holde his peace from (d) one day to another, then he stablissheth all her vowes & bondes which she had vpon her: he confirmeth them, because he helde his peace concernyng her the same day that he heard them.

(d) Not disanullyng her vowe & same day that he heareth it.

15 But (e) if he breake them, after that he hath heard them, he shall beare her sinne hym selfe.

(e) Any day after the firt day that he heard them.

16 These are the ozdinaunces which the Lozd commaunded Moyses betweene a man and his wyfe, and betweene the father and his daughter, beyng yet a damsell in her fathers house.

¶ The .xxxj. Chapter.

8 The Madianites are slayne, and their cities burnt, Balaam is slayne. 27 The pzay is equally deuided. 49 A pzesent geuen of Israel.

A 1 AND the Lozde spake vnto Moyses, saying:

Nu. xxv.d 2 *Auenge the childzen of Israel of the Madianites, & afterwarde shalt thou be gathered vnto thy people.

3 And Moyses spake vnto the folke, saying: Harnesse some of you vnto warre, and let them go vpon the Madianites, & auenge the Lozde of the Madianites.

4 Of euery tribe a thousande, throughout all the tribes of Israel, shal ye sende to the warre.

5 And there were deliuered out of the thousandes of Israel, twelue thousand pzepared vnto warre, of euery tribe a thousande.

6 And

6 And Moyses sent thē to ꝑ warre, euen a thousande of euery tribe, & with them Phinees the sonne of Eleazar the priest to the warre, and the holy vessels, & the *trumpets to blowe were in his hande.

7 And they warred agaynst the Madianites as the Lord cōmaunded Moyses, and slue all the males.

8 And they slue the kynges of Madian among other that were slayne: Namelye, Eui, and Rekem, Zur, & Hur, and Reba: fiue kynges of Madian, with (a) Balaam the sonne of Beor, whom they slue with the swoorde.

9 And the children of Israel toke all the women of Madian prisoners, and their children, and spoyled all their cattel, and all their flockes, and all their goodes.

10 And they burnt all their cities wherin they dwelt, and all their goodly dwellynges, with fire:

11 And they toke all the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that which they had taken, and the spoyle, vnto Moyses and Eleazar the priest, and vnto the companie of the children of Israel, euen vnto the hoast that were in the fieldes of Moab by Iordane, ouer agaynst Iericho:

13 And Moyses and Eleazar the priest, and all the lordes of the congregation, went out of the hoast to meete them.

14 And Moyses was angrie with the officers of the hoast, with the captaynes ouer thousandes, and ouer hundredes, which came from the warre & battayle.

15 And Moyses sayde vnto them: Haue ye saued all the (b) women alyue?

16 Beholde, these caused the children of Israel through the councel of Balaam, to commit trespasse agaynst the Lorde in the businesse of (c) Peor, and there followed a plague among the congregation of the Lorde.

17 Nowe therfore, *slay all the men children, and kyl the women that haue lien with men fleshly.

18 But all the women children that haue not lien with men carnally, kepe alyue for your selues.

19 And ye shall remayne without the hoast seuen dayes, all that haue kylled any person, *and all that haue touched any dead body, and purifie both your selues and your prisoners the thirde day and the seuenth.

20 And purifie all your raymentes, and that is made of skinnes, and all worke of goates heere, and all thinges made of wood.

21 And Eleazar the priest sayde vnto the men of warre which went to the battayle: This is the ordinaūce of the lawe which the Lorde cōmaunded Moyses: D

22 As for golde, siluer, brasse, and iron, tinne, and lead,

23 And all that may abide the fire, ye shal make it go through the fire, and it shalbe cleane: Neuertheless, it shalbe purified with water of seperation: And all that suffereth not the fire, ye shall make go through the water:

24 And washe your clothes the seuenth day, and ye shalbe cleane, and afterwarde come into the hoast.

25 And the Lorde spake vnto Moyses, saying:

26 Take the summe of the pray that was taken, both of the persons and of cattell, thou and Eleazar the priest, and the chiefe fathers of the congregation:

27 And deuide the pray into two partes, betweene them that toke the warre vpon them and went out to battayle, and all the congregation.

28 And take a tribute vnto the Lorde of the men of warre which went out to battayle: one soule of fiue hundred, both of the persons, and of the beefes, and of the asses, and of the sheepe. E

29 And ye shall take it of their halfe, and geue it vnto Eleazar the priest, as an heaue offeryng of the Lorde.

30 And of the halfe of the children of Israel, thou shalt take one portion of fiftie, of the persons, and of the beefes, of the asses, and of the sheepe, and of al maner of beastes, and geue them vnto the Leuites which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moyses and Eleazar the priest, dyd as the Lorde cōmaunded Moyses.

32 And the bootie, and the rest of the pray which the men of warre had caught, was fiue hundred thousande, and three score and fifteene thousande sheepe,

33 And three score and twelue thousande of beefes,

34 And three score & one thousande asses:

35 And thirtie & two thousande persons in all, of women that had lyen by no man.

36 And the halfe, which was the part of them

them that went out to warre, was in number three hundred thousande, and seuen and thirtie thousande, & fiue hundred, sheepe.

(f) This is, that portion which the souldiers gaue to God.

37 And the (f) Lordes part of the sheepe, was six hundred & threescore & fifteene.

E 38 And the beeues were thirtie and six thousande, of which the Lordes part was threescore and twelue.

39 And the asses were thirtie thousande and fiue hundred, of which the Lordes part was threescore and one.

(g) The virgins.

40 And the (g) persons were sixteene thousande, of which the Lordes part was thirtie and two persons.

41 And Moyses gaue the tribute, which was the Lordes heaue offeryng, vnto Eleazar the priest, as the Lorde commaunded Moyses:

(h) Of that parte of the spoile whiche was allotted to those that had not ben at warre.

42 And the other (h) halfe of the children of Israel which Moyses deuided from the men of warre,

43 [That is to wit] the halfe that pertayned vnto the congregation, was three hundred thousande, and thirtie & seuen thousande, and fiue hundred, sheepe:

44 And thirtie and six thousande beeues:

45 And thirtie thousande asses, and fiue hundred:

F 46 And sixteene thousande persons.

47 And Moyses toke of the halfe that pertayned vnto the (i) children of Israel, one portion of fiftie, both of the persons and of the cattell, and gaue them vnto the Leuites which wayted vpon the charge of the tabernacle of the Lorde, as the Lorde commaundded Moyses.

(i) Those that were no souldiers.

48 And the officers of thousandes of the hoast, ỹ captaynes ouer the thousandes, and the captaynes ouer the hundredes, came foorth,

49 And sayde vnto Moyses: Thy seruauntes haue taken the summe of the men of warre which are vnder our authoritie, and there lacketh not one man of vs:

50 We haue therfore brought a present vnto the Lord what euery man found, of iewels of golde, bracelets, chaynes, rynges, eare rynges, and spangles, to make an attonement for our soules before the Lorde.

51 And Moyses and Eleazar the priest, G toke the golde of them, all the wrought iewels.

52 And all the golde of the heaue offering that they heaued vp to the Lorde, of the captaynes ouer thousandes & hundredes, was sixteene thousande, seuen hundred and fiftie sicles.

53 (For the men of warre had spoyled, euery man (k) for hym selfe.)

(k) Geuing no part to their captaines.

54 And Moyses and Eleazar the priest toke the golde of the captaynes ouer the thousandes & hundredes, and brought it into the tabernacle of the congregation, for a (l) memoriall of the children of Israel before the Lorde.

(l) That God might haue them in remembraunce.

The. xxxij. Chapter.

2 To Ruben and Gad and to halfe the tribe of Manasses, is promised the possession beyonde Iordane eastwarde. 7 The Rubenites and the Gadites be rebuked of Moyses. 16 Their promises vnto Moyses.

A 1 The childrē (a) of Ruben & the children of Gad had an exceeding great multitude of cattell: And when they sawe the lande of Iazer, & the lande of Gilead, that it was an apt place for cattell,

(a) Ruben was the sonne of Lea Iacobs wyfe, & Gad was sonne to Zilpah her handmayde.

2 The children of Ruben, and the children of Gad, came & spake vnto Moyses and Eleazar the priest, and vnto the lordes of the congregation, saying:

3 The lande of Ataroth & Dibon, Iazer and Nemrah, Hesbon and Elealeh, Sabam, and Nebo, and Beon:

4 Which countrey the Lorde smote before the congregation of Israel, is a lande meete for cattell, and we thy seruauntes haue cattell.

5 Wherfore said they: If we haue found grace in thy sight, let this lande be geuē vnto thy seruauntes to possesse, & bryng vs not ouer Iordane.

6 And Moyses sayde vnto the children of Gad and of Ruben: Shall your brethren go to warre, and ye shall sit here?

7 Wherfore discourage ye the heart of B the children of Israel, that they shoulde not go ouer into the lande which the Lorde hath geuen them?

8 *Thus dyd your fathers when I sent them from Cades Barnea to see ỹ lande. Num.13.

9 For when they went vp euen vnto the riuer of Eschol, and sawe the lande, they discouraged

discouraged the heart of the children of Israel, that they should not go into the lande which the Lord hath geuē them.
10 And the Lordes wrath was kindled the same tyme, and he sware, saying:
11 *None of the men that came out of Egypt, frō twentie yeres olde & aboue, shall see the lande which I sware vnto Abraham, Isaac, and Jacob, because they haue not wholly followed me:
12 Saue Caleb the sonne of Jephune the Kenesite, and Josuah the sonne of Nun: for they haue constantly followed the Lorde.
13 And the Lorde was verie angry with Israel, and made them wander in the wildernesse fourtie yeres, vntyll all the generation that had done euyll in the sight of the Lorde, were consumed.
C 14 And beholde, ye are risen vp in your fathers steade, as an increase of sinfull men, to augment the fierce wrath of the Lorde towarde Israel:
15 For if ye turne away from after hym, he wyll yet agayne leaue the people in the wildernesse, (b) and ye shall destroy all this folke.
16 And they went neare hym, and sayde: we wyll builde sheepe foldes here for our sheepe & for our cattell, and [walled] cities for our children:
17 But we our selues wyl go redy armed before the children of Israel, vntyll we haue brought them vnto (c) their place: And our children shall dwell in the fensed cities, because of the inhabiters of the lande.
18 We wyll not returne vnto our houses, vntyll the children of Israel haue inherited, euery man his inheritaunce:
19 Neither wyll we inherite with them on yonder side Jordane forwarde, because our inheritaunce is fallen to vs on this side Jordane eastwarde.
20 And Moyses sayde vnto them: If ye wyll do this thyng, and go harnessed (d) before the Lorde to warre,
D 21 And will go all of you in harnesse ouer Jordane before the Lord, vntil he haue cast out his (e) enemies from his sight,
22 And vntyll the lande be subdued before the Lorde: then ye shall returne, and be without sinne (f) before the Lorde and before Israel, and this lande shalbe your possession before the Lorde.
23 But and if ye wyll not do so, beholde, ye haue sinned agaynst the Lorde: and be sure (g) your sinne wyll finde you out.
24 Nowe therfore, builde cities for your children, and foldes for your sheepe, and do that ye haue spoken.
25 The children of Gad, and the children of Ruben, spake vnto Moyses, saying: Thy seruauntes wyll do as my Lorde commaundeth.
26 Our children, our wyues, our sheepe, and our cattell, shall remayne here in the cities of Gilead:
27 But thy seruauntes wyll go all harnessed for the warre, and vnto battayle before the Lorde, as my Lorde sayth.
28 And for their sakes, Moyses commaunded Eleazar the priest, & Josuah the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel,
29 And Moyses sayde vnto them: If the children of Gad, and the children of Ruben wyl go with you ouer Jordane, all armed, to fyght before the Lorde, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse: E
30 But and if they (h) wyll not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Chanaan.
31 And the children of Gad, and the children of Ruben, aunswered, saying: As (i) the Lorde hath sayde vnto thy seruauntes, so wyll we do:
32 *We wyll go harnessed before ỹ Lorde into the lande of Chanaan, that the possession of our inheritaunce may be geuen vs on this side Jordane.
33 And Moyses gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the (k) Amorites, and the kyngdome of Og kyng of Basan, the lande with the cities therof, in ỹ coastes and cities of the countrey rounde about.
34 And the children of Gad built Dibon, and Ataroth, and Aroer,
35 And Atoth, Sophan, Jaaser, and Jogbea,
36 Bethnimra, and Betharan, fensed cities: & they built foldes for the sheepe. F
37 And the children of Ruben built Hesbon, Eleale, Kiriathaim,
38 Nebo, Baalmeon, and turned their names, and Sibama also: and gaue other names vnto the cities which they builded.
39 And

(g) you shal not go vnpunished for your sinne.
(h) Ouer Jordan.
(i) That which is spoken by Gods messenger, is sayd to be spoken by God.
(k) Those Amorites that dwelt on this side Jordan. Some of thē dwelt by Jordane, of whom mention is made. Ios. 10.

39 And the children of Machir the sonne of Manasse went to Gilead and toke it, and put out the Amorites that dwelt therin.
40 And Moyses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therin.
41 And * Iair the sonne of Manasse went and toke the smal townes therof, and called them (1) Hauoth Iair.
42 And Nobah went and toke Kenath, and the townes longyng therto, and called it Nobah, after his owne name.

* Deut.iii.

(1) That is to say, the tentes of Iair.

The. xxxiij. Chapter.

1 The iourneis of Israel are numbred. 52 They are commaunded to kyll the Chanaanites.

1 These are the iourneis of the children of Israel, which went out of the land of Egypt with their armies, vnder the (a) hand of Moyses and Aaron.

(a) The guydyng and conductyng.

2 And Moyses wrote their goyng out by their iourneis, accordyng to the commaundement of the Lorde: euen these are the iourneis of their goyng out.
3 They departed from (b) Rameses the fifteene day of the (c) first moneth, on the morowe after the Passouer: and the children of Israel went out (d) with an hie hande in the sight of the Egyptians.
4 (For the Egyptians buryed all their first borne which the Lord had smitten among them, and vpon (e) their gods also the Lorde dyd execution.)
5 And the children of Israel remoued from Rameses, and pitched in Sucoth.
6 And they departed from * Sucoth, and pitched their tentes in Etham, which is in the edge of the wilderneſſe.
7 And they remoued from Etham, and turned agayne vnto * Pihahiroth, which is before Baal Zephon: and they pitched before Migdol.
8 And they departed from Pihahiroth: and * went through the middes of the sea into the wilderneſſe, and went three dayes iourney in the wilderneſſe of Etham, and pitched in Marah.
9 And they remoued from Marah, and came vnto * Elim, where were twelue fountaynes of water, and threeſcore & ten Palme trees, & they pitched there.
10 And they remoued from Elim, and camped fast by the red sea.
11 And they remoued from the red sea, and camped in the * wilderneſſe of Zin.
12 And they toke their iourney out of the wilderneſſe of Zin, and set vp their tentes in Daphka.
13 And they departed from Daphka, and lay in Alus.
14 And they remoued from Alus, and lay at * Raphidim, where was no water for the people to drynke.
15 And they departed from Raphidim, & pitched in the * wilderneſſe of Sinai.
16 And they remoued from the desert of Sinai, & pitched at the * graues of lust.
17 And they departed from ꝑ sepulchres of lust, and lay at * Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithma.
19 And they departed from Rithma, and pitched at Rimon Pharez.
20 And they departed from Rimon Pharez, and pitched in Libna.
21 And they remoued from Libna, and pitched at Rissa.
22 And they iourneyed from Rissa, and pitched in Kehelatha.
23 And they went from Kehelatha, and pitched in mount Sepher.
24 And they remoued from mount Sepher, and lay in Harada.
25 And they remoued from Harada, and pitched in Makeloth.
26 And they remoued from Makeloth, and lay at Thahath.
27 And they departed from Thahath, and pitched at Tharath.
28 And they remoued from Tharath, and pitched in Mithca.
29 And they went from Mithca, and pitched in Hasmona.
30 And they departed from Hasmona, and lay at Moseroth.
31 And they departed from Moseroth, and pitched in Bene Iaakan.
32 And they remoued frō Bene Iaakan, and lay at Horgadgad.
33 And they went from Horgadgad, and pitched in Iethebatha.

(b) A citie in the land of Goſen.
(c) Which the Iewes call Nisan, which conteyneth part of March and part of Aprill.
(d) With great power, and rather diuine then humane.
(e) Their idoles, or their chiefe rulers.

Exod.xiii.d
B Exo. xiiii.a.
Exo. xiiii.a.
Exod.xvi.a.
Exod.xvi.a.
C
D

34 And

34 And they remoued from Jethebatha, and lay at Abrona.
35 And they departed from Abrona, and lay at Ezeon gaber.
36 And they remoued from Ezeon gaber, and pitched in the * wilderneſſe of Sin, which is Cades.
37 And they remoued from Cades, and pitched in mount Hor, which is in the edge of the lande of Edom.
38 *And Aaron the prieſt went vp into mount Hor at the commaundement of the Lorde, and dyed there, euen in the fourtieth yere after the children of Iſrael were come out of ỳ lande of Egypt, and in the firſt day of the fifth moneth.
39 And Aaron was an hundred and twentie and three yeres olde when he dyed in mount Hor.
40 And king Erad the Chanaanite (which dwelt in the ſouth in the lande of Chanaan) hearde of the commyng of the children of Iſrael:
41 And they departed* from mount Hor, and pitched in Zalmona. Num xxi.b
42 And they departed from Zalmona, and pitched in Phunon.
43 And they departed from Phunon, and pitched in Oboth.
44 And they departed from Oboth, and pitched in Jim abarim, in the border of Moab. Num.xxi.c
45 And they departed from Jim abarim, and pitched in Dibon Gad.
46 And they remoued from Dibon Gad, and lay in Almon Diblathaim.

¶ This Charte sheweth the way that the people of Israel passed the space of fourtie yeres, from Egypt (through the desertes of Arabia) till they entred into the lande of Chanaan, as is mentioned in the bookes of Exodus, Numeri, & Deuteronomium: It conteyneth also the fourtie and two iourneys or stations, named in this thirtie and three Chapter of Numeri, with the obseruations of the degrees, aswell of the longitude, as of the latitude of the places of the sayde iourneys, and also the order of the numbers of them.

47 And they remoued from Almon Diblathaim, and pitched in the mountaines of Abarim before Nabo.
48 And they departed from the moun-

taynes of Abarim, and pitched in the fieldes of Moab, fast by Iordane [ouer against] Iericho.

49 And they pitched by Iordane, from Beth Iesimoth, * vnto the playne of Sittim in the fieldes of Moab.

Num.xxv.a

50 And the Lorde spake vnto Moyses in the fielde of Moab by Iordane [ouer against] Iericho, saying:

51 Speake vnto the children of Israel, and say vnto them: *when ye are come ouer Iordane [to enter] into the lande of Chanaan,

Deut.vii.a.

52 Ye shall dryue out all the inhabiters of the lande before you, and destroy all their pictures, & breake a sunder all their images of mettall, and plucke downe all their hye places.

53 And possesse the lande, and dwell therein: for I haue geuen you the lande to enioy it.

54 And ye shall deuide the inheritaunce of the land by lot among your kinredes, *and geue to the moe, the more inheritaunce, and to the fewer, the lesse inheritaunce: And your inheritaunce shalbe in the tribes of your fathers, euery mans inheritaunce in the place where his lot falleth.

Num.xxvi.

55 *But and if ye wyll not dryue out the inhabiters of the lande before you, then those which ye let remayne of them, shalbe prickes in your eyes, and dartes in your sides, and shall vexe you in the lande wherin ye dwell.

Iudi.ii.c.

56 Moreouer, it wyll come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ The. xxxiiij. Chapter.

1 The coastes and borders of the lande of promise. 17 Certayne men are assigned to deuide the lande.

AND the Lorde spake vnto Moyses, saying:

2 Commaunde the children of Israel, and say vnto them: When ye come into the lande of Chanaan, (a) this is the lande that shall fall vnto your inheritaunce, [euen] the lande of Chanaan with her coastes.

(a) That is to say, this is the discription of the lande of Chanaan, which ye shall inherite.

3 And * your south quarter shalbe from the wildernesse Zin, along by the coast of Edom, so that your south quarter reache vpon the side of the (b) salt sea eastwarde.

Iosu.xv.a.

(b) Otherwise, the dead sea.

4 And set a compasse from the south vp to Acrabim, and Rechae to Zinna: And go out frō the south to Cades Barnea, and go out also to Hazar Adar, and go along to Azmon.

5 And set a compasse agayne from Azmon, vnto the (c) riuer of Egypt, and shall go out at the sea.

(c) By which riuer some thinke Nilus to be meant: some others Rhinocorura.

6 And let your West quarter be the great sea, let the same sea be your West coast.

7 And this shalbe your north quarter: ye shall compasse your border from the great sea, vnto (d) mount Hor.

(d) Hor, a little hyll, but not that whereon Aaron dyed.

8 And from mount Hor, ye shall describe your border, tyll it come vnto Hemath, & the end of the coast shalbe at Zedada.

9 And the coast shall reache out to Ziphron, and go out at Hazar Enan: This shalbe your north quarter.

10 And ye shall describe your east quarter from Hazar Enan to Sepham.

11 And the coast shall go downe from Sepham to Ribla on the east side of Ain: And the same border shall descend and go out at the side of (e) the sea of Cenereth eastwarde.

(e) Which in the gospell called the lake of Genezareth.

12 And then go downe along by Iordane, and leaue at the salt sea: And this shalbe your land, with the coastes therof rounde about.

13 And Moyses commaunded the children of Israel, saying: This is the land which ye shal inherite by lot, and which the Lorde commaunded to geue vnto nine tribes and an halfe.

14 *For the tribe of the children of Ruben, according to the housholdes of their fathers, and the tribe of the children of Gad accordyng to their fathers housholdes, and halfe the tribe of Manasse, haue receaued their inheritaunce.

Num.xxvi.

15 Two

15 Two tribes and an halfe haue receaued their inheritaunce on the other side of Jordane, ouer agaynst Jericho eastwarde.

16 And the Lorde spake vnto Moyses, saying:

17 These are the names of the men which shall deuide the lande vnto you: Eleazar the priest, and Josuah the sonne of * Nun.

18 And ye shall take also a (s) Lorde of euery tribe, when ye deuide the lande.

19 The names of the men are these: Of the tribe of Juda, Caleb the sonne of Jephune.

20 Of the tribe of the chyldren of Simeon, Semuel the sonne of Amiud.

21 Of the tribe of Benianin, Elidad the sonne of Cislon.

22 Of the tribe of the chyldren of Dan, the lorde Bucki, the sonne of Jogli.

23 From among the chyldren of Joseph, for the tribe of the chyldren of Manasse, the lorde Haniel, the sonne of Ephod.

24 Of the tribe of the childrē of Ephraim, the lorde Camuel the sonne of Siphtan.

25 Of the tribe of the sonnes of Zabulon, the lorde Elisaphan the sonne of Pharnach.

26 Of the tribe of the chyldren of Isachar, the lorde Palthiel the sonne of Asan.

27 Of the tribe of the sonnes of Aser, the lorde Ahihud the sonne of Salomi.

28 Of the tribe of the chyldren of Nephthali, the lorde Pedael, the sonne of Ammihud.

29 These are they whom the Lord commaunded to deuide the inheritaunce vnto the chyldren of Israel in the lande of Chanaan.

¶ The .xxxv. Chapter.

2 Vnto the Leuites are geuen cities and suburbes. 11 The cities of refuge. 16 The lawe of manquellyng. 30 For one mans wytnesse shall no man be condempned.

1 AND the Lorde spake vnto Moyses in the fieldes of Moab by Jordane ouer against Jericho, saying:

2 Commaunde ye chyldren of Israel, that they geue vnto the Leuites of the (a) inheritaunce of their possession, * cities to dwell in: And ye shal geue also vnto the cities of the Leuites, suburbes harde by their cities rounde about them.

3 The cities shall they haue to dwell in, and the suburbes for their cattell, and for their possession, & al maner of beastes of theirs.

4 And the suburbes of the cities whiche ye shall geue vnto the Leuites, shall reache from the wall of the citie outwarde, a thousande cubites rounde about.

5 And ye shall measure without the citie of the east syde, two thousande cubites: and of the south syde, two thousande cubites: and of the West side, two thousand cubites: and of the north side, two thousande cubites also, and the citie shalbe in the middes: and these shalbe the suburbes of their cities.

6 And from among the cities whiche ye shall geue vnto the Leuites, * there shal be sixe cities for refuge, whiche ye shall appoynt [to that intent] that he whiche kylleth, may flee thyther: And to them ye shall adde fourtie and two cities mo. Iosu.xx.a.

7 So that all the cities whiche ye shall geue the Leuites, may be fourtie and eyght, them [shall ye geue] with their suburbes. B

8 And these cities whiche ye shall geue, shalbe out of the possession of the chyldren of Israel. They that haue many, shall geue many: but of them that haue fewe, ye shall take fewe. Euery one shal geue of his cities vnto the Leuites, according to the inheritaunce whiche he inheriteth.

9 And the Lorde spake vnto Moyses, saying:

10 Speake vnto the chyldren of Israel, and say vnto them: * When ye be come ouer Jordane into the lande of Chanaan: Deut.xix.a Iosu.xx.a.

11 Ye shall appoint you cities, to be cities of refuge for you: that he whiche sleeth a person vnwares, may flee thyther.

12 And these cities shalbe vnto you a refuge from the [b] auenger of blood: that he which killeth, dye not, vntill he stand before the [c] congregation in iudgement.

13 And of these cities which ye shal geue, sixe cities shall ye haue for refuge.

14 Ye shal geue three [d] on this side Jordane, and three in the land of Chanaan, whiche shalbe cities of refuge.

15 And these sixe cities shalbe a refuge, both for the chyldren of Israel, and for the straunger, & for hym that dwelleth among you: that all they whiche kyll any person vnwares, may flee thyther.

16 *And if any man smyte another with an instrument of iron that he dye, then is he a murtherer, and the murtherer shall dye for it.

17 If he smyte hym with throwyng a [e] stone, that a man may dye with, and if he dye, he that smote hym is a murtherer: let the same murtherer be slayne therefore.

18 Or if he smyte hym with a handweapon of wood that a man may dye with, then if he dye, he is a murtherer: let the same murtherer be slaine therfore.

19 [f] The reuenger of blood him selfe shal slay the murtherer: when he meeteth hym, he shall slay hym.

20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,

21 Or smyte hym with his hande of enmitie that he dye: he that smote hym shall dye the death, for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth hym.

22 But if he pusshed hym vnaduisedly, and not of hate, or cast vpon hym any thing, and not in laying of wayte,

23 Or any maner of stone that a man may dye with, and saw him not, and he caused it to fall vpon hym, and he dye, and was not his enemie, neither sought hym any harme:

24 Then the congregation shal iudge betweene the slayer and the reuenger of blood, according to these lawes.

25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the citie of his refuge, whyther he was fled: and he shal abide there vnto the death of [g] the hye priest, whiche was annoynted with the holy oyle.

26 But if the slayer come without the borders of his citie of refuge, whyther he was fled:

27 And the reuenger of blood finde hym without the borders of the citie of his refuge, and the reuenger of blood kyll the slayer, he shalbe gyltlesse:

28 Because he shoulde haue bydden in the towne of his refuge vntill the death of the hye priest: and after the death of the hye priest, the slayer should returne vnto the lande of his possession.

29 So these thynges shalbe [h] a lawe of iudgement vnto you, throughout your generations, in al your dwellinges.

30 Whoso kylleth any person, the [Judge] shall put the murtherer to death thorowe wytnesses: but one wytnesse shall not testifie agaynst any person, to cause hym to dye.

31 Moreouer, ye shal take no recompence for the lyfe of the murtherer whiche is worthy to dye: but he shalbe put to death.

32 And ye shall take no recompence for him that is fled to the citie of his refuge, that he shoulde come againe and dwell in the lande before the death of the hye priest.

33 So ye shall not pollute the lande whiche ye shall dwell in, for blood defileth the lande: and the lande can not be clensed of the blood that is shed therin, but by the blood of hym that shed blood.

34 Defile not therefore the lande whiche ye shal inhabite, for I am in the middes therof: [euen] I the Lord dwell among the chyldren of Israel.

(b) The next of kin to the partie slayne, whiche ought to folowe the suite.

(c) The Hebrues vnderstande by the congregation, ye Senatours and chiefe Judges in the citie.

(d) In the possession of ye Rubenites, Gadites, and the halfe tribe of Manasses.

C

Exod. xxi. d

(e) So daungerous, that a man may dye thereof.

(f) He that is next to his kin to him that is murthered.

D

(g) This was a figure of Christe, by whose death our sinnes are pardoned.

E

(h) That is, to iudge wyth full or casual murtherers.

The

¶ The. xxxvj. Chapter.

1 An order for the mariage of the daughters of Zelaphead. 7 The inheritaunce could not be geuen from one tribe to another.

AND the chiefe fathers of the families of the chyldren of Geliad, the sonne of Machir, the sonne of Manasse, of the kinred of the sonnes of Joseph, came foorth and spake before Moyses, and before the princes the chiefe fathers of the chyldren of Israel,

2 And sayd: The Lorde commaunded (a) my Lorde to geue the land to inherite by lot to the chyldren of Israel: and my Lorde was commaunded by the Lord, to geue the inheritaunce of Zelaphead our brother, vnto his daughters.

3 If they be maryed to any of ẏ sonnes of (b) the other tribes of the chyldren of Israel, then shall their inheritaunce be taken from the inheritaunce of our fathers, and shalbe put to the inheritaunce of the tribe which they are receaued into, and so shal it be taken from the lot of our inhertaunce.

4 And when the Jubilee of the children of Israel commeth, then shall their inheritaunce be put vnto the inheritaunce of the tribe wherinto they are receaued, and so shall their inheritaunce be taken away from the inheritaunce of the tribe of our fathers.

5 And Moyses commaunded the chyldren of Israel, according to the worde of the Lorde, saying: The tribe of the sonnes of Joseph haue (c) sayd well.

6 This therefore doth the Lorde commaunde the daughters of Zelaphead, saying: Let them be wyues, to whom they them selues thinke best: only to the familie of the tribe of their father shall they marry.

7 So shall not the inheritaunce of the chyldren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shall ioyne hym selfe to the inheritaunce of the tribe of his fathers. B

8 And euery daughter that possesseth any inheritaunce (d) in any tribe of the chyldrē of Israel, shalbe wyfe vnto one of the kinred of the tribe of her father, that the chyldren of Israel may enioy euery man the inheritaunce of his father.

(d) Whiche shalbe when there is no male chylde to inherite.

9 Neither ought the inheritaunce to go from one tribe to another: but euery one of the tribes of the chyldren of Israel shalbe ioyned to his owne inheritaunce.

10 And as the Lord commaunded Moyses, euen so dyd the daughters of Zelaphead:

11 For Mahela, Thirza, Hagla, Milcha, and Noa the daughters of Zelaphead, were maryed vnto their fathers brothers sonnes.

12 They were wyues vnto the families of the sonnes of Manasse the sonne of Joseph, and so their inheritaunce remayned in the tribe of the kinred of their father.

13 These are the (e) cōmaundementes and lawes whiche the Lorde commaunded by the hande of Moyses vnto the chyldren of Israel, in the fieldes of Moab, by Jordane [towarde] Jericho.

(e) That is, concerning the ceremoniall and iudiciall lawes.

¶ The ende of the fourth booke of Moyses.

The fifth booke of Moyses, called in

the Hebrewe, Elle haddebarim, and in the Latin,

Deuteronomium.

The first Chapter.

1 A briefe rehearsall of thinges done before from Horeb vnto Cades Barnea. 32 Moyses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought agaynst the commaundement of the Lorde.

A 1 THese be the wordes whiche Moyses spake vnto all Israel on (a) the other side Iordan in the wyldernesse, in ỹ playne ouer agaynst the red sea, betweene Pharan & Thophel, Laban, Hazeroth, and Disahab.

(a) In the countrey of Moab: and this wylderneſſe was betweene the plaine of Moab & the sea.

2 There are eleuen dayes iourney from (b) Horeb, by the way of mount Seir, vnto Cades Barnea.

(b) Moyses repeateth agayne the law whiche was geuen fourtie yeres before, so ỹ the youth yf his people were either vnborne, or to young to iudge: for which second repetitiō, this booke is called in greke Deuteronomi, that is, the second lawe.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtie yere, that Moyses spake vnto the chyldren of Israel, according vnto all that the Lord had geuen hym in commaundement vnto them:

4 After he had slayne Sehon the king of the Amorites whiche dwelt in Hesbon, & Og king of Basan whiche dwelt at Astaroth in Edrai.

5 On the other side Iordane in the land of Moab, began Moyses to declare this lawe, saying:

6 The Lorde our God spake vnto vs in (c) Horeb, saying: Ye haue dwelt long inough in this mount.

(c) In the second yere & second moneth.

B 7 Turne you and take your iourney, and go to the mount of the Amorites, and vnto all the places nye therevnto, both vnto the playne, and hilles, and dales, to the south, to the seas side, to the lande of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer Euphrates.

8 Beholde, I haue set the lande before you: Go in and* possesse the land which the Lord sware vnto your fathers, Abraham, Isahac, and Jacob, to geue vnto them, & to their seede after them.

Gen.xv.d. and xvii.b.

(d) By the counsel of Iethro my father in lawe.

9 And (d) I spake vnto you in the same time, saying: I am not able to beare you my selfe alone.

10 For the Lorde your God hath multiplied you: so that you be this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many mo as ye are, and blesse you as he hath promised you.)

12 Howe can* I my selfe alone, (e) beare your cumbraunce, your charge, & your stryfe that is among you?

Exo.xviii.d. (e) Meaning that Moyses had an harde gouernaunce among them.

13 Bryng you men of wysdome, and of vnderstanding, and expert, according to your tribes, and I wyll make them rulers ouer you.

14 And ye aunswered me, & sayde: That which ỹ hast spoken, is good for vs to do.

C

15 And so out of your tribes (f) I toke the chiefe men of wysdome, and that were expert, and made them rulers ouer you, captaynes ouer thousandes, & captaines ouer hundredes, captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

(f) To signifie, that expert and knowen men in godlynesse ought to be take to gouerne.

16 And I charged your Iudges that same tyme, saying: Heare the cause of your brethren, and* iudge righteously betweene euery man and his brother, and the straunger that is with hym.

Iosue.viii.d.

17 Ye shall haue no respect of any person in iudgement, * but you shall heare the small aswell as the great: You shall not feare the face of any man, for the iudgement (g) is Gods. And the cause that is to harde for you, referre it vnto me, and I wyll heare it.

Leuit.xix.c. Pro.xxiiii.e

(g) And man is but Gods minister.

18 And I cōmaunded you the same season, all the thinges which ye should do.

19 And when we departed from Horeb, we went thorow all that great and terrible wylderneſſe, as ye haue seene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

20 And (h) I sayd vnto you: Ye are come vnto ỹ mountaine of ỹ Amorites, which the Lorde our God doth geue vnto vs.

(h) So that it is to be imputed to their selues, that they entered not the inheritaunce.

21 Beholde, the Lorde thy God hath set the lande before thee: go vp and possesse it, as the Lord God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

D

Deut.xx.a

22 And ye came vnto me euery one, and sayde: * We wyll sende men before vs, to searche vs out the land, and to bryng vs worde agayne What way we must go vp by, & vnto what cities we shall come.

Num.xiii.a

23 And

23 And the saying pleased me well: and
I toke twelue men of you, of euery
tribe one.
24 Whiche departed, & went vp into that
mountayne, and came vnto the (m) valley
Eschol, and searched it out,
25 And toke of the lande in their handes,
and brought it vnto vs, and brought vs
word agayne, and (n) sayd: It is a good
lande whiche the Lorde our God doth
geue vs.
26 Notwithstandyng, ye woulde not go
vp, but were disobedient vnto the word
of the Lorde your God,
27 And murmured in your tentes, and
said: Because ye Lord (o) hateth vs, ther-
fore hath he brought vs out of the lande
of Egypt, to deliuer vs into the hande of
the Amorites, and to destroy vs.
28 Whyther shal we go vp? Our brethren
haue discouraged our heart, saying: *the
people is greater and taller then we, the
cities are great, and walled euen vp to
heauen, and moreouer we haue seene
the sonnes of the (p) Anakims there.
29 Then I sayde vnto you: Dreade not,
nor be afraide of them.
30 The (q) Lorde your God which goeth
before you, he shall fight for you, accor-
dyng to all that he dyd vnto you in E-
gypt before your eyes:
31 And in the wyldernesse, where thou
hast seene howe that the Lord thy God
bare thee, euen as a man doth beare his
sonne, in al the way which ye haue gone
by, vntill ye came vnto this place:
32 And yet in this thing ye did not beleue
the Lorde your God.
33 He went in the way before you, to
searche you out a place to pitche your
tentes in, * in fyre by nyght, ye ye myght
see what way to go, & in a cloude by day.
34 And the Lorde hearde the voyce of
your wordes, & was wroth, and sware,
saying:
35 *There shall not one of these men, and
of this frowarde generation, see that
good lande whiche I sware to geue vn-
to your fathers:

36 Saue Caleb the sonne of Jephune, he
shall see it, *and to him wyll I geue the
lande that he hath troden vpon, and to
his chyldren, because he hath folowed
the Lorde.
37 *Also the Lorde was angry with me
for your sakes, saying: Thou also shalt
not go in thyther.
38 But Josuah the sonne of Nun which
(r) standeth before thee, he shal go in thy-
ther. Encourage hym therfore: for he
shall cause Israel to inherite the lande.
39 Moreouer, (s) your chyldren, which ye
sayde should be a pray, and your sonnes
whiche in that day had no knowledge
betweene good and euyll, they shall go
in thyther, and vnto them wyll I geue
it, and they shall enioy it.
40 But as for you, turne your face, and
take your iourney into the wildernesse,
euen by the way of the red sea.
41 Then ye aunswered and sayde vnto
me, *We haue sinned agaynst the Lord:
(t) We wyll go vp and fight, according to
all that the Lorde our God commaun-
ded vs. And when ye had gyrde on eue-
ry man his weapons of warre, ye were
redie to go vp into the hyll.
42 And the Lord sayd vnto me: Say vn-
to them, go not vp, neither fight, for (u) I
am not among you: lest ye fall before
your enemies.
43 And I tolde you these thynges, & you
woulde not heare, but disobayed the
worde of the Lord, and went presump-
tuously vp into the hyll.
44 And the Amorites whiche dwelt in
that mountayne, came out against you,
and chased you as bees vse to do, and
destroyed you in Seir, euen vnto Hor-
ma.
45 And ye came agayne, and wept before
the Lorde: but the Lorde (x) would not
heare your voyce, nor hearken vnto
you.
46 And so ye abode in Cades a long sea-
son, according vnto the tyme that ye re-
mayned [before.]

E Iosu. xiiii. c.

Num. xx c. and. 37. c.

(r) Ministreth vnto thee.

(s) whiche were vnder twentie yere olde.

Nu. xiiii. g.

(t) This doth declare what is the nature of man, which wyll do that whiche God forbyddeth, & wyll not do that whiche God cōmaundeth.

(u) He sheweth that our strength standeth in Gods assistaunce.

(x) The cause was, for that, they lamented not their sin but for ye losse of their brethren, and so were hypocrites in their lamenting.

¶ The .ij. Chapter.

That whiche was done from the tyme they departed from Cades Barnea, vnto the battayle agaynst the kynges, Sehon and Og.

A 1 Then we [a] turned our face, & toke our iourney into the [b] wyldernesse, euen by the way of the red sea, as the Lorde spake vnto me: And we compassed [c] mount Seir a long tyme.

2 And the Lord spake vnto me, saying:

3 Ye haue compassed this mountayne long inough, turne you northwarde.

4 And warne thou ye people, saying: Ye shall go through the [d] coast of your brethren the chyldren of Esau which dwelt in Seir, and they shalbe afraide of you.

5 Take ye good heede vnto your selues therfore: Ye shall not prouoke them, for I wyll not geue you of their lande, no not so much as a foote breadth, *because I haue geuen mount Seir vnto Esau to possesse.

6 Ye shall bye meate of them for money, to eate, and ye shall procure water of them for money, to drinke.

B 7 For the Lorde thy God hath blessed thee in all the workes of thy hande, and [e] knoweth thy walkyng through this great wyldernesse this fourtie yeres, and the Lorde thy God hath ben with thee, so that thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the [f] wyldernesse from Elath, & from Ezion Gaber, we turned and went by the way of the wyldernesse of Moab.

9 And the Lorde sayd vnto me: *Thou shalt not fight agaynst the Moabites, neither prouoke them to battayle: for I wyll not geue thee of their lande to possesse, because I haue geuen Ar vnto the chyldren of Loth to possesse.

10 The [g] Emims dwelt therin in tymes past, a people great, many, and tall, as the [h] Anakims,

11 Whiche also were taken for giauntes as the Anakims, whom the Moabites call Emims.

12 The Horims also dwelt in Seir before tyme, whom the chyldren of Esau chased out, & destroyed them before them, and dwelt in their steade, as Israel did vnto the lande of his possession, whiche the Lorde gaue them.

13 Nowe ryse vp [sayde I] and get you ouer the riuer Zared: and we went ouer the riuer Zared.

14 The space in whiche we came from Cades Barnea, vntill we were come ouer the riuer Zared, was thirtie and eyght yeres, vntyll all the generation of the men of warre were wasted out from among the hoast, as the Lorde sware vnto them.

15 *For in deede the hande of the Lorde was against them to destroy them frō among ye [i] hoast, til they were cōsumed.

16 And so it came to passe, that all the men of warre were consumed and dead from among the people.

17 And the Lord spake vnto me, saying:

18 Thou shalt go thorowe Ar, the coast of Moab, this day:

19 And when thou commest nye vnto the chyldren of Ammon, thou shalt not lay siege vnto thē, nor moue warre against them: For I wyll not geue thee of the lande of the chyldren of Ammon any possession, but I haue geuen it vnto the chyldren of Loth to possesse.

20 That also was taken for a lande of giauntes, and giauntes dwelt therin in olde tyme, whom the Ammonites call [k] Zamzummims.

21 A people that was great, many, and tall, as the Anakims: But the Lorde destroyed them before them, and they succeeded them in their inheritaunce, and dwelt in their steade:

22 As he dyd for the chyldren of* Esau, whiche dwell in Seir, for whom he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Auims which dwelt in Hazarim, euen vnto Azza, the [l] Caphthorims whiche came out of Caphthor, destroyed them, and dwelt in their steade.

24 Rise ye vp therefore, & take your iourney ouer the ryuer Arnon: Beholde, *I haue geuen into thy hande Sehon the Amorite, king of Hesbon and his lande: begin to possesse it, and prouoke hym to battayle.

25 This day will I beginne to sende the feare and dread of thee vpon al nations that are vnder all the heauen, so that they whiche heare speake of thee, shall tremble

(a) They shewed their obedience after Gods chastisyng.
(b) The desert of Zin.
(c) This mountaine appertayne to the Idumeans whiche came of Esau
(d) At their return thither, for before they were repelled by the Idumeans. Num. 20. 21.
Gen. xxiii b
(e) Knowyng is here taken for fauouryng, as in many other places of scripture.
(f) Or, desert.
(g) Giaunts, the worde signifieth terrible men.
(h) Giauntes which came of one Anak. Num, 13. 23.
(i) That were of the age of twentie yeres & vpwarde.
(k) Called Zamzummims, that is to say, wicked and abhominable. But they couered their wickednes with a godly name, callyng them selues Rephaims, that is, Phisitions or preseruers, to cure & reforme dices. Gen. 36. b.
(l) These are men of Capadocia, as some men say: Joseph saith that this people is vnknowen. Nu. xxi. f.

trenible and quake before thee.
26 And so I sent messengers out of ꝑ Wildernes of Kedemoth, vnto Sehon king of Hesbō, with Wordes of peace, saying:
27 *Let me passe through thy lande, I wyll go along by the hye Way, I Wyll neither turne vnto the ryght hande, nor to the left.
28 Thou shalt sell me meate for money, for to eate, & geue me Water for money, for to drinke: Only I wyll go through on my feete,
29 As the (m) children of Esau, Which dWel in Seir, and the Moabites Which dWel in Ar, dyd vnto me, vntyll I be come ouer Jordane, into the lande which the Lorde our God geueth vs.
30 But Sehon ꝑ kyng of Hesbon Woulde not let vs passe by hym: for the Lorde thy God hardened his spirite, and made his heart obstinate, because he Woulde deliuer him into thy hande, as it is come to passe this day.
31 And the Lord said vnto me: Beholde, I haue begunne to geue Sehon & his lande before thee: begynne to possesse and inherite his lande.
32 *Then both Sehon and all his people came out agaynst vs to fight at Jaza. Num.21.c. Deut.20.b.
33 And the Lorde set hym before vs, and We smote hym, and his sonnes, and all his people.
34 And We toke all his cities the same season, and slue the men, women, and children of all the cities, and let nothyng remayne, E
35 Saue the cattell onely We caught vnto our selues, and the spoyle of the cities Which We toke.
36 From Aroer Which is by the brinke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead, there was not one citie to strong for vs: The Lorde our God deliuered all (n) vnto vs. (n) Into our hande.
37 Only vnto the lande of the children of Ammon thou camest not, nor vnto euery place of the (o) riuer Jabock, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbad vs. (o) Or foorde.

¶ The .iij. Chapter.

Thynges that chaunsed from the victorie of the two kynges, Sehon, and Og, vnto the institution of Josuah in Moyses steade.

1 Then We turned, and went vp the Way to Basan: *And Og the kyng of Basan came out agaynst vs, he and all his people, to fyght at Edrai. A
2 And the Lorde sayde vnto me: Feare hym not, for I Wyll deliuer hym, and all his people, and his lande, into thy hande, and thou shalt do vnto hym, as thou diddest vnto Sehon kyng of the Amorites, which dWelt at Hesbon.
3 And so the Lorde our God deliuered into our handes Og also the kyng of Basan, and all his folke: And We smote hym vntyll none Was left hym alyue.
4 And We toke all his cities the same season, neither Was there a citie which We toke not from them, euen threescore cities throughout the region of Argob, of the kyngdome of Og in Basan.
5 All these cities also were made strong With hye Walles, gates, & barres, beside vnWalled townes a great meany,
6 And We vtterly destroyed them, as We dyd vnto Sehon kyng of Hesbon, bryngyng to naught all the cities, with men, Women, and (a) children: (a) As God commaunded them.
7 But all the cattell and the spoyle of the cities, We toke for our selues. B
8 And thus We toke the same season out of the hande of two kynges of the Amorites, the land that Was on the other side Jordane, from the riuer of Arnon, vnto mount Hermon;
9 (Which Hermon the Sidons call Sirion, and the Amorites call it Senir)
10 All the cities that lay in the playne, and all Gilead, and all Basan vnto Selcha and Edrai, cities of the kyngdome of Og in Basan:
11 For only Og kyng of Basan, remayned of the remnaunt of the giauntes, Whose bed Was a bed of (b) iron: And is it not yet at Rabbath among ꝑ children of Ammon: Nine cubites doth the length therof contayne, and foure cubites the breadth of it, after the cubite of a (c) man. (b) The more this giaunt was, the more was gods goodnes and power to be magnified for the conquest. (c) Of the common stature.
12 And so We conquered this lande the same tyme, from Aroer Which is by the riuer of Arnon, vnto halfe mount Gilead, *and the cities therof gaue I vnto the Rubenites and Gadites. Num.32.f. Deut.29.b. Iosu.xii.b.
13 And

13 And the rest of Gilead, and all Basan
of the kyngdome of Og, gaue I vnto
the halfe tribe of Manasse: euen all
the region of Argob, with all Basan,
which is called the lande of giauntes.
C 14 Jair the sonne of Manasse, toke all
the countrey of Argob, vnto the coastes
of Gessuri & Maachati, and called them
after his owne name, Basan Hauoth
Jair, (d) vnto this day.
15 And I gaue Gilead vnto Machir.
16 And vnto the Rubenites and Gadites
I gaue Gilead vnto the riuer of Ar-
non, halfe the valley and beyonde, euen
vnto the riuer (e) Jabock, which is the
border of the children of Ammon:
17 The (f) playne also, and Jordane, and
the coast therof, from (g) Cenereth, euen
vnto the sea which is in the playne,
euen the salt sea vnder the springes of
the hyll, eastwarde.
18 *And I commaunded you the same
tyme, saying: The Lorde your God
hath geuen you this lande to enioy it: ye
shall go harnessed before your brethren
the children of Israel, all that are meete
for the warre.
19 Your wyues only, your children, and
your cattell (for I knowe that ye haue
much cattell) shall abyde in your cities
which I haue geuen you,
20 Untyll the Lorde haue geuen rest vn-
to your brethren as well as vnto you,
and vntyll they also possesse the lande
which the Lorde your God hath geuen
them beyonde Jordane: and then shall
ye returne agayne, euery man vnto his
possession which I haue geuen you.
21 *And I commaunded Josuah hym D
selfe the same tyme, saying: Thyne eyes Num.27.d.
haue seene all that the Lorde your God
hath done vnto these two kynges: euen
so shall he do vnto all kyngdomes whi-
ther thou goest.
22 Ye shall not feare them: for the Lorde
your God he shall fyght for you.
23 And I besought the Lorde the same
tyme, saying:
24 O Lorde God, thou hast begunne to
shewe thy seruaunt thy greatnesse and
thy mightie hande: for where is there a
God in heauen or in earth, that can do
after thy workes, and like to thy power?
25 I pray thee let me go ouer, and see the
good lande that is beyonde Jordane,
that goodly (h) mountayne, & Libanon.
26 *But the Lorde was angry with me
for your sakes, and woulde not heare
me. And the Lorde sayde vnto me: Be
content, speake no more vnto me of this
matter.
27 *Get thee vp into the top of the hyll, Num.27.c
& lift vp thyne eyes westwarde, north-
warde, southwarde, and eastwarde,
and beholde it with thyne eyes: for thou
shalt not go ouer this Jordane.
27 But charge Josuah, and encourage
hym, and bolden hym: *For he shall go Num.34.d.
before this people, and he shall deuide
vnto thē the lande which thou shalt see.
29 And so we abode in the valley ouer
agaynst the house of Peor.

(d) Tyll the tyme when this storie was written.

(e) whiche deuideth the Ammonites from the Amorites.

(f) The desert.

(g) Called also Gennezareth: or the sea of Galilee, or Tiberias.

Num.32.d.

(h) Of Moriah, or Sion, where the temple was builded.

¶ The .iiij. Chapter.

1 In exhortation to obserue the lawe without addyng therto or diminisshyng. 6 Therin standeth our wisdome. 9 We must teache it to our children. 15 No image ought to be made to worship. 26 Threatninges agaynst them that forsake the lawe of God. 37 God chose the seede, because he loued their fathers. 43 The three cities of refuge.

A 1 NOwe therfore harken
O Israel, vnto the or-
dinaunces and lawes
which I teache you,
for to (a) do them, that
so ye may lyue, and go
in, & possesse the lande
which the Lorde God of your fathers
geueth you.
2 (b) Ye shall put nothyng vnto the word
which I commaunde you, neither shall
you take ought from it, that ye may
kepe the cōmaundementes of the Lord
your God which I commaunde you.
3 (c) Your eyes haue seene what ẏ Lorde
dyd agaynst Baal Peor: for all the men
that folowed (d) Baall Peor, the Lorde
thy God hath destroyed from among
you.
4 But ye that cleaue vnto the Lord your
god, are aliue euery one of you this day.
5 Beholde I haue taught you ordi-
naunces and lawes, such as the Lorde
my God cōmaunded me, that ye should
do euen so in the lande whither ye go to
possesse it.
6 Kepe them therfore and do them, for
that is (e) your wisdome and vnder-
standyng

(a) He sheweth that this doctrine standeth in practise, and not in bare knowledge.

(b) God will be serued accordyng to his worde.

(c) He warneth them by gods plagues, shewed on other idolaters.

(d) The God of the Moabites and Ammonites. This worde Baal, doth signifie master or patrone.

(e) He sheweth the [illegible] meane to get wisdome, [illegible] the verye [illegible] men [illegible] do most [illegible]

standyng in the syght of the people, that they may heare all these ordinaunces, and say: Surely it is a wise and vnderstandyng people, it is a great nation.

7 For what other nation is so great that gods come so nye vnto, as the Lorde our God is nye (f) vnto vs in all thinges as oft as we call vnto hym:

8 Yea, and what nation is so great, that hath ordinaunces & lawes so righteous, as all this lawe which I set before you this day:

9 Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes haue seene, and that they depart not out of thy heart all the dayes of thy life: but *teache them thy sonnes, & thy sonnes sonnes.

10 Specially the day that thou stoodest before the Lorde thy God in Horeb, when the Lorde sayd vnto me: Gather me the people together, & I wyll make them heare my wordes, that they may learne to feare me all the dayes that they shall lyue vpon the earth, *and that they may teache their children.

11 Ye came* and stoode also vnder the mountayne, and the mountayne (g) burnt with fire euen vnto the middes of heauen, and there was darkenesse, cloudes, and mist.

12 And the Lorde spake vnto you out of the middes of the fire, and ye hearde the voyce of the wordes: *but sawe no similitude, saue heard a voyce only.

13 And he declared vnto you his couenaunt which he commaunded you to do [euen] ten commaundementes, which he wrote vpon two tables of stone.

14 And the Lorde commaunded me that same season that I shoulde teache you ordinaunces & lawes, which ye ought to do in the lande whyther ye go to possesse it.

15 Take therfore good heede vnto your selues as pertaynyng vnto your soules, (h) (for ye sawe no maner of image in the day that the Lorde spake vnto you in Horeb, out of the middes of fire)

16 Lest ye marre your selues, & make you a grauen image, & picture of any maner of figure, whether it be the likenesse of man or woman.

17 The likenesse of any maner of beast that is on the earth, or the likenesse of any maner fethered foule that fleeth in the ayre,

18 Or the likenesse of any maner worme that creepeth on the earth, or the likenesse of any maner fishe that is in the waters beneath the earth:

19 *Yea, and lest thou lift vp thyne eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with all the hoast of heauen, shouldest be driuen to worship them, & serue them, and shouldest worship and serue the thynges, which the Lorde thy* God hath made to serue all nations vnder the whole heauen. Deut. vii. a. Sapi 14. a. Iob. xxxi. c. Gen. i. b.

20 But the Lorde hath taken you, and brought you out of the (i) iron furnace, euen out of Egypt, to be vnto hym a people & inheritaunce, as ye be this day. (i) Most harde and cruel bondage.

21 Furthermore, the Lorde was angry with me for your wordes, and sware that I shoulde not go ouer Iordane, and that I shoulde not go in vnto that good lande which the Lorde thy God geueth thee to inheritaunce. D

22 But I must dye in this lande, and shal not go ouer Iordane: But ye shall go ouer, and possesse that good lande.

23 Take heede vnto your selues, that ye forget not ỹ appoyntment of the Lorde your God which he made with you, & that ye make you no grauen (k) image or likenesse that the Lorde thy God hath forbidden thee.

24 For the Lorde thy God, is a (l) consumyng fire, and a (m) ielous God.

25 When thou shalt beget children, and thy children beget children, and shalt haue remayned long in the lande, ye do wickedly, & make any maner of grauen *image, and worke euyll in the sight of the Lorde thy God, to prouoke hym to anger:

26 I call heauen and earth to record against you this day, that ye shall shortly perishe from of ỹ lande whervnto you go ouer Iordane to possesse it: ye shall not prolong your dayes therin, but shall vtterly be destroyed:

27 And the Lord shall scatter you among the people, and ye shalbe left fewe in number among the nations whyther the Lorde shall bryng you. E

28 And there ye shall serue gods which are the worke of mans hande, wood and stone, which neither see, nor heare, nor eate, nor smell.

29 *If from thence thou shalt seke the Deu. xxx. a

Lorde

(k) To represent God, or to worship it. this so often forbidden of images declareth howe detestable idolatrie is in gods sight: and also that God did foresee that ỹ people shoulde abandone thē selues to suche wickednes.

(l) To them that come not to hym in reuerence and feare, but contrarywise resist hym.

(m) So that he will not suffer his honour to be geuen to any other.

Lorde thy God, thou shalt finde hym, if thou seke hym with all thy heart, and with all thy soule.

30 When thou art in tribulation, & when all these thynges that be here spoken of, are come vpon thee, euen in the latter dayes yf thou turne to the Lorde thy God, & shalt be obedient vnto his voyce:

31 (For the Lorde thy God is a mercifull God) he wyll not forsake thee, neither destroy thee, *nor forget the appoyntment of thy fathers, Which he(n) sware vnto them.

Leuit.26.g.

(n) God confirmeth his promises by an othe, to thend we may be the more certified of the hope of our saluation.

32 For aske of the dayes that are past, which were before & since the day that God created man vpon the earth, and [aske] from the one side of heauen vnto the other, if euer there came to passe such a great thyng, or whether any such lyke thyng hath ben heard as this.

33 Dyd euer any people heare the voyce of God speakyng out of the middes of a fire, as thou hast heard, and yet lyued?

34 Or hath God assayed to go and take hym a people from among nations, by temptations, by signes, by wonders, by warre, by a mightie hand, by a*stretched out arme, & by great sightes, according vnto all that the Lorde your God dyd vnto you in Egypt before your eyes?

Psal.136.b.

35 Vnto thee it was shewed, that thou mightest knowe that the Lord is God, and that there is none other but he.

Exod.xix.c

36 *Out of heauen he made thee heare his voyce, that he might instruct thee: & vpon earth he shewed thee his great fire, and thou hardest his worde out of the middes of the fire.

(o) Of his mere mercy, not of their merites.

37 And because he(o) loued thy fathers, he chose their seede after them, & brought thee out in his sight with his mightie power out of *Egypt,

Exod.xiii.c

F

38 To thrust out nations great and mightier then thou before thee, and to bryng thee in, and to geue thee their lande to inheritaunce, as it is come to passe this day.

39 Understande therfore this day, and consider it in thine heart, that the Lorde he is God in heauen aboue, and vpon the earth beneath, neither is there any other.

40 Thou shalt kepe therefore his ordinaunces and his commaundementes which I commaunde thee this day, that it may go well with thee, and with thy children after thee, and (p) that thou mayest prolong thy dayes vpon ỹ earth, which the Lorde thy God geueth thee for euer.

(p) God promiseth reward to men, not by that they deserue it, but to make them thereful in well doing, and to shew that they shal not seeue him in vaine.

41 Then Moyses seuered three cities on the other side Jordane towarde the sunne rysyng:

42 That he shoulde flee thyther which had kylled his neyghbour vnwares, & hated hym not in tyme past, and therfore shoulde flee vnto one of the same cities, and lyue:

43 Namely Bezer in the wildernesse, euen in the playne countrey of the tribe of Ruben, and Ramoth in Gilead, of the tribe of Gad, and Golan in Basan, of the tribe of Manasse.

44 And so this is the lawe which Moyses G set before the children of Israel:

45 These are the(q) witnesse, statutes, and ordinaunces, Which Moyses tolde the children of Israel after they came out of Egypt,

(q) The articles of the covenaũt that God made with them.

46 On the other side Jordane, in the valley ouer agaynst the house of Peor, in the lande of Sehon king of the Amorites, which dwelt at Hesbon, Whom Moyses & the children of Israel* smote, after they were come out of Egypt,

Num.xxi.f.

47 And possessed his lande, and the lande of Og kyng of Basan, two kynges of the Amorites, which were on the other side Jordane towarde the sunne rising,

48 From Aroer which is by the bancke of the riuer Arnon, vnto mount Sion which is Hermon,

49 And all the playne on the other side Jordane eastwarde, euen vnto the(r) sea which is in the playne vnder ỹ springes of the hyll.

(r) Namely the salt sea, or dead sea.

The

¶ The v. Chapter.

5 Moyses is the meane betweene God and the people. 6 The lawe is repeated. 23 The people are afrayde at Gods voyce. 29 The Lorde wisheth that the people woulde feare hym. 32 They must neither decline to the ryght hande, nor left.

A 1 AND Moyses called all Israel, and sayde vnto them: Heare O Israel the ordinaũces and lawes which I speake in your eares this day, that ye may learne them, and (a) fulfill them in deede.

2 The Lord our God made a couenaunt with vs in Horeb.

3 The Lorde (b) made not this couenaunt with our fathers, but with vs: euen with vs, which are all here alyue this day.

4 The Lorde talked with you (c) face to face in the mount, out of the middes of the fire:

5 And I stoode betweene the Lorde and you the same tyme, and shewed you the worde of the Lord: For ye were afrayde at the sight of the fire, and went not vp into the mount, and he sayde:

6 (d) I am the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage.

B 7 Thou shalt haue none other Gods in my presence.

8 Thou shalt (e) make thee no grauen image, or any likenesse of that which is in heauen aboue, and that is in earth beneath, and that is in the waters beneath the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God, am a iealouse God, visityng the wickednesse of the fathers vpon the children, euen vnto the third and fourth generation among them that hate me:

10 And shewe mercie vpon thousandes, among them that loue me, and kepe my commaundementes.

11 *Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde him giltlesse that taketh his name in vayne.

12 Kepe the Sabbath day, that thou sanctifie it as the Lorde thy God hath commaunded thee.

13 *Sixe dayes thou shalt labour, and do all that thou hast to do:

14 But the *seuenth day is the Sabbath of the Lorde thy God: thou shalt not do any worke, thou nor thy sonne, nor thy daughter, nor thy man seruaunt, nor thy mayde, nor thine oxe, nor thine asse, nor any of thy cattell, nor the straunger that is within thy gates: that thy man seruaunt, and thy mayde, may rest as well as thou.

15 Remember that thou wast a seruaunt in the lande of Egypt, and howe that the Lorde thy God brought thee out thence, through *a mightie hande and a stretched out arme: For which cause the Lorde thy God commaunded thee to kepe the Sabbath day.

16 *Honour thy (f) father & thy mother, as the Lorde thy God hath commaunded thee: that thy dayes may be prolonged, and that it may go well with thee in the lande which the Lorde thy God geueth thee.

17 Thou (g) shalt not slay.

18 Thou shalt not commit adulterie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse agaynst thy neyghbour.

21 *Thou shalt not lust after thy neyghbours wyfe, thou shalt not couet thy neyghbours house, his fielde, his seruaunt, or his mayde, his oxe, his asse, or ought that thy neyghbour hath.

22 These wordes the Lorde spake vnto all your multitude in the mount, out of the middes of the fire, of the cloude, and of the darkenesse, with a great voyce, and (h) added nothyng: and wrote them in two tables of stone, and deliuered them vnto me.

23 And it came to passe, that when ye heard the voyce out of the middes of the darkenesse (for the mountayne dyd burne with fire) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye sayde: Beholde, the Lorde our God hath shewed vs his glorie and his greatnesse, and *we haue heard his voyce out of the middes of the fire: we haue seene this day that God doth talke with man, and he yet lyueth.

25 Nowe therfore why shoulde we dye: that this great fire shoulde consume vs: If we heare the voyce of the Lord our God,

Pſal.136.b.

Exod.xx.b.

(f) By this name father, he comprehendeth also all those that are in degree of superioritie: as princes, magistrates, maisters, and maistresses.

(g) He forbiddeth not onlye the outwarde act, but also all rancour & outrage against our neighbours

Rom.vii.b.

(h) That we should do the lyke.

Exod.xix.d

God any moze, We ſhall dye:

(i) The ſcripture doth oftē vſe this word (fleſhe) to ſhew that man is a brittle and fraple thyng.

26 For What (i) fleſhe hath it ben that euer heard the voyce of the lyuyng God ſpeakyng out of the middes of the fire (as We haue done) and yet dyd lyue?

27 Go thou and heare all that the Lorde our God ſayth, and tell thou vnto vs all that the Lord our God ſayth vnto thee, * and We Wyll heare it, and do it.

Exod.xix.a

28 And the Lorde heard the voyce of your Wordes When ye ſpake vnto me, and the Lorde ſayde vnto me: I haue heard the voyce of the Wordes of this people, Which they haue ſpoken vnto thee: they haue Well ſayde all that they haue ſpoken.

Ier.xxiiii.b

29 * Oh that there were ſuch an heart in them that they Woulde feare me, & kepe all my cōmaundementes alway, that it myght go Well With them, and With their children for euer?

30 Go, and ſay vnto them, Get you into your tentes agayne:

31 But ſtande thou here by me, and I Wyll tell thee all the cōmaundementes, ordinaunces, & lawes, Which thou ſhalt teache them, that they may do them in the lande Which I geue thē to poſſeſſe.

32 Take heede therfore that ye do in deede as the Lord your God hath commaunded you, and (k) turne not aſide, either to the right hande, or to the left:

(k) Ye ſhall neither put any thyng to my Word, nor take therefro.

33 But Walke in all the Wayes Which the Lorde your God hath cōmaunded you, that ye may lyue, and that it may go Well With you, and that ye may prolong your dayes in the lande Which ye ſhall poſſeſſe.

The. vj. Chapter.

1 An exhortation to feare God and kepe his commaundementes. 5 Which is to loue hym with all thine heart, 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is conteyned in the lawe.

A

1 THeſe are the cōmaundemētes, ordinaunces, and lawes, Which the Lorde your God commaunded me to teache you, that ye might do them in the lande Whither ye go to poſſeſſe it:

Deut.x.c.

2 Namely, that thou mighteſt * feare the Lord thy God, & kepe all his ordinaunces and his commaundementes Which I commaunde thee, thou & thy ſonne, & thy ſonnes ſonne all the dayes of thy lyfe: that thy dayes may be prolonged.

3 Heare therfore O Iſrael, and take heede that thou do it, that it may go Well With thee, & that ye may encreaſe mightily, euen as the Lorde God of thy fathers hath promiſed thee, a lande that (a) floweth With mylke and honie.

(a) Which hath great ſtore of all thynges partetynyng to mans lyfe.

4 Heare O Iſrael, the Lorde our God is Lorde only.

Mar.xii.c.

5 And * thou ſhalt loue the Lorde thy God With all thine heart, and With all thy ſoule, and With all thy myght.

Deut.xi.d.

6 * And theſe Wordes Which I commaunde thee this day, ſhalbe in thine heart:

B

7 And thou ſhalt ſhewe them vnto thy children, and ſhalt talke of them When thou art at home in thine houſe, and as thou Walkeſt by the Way, & When thou lyeſt downe, and When thou riſeſt vp.

8 And thou ſhalt binde them for a ſigne vpon thine hande, and they ſhalbe as frontlettes betweene thine eyes,

9 And thou ſhalt Write them vpon the (b) poſtes of thy houſe, & vpon thy gates.

(b) By theſe kyndes of ſpeache he meaneth nothyng but cōtinuel meditation of the lawe.

10 And When the Lorde thy God hath brought thee into the lande Which he ſWare vnto thy fathers, Abraham, Iſahac, and Jacob, and ſhall geue to thee great & goodly cities Which thou buildedſt not,

11 Houſes full of all maner of goodes Which thou filledſt not, & Welles digged Which thou diggedſt not, vineyardes and olive trees Which thou plantedſt not, and When thou haſt eaten & art full:

12 Then beWare leſt thou forget ỹ Lorde Which brought thee out of the lande of Egypt from the houſe of bondage.

Deut.x.d.

13 * Thou ſhalt feare the Lorde thy God and ſerue hym, and ſhalt (c) ſweare by his name.

(c) By lawfull ſwearyng the Lorde is our God.

14 See that ye Walke not after ſtraunge gods, the gods of the nations Which are about you:

15 (For the Lorde thy God is a ielous God among you) leſt the countenaunce of the Lorde thy God be moued to Wrath againſt thee, and deſtroy thee from the face of the earth.

Mat.iiii.b

16 * Ye ſhall not tempt the Lorde your God,

God, as ye dyd in the place of temptation.

17 But you shall diligently kepe the commaundementes of the Lord your God, & his testimonies, and his ordinaunces which he hath commaunded thee:

18 And thou shalt do that which is right & good in the (d) sight of the Lorde: that thou mayest prosper, & that thou mayest go in & possesse that good lande whiche the Lorde sware vnto thy fathers,

19 To cast out all thyne enemies before thee, as the Lorde hath sayde.

20 And (e) when thy sonne asketh thee in tyme to come, saying: What meaneth these testimonies, ordinaunces, and lawes, which the Lorde our God hath commaunded you:

21 Then thou shalt say vnto thy sonne: We were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a mightie hande:

22 And the Lorde shewed signes, and wonders, great and cuyll vpon Egypt, vpon Pharao, and vpon all his household, before our eyes:

23 And brought vs out from thence, to bryng vs in and to geue vs the lande which he sware vnto our fathers.

24 And he hath commaunded vs to do all these ordinaunces, & to feare the Lorde our God for our wealth all the dayes of our life, as it is come to passe this day.

25 Moreouer, this shalbe our (f) righteousnesse before the Lorde our God, yf we take heede, & kepe all these commaundementes, as he hath commaunded vs.

(f) No man can perfectly fulfill ỹ lawe: therefore we must haue recourse to Christe, by fayth in whom we are reputed for iust.

¶ The. vij. Chapter.

1 The Israelites may make no couenaunt with the Gentiles. 5 They must destroy their idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde all occasion of idolatrie.

1 When the Lord thy God shall bryng thee into ỹ lande whither thou goest to possesse it, and hath cast out many nations before thee: Namely the Hethites, the Gergesites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, seuen nations, greater and mightier then thou:

2 *And when the Lorde thy God hath set them before thee, thou shalt smyte them, and vtterly destroy them, & make no couenaunt with them, nor haue compassion on them.

3 Thou shalt make no mariages with them: neither geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they will deceaue thy sonne, that he should not followe me, and they shall serue straunge gods: and then will the wrath of the Lorde ware hot agaynst thee, and destroy thee sodenly.

5 But thus ye shall deale with them: (a) Ye shall ouerthrowe their aulters, & breake downe their pillers, cut downe their groues, and burne their grauen images with fire:

6 *For thou art an holy people vnto the Lorde thy God, *the Lorde thy God hath chosen thee, to be a speciall people vnto hym selfe, aboue all nations that are vpon the earth.

7 The Lorde dyd not set his loue vpon you, nor chose you because ye were mo in number then any people (for ye were the fewest of all people) B

8 But because the Lorde loued you, and because he would kepe the * othe which he had sworne vnto your fathers, therfore hath the Lorde brought you out through a mightie hande, and deliuered you out of the house of bondage, euen from the hande of Pharao kyng of Egypt. Gen.xxii.e.

9 Understande therfore, that the Lord thy God he is God, and that a true God, *which kepeth appoyntment and mercy vnto them that loue hym and kepe his commaundementes, euen throughout a thousande generations: Exod.xx.a.

10 And rewardeth them that hate hym to their (b) face, so that he bryngeth them to naught, and doth not deferre the tyme, but rewardeth hym that hateth hym before his face. (b) Manifestly, or in this lyfe.

11 Kepe thou therfore the commaundementes, and ordinaunces, and lawes, whiche I commaunde thee this day, that thou do them. (c) This couenaunt is grounded vpō his free grace: therfore in recompensing their obedience he hath respect to his mercy, & not to their merites.

12 If ye hearken vnto these lawes, and obserue & do them: the Lord thy (c) God also

also shall kepe vnto thee the appoyntment and the mercy whiche he sware vnto thy fathers.

13 He wyll loue thee, and blesse thee, and multiplie thee: he wyll also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe, in the lande whiche he sware vnto thy fathers to geue thee.

℣ 14 Thou shalt be blessed aboue all nations: there shalbe neither man nor woman vnfruitfull among you, nor any of your cattell shalbe barren.

Exo.xxiii.d 15 Moreouer the Lord wyll *take away from thee all maner infirmities, and wyll put none of the cuyll diseases* of

Exod.ix.a. Egypt (whiche thou knowest) vpon thee: but will sende them vpon all them that hate thee.

16 Thou shalt consume all the nations which the Lorde thy God shall deliuer thee: thine eye shall haue no pitie vpon them, neither shalt thou serue their gods, for that shalbe thy decay.

17 If thou say in thyne heart: these nations are mo then I, howe can I cast them out?

Deut.xx.a. Iosu.viii,a. 18 *Thou shalt not feare them: but remember what the Lorde thy God dyd vnto Pharao and vnto all Egypt.

19 The great temptations which thyne eyes saw, and the signes and wonders, and the mightie hande, and stretched out arme, whereby the Lorde thy God brought thee out: euen so shall the Lord thy God do vnto all nations of whom thou art afrayde.

Exo.xxiii.d Ios.xxiiii.c. 20 *Moreouer the Lorde thy God wyll sende (d) hornets among them, vntil they that are left and hide them selues from thee be destroyed.

(d) There is not so small a creature whiche I wyll not arme to fight on thy syde against them.

21 Thou shalt not feare them: for the Lorde thy God is among you, a mightie God and a terrible.

22 For the Lorde thy God wyll put out these nations before thee by a litle and a litle: *thou mayest not consume them at once, lest the (e) beastes of the fielde increase vpon thee.

Exo.xxiii.d (e) So that it is your commoditie that God accomplisheth not his promise so soone as ye would wishe.

23 But the Lorde thy God shall geue them ouer before thee, and shall destroy them with a mightie destruction, vntyll he haue brought them to naught.

24 *And he shall deliuer their kinges into thyne hande, and thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntyll thou haue destroyed them.

Iosu.x.

25 The graue images of their gods shalt thou burne with fire: and *couet not the golde and siluer that is on them, nor take it vnto thee, lest thou be (f) snared therein: for it is an abhomination before the Lorde thy God.

Iosu.vii.a. ii.Mac.xii.f. (f) And be inclined to idolatrie.

26 Bryng not therfore abomination into thine house, lest thou be a cursed thing as it is: but vtterly defie it and abhorre it, for it is a cursed thing.

The xlviii. Chapter.

2 God humbleth the Israelites to trye what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

ALl the commaundementes which I commaunde thee this day, shal ye kepe for (a) to do them, that ye may liue, and multiplie, and go in and possesse the lande whiche the Lorde sware vnto your fathers.

(a) Shewing that it is not inough to heare ỹ word, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeres in the Wildernesse, for to humble thee, & to (b) proue thee, and to knowe what was in thyne heart, whether thou wouldest kepe his commaundementes, or no.

(b) whiche is declared in affliction, either by pacience, or by grudging against Gods visitation.

Exod.xvi.d Num.xi.b.

3 He *humbled thee, and suffred thee to hunger, & fed thee with Manna, which neither thou nor thy fathers knewe of, to make thee knowe that *a man doth not liue by bread onlye: but by euery [worde] that proceedeth out of the mouth of the Lorde doth a man liue.

Nath.iiii.a.

4 *Thy rayment waxed not olde vpon thee, neither dyd thy foote (c) swell these fourtie yeres.

Deu.xxix.a. (c) As they that go barefooted.

5 This also shalt thou consider in thine heart: that as a man chastiseth his sonne,

sonne, euen so the Lord thy God chastē-
neth thee.
6 Therefore shalt thou kepe the com-
maundementes of the Lorde thy God,
that thou walke in his wayes, and feare
hym.
7 For the Lorde thy God bryngeth thee
into a good lande, a lande in the whiche
are riuers of water, and fountaines and
deapthes that spring out of valleys and
hylles:
8 A lande wherin is wheate and barlie,
vineyardes, figh trees, & pomgranates,
a lande wherein is oyle oliue and honie:
9 A lande wherin thou shalt eate bread
without scarcenes, neither shalt thou
lacke any thyng: a land whose (o) stones
are iron, and out of whose hylles thou
shalt digge brasse.
10 When thou hast eaten (c) therfore & fil-
led thy selfe, thou shalt blesse the Lorde
thy God for the good lande whiche he
hath geuen thee.
11 Beware that thou forget not the
Lorde thy God, that thou wouldest not
kepe his cōmaundementes, his lawes,
and his ordinaunces, whiche I com-
maunde thee this day:
12 *Yea, and when thou hast eaten and
filled thy selfe, and hast buylt goodly
houses and dwelt therein:
13 And when thy beastes and thy sheepe
are waxen many, and thy siluer and
golde is multiplied, and all that thou
hast is encreased:
14 Then beware lest thyne (f) heart ryse,
and thou forget the Lorde thy God,
whiche brought thee out of the lande of
Egypt, and from the house of bondage:
15 And whiche was thy guyde in the
great and terrible wylderneſſe [wherein
were] fiery serpentes, scorpions, and
drouth without any water: But he
brought out water for thee, euen out of
the rocke of flint.
16 He fed thee in the wylderneſſe with
Manna, which thy fathers knewe not,
euen for to humble thee, and to prous
thee, and that he might so do thee good
at thy latter ende,
17 Lest thou shouldest say in thine heart,
*my power (g) and the myght of myne
owne hande hath prepared me this a-
boundaunce:
18 But remember the Lorde thy God,
for it is he whiche geueth thee power to
get (h) substaunce, for to make good the
promise whiche he sware vnto thy fa-
thers, as appeareth this day.
19 And if thou forget the Lord thy God,
and walke after straunge* gods, and
serue them, and worship them: I testifie
(i) vnto you this day, that ye shal surely
perishe.
20 As the nations whiche the Lorde de-
stroyed before your face, euen so ye shall
perishe, because ye woulde not be obedi-
ent vnto the voyce of ỹ Lord your God.

(f) Because prosperitie maketh men proude, and to forget God. ℂ

(g) Vnder this worde power, he comprehen-deth wisdome, dexteritie, di-ligence, and all other meanes by which men myght get goodes.
i Reg. ii.b.
(h) If all earthly goods come only frō God, much more hea-uenly.
Deut. viii.d. 𝔇

(i) Denounce or protest.

¶ The .ix. Chapter.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moyses putteth them in remembraunce of their sinnes. 17 The two tables are broken. 26 Moyses prayeth for the people.

HEare O Israel, thou
passest ouer Iordane
(a) this day, to go in and
possesse nations great
and mightier then thy
selfe, cities great and
walled vp to heauen:
2 A people great & tall, euen the children
of the Anakims, whiche thou knowest
of, & of whom thou hast heard say, who
wyll stand before the children of Anac:
3 Understande therefore this day, that
the Lorde thy God is euen he whiche
goeth ouer before thee as a consuming (b)
fire, he shall destroy them, and he shall
bryng them downe before thy face: So
thou shalt caste them out, and bryng
them to naught quickly, as the Lorde
hath sayde vnto thee.
4 (c) Speake not thou in thyne heart, after
that the Lorde thy God hath cast them
out before thee, saying, for my ryghte-
ousnesse the Lorde hath brought me in,
to possesse this lande: but for the wic-
kednesse of these nations the Lord hath
cast them out before thee.
5 It is not for thy righteousnesse sake,
or for thy right heart, that thou goest to
possesse their lande: *But for the wic-
kednesse of these nations, the Lord thy
God doth cast them out before thee, eue
to perfourme the worde whiche the
Lord thy God sware vnto thy fathers,
Abraham, Isahac, and Iacob.

(c) If we deserue not worldly thyn-ges, much lesse spirituall thynges.

Leui. xx.d.

6 Understand therfore that it is not for thy righteousnes sake, that the Lorde thy God doth geue thee this good lande to possesse it, seyng thou art a (e) stifnecked people.

(e) As an vntractable ore that refuseth the yoke.

7 Remember (f) & forget not, howe thou prouokedst the Lorde thy God in the wildernesse, since the day that thou diddest depart out of the lande of Egypt, vntyll ye came vnto this place, ye haue rebelled agaynst the Lorde.

(f) This he saith, for that it is most necessarie to haue men brought to the acknowledgyng of their sinnes.

8 Also in Horeb" ye prouoked the Lord to anger, so that the Lorde was wroth with you, euen to haue destroyed you.

" Or Sinai. Exo. xvii. b. and. xxxii. c

9 When I was gone vp into the mount, to receaue the tables of stone, the tables of the couenaunt which the Lord made with you, and I abode in the mount fourtie dayes & fourtie nightes, whē I neither did eate bread nor drinke water.

10 And the Lorde deliuered me two tables of stone, written with the (g) finger of God, and in them was contayned all the wordes whiche the Lorde saide vnto you in the mount out of ỹ middes of fire, in the day when ye came together.

(g) After a diuine maner, & not by the seruice of man.

11 And when the fourtie dayes and fourtie nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt.

12 And the Lord sayde vnto me: *Arise, and get thee downe quickly from hence, for thy people which thou hast brought out of Egypt, haue (h) marred all: They are turned at once out of the waye which I commaunded them, and haue made them a moulten image.

Exod 32. b.

(h) When doynges are corrupt, when they depart from their obedience to god.

13 Furthermore, the Lorde spake vnto me, saying: I haue seene this people, and beholde it is a stifnecked people.

14 (i) Let me alone, that I may destroy them, & put out the name of them from vnder heauen, and I wyll make of thee a mightie nation, & greater then they be.

(i) Meaning that godly mens prayers do stay Gods vengeaunce.

15 And I turned me, and came downe from the hyll, euen from the hyll that burnt with fire, and the two tables of the couenaunt were in my handes.

16 And I loked, and beholde ye had sinned against the Lorde your God, and had made you a moulten calfe, and had turned at once out of the way whiche the Lorde had commaunded you.

17 *And I toke the two tables, and cast them out of my two handes, and brake (k) them before your eyes.

Exod. 32. d.

(k) Moyses did this of a godly zeale, & not of any humaine passion.

18 *And I fell downe flat before the Lord euen as at the first time, & fourtie dayes and fourtie nightes I did neither eate bread nor drinke water, because of all your sinnes which ye sinned, in doyng wickedly in the sight of the Lorde in that ye prouoked hym vnto wrath.

Exod. 24. c and. 34. d.

19 (For I was afrayde, that for the wrath and fiercenes wherwith the Lord was moued against you, he would haue destroyed you) But the Lorde heard me at that tyme also.

20 The Lorde was very angry with Aaron also, euen to haue (l) destroyed hym: and I made intercession for Aaron also the same tyme.

(l) This sheweth howe daungerous a thing it is for rulers to suffer wickednesse to be committed.

21 And I toke your sinne, the calfe which ye had made, and burnt hym with fire, and stamped hym, and grounde hym very small, euen to dust: and I cast the dust therof into the brooke that descended out of the (m) mount.

D

(m) Horeb, or Sinai.

22 Also at the burnyng place, at the place of temptyng, and * at the sepulchres of lust, ye prouoked the Lorde to anger.

Num. xi. a.

23 Likewise when the Lorde sent you from Cades Barnea, saying, go vp and possesse the lande which I haue geuen you: * you rebelled against the worde of the Lorde your God, and neither beleued him, nor hearkened vnto his voyce.

Actes. vii. f.

24 You haue ben rebellious vnto the Lorde since the day that I knewe you.

25 And I fell downe flat before the (n) Lorde fourtie dayes & fourtie nightes, as I fell downe before: for the Lorde sayde, he woulde destroy you.

(n) Declaring hereby, that God wyll haue vs to continue in prayer.

26 I made intercession therfore vnto the Lord, and sayd: *O Lord God, destroy not thy people and thyne inheritaunce whiche thou hast deliuered through thy great goodnesse, and whiche thou hast brought out of Egypt thorowe a myghtie hande.

Exod. 34. a.

27 (o) Remember thy seruauntes, Abraham, Isahac, and Jacob, and looke not vnto the stubbernesse of this people, nor to their wickednesse and sinne:

(o) That is, thy promise made to them.

28 Lest the lande whence thou broughtest them, say, The Lorde is not able to bryng them into the land which he promised them, and because he hated them, therefore hath he caryed them out to slay them in the wyldernesse.

29 Beholde, they are thy people, & thyne inheritaunce, whiche thou broughtest out in thy myghtie power, and in thy stretched out arme.

The. x. Chapter.

5 The seconde tables put in the arke. 8 The tribe of Leui is dedicate to the seruice of the tabernacle. 12 What the Lorde requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lorde is the prayse of Israel.

AT 1 the same season the Lorde sayde vnto me: Hewe thee two tables of stone lyke vnto the first, and come vp vnto me into the mount, and make thee an arke of wood.

2 And I wyll wryte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put them in the arke.

3 And I made an arke of (a) Sittim wood, and hewed two tables of stone* lyke vnto the first, and went vp into the mountayne, hauyng the two tables in myne hande.

4 And he wrote in the tables* according to the first wrytyng, the ten commaundementes whiche the Lord spake vnto you in the mount out of the myddes of the fire, in the day when (b) you were gathered together: and the Lorde gaue them vnto me.

5 And I departed, and came downe from the hyll, and *put the tables in the arke whiche I had made, and there they be, as the Lorde commaunded me.

6 *And the chyldren of Israel toke their iourney from Beroth of the chyldren of Jakan to Mosera, where (c) Aaron dyed and was buryed, and Eleazer his sonne became preest in his steade.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jethebath, a lande whiche hath riuers of waters.

8 *The same season the Lorde seperated the tribe of Leui, to beare the arke of the couenaunt of the Lorde, and to stande before the Lorde, and to minister vnto hym, and to blesse (d) in his name vnto this day.

9 *Wherefore the Leuites haue no part nor inheritaunce with their brethren: but the Lorde (e) is their inheritaunce, as the Lorde thy God hath promised them.

10 *And I taryed in the mount, euen as at the first time, fourtie dayes and fourtie nyghtes: and the Lorde hearde me at that tyme also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me: Arise, and go forth in the iourneys before the people, that they may go in and possesse the lande whiche I sware vnto their fathers to geue vnto them.

12 And now Israel, what doth the Lord thy God require of thee,* but to feare the Lorde thy God, and to walke in all his wayes, to *loue hym, and to serue the Lord thy God with all thyne heart, and with all thy soule:

13 Namely, that thou kepe the cõmaundementes of the Lorde, and his ordinaunces whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therin is. ℭ

15 Notwithstandyng, the Lorde had a delight in thy fathers to loue them, and chose their seede after them, euen you aboue all nations, as thou seest this day.

16 (f) Circumcise therefore the foreskinne of your heart, and be no more stifnecked.

17 For the Lorde your God, is God of Gods, and Lorde of Lordes, a great God, a mightie and a terrible, *whiche regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse and wydowe, and loueth the straunger, to geue hym foode and rayment.

19 *Loue ye therfore the straunger also: for ye were straungers your selues in the lande of Egypt.

20 *Thou shalt feare the Lord thy God, and hym only shalt thou serue, to hym shalt thou cleaue, and sweare by his name.

21 He is thy prayse, & thy God that hath done for thee these great and terrible thinges whiche thyne eyes haue seene. D

22 Thy fathers went downe into Egypt *with threscore and ten persons: and nowe the Lorde thy God hath made thee & multiplied thee as the (g) starres of heauen.

(a) Sittim wood, is a kynde of wood that is incorruptible.

(b) That is, when you were a people.

(c) Aaron dyed in Mount Hor, Nombr. xx. c.

(d) That is, to geue thanke and prayse.

(e) That is, the Leuites haue no other portion but the Lorde.

(f) That is, let all our euyl affections be cut of: he sheweth in these wordes the end of circumcision.

(g) He alludeth to the promise made to Abraham.

Gen. xxii. a
Deut. vi. a.
Deut. vi. b. Mat. xxii. d Iosua. xxiii. d
Gen. xlvi. c.
Deut. xxxii. c
Deut. x. d.
Deut. xxi. f
Deut. x. d.
Deut. xxiii. a
Deut. xxiii. b
Deut. x. d.
Exo. xxii. c.
Deut. vi. c. Mat. iii. d. Luk. iii. b.
Gala. ii. d. Rom. ii. d. Actes. x. e. Colloss. iii. b Ephe. vi. b. i. Pet. i. c.

The. xj. Chapter.

1 In exhortation to loue God and kepe his lawes. 10 The prayses of Chanaan. 18 To meditate continually the worde of God. 19 To teache it vnto the chyldren. 26 Blessing and cursing.

A 1 Therefore thou shalt (a) loue ye Lord thy God, & kepe his obseruannces, his ordinaunces, his lawes, & his commaundementes alway.

(a) Loue is the first poynt of the true kepyng of the lawe.

2 Know you this day, (for I speake not to your chyldren which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hande, and his stretched out arme,

3 His miracles and his actes whiche he dyd in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto all his lande:

4 And what he dyd vnto the hoast of Egypt, vnto their horses and charets:* howe he brought the water of the red sea vpon them as they pursued you behinde, and how the Lord hath brought them to naught vnto this day:

Exod.xiiii.f

(b) As who should say, ye which haue seene with your eyes the thynges that God hath done.

5 And (b) what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he dyd vnto *Dathan and Abiram the sonnes of Eliab the sonne of Ruben: howe the earth opened her mouth and swalowed them, with their housholdes & their tentes, and all their substaunce that was in their possession, in the middes of Israel.

Num.xvi.c.

B 7 Doubtlesse, your eyes haue seene all the great actes of the Lorde whiche he dyd.

8 Therefore shall ye kepe all the commaundementes whiche I commaunde thee this day, that ye may (c) be strong and go in and possesse the lande whyther ye go to possesse it:

(c) Mixel in shewyng you fauour, as in executyng his iust iudgment against you for your sinnes.

9 And that ye may prolong your dayes in the lande whiche the Lorde sware vnto your fathers, to geue vnto them and to their seede, a lande that floweth with mylke and honie.

10 *For the lande whyther thou goest to possesse it, is not as the lande of Egypt that ye came out of, where thou sowedst thy seede, and (d) wateredst it with thy feete, as a garden of herbes.

Deut.viii.d.

(d) God promiseth reward to them that kepe his law, not that they deserue any, but to encourage them.

11 But the lande whyther ye go ouer to possesse it, is a lande that hath hylles and valleys, and drinketh water of the rayne of heauen.

12 This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God are alwayes vpon it, from the beginning of the yere, vnto the ende of the yere.

13 If (e) you shall hearken therefore vnto my commaundementes which I commaunde you this day, that ye loue the Lorde your God, and serue hym with all your heart, and with all your soule:

(e) As by makyng gutters and pypes to conuay water out of Nilus, for they were wont to haue no rayne in Egypt.

14 I also will geue rayne vnto your lande in due season, the (f) first rayne and the latter, that thou mayest gather in thy corne, thy wine, and thyne oyle.

C

(f) In the feede tyme.

15 And I will sende grasse in thy fieldes for thy cattel, that thou mayest eate and fyll thy selfe.

16 But beware that your (g) heart deceaue you not, and ye turne aside, and serue straunge gods, and worship them:

(g) By falsifyng to hipocrisie, deuotion, proceeding of your owne inuentions.

17 And then the Lorde beyng wroth agaynst you, *shut vp the heauen that there be no rayne, and that your lande yelde not her fruite, and lest ye perishe quickly from of the good lande whiche the Lorde geueth you.

Deut.28.c. iii.Re.xvii.a aud.xxviii.a Amos.iiii.b.

18 Therefore shall ye put vp these my wordes in *your heart & in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes.

Deut.vi.b. Prou.iii.a.

19 And ye shall *teache them your chyldren, that they may talke of them when thou sittest in thyne house, and when thou walkest by the way, when thou lyest downe, and when thou risest vp.

Deut.vi.b. Prou.iii.a.

20 Yea, and thou shalt wryte them vpon the doore postes of thyne house, and vpon thy gates:

21 That your dayes may be multiplied, and the dayes of your chyldren, in the lande which the Lord sware vnto your fathers to geue them as long as the dayes of heauen last vpon the earth.

D

22 For if ye kepe all these commaundementes whiche I commaunde you, so that ye do them: namely, that ye loue the Lorde your God, and walke in all his wayes, and cleaue vnto hym:

23 Then

23 Then wyll the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that are mightier then your selues.

24 All (l) the places whereon the soles of your feete shall treade, shalbe yours: euen from the wyldernesse, and from Libanon, and frō the riuer Euphrates, euen vnto the vttermost sea shal (k) your coast be.

25 There shall no man be able to stande before you: for the Lord your God shall cast the feare and dread of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you.

26 *Beholde, I set before you this day, a blessing and a curse:

27 *A blessing, if ye obay the commaundementes of the Lord your God which I commaunde you this day:

28 And a curse, if ye wyll not obay the commaundemeutes of the Lorde your God, but turne out of the way whiche I commaunde you this day, to go after straunge gods whiche ye haue (l) not knowen.

29 When the Lorde thy God therefore hath brought thee into the lande whyther thou goest to possesse it, thou shalt put the *blessing vpon mount Garizim, and the curse vpon mount Ebal.

30 Are not these mountaynes on the other side Jordane, on that part of the way where the sunne goeth downe, in the lande of the Chanaanites, whiche dwell in the playne ouer against Gilgal beside the groue of Moreh?

31 For ye shall passe ouer Jordane, to go in and possesse the lande whiche the Lorde your God geueth you, and ye shall possesse it, and dwell therein.

32 Take heede therfore that ye do all the commaundementes and lawes whiche I set before you this day.

E

(l) The very certaintie of doing well, is to folowe the worde of God, and not the inuention of man.

¶ The .xij. Chapter.

1 To destroy the idolatrous places. 5.8. To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

A

1 These are the ordinaunces and lawes whiche ye shall obserue and do in the lande, whiche (a) the Lorde God of thy fathers geueth thee to possesse it as long as ye liue vpon the earth.

2 *Ye shall destroy all places wherin the nations whiche ye shall possesse serued their gods, vpon hye mountaynes, on hylles, and vnder euery greene tree.

3 You shall ouerthrowe their aulters, and breake their pillers, and burne their (b) groues with fire, and you shall hewe downe the grauen images of the gods that they haue, and bryng the names of them to naught out of that place.

4 Ye shall (c) not do so vnto the Lorde your God:

5 But ye shall seeke the place which the Lorde your God shall choose out of all your tribes, to put his name there, and there to dwell, and *thyther thou shalt come:

6 And thyther ye shal bryng your burnt sacrifices, your offeringes, your tithes, and heaue offeringes of your hande, your vowes, your freewyll offeringes, and the first borne of your kyne, and of your sheepe.

7 And there ye shall eate (d) before the Lorde your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your housholdes, wherin the Lord thy God hath blessed thee.

8 Ye shall not do after all (e) the thinges that we do here this day, euery man what seemeth hym good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritaunce whiche the Lord your God geueth you.

10 But when ye go ouer Jordane, and dwell in the lande whiche the Lorde your God hath geuen you to inherite, and when he hath geuen you rest from al your enemies rounde about, and shal dwell in safetie:

11 Then vnto the place which the Lord your God hath chosen to put his name there, ye shall bryng all that I commaunde you: namely, your burnt sacrifices, your offeringes, your tithes, the heaue offering of your hande, and all your speciall vowes whiche ye vowe vnto the Lorde.

12 And ye shall reioyce before the Lorde

B

(d) In the place where the ark is.

(e) He meaneth not that they nowe serued God after their owne inuentions, but that neuerthelesse they should serue hym yet more purely in the lande of Chanaan.

your God, ye and your sonnes, and your daughters, your seruauntes, and your maydens, and the Leuite that is within your gates, * forasmuche as he hath no part nor inheritaūce with you.

Deut.x.b. and.xviii.a.

13 Take heede that thou offer not thy burnt offeringes in euery place that thou seest:

C 14 But in the place which the Lord shall (g) choose in one of thy tribes, there thou shalt offer thy burnt offeringes, and there thou shalt do al that I cōmaunde thee.

(g) This was not accomplished, tyll the temple was built vpon mount Sion.

15 Notwithstanding, thou mayest kyll and eate flesh in all thy cities, whatsoeuer thy soule lusteth after, (h) according to the blessing of the Lorde thy God, which he hath geuen thee: * both the vncleane and the cleane may eate therof, euen of the Roe bucke, and of the hart.

(h) According to the ability that he hath geuen thee.

16 Only ye shall not (i) eate the blood, but powre it vpon the earth as water.

(i) This prohibition was made, that men might learne to abhorre cruelte.

17 Thou mayest not eate within thy gates the tithe of thy corne, of thy wine, and of thy oyle, and the first borne of thy kine, and of thy sheepe, neither any of thy vowes which thou vowest, nor thy freewill offeringes, or heaue offering of thyne hande:

18 But thou must eate them before the Lorde thy God, in the place whiche the Lorde thy God hath chosen, thou and thy sonne, & thy daughter, thy seruaunt, and thy mayde, and the Lenite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thyne hande to.

Eccle.vii.a. 19 *Beware that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 If When the Lorde thy God shall enlarge thy border as he hath promised thee, thou say, I will eate flesh (because thy soule longeth to eate flesh) thou mayest eate flesh whatsoeuer thy soule lusteth.

D 21 If the place whiche the Lorde thy God hath chosen to put his name there, be to farre from thee, then thou shalt kil of thy oxen and of thy sheepe which the Lord gath geuen thee, as I haue commaunded thee, and thou shalt eate in thyne owne citie whatsoeuer thy soule lusteth.

22 *And as the Roe bucke and the hart is eaten, euen so thou shalt eate them: both the cleane and the vncleane shall eate of them.

Deut.xv.d.

23 But be strong, that thou eate not the (k) blood: for the blood is the life, and thou mayest not eate the life with the flesh.

(k) That is sayeth, for their life consisteth in their blood.

24 Thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee: But thou shalt do that whiche is right in the sight of the Lorde.

26 But thy holy (l) thynges whiche thou hast, and thy vowes, thou shalt take, and come vnto the place whiche the Lorde hath chosen.

(l) Thinges consecrated to God, or that are appointed for sacrifice.

27 And thou shalt offer thy burnt offeringes, both flesh and blood vpon the aulter of the Lorde thy God: and the blood of thyne offeringes shalbe powred out vpon the aulter of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, & heare all these wordes which I commaunde thee, that it may go well with thee, and with thy children after thee for euer, if thou doest that whiche is good and right in the sight of the Lorde thy God. E

29 When the Lord thy God shall destroy the nations before thee whyther thou goest to possesse them, and thou succeedest in their inheritaunce, and dwellest in their lande:

30 Beware that thou be not taken in (m) a snare after them, after that they be destroyed before thee, and that thou aske not after their gods, saying: Howe do these nations serue their gods? I wyll do so likewise.

(m) By falling into their idolatrie and superstition.

Deu.xviii.e

31 * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominations, and that whiche the Lorde hateth, the same haue they done vnto their gods.

32 For they haue (n) burned both their sonnes and their daughters with fire before their gods. Therefore whatsoeuer I commaunde you, take heede ye do it: and *put thou naught therto, nor take ought therefrom.

(n) This declared the extreme beastlynes of idolatrie, by whiche the paynims committed most vnnaturall villanie.

Iosu.i.d. Deut.iiii.a. Iosu.xxiii.b. Prou.xxx.a

The

The.xiij. Chapter.

5 The inticers to idolatrie must be slayne, seeme they neuer so holy, 6 so neare of kinred or frendship. 12 Or great in multitude or power.

IF there aryse among (a) you a prophete or a dreamer of dreames, and geue thee a signe, or a wonder.

2 And that signe or wonder whiche he hath sayde come to passe, and then say: Let vs (b) go after straunge gods (which thou hast not knowen) and let vs serue them:

3 Hearken not thou vnto the wordes of that prophete or dreamer of dreames: For the Lorde thy God proueth you, to knowe whether (c) ye loue the Lorde your God with all your heart and with all your soule.

4 Ye shall walke after the Lorde your God, and feare him, kepe his commaundementes, and hearken vnto his voyce, you shall serue hym, & cleaue vnto hym.

5 And that prophete or dreamer of dreames shal die (d) because he hath spoken to turne you away from the Lorde your God whiche brought you out of the lande of Egypt, and deliuered you out of the house of bondage, to thrust thee out the way which the Lorde thy God commaunded thee to walke in) and therefore thou shalt put the euyll away from thee.

6 If (e) thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wyfe that lieth in thy bosome, or thy frende whiche is as thyne owne soule vnto thee, entice thee secretely, saying: Let vs go and serue straunge gods (which thou hast not knowen, nor yet thy fathers)

7 And they be any of the gods of the people whiche are rounde about you: whether they be nye vnto thee or farre of frō thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto hym, nor hearken vnto hym, thyne eye shall not pitie hym, neither shalt thou haue compassion on hym, nor kepe hym secrete:

9 *But cause him to be slayne: (f) Thyne hande shalbe first vpon him to kill him, and then the handes of all the people.

Deu.xvii.b. (d) Thou shalt cast the first stone at hym.

10 And thou shalt stone hym with stones that he dye: because he hath gone about to thrust thee away from the Lord thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage.

11 And all Israel shall heare and feare, and shall do no more any suche wickednesse, as this is among you.

12 If thou shalt heare say in one of thy cities, whiche the Lorde thy God hath geuen thee to dwell in,

13 That certaine men beyng the children of Belial, are gone out frō among you, and haue moued the inhabiters of their citie, saying: let vs go and serue straunge gods, whiche ye haue not knowen:

14 Then thou must seeke, & make searche and enquire diligently: And behold, if it be true, & the thing of a suretie, that such abhomination is wrought among you: ℭ

15 Then thou shalt smyte the dwellers of that citie with the edge of the sworde, and destroy it vtterly, & all that is therin, and euen the very cattell therof, with the edge of the sworde:

16 And gather all the spoyle of it into the middes of the streate therof, and burne with fire both the citie and all the spoyle therof euery whyt for (g) the Lorde thy God: and it shalbe an heape for euer, and shall not be buylt agayne.

(e) In the honour of God, shewyng that god is honoured, in destroying them that rob hym of his honour.

17 And (h) there shal cleaue naught of the damned thyng in thyne hande, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers.

(f) Thou shalt saue no part of that spoyle.

18 *Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to kepe all his commaundementes whiche I commaunde thee this day, that thou do that whiche is ryght in the eyes of the Lorde thy God.

Exod.xix.a

¶ The .xiiij. Chapter.

1 The maners of the gentiles in marking them selues for the dead, may not be folowed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuites, straunger, fatherlesse, and wydowe.

A 1 YE are the childrē of the Lord your God: * Ye shall not cut your selues, nor make you any baldnes betwene your (a) eyes for ẏ dead man.

Leuit. x. b. (a) As the Heathen dyd in mournyng for the dead. Deut. vi. a.

2 * For thou art an holye people vnto the Lorde thy God, and the Lorde hath chosen thee to be a seuerall people vnto hym selfe, aboue all the nations that are vpon the earth.

Leuit. xi. a.

3 Thou shalt * eate no maner of abhomination.

(b) Hereby was figured to the Jewes a spirituall hurenesse.

4 (b) These are the beastes which ye shall eate of, Oxen, Sheepe, and Goates:

5 Roe, Bucke, and Bugle, wilde Goate, Unicorne, wylde Oxen and Camoise,

6 And all beastes that cleaue the hoofe, and cleaueth the clift into two clawes, and chewe the cud, them ye shall eate.

B 7 Neuerthelesse, these ye shall not eate of them that chewe cud & of them that deuide and cleaue the hoofe only, the Camel, the Hare, and the Conie: for they chewe the cud, but deuide not the hoofe: therfore they are vncleane vnto you.

8 And also the Swine, though he deuide the hoofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the fleshe of suche, nor touche the dead carkasse of them.

Leuit. xi. b.

9 * These ye shall eate of all that are in the waters: All that haue finnes and scales shall ye eate:

10 And whatsoeuer hath not finnes and scales, of that ye may not eate, but it is vncleane vnto you.

11 Of all cleane byrdes ye shall eate.

12 But these are they of whiche ye shall not eate: the Egle, the Goshauke, and the Ospray.

13 The Glede, the Kite, and the Vulture after their kinde.

C 14 And all kinde of Rauens.

15 The Estritch, the Nightcrowe, the Cockowe, and the Sparowehauke after their kinde.

16 The litle Owle, the great Owle, nor the Redshanke.

17 The Pellicane, the Swanne, nor the Cormorant.

18 The Storke, the Heron in his kinde, the Lapwing, the Backe.

19 And let euery creeping thing that fleeth, be vncleane vnto you, and not be eaten of.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothyng that dyeth alone: But thou shalt geue it vnto the straunger that is in thy citie, that he eate it, or thou mayest sell it vnto a straunger: For thou art an holy people vnto the Lorde thy God. Thou shalt not (c) seethe a kid in his mothers milke.

D

(c) This figureth the forbidding of thynges tending to couetie. Exo. xxiii. c and 34. d.

22 Thou shalt tythe all the increase of thy seede, that the fielde bringeth foorth yere by yere.

23 And thou shalt eate before the Lorde thy God, in the place * whiche he hath chosen & where he hath put his name, the tithe of thy corne, and of thy wine, and of thyne oyle, and the first borne of thy kine, and of thy sheepe: that thou mayest learne to feare the Lorde thy God alwayes.

Deut. xii. d.

24 * If the way be to long for thee, so that thou art not able to carie it, and if the place be farre from thee, whiche the Lorde thy God hath chosen to set his name there, and the Lorde thy God hath blessed thee:

Deut. xii. a.

25 Then shalt thou make it in money, and take the (d) money in thine hande, and go vnto the place which the Lorde thy God shall chose,

(d) Or bind vp.

26 And thou shalt bestowe that money for whatsoeuer thy soule lusteth after, for oxen and sheepe, wine and strong drinke, and for whatsoeuer thy soule desireth: and thou shalt eate there before the Lorde thy God, and be merie, both thou and thyne housholde.

27 And the Leuite that is within thy gates, shalt thou not forsake, for he hath neither part nor inheritaunce with thee.

Deut. x. b. Deu. xxvi. c.

E

28 * At the ende of three yeres thou shalt bryng foorth all the tythes of thyne encrease the same yere, and lay it vp within thyne owne gates.

29 And the Leuite whiche hath no part nor inheritaunce with thee, shal come, (e) and the straunger, the fatherlesse, & the widowe whiche are within thy gates shall eate and be filled, that the Lorde thy God may blesse thee in al ẏ workes of thyne hande whiche thou doest.

(e) He sheweth the cruelse wherein tithes should be employed.

The

¶ The .xv. Chapter.

1 The yere of releassyng of debtes. 5 God blesseth them that kepe his commaundementes. 7 To helpe the poore. 12 The freedome of seruauntes. 19 The first borne of the cattel must be offered vnto the Lorde.

A T the terme of seuen yeres, thou shalt make a freedome.

2 *And this is the maner of the freedome: Who so euer[a] lendeth ought with his hande vnto his neighbour, may not aske agayne (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes free yere:

3 Yet of a straunger thou mayst call it home agayne: but* he that is thy brother, hym shall thine hande remit.

4 Neuerthelesse, there[b] shalbe no begger among you: for the Lorde shall blesse thee in the lande which the Lorde thy God geueth thee for an inheritaunce:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and do all these commaundementes which I commaunde thee this day:

6 For the Lorde thy God hath blessed thee, as he hath promised thee, *and thou shalt lende vnto many nations, but thou thy selfe shalt not borowe: And thou shalt raigne ouer many nations, and they shall not raigne ouer thee.

7 If one of thy* brethren among you be poore within any of thy gates in thy lande which the Lorde thy God geueth thee: thou shalt not harden thine heart, nor shut to thine hande from thy poore brother:

8 But thou shalt open thine hande vnto hym, and lende hym sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, that thou wouldest say, the seuenth yere, the yere of freedome is at hande: and therfore it greeueth thee to loke on thy poore brother, and geuest hym naught, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee:

10 Thou shalt geue hym, and let it not greeue thine heart to geue vnto hym: Because that for this thyng the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hande to.

11 *The lande shall neuer be without[c] poore: and therfore I cōmaunde thee, saying, Thou shalt open thine hande vnto thy brother that is needy & poore in thy lande.

12 *If thy brother an Hebrne sell hym selfe to thee, or an Hebrne woman, and serue thee sixe yeres, in the seuenth yere thou shalt let hym go free from thee. Leu.xxvi.f.

13 And when thou sendest hym out free from thee, thou shalt not let hym go away emptie:

14 But[d] shalt geue hym of thy sheepe, of thy corne, and of thy wine, and geue hym of that wherwith the Lorde thy God hath blessed thee. C

(d) To acknowledge Gods benefites receaued by his labour.

15 And remember that thou wast a seruaunt in the lande of Egypt, and the Lorde thy God deliuered thee thence: and therfore I commaunde thee this thyng to day.

16 And if he say vnto thee, *I wyll not go away from thee: because he loueth thee and thine house, and is well at ease with thee: Exod.xxi.a

17 Then shalt thou take an aule, & nayle his eare to the doore therwith, and let hym be thy seruaunt for euer: And vnto thy mayde seruaunt thou shalt do likewise.

18 And let it not greeue thine eye, when thou lettest him go out free frō thee, for he hath ben worth a double hired seruaunt to thee in his seruice sixe yeres: And the Lord thy God shall blesse thee in all that thou doest.

19 *All the first males that come of thy cattell and of thy sheepe, thou shalt halowe vnto the Lorde thy God: Thou shalt do no worke with the first borne bullocke, nor sheare the first gendred of thy sheepe. Leu.xxvii.d

20 Thou shalt eate it before the Lorde thy God yere by yere, in the place which the Lorde shall choose, both thou and thy housholde.

21 If there be any blemishe therin: as if it be lame, or blynde, or haue any other euyll fauourednesse, thou shalt not offer it vnto the Lorde thy God: D

22 But shalt eate it within thine owne gates, the vncleane and cleane person shal eate it alike, as the Roe & the Hart.

23 Only eate not the blood therof: but powre it vpon the grounde as water.

The

The. xvj. Chapter.

1 Of Easter, 10 whitsontide, 13 and the feast of tabernacles. 18 What officers ought to be ordeyned 21 Idolatrie forbidden.

A (a) That is, the month of new fruites, whiche was partly in March, and partly in Aprill.

1 OBserue (a) the moneth of newe corne, that thou mayest offer the Passouer vnto ỹ Lord thy God: For in the moneth when corne begynneth to rype, the Lorde thy God brought thee out of Egypt by nyght.

2 Thou shalt therfore offer the Passouer vnto the Lorde thy God (of sheepe and oxen) in the place which the Lorde shall choose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therwith, euen the (b) bread of tribulation (for thou camest out of the lande of Egypt in haste) that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy lyfe.

(b) Whiche declared the troubles that they were in, beyng vnder Pharao.

☞ 4 [And there shalbe no leauened bread seene in al thy coastes seuen dayes long, neither shall there remayne any thyng of the flesshe which thou offerest the first day at euen vntyll the morowyng.

5 Thou mayest not offer the Passouer within any of thy gates which ỹ Lorde thy God geueth thee:

6 But in the place which the Lorde thy God shal choose to set his name in, there thou shalt offer the Passouer at euen, about the goyng downe of the sunne, euen in the season that thou camest out of Egypt.

B 7 And thou shalt roste and eate it in the place which the Lorde thy God hath chosen, and thou shalt returne on the morowe, and go vnto thy tentes.

8 Sixe dayes thou shalt eate sweete bread, and the seuenth day shalbe a solempne assemblie before the Lorde thy God: thou shalt do no worke therin.

(c) Numbryng from the next day after eatyng the Passouer.

9 Seuen weekes shalt thou (c) number vnto thee, and begynne to number the seuen weekes, when thou begynnest to put the sicle to the corne:

Actes.ii.a. 10 *And kepe the feast of weekes vnto the Lorde thy God, with a free wyll offeryng of thine hande, which thou shalt geue vnto the Lord thy God, according as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, & the Leuite that is within thy gates, and the straunger, the fatherlesse, and the widowe that are among you, in the place which the Lorde thy God hath chosen, to put his name there.

12 And remember that thou wast a seruaunt in Egypt: and thou shalt obserue and do these ordinaunces.

13 Thou shalt also obserue the (d) feast of tabernacles, seuen dayes after that thou hast gathered in thy corne & thy wine.

(d) Which is kept in the 15. day of the seuenth moneth.

14 And thou shalt reioyce in thy feast, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and the fatherlesse, & the widowe, that are within thy gates. ℭ

15 *Seuen dayes shalt thou kepe a solempne feast vnto thy Lorde thy God, in ỹ place which the Lorde shall choose: for the Lord thy God shal blesse thee in all thy fruites, & in all ỹ workes of thine handes, therfore shalt thou be glad. 1.Reg.8.g.

16 *Three tymes in the yere shall all thy males appeare before the Lorde thy God, in the place which he shall choose: In the (e) feast of vnleauened bread, in the feast of weekes, and in the feast of tabernacles: And they shal not appeare before the (f) Lorde (g) emptie. Exo.xxiii.c. (e) whitsontyde. (f) without some offeryng. (g) He meaneth before the arke.

17 Euery man shall geue (h) according to the gift of his hande, & according to the blessyng of the Lorde thy God which he hath geuen thee.] (h) According to his power.

☞ 18 Iudges and officers shalt thou make thee in all thy cities which the Lorde thy God geueth thee throughout thy tribes, and they shall iudge the people with iust iudgement.

19 *Wrest not thou the lawe, nor knowe any person, neither take any reward: *for giftes do blinde the eyes of the wise, & peruert the wordes of the righteous. Exod.23.a. Eccl.xx.d.

20 That which is iust and right shalt thou folowe, that thou mayst lyue, and enioy the lande which the Lorde thy God geueth thee.

21 (i) Thou shalt plant no groue of any trees neare vnto the aulter of the Lord thy God, which thou shalt make thee. (i) According to the manner of ỹ Paynims, which planted trees about their aulters to shadowe them, supposyng the place seemed to them to haue the more maiestie.

22 Thou shalt set thee vp no piller: which the Lorde thy God hateth.

The

¶ The. xvij. Chapter.

2 The punishment of the idolater. 9 Harde controuerties are brought to the priest and the iudge. 12 The contemner must dye. 15 The election of the kyng. 16 17 What thynges he ought to auoyde. 18 And what he ought to imbrace.

THou shalt offer vnto the Lorde thy God no oxe nor sheepe *Wherin is (a) blemishe or any euyll fauouredneſſe: for that is an abhomination vnto the Lorde thy God.

2 If there be founde among you within any of thy gates which the Lorde thy God geueth thee, man or (b) woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his couenaunt:

3 And gone and serued straunge gods, and worshipped them, *as the sunne or moone, or any of the hoast of heauen, (c) which I haue not commaunded:

4 And it is tolde thee, & thou hast hearde of it, then shalt thou enquire diligently: and if it be true, & the thyng of a suretie that such abhomination is wrought in Israel:

5 Then shalt thou bryng foorth that man or that woman (Which haue committed that wicked thyng) vnto the gates, and shalt stone them with stones tyll they dye.

6 *At the mouth of two or three witnesses, shall he that is worthy of death, dye: and at the mouth of one witnesse, let no man dye.

7 The (d) handes of the witnesses shalbe first vpon him, to kyll him, & afterward the handes (e) of all the people: and thou shalt put the wicked away from thee.

8 If there rise a matter to harde for thee in iudgement betweene (f) blood and blood, betweene plea and plea, betweene plague and plague, and the matters come to strife within thy gates: then shalt thou arise, and get thee vp vnto the place whiche the Lorde thy God hath chosen,

9 And come vnto the priestes the Leuites, and vnto (g) the iudge that shalbe in those dayes, and aske: and they shall shewe thee the sentence of iudgement.

10 And thou must do accordyng to that which they of that place (which the Lord had chosen) shewe thee, and thou shalt obserue to do accordyng to all that they enfourme thee:

11 Accordyng to the sentence of the lawe which they tell thee, (h) shalt thou do: and bowe not from that which they shewe thee, neither to the right hande nor to the left.

12 And that man that wyll do presumptuously, and wyll not (i) hearken vnto the priest (that standeth there before the Lorde thy God to minister) or vnto the iudge: that man shall dye, and thou shalt put away euyll from Israel.

13 And all the people shall heare, & feare, and shall do no more presumptuously.

14 When thou art come vnto the lande which the Lorde thy God geueth thee, and enioyest it, and dwellest therin, and if thou shalt say, *I wyll set a king ouer me, lyke as all the nations that are about me:

15 Then thou shalt make hym king ouer thee whom the Lorde thy God shall chooſe: Euen one from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a straunger ouer thee, Which is not of thy brethren.

16 *But he shall not multiplie horses to hym selfe, nor bryng the people agayne to (k) Egypt to increase the number of horses: forasmuch as the Lorde hath sayde vnto you, ye shall hencefoorth go no more agayne that way.

17 Also he ought not to multiplie wyues to him selfe, lest his heart (l) turne away, neither shall he gather hym siluer and golde to much.

18 And when he is set vpon the seate of his kingdome, he shall write hym out a copie of this (m) lawe in a booke before the (n) priestes the Leuites:

19 And it shalbe with hym, and he ought to reade therin *all the dayes of his life, that he may learne to feare the Lorde his God, and to kepe all the wordes of this lawe and these ordinaunces, for to do them:

20 And that his heart arise not aboue his brethren, and that he turne not from the commaundement to the right hand or to the left: but that he may prolong his dayes in his kyngdome, he and his children in the middes of Israel.

(a) Leuit. 22.c.
(b) That the controuersie may be the sooner ended.
(c) Exod. 20.d
(d) Deut. 19.a
(e) Deut. 13.c
(f) Leuit. 13.a
(g) Deut. 19.b
(h) Deut. 32.c
(i) As long as he is the true minister of god and pronounceth agreeable to his worde.
(k) To reuenge such wrong as the Egyptians had done vnto them.
(l) From the lawes of God.
(m) That is, Deuteronomii.
(n) Accordyng to the copie which the priestes do vse.
1. Reg. 8.a.
3 Reg. 4.d.
Ioſ. 1.b.

The

¶ The .xviij. Chapter.

3 The portion of the Leuites. 6 Of the Leuite commyng from another place. 9 To auoyde the abhomination of the Gentiles, 15 God wyll not leaue them without a true prophete. 20 The false prophete shalbe slayne. 22 Howe he may be knowen.

A 1 THe priestes of the Leuites, & all the tribe of Leui, *must haue no part nor (a) inheritaunce with Israel: but shall eate ỹ fierie offeringes of the Lorde, and his inheritaunce.

Nu.xviii.c.

(a) The tithes

2 Therfore shall they haue no inheritaunce among their brethren: but the Lorde he is their inheritaunce, as he hath sayde vnto them.

3 And the priestes duetie of the people, and of them that offer, whether it be oxe or sheepe, they must geue vnto the priest (b) the shoulder, & the two chekes, and the mawe.

(b) The right shoulder.

4 The first fruites also of thy corne, wine, and oyle, and the first of the fleece of thy sheepe shalt thou geue hym.

Num iii.b. 5 *For the Lorde thy God hath chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde, he and his sonnes for euer.

6 If a Leuite come out of any of thy cities of all Israel, where he is a soiourner, and come (c) with all the lust of his heart vnto the place which the Lorde hath chosen:

(c) To serue God with a good wyll

B 7 He shall minister in the name of the Lorde his God, as his other brethren the Leuites do which remayne there before the Lorde.

8 And they shall haue lyke portions to eate, beside (d) that which commeth of the sale of his patrimonie.

(d) Besydes yt which they haue of their fathers goodes, they shall lyue of the offerynges & first fruites as the other Leuites do.

9 When thou art come into the lande which the Lorde thy God geueth thee, thou shalt not learne to do after the abhominations of those nations.

10 Let there not be founde among you any one that maketh his sonne or his daughter to (e) go through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles,

(e) Which thought the goyng betweene two fiers to be a lyynde of purifyng.

11 Or a sorcerer, or a charmer, or that counselleth with spirites, or a soothsayer, or that asketh counsayle of the dead.

12 For all that do such thynges, are abhomination vnto the Lorde: and because of these abhominations, the Lorde thy God doth cast them out before thee.

13 Thou shalt be (f) perfect therfore in the sight of the Lorde thy God.

(f) Thou shalt serue God truely & sincerely. C

14 For these nations which thou shalt possesse, hearken vnto regarders of tymes, and vnto sorcerers: but the Lord thy God hath not suffered thee so to do.

15 The Lorde thy God wyll *stirre vp vnto thee a prophete among you, euen of thy brethren like vnto me, *vnto hym ye shall hearken,

Act. iii.d

Mat.xvii.b

16 Accordyng to all that thou desiredst of the Lorde thy God in Horeb in the day of the assemblie, when thou saydest: *Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I dye not.

Exod.xx.a.

17 And the Lorde sayde vnto me: They haue well spoken.

18 I wyll raise them vp a prophete from among their brethren lyke vnto thee, and wyll put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde hym.

19 And whosoeuer wyll not hearken vnto my wordes, which he shall speake in my name, (g) I wyll require it of hym.

(g) I wyll punishe hym for it.

20 But the prophete which shall presume to speake a worde in my name, which I haue not cõmaunded hym to speake, or that speaketh in the name of straũge gods, the same prophete shall dye. D

21 And if thou say in thine heart: howe shall we knowe the worde which the Lorde hath not spoken:

22 Euen when a prophete speaketh in the name of the Lord, if the thing (h) folowe not, nor come to passe: that is the thyng which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayde of hym.

(h) This is one fast token of a false prophete: for as other, what is made before. Chap. xiii.

The

The. xix. Chapter.

2 The franchized townes. 14 Not to remoue thy neighbours bondes.
16 The punishment of hym that beareth false witnesse.

1 When the Lord thy God *hath rooted out the nations whose lande the Lorde thy God geueth thee, and thou succeedest in their inheritaunce, and dwellest in their cities, and in their houses:

2 Thou shalt (a) seperate three cities for thee in the middes of the lande which the Lorde thy God geueth thee to possesse it:

3 Thou shalt (b) prepare the way, and deuide the coastes of thy lande which the Lorde thy God geueth thee to inherite, into three partes, that *whosoeuer (c) committeth murther, may flee thyther.

4 For this cause must the slayer flee thyther, that he may lyue: who so kylleth his neighbour ignorauntly, and hated hym not in tyme passed:

5 And whē a man goeth vnto the wood with his neighbour to hewe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neighbour that he dyeth: the same shall flee vnto one of the same cities, and lyue:

6 Lest the auenger of the blood folowe after the slayer whyle his heart is hot, & ouertake hym because the wayes is long, and slay hym, and yet there is no cause (d) worthy of death in hym, in as much as he hated hym not in tyme passed.

7 Wherfore I commaunde thee, saying: Thou shalt appoynt out three cities for thee.

8 And if the Lorde thy God (e) enlarge thy coastes (as he hath sworne vnto thy fathers) and geue thee all the lande which he sayde he woulde geue vnto thy fathers:

9 Thou shalt kepe all these commaundementes to do them, which I commaunde thee this day, that thou loue the Lorde thy God, and walke in his wayes euer: and adde three cities mo for thee beside these three,

10 That innocent blood be not shed in thy lande, which the Lord thy God geueth thee to inherite, and (f) so blood come vpon thee.

11 But and if any man hate his neyghbour, and lay awayte for hym, and ryse agaynst hym, and smyte hym that he die, & then fleeth vnto any of these cities:

12 The (g) elders of his citie shall sende and fetch hym thence, and deliuer hym into the handes of the auenger of blood, that he may dye.

13 (h) Thine eye shall not spare hym, but thou shalt (i) put away [the crye of] innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remoue thy neyghbours (k) marke, which they of olde time haue set in thine inheritaunce, that thou shalt inherite in the lande which the Lorde thy God geueth thee to enioy it.

15 *One witnesse shall not rise agaynst a man for any maner trespasse, or for any maner sinne, or for any maner fault that he offendeth in: * but at the mouth of two witnesses or of three witnesses shall the matter be stablished.

16 *If a false witnesse rise vp agaynst a man, to accuse hym of trespasse:

17 Then both the men which stryue together, shall stande (l) before the Lorde, before the priestes and the iudges which shalbe in those dayes:

18 And the iudges shall make diligent inquisition: and if the witnesse be founde false, and that he hath geuen false witnesse agaynst his brother:

19 Then shall ye do vnto hym, as he had thought to do vnto his brother, & thou shalt put euyll away from the middes of thee.

20 And other shall heare, and feare, and shall henceforth commit no more any such wickednesse among you.

21 And thine eye shall haue no cōpassion, but *lyfe for lyfe, eye for eye, toothe for toothe, hande for hande, foote for foote.

(f) That the death of the partie slayne, be not imputed vnto thee.

(g) The officers or magistrates.

(h) Wylfull murder can not be pardoned without Gods high displeasure.

(i) Reuenge the innocent blood.

(k) Meere-stone or lande-bounde: The very Paynims did iudge this to be a great offence. Num 35.d.

Deut. xvii.a

Susa.i.g.

(l) God is present where his true ministers are.

Exo.xxi.c.

The

¶ The. xx. Chapter.

3 The exhortation of the priest when the Israelites go to battayle. 5 The exhortation of the office shewyng who should go to battayle. 10 Peace must first be proclaymed. 19 The trees that beare fruite must not be destroyed.

A 1 When (a) thou goest out to battayle agaynst thine enemies, & seest horses, and charettes, and people, mo then thou, be not *afrayde of them: for the Lorde thy God is with thee, which brought thee out of the lande of Egypt.

(a) Hauyng a good cause so to do.

Deut.i.d.

2 And when ye are come nye vnto battayle, ye priest shall come foorth to speake vnto the people,

3 And shall say vnto them: Heare O Israel, you are come this day vnto battayle agaynst your enemies, *let not your heartes faynt, neither feare, nor be amazed, nor a dread of them:

Num.xiiii.b

4 For the Lord (b) your God goeth with you, to fyght for you agaynst your enemies, and to saue you.

(b) Gods grace and power is euer redy to helpe you.

5 And let the officers speake vnto the people, saying: If any man haue built a newe house, and (c) haue not dedicate it: let hym go and returne to his house, lest he dye in the battayle, and another man dedicate it.

(c) When any toke possession of an house, he rendred thankes to God for that benefite.

6 And if any man haue planted a vineyarde, and haue not made it cōmon: let hym go and returne agayne vnto his house, lest he dye in the battayle, and another make it common.

B 7 *And if any man be betrouthed vnto a wyfe, and haue not taken her: let hym go and returne agayne vnto his house, lest he dye in the battayle, and another man take her.

Deut.24.a.

8 And let the officers speake further vnto the people, and say: *If any man feare and be faynt hearted, let hym go & returne vnto his house, lest he make his brothers heart faynt as well as his.

Iudi.vii.a.

9 And when the officers haue made an ende of speakyng vnto the people, they shall make captaynes of the armie to gouerne the people.

10 When thou commest nye vnto a citie to fyght agaynst it, *offer them peace.

Deut.ii.c.

11 And if they (d) aunswere thee agayne peaceably, and open vnto thee, then let all the people that is founde therin, be (e) tributaries vnto thee, and serue thee.

(d) If it alowe thy offer of peace.

(e) To shewe that the begynners of trouble are alwayes punishable.

12 And if they wyll make no peace with thee, but make warre agaynst thee, thou shalt besiege it.

13 And when the Lorde thy God hath deliuered it into thine handes, thou shalt smyte all the males therof with the edge of the sworde:

C 14 But the women, and the children, *and the cattell, and all that is in the citie, and all the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thine enemies, which the Lorde thy God hath geuen thee.

Iosu.viii.a.

15 Thus shalt thou do vnto all the cities which are a great way of from thee, which are not of the cities of (f) these nations.

(f) Of the Chanaanites, &c.

16 But of the cities of these nations which the Lorde thy God shall geue thee to inherite, thou shalt saue alyue nothyng that breatheth:

17 *But shalt destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lorde thy God hath commaunded thee:

Deut.vii.a.

18 That they teache you not to do after all their abhominations which they haue done vnto their Gods, and so ye shoulde sinne agaynst the Lorde your God.

19 When thou hast besieged a citie long tyme, and made warre agaynst it to take it, destroy not the trees therof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe to further thee in thy siege: for the tree of the fielde (g) is mans life.

20 Only those trees which thou knowest to be (h) vnfruitfull, those shalt thou destroy & cut downe, and make bulworkes agaynst the citie that maketh warre with thee, vntyll thou subdue it.

(g) Beareth fruite good for the sustenaunce of [illegible] For he [illegible] keth here of fruitful trees. Some reade this sentence thus: For man shalte [illegible] steade of the tree of the fielde, to [illegible] out in the [illegible] agaynst thee.

(h) Which beare no [illegible] for man to eate.

The

¶ The .xxj. Chapter.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright can not be chaunged for affection. 18 The disobedient chylde. 23 The body may not hang all nyght.

A 1 IF one be founde slayne in the lande Which the Lord thy God geueth thee to possesse it, and lyeth in the fielde, and it is not knowen who hath slayne hym:

2 Then thine elders and thy iudges shal come forth, and measure vnto the cities that are rounde about hym that is slayne:

3 And let the elders of that citie which is next vnto the slayne man, take out of the droue an heyffer that hath not ben put to labour, nor hath drawen in the yoke:

4 And let the elders of that citie bring the heyffer vnto a (a) harde & rough valley which is neither eared nor sowen, and stryke of the heyffers necke there in the valley:

5 And the priestes the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to (a) blesse in the name of the Lorde) shall come forth: and by their worde shall all strife and plague be tryed.

6 And all the elders of the citie that come forth to the slayne man, shall washe their handes ouer the heyffer that is beheaded in the valley,

B 7 And shall aunswere, and say: Our handes haue not shed this blood, neither haue our eyes seene it.

8 Be mercifull (b) Lorde vnto thy people Israel Which thou hast deliuered, and lay no innocent blood vnto thy people of Israels charge. And the blood shalbe forgeuen them.

9 And so shalt thou put (c) innocent blood from thee, When thou shalt haue done that which is right in the sight of the Lorde.

10 When thou goest to warre agaynst thine (b) enemies, and the Lorde thy God hath deliuered them into thine handes, & thou hast taken thē captiue,

11 And seest among the captiues a beautifull woman, and hast a desire vnto her, that thou wouldest haue her to thy wyfe:

12 Thou shalt bryng her home to thine house, and she shall (c) shaue her head, and shall pare her nayles,

13 And put her rayment that she was taken in, from her, and let her remayne in thine house, and (f) beweepe her father & her mother a moneth long: and after that shalt thou go in vnto her, and (g) mary her, and she shalbe thy wyfe.

14 And if thou haue no fauour vnto her, then let her go whither she lusteth, and sell her not for money, nor make " marchaundize of her, because thou hast (h) humbled her.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, both the loued and also the hated: If the first borne be the sonne of the hated:

16 Then when the tyme commeth that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, " before the sonne of the hated, which is in deede the first borne:

17 But he shall knowe the sonne of the hated for the first borne, and geue hym (i) dowble portion of all that he hath: For he is the (k) first of his strength, and to hym belongeth the right of the first borne.

18 *If any man haue a sonne that is stubburne and disobedient, that he wyll not hearken vnto the voyce of his father and voyce of his mother, and they haue chastened hym, and he woulde not hearken vnto them:

19 Then shall his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the (l) gate of that same place,

20 And say vnto the elders of the citie: This our sonne is stubburne and disobedient, and wyll not hearken vnto our voyce, he is a rioter & a dronkarde.

21 And (m) all the men of that citie shall stone hym with stones vnto death: And thou shalt put cuyll away from thee, and all Israel shall heare, and feare.

22 If a man haue committed a trespasse worthy of death, and is put to death for it,

(a) This declareth that she shoulde be altered from her olde conuersation, before she were made a member of Gods people.
(b) As vtterly forsakyng her countrey and kynrede.
(c) This libertie was graunted for such as were take in warre, otherwyse the Israelites myght not marry out of their owne nation.
" Or, vse her as thy seruant.
(h) Vsed her as thy wyfe.

(f) His part shalbe as great as two of the others.
(k) That is, he was begotten in ye flowre of his fathers age.
Exod.xxi.b.

(l) The place of Iustice.

(m) This declareth the greatnes of the offence: For blasphemers and idolaters were put to no other death then this.

" Or, as long as the sonne of the hated doth lyue.

it, and thou hangest hym (n) on tree.
23 His body shall not remayne all nyght
vpon the tree, but thou shalt bury hym
the same day, for the curse of God is
on hym that is hanged: Defile not thou
thy lande which the Lorde thy God
geueth thee to inherite.

(n) A gibbet or gallowes.

The. xxij. Chapter.

1 He cōmaundeth to haue care of our neighbours goodes. 5 The woman may not weare mans apparell, nor the man the womans. 6 Of the damme & her young birdes. 8 Why they shoulde haue battlementes. 9 Not to mixe diuers kindes together. 13 Of the wife not being founde a virgin. 22 The punishmēt of adulterie.

A 1 Thou shalt not see thy
brothers oxe or sheepe
go astray, and (a) with-
drawe thy selfe from
them: but shalt bryng
them agayne vnto thy
brother.
2 And if thy brother be not (b) nye vnto
thee, or if thou knowe hym not, then
bryng it vnto thine owne house, and it
shall remayne with thee vntyll thy bro-
ther aske after them, and then deliuer
hym them agayne.
3 In lyke maner shalt thou do with
his asse, and so shalt thou do with his
rayment: and with all lost thynges of
thy brother, which he hath lost and
thou hast found, shalt thou do likewise,
and thou mayest not hide it from them.
Exod. 23. a. 4 *Thou shalt not see thy brothers asse
or oxe fall downe by the way, and with-
drawe thy selfe from them: but shalt
helpe hym to heaue them vp againe.
5 The woman shall not (c) weare that
whiche parteyneth vnto the man, nei-
ther shall a man put on womans ray-
ment: For all that do so, are abhomina-
tion vnto the Lorde thy God.
B 6 If thou chaunce vpon a birdes nest by
the way, in whatsoeuer tree it be, or on
the grounde, whether they be young or
egges, and the damme sittyng vpon the
young, or on the egges: thou (d) shalt
not take the damme with the young:
7 But shalt in any wyse let the damme
go, & take the young to thee, that thou
mayest prosper, and prolong thy dayes.
8 When thou buyldest a newe house,
thou shalt make a battlement on the
roofe, that thou lade not blood vpon
thyne house if any man fal from thence.
Leuit. xix. d 9 *Thou shalt not sowe thy vineyarde
with (e) diuers seedes: lest the fruite of
the seede which thou hast sowen, and
the fruite of thy vineyarde, be defyled.
10 Thou shalt not plowe with an oxe
and an (f) asse together.
11 Thou shalt not weare a garment
made of wool (g) and linnen together.
12 Thou shalt not make thee gardes vp-
pon the foure quarters of thy vesture
wherewith thou couerest thy selfe.
13 If a man take a wyfe, and when he
hath lyen with her, hate her,
14 And lay shamefull thynges vnto her
charge, and bryng vp an euyll name C
vpon her, and say, I toke this wyfe,
and when I came to her I founde her
not a mayde:
15 Then shall the father of the damsell
& the mother, bryng foorth the tokens
of the damsels virginitie vnto the el-
ders of the citie in the gate,
16 And the damsels father shall say vnto
the elders: I gaue my daughter vnto
this man to wyfe, and he hateth her,
17 And lo, he layeth shamefull thynges
vnto her charge, saying, I founde not
thy daughter a mayde: and yet these
are the tokens of my daughters virgi-
nitie. And they shall spreade the vesture
before the elders of the citie.
18 And the elders of that citie shall take
that man, and chastise hym,
19 And mearse hym in an hundred sicles
of syluer, and geue them vnto the (h) fa-
ther of the damsell, because he hath
brought vp an euyl name vpon a mayde
of Israel: And she shalbe his wyfe, and
he may not put her away all his dayes.
20 But and yf the thyng be of a suretie
that the damsell be not founde a virgin:
21 They shall bryng the damsell to the D
doore of her fathers house, and the men
of that citie shall stone her with stones
to death, because she hath wrought folly
in Israel to play the whore in her fa-
thers house: And so thou shalt put euyl
from among you.
22 *If a man be founde lying with a wo- Leuit. xx. b
man that hath a wedded husband, they
shall both dye, both the man that laye
with

(a) That is, not to be wyllyng to helpe in eyme of neede.

(b) Charitie must be shewed to thy brother aswell faree absent, as present.

(c) This sheweth, that order is to be kept in natural comelynes for distinction of persons.

(d) If cruelte may not be shewed to litle birdes, muche lesse to man, whom God created lyke vnto him selfe.

(e) Meanyng by this lawe, that thei shuld stande to one trueth in singlenesse of heart.

(f) For that match is not a like in strength, declaryng that cortesie, humanitie, & charitie should be in man, not to ouermatche his neighbour.

(g) To shew that playne dealyng ought to be vsed in all thynges.

(h) The father receaueth the recōpence, because the shame of the fact shoulde haue lyghted vpon hym,

with the wyfe, and also the wyfe: and so thou shalt put away euill from Israel.
23 If a mayde be betrouthed vnto an husbande, and then a man finde her in the towne, and lye with her:
24 Ye shall bring them both out vnto the gates of the same citie, and shall stone them with stones to death: The damsell, because she cryed not beyng in the citie: And the man, because he hath (l) humbled his neighbours wife: and thou shalt put away euyll from thee.
25 But if a man finde a betrouthed damsell in the fielde, and force her, and lye with her: then the man that lay with her, shall dye alone.
26 But vnto the damsell thou shalt do no harme, because there is in the damsell no cause (k) of death: For as when a man ryseth against his neyghbour and slayeth hym: euen (l) so is this matter.
27 For he found her in the fieldes: and the betrouthed damsell cryed, & there was no man to succour her.
28 *If a man finde a mayde that is not betrouthed, and take her, and lye with her, and they be founde:
29 Then the man that lay with her, shall geue vnto the damsels father fiftie sicles of siluer, and she shall be his wyfe, because he hath humbled her: and he may not put her away all his dayes.
30 *No man shall take his fathers wife, nor vnheale his fathers couering.

(k) No sinne woorthy of death.
(l) The mayd is no more worthy of blame, then he that is assaulted and murdred by an other, is gyltie of that murder.
Exo.xxii.c.
Leu.xviii.a.

The. xxiij. Chapter.

1 What men might not be admitted to office. 9 What they ought to auoyde when they go to warre. 15 Of the fugitiue seruaunt. 17 To flee all kinde of whordome. 19 Of vsurie. 21 Of vowes 24 Of the neighbours vine and corne.

A 1 NOne* that is hurt by burstyng, or hath his priuie members cut of, shal come into the congregation (a) of ye Lord.
2 And a bastarde (b) shall not come into the congregation of the Lorde: no not in the tenth generation he shall not enter into the congregation of the Lorde.
3 *The Ammonites and the Moabites shall not come into the congregation of the Lorde, no not in the tenth generation, nor they shall neuer come into the congregation of the Lorde:
4 Because they met you not with (c) bread and water in the way, when ye came out of Egypt, and because they hyred against thee *Balaam the sonne of Beor of Pethor of Mesopotamia, to curse thee.
5 Neuerthelesse, the Lorde thy God woulde not hearken vnto Balaam: but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.
6 Thou shalt not seeke their peace (d) nor wealth all thy dayes, for euer.
7 *Thou shalt not abhorre an (e) Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a straunger in his lande.
8 The children that are begotten of thē, shal come into the (f) congregation of the Lorde in the thirde generation.
9 When thou goest out with the hoast against thyne enemies, kepe thee from all wickednesse.
10 If there be among you any man that is vncleane, by the reason of vncleannesse that chaunceth hym by nyght: let him go out of the hoast, and not come in agayne into the hoast.
11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym come into the hoast agayne.
12 Thou shalt haue a place also without the hoast, whyther thou shalt resort to.
13 And thou shalt haue a paddle staffe vpon thy weapon: and when thou wilt ease thy selfe, digge therwith, and turne and couer that which is departed from thee.
14 For the Lorde thy God walketh in the middes of thyne hoast, to ryd thee, and to set (g) thyne enemies before thee: Therfore shall the place of thyne hoast be pure, that he see do vncleane thyng in thee, and so turne him selfe from thee.
15 Thou shalt not deliuer vnto his maister, (h) the seruaunt whiche is escaped from his maister vnto thee.
16 He shall dwell with thee [euen] among you, in what place he hym selfe liketh best, in one of thy cities where it is good for hym, and thou shalt not vexe hym.
17 There shalbe no whore of the daughters of Israel, nor whore keper of the sonnes of Israel.

C

(g) To geue thee victory against thyne enemies.
(h) He speaketh this of the Painims, whiche beyng cruelly vsed of their maisters, fled to ye Iewes, and were turned to the true religion.

18 Thou shalt neither bryng the hyre of a (g) whore, nor the pryce of a dogge into the house of the Lorde thy God, in any maner of vowe: for euē both of them are abhomination vnto the Lord thy God.

(g) God wyll not be serued with thynges vylely gotten.

19 *Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thyng that he may be hurt withall.

Exo.xxii.d Leuit xxv.f

20 Vnto (h) a straunger thou mayest lend vpon vsurie, but not vnto thy brother: that the Lord thy God may blesse thee in all that thou settest thyne hande to in the lande whyther thou goest to possesse it.

(h) Because they were a harde heacted people, therefore was this libertie geuen thē for a tyme.

21 When thou hast (i) vowed a vowe vnto the Lorde thy God, thou shalt not slacke to pay it: For the Lorde thy God wyll surely require it of thee, and it shalbe sinne in thee.

(i) We vowe vnto the lord, when we dow agreable to his worde.

22 If thou shalt leaue vowyng, it shalbe no sinne in thee.

23 But that whiche is once gone out of thy lippes, thou must (k) kepe and do, accordyng as thou hast vowed vnto the Lorde thy God of a freewyll, and as thou hast spoken with thy mouth.

(k) If thou vow haue [illegible] toritie of [illegible] worde.

24 When thou commest into thy neighbours vineyarde, thou mayest eate grapes thy belly ful at thine owne pleasure: but thou shalt put none in thy vessell.

25 Euen so, when thou commest into thy neighbours corne, *thou mayest plucke the eares with thyne hande: but thou shalt not moue a sickle vnto thy neyghbours corne.

Mat.xii.a.

The. xxiiij. Chapter.

1 Deuorcement is permitted. 5 He that is newly maryed, is exempted from warre. 6 Of the pledge. 14 Wages must not be retayned. 16 The good must not be punished for the bad. 17 The care of the straunger, fatherlesse, and wydowe.

A 1 When a man hath taken a wife and mariedher, if she finde no fauour in his eyes, because he hath spyed some vncleannes in her: (a) then let hym wryte her a byll of deuorcement, and put it in her hande, and sende her out of his house:

(a) This was suffred, only for preuenting a further mischiefe. Math.x.b.

2 And when she is departed out of his house, let her go and be another mans wyfe.

3 And if the seconde husbande hate her, let him write her also a letter of deuorcement, and put it in her hande, and sende her out of his house: Or if the seconde man dye whiche toke her to wyfe,

4 Her first man whiche sent her away, may not take her agayne to be his wyfe after that she is defiled: For that is abhomination in the sight of the Lorde, and (b) thou shalt not cause the lande to sinne, whiche the Lorde thy God shall geue thee to inherite.

(b) Thou shalt not defyle the lande by thy synne.

5 *When a man taketh a newe wyfe, he shall not go a warfare, neither shalbe charged with any businesse: but shalbe free at home one yere, and reioyce with his wyfe whiche he hath taken.

Deu.xxv.b

6 *No man shall take the (c) neather or the vpper mylstone to pledge: for then he shall hurt a mans life.

Exo.xxii.d.

(c) Under these he comprehendeth all instrumentes and tooles with ẏ whiche a man getteth his lyuyng. Exo.xxi.b.

7 *If any man be founde stealing any of his brethren the chyldren of Israel, and abuseth hym, or selleth hym: the thiefe shall dye, and thou shalt put euill away from the middest of thee.

8 Take heede to thy selfe as concerning the plague of leprosie, that thou obserue diligently, and ye shall do according to all that the priestes the Leuites shall teache you: euen as I commaunded them, so ye shall obserue to do.

9 Remember what the Lorde thy God dyd vnto *Miriam by the way, after that ye were come out of Egypt.

Num.xii.a

10 When thou doest lend thy brother any thing, thou (d) shalt not go into his house to fetche a pledge from thence:

(d) As though thou wouldest choose thy pledge: but shalt accept that whiche he can conueniently spare.

11 But shalt stande without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But deliuer hym the pledge agayne when the sunne goeth downe, that he may sleepe in his owne raiment, & blesse thee: And it shalbe (e) righteousnes vnto thee before the Lorde thy Lorde.

(e) [illegible] thy detter should be [illegible] kynd, [illegible] wyll recompence thee.

14 Thou shalt not oppresse an hyred (f) seruaunt that is needie and poore, whether he be of thy brethrē, or of the straungers that are in thy lande within thy gates:

(f) Thou [illegible] not [illegible] his wages [illegible] hym.

15 *But shalt geue him his hyre the same day, & let not the sunne go downe theron, for he is needie, and therwith sustayneth his life: lest he crye against thee vnto the Lorde, and it be sinne vnto thee.

Leui. xix.

16 The

16 *The fathers shall not be put to death for the chyldren, nor the chyldren for the fathers: but euery man shalbe put to death for his owne sinne.

17 Thou shalt not peruert the ryght of the straũger, (b) nor of the fatherlesse, nor take a wydowes rayment to pledge:

18 But remember that thou wast a seruaunt in Egypt, and howe the Lorde thy God deliuered thee thence: And therfore I commaunde thee to do this thyng.

19 *When thou cuttest downe thyne harueste in thy field, and hast forgot a sheafe in the fielde, thou shalt not go agayne to fet it: But it shalbe for the straunger, the fatherlesse, and the wydowe: that the Lorde thy God may blesse thee in all the workes of thyne hande.

20 When thou beatest downe thine olyue tree, " thou shalt not search ẏ boughes agayne, to gather vp that thou leftest behinde thee: but it shalbe for the straũger, the fatherlesse, and the wydowe.

" Or, gatherest thyne olyues.

21 When thou gatherest the grapes of " thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherlesse, and the wydowe.

" Or, grapes of the wyne.

22 And remember that thou also wast a seruaunt in the lande of Egypt: & therfore I cõmaunde thee to do this thing.

¶ The .xxv. Chapter.

3 The beatyng of the offenders. 5 To rayse vp seede to the kinseman. 11 In what case a womans hande must be cut of. 13 Of iust waightes and measures. 19 To destroy the Amalekites.

1 IF there be strife betweene men, they shall come vnto the lawe, and let the Iudges geue sentence betweene them: and iustifie (a) the righteous, & condemne the vngodly.

2 And if any man be vngodly, and worthy of strypes, then let the Iudge cause him to lye downe and to be beaten (b) before his face, accordyng to his trespasse, vnto a certayne number.

3 *Fourtie stripes he shall geue hym, and not passe: lest if he shoulde exceede, and beate hym aboue that with many stripes, thy brother should appeare despised and vile before thyne eyes.

4 *Thou shalt not moosell the oxe that treadeth out the corne.

5 *If brethren dwell together, and one of them dye, and haue no chylde, the wyfe of the dead shall not marry without vnto a straunger: but his " kinsman shall go in vnto her, & take her to wife, and occupie the rowme of his kinsman.

6 And the eldest sonne whiche she beareth, shall succeede in the name of his brother whiche is dead, that his name be not put out of Israel.

7 And if the man wyll not take his kinswoman, then let her go vp to the gate vnto the elders, and say: My kinsman refuseth to stirre (c) vp vnto his brother a name in Israel, neither wyll he marry me.

8 Then the elders of his citie shall call hym, and commune with hym: and if he stande and say, I wyll not take her:

9 Then shall his kinswoman come vnto hym in the presence of the elders, and loose his shoe of his foote, and spit in his face, and answere, and say: So shal it be done vnto that man, that doth not (d) buylde vp his brothers house.

10 And his name shalbe called in Israel, the vnshodhouse.

11 If (e) When men striue together one with another, the wife of the one drawe neare for to ryd her husbande out of the handes of hym that smyteth hym, and put foorth her hande and take hym by the secretes:

12 Thou shalt cut of her hande, and let not thyne eye pitie her.

13 Thou shalt not haue in thy bagge* two maner of wayghtes, a great and a small:

Leui.xix.g. Mich.vi.c.

14 Neither shalt thou haue in thine house diuers measures, a great and a small.

15 But thou shalt haue a right and iust waight, and a perfect and a iust measure shalt thou haue: that thy dayes may be lengthed in the lande which the Lorde thy God geueth thee.

16 For all that do such thynges, and all that do vnright, are abhomination vnto the Lorde thy God.

(d) That will not beget a childe to beare his kinsmans name.

(e) This ordinaunce declareth, that vnshamefastnesse in a woman is horrible, and therfore worthy of sharpe punishment.

17 *Remember what Amalech dyd vnto thee by the way, when ye were come out of Egypt.

18 How he met thee by the way, and smote the hyndmost of you, all that were feeble and came behynde, when thou wast faynted and weerie, and he feared not God.

19 Therfore when the Lorde thy God hath geuen thee rest from all thine enemies rounde about, in the lande which the Lord thy God geueth thee to inherite and possesse: see that thou put out the (h) remembraunce of Amalech from vnder heauen, and forget not.

(h) That vtterly to destroy & roote out the remembraunce of Amalech, kyng of the Amalekites, with perteyned to the fourme, about 450. yeres space.

The. xxvj. Chapter.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the thirde yere. 13 Their protestation in offering it. 19 To what honour God preferreth them whiche acknowledge him to be their Lorde.

A 1 When thou art come into the lande which the Lord thy God geueth thee to inherite, and hast enioyed it, & dwellest therin:

Exod.xiii.c. and 34.c. Prouer.iii.b

2 *Take of the first of all the fruite of the earth, and bryng it out of the lande that the Lorde thy God geueth thee, and put it in a basket, and go vnto the place whiche the Lorde thy God shall chose (a) to set his name in it.

(a) To be called vpon & worshipped.

3 And thou shalt come vnto the priest that shalbe in those dayes, and say vnto hym: I knowledge this day vnto the Lorde thy God, that I am come vnto the countrey whiche the Lorde sware vnto our fathers for to geue vs.

4 And the priest shall take the basket out of thyne hande, and set it downe before the aulter of the Lorde thy God.

5 And thou shalt answere and say before the Lorde thy God: The Syrians went (b) about to destroy my father, and *he went downe into Egypt, and so sojourned there with a fewe folke, and grewe there vnto a nation great, mightie, and full of people.

(b) Meaning Jacob, who was seruaunt in Syria to Laban for twentie yeres space. Gen.xl vi.a.

Exod.i.b. 6 *And the Egyptians vexed vs, and troubled vs, and laded vs with most cruel bondage.

B 7 *And when we cryed vnto the Lorde God of our fathers, *the Lorde hearde our voyce, and loked on our aduersitie, labour, and oppression.

Exod.iii.b.

Exo.xiiii.c. 8 And the Lorde *brought vs out of Egypt, in a mightie hand, and a stretched out arme, and in great terriblenesse, and signes, and wonders.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with mylke and hony.

(c) To acknowledge gods benefite in geuyng them the lande of Chanaan.

10 And (c) nowe lo, I haue brought the first fruites of the lande whiche thou O Lord hast geuen me: And thou shalt set it before the Lorde thy God, and worship before the Lorde thy God,

11 And reioyce in all the good thynges whiche the Lorde thy God hath geuen vnto thee and vnto thyne house, thou and the Leuite, and the straunger that is among you.

12 When thou hast made an ende of tithing all the tithes of thyne encrease the thirde yere, which is the yere of tithyng: thou shalt geue it vnto the Leuite, the straunger, the fatherlesse, and the wydowe, that they may eate within thy gates, and fill them selues:

13 And (d) thou shalt say before the Lord thy God: I haue brought the halowed thinges out of thine house, and haue geuen them vnto the Leuite, the straunger, the fatherlesse, and the wydowe, according to all thy commaundementes whiche thou hast commaunded me: I haue not transgressed thy commaundementes, nor forgotten them.

(d) Thou protest with pure conscience, hauing nothing to God ward then to man.

14 I haue not eaten therof in my (e) mourning, nor suffred ought to perishe thorowe vncleanesse, nor geuen ought therof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done* after all that thou hast commaunded me.

(e) That I should not neede to vse.

Exo.xix.

15 *Loke downe therfore from thy holy habitation, euen from heauen, and blesse thy people Israel, and the lande which thou hast geuen vs, as thou sworest vnto our fathers [a land] that floweth with mylke and honye.

Baruc.ii.c.

16 This day the Lord thy God hath commaunded thee to do these ordinaunces and lawes: kepe thou them, & do them, (f) with all thine heart, and all thy soule.

(f) With a pure conscience, voyde of hypocrisie.

17 Thou hast set (g) vp the Lord this day to

(g) Thou protestest to take the lawe to thy God, refusyng all false gods.

to be thy God, & to walke in his wayes, and to kepe his ordinaunces, his commaundementes, and his lawes, and to hearken vnto his voyce.

18 *And the Lorde hath set thee vp this day, to be a seuerall (k) people vnto hym, as he hath promised thee, and that thou kepe his commaundementes:

19 And to make thee hye aboue all nations whiche he hath made, in prayse, in name, and honour, *and that thou mayest be an holy people vnto the Lord thy God, as he hath sayde.

Iere.xiii.b. Deut.vii.a.

The. xxvij Chapter.

2 They are commaunded to wryte the lawe vpon stone for a remembraunce. 5 Also to buylde an aulter. 12 The blessinges are geuen on mount Garizim. 13 The cursinges are geuen on mount Ebal.

1 AND Moyses with the elders of Israel com(a)maunded the people, saying: Kepe al ỹ commaundements which I commaunde you this day.

2 *And in that day when you shall passe ouer Jordane vnto the lande whiche the Lord thy God geueth thee, thou shalt set thee vp great stones, and plaster them with plaster:

3 And wryte vpon them all the wordes of this lawe when thou art come ouer, because thou art come into the lande whiche the Lord thy God geueth thee, a lande that floweth with mylke and honie, as the Lorde God of thy fathers hath promised thee.

4 Therfore when ye be come ouer Jordane, ye shal set vp these (b) stones which I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 * And there shalt thou buylde vnto the Lorde thy God * an aulter of stones, and lift vp no iron vpon them.

6 Thou shalt make the aulter of the Lorde thy God of whole stones, and offer burnt offeringes thereon vnto the Lorde thy God.

7 And thou shalt offer peace offeringes, and shalt eate there, and reioyce (c) before the Lorde thy God.

8 And thou shalt wryte vpon the stones all the wordes of this lawe, manifestly and well.

9 And Moyses and the priestes the Leuites spake vnto all Israel, saying: Take heede and heare O Israel, this day thou art become the people of the Lorde thy God.

10 Thou shalt hearken therfore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordinauntes which I commaunde thee this day.

11 And Moyses charged the people the same day, saying:

12 These shall stande vpon * mount Garizim to (d) blesse the people, when ye are come ouer Jordane, Simeon, Leui, Juda, Isachar, Joseph, & Beniamin.

13 And these shall stande vpon mount Ebal (e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

14 And the Leuites shall aunswere and say vnto all the men of Israel with a loude voyce:

15 *Cursed be the man that maketh any carued or moulten image, an abhomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place: and all the people shall aunswere and say, Amen.

16 *Cursed be he that curseth his father and his mother: and all the people shall say, Amen.

17 *Cursed be he that remoueth his neighbours marke: and all the people shall say, Amen.

18 *Cursed be he that maketh the blynde to go out of his way: and all the people shall say, Amen.

19 *Cursed be he that hindreth the ryght of the straunger, (f) fatherlesse, and widowe: & all the people shall say, Amen.

20 *Cursed be he that lyeth with his fathers wyfe, and vnhealeth his fathers couering: and all the people shall say, Amen.

21 *Cursed be he ỹ lieth with any maner of beast: & all the people shal say, Amen.

22 *Cursed be he that lieth with his sister, the daughter of his father, or ỹ daughter of his mother: and al the people shal say, Amen.

23 *Cursed be he that lieth with his mother in lawe: and al the people shall say, Amen.

24 *Cursed be he that smyteth his neighbour (g) secretly: and all the people shall say, Amen.

Deut.xi.d.
(d) These blessinges serued to shewe that they ought to serue God willingly.
(e) Declaring that they should haue cause to feare God for his vengeaunce, if they would not obay hym for his loue.
Exod.xx.a.
Exo.xxi.b.
Deu.xix.d.
Leui.xix.c.
Deu.xxiiii.c
(f) Vnder these he contayneth all those that are subiect to iniurie and violence
Leu.xviii.a.
Leu xviii.c.
Leui.xviii b
Leui.xviii b
Exo.xxi.b.
(g) This declareth, that although an offence be vnknowen to man, yet God will reuenge it.

Ezc.xxii.c 25 *Cursed be he that taketh a rewarde to slay the soule of innocent blood, and all the people shall say, Amen.

26 *Cursed be he that continueth not in all the wordes of this lawe to do them, and all the people shall say. Amen. Gala.iii.b.

¶ The .xxviij. Chapter.

1 The promises to them that obay the commaundementes. 15 The threatninges to the contrary.

A Leui.xxvi.a

1 IF *thou shalt hearken diligently vnto the voyce of the Lord thy God, and obserue and do all his commaũdementes which I commaunde thee this day: the Lorde wyll set thee on hye aboue all nations of the earth.

Deut.xi.d. 2 *And all these blessinges shall come on thee and ouertake thee, if thou shalt hearken vnto the voyce of the Lord thy God.

3 Blessed shalt thou be in the citie, and blessed in the fielde

4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalbe thy basket (a) & thy store.

6 Blessed shalt thou be when thou goest out, & blessed when thou (b) commest in.

(a) That is, they shalbe filled with the plentifulnesse of thy fruites.
(b) All that thou doest, shall proue well.
Deut.xx.a.

7 *The Lord shall geue ouer thyne enemies that ryse agaynst thee, that they may fall before thy face: They shall come out against thee one way, and flee before thee seuen wayes.

B 8 The Lord shall commaunde the blessing vpon thee in thy storehouses, and in all that thou settest thyne hande to, and wyll blesse thee in the lande whiche the Lorde thy God geueth thee.

9 The Lorde shall make thee an holy people vnto him self, as he hath sworne vnto thee: if thou shalt kepe the commaundementes of the Lorde thy God, and walke in his wayes.

10 And all nations of the earth shall see that the name of the (c) Lorde is called vpon ouer thee, and they shalbe afraide of thee.

(c) For he wyll declare that he is thy God, and that thou art his chosen people.

11 And the Lord shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, & in the fruite of thy grounde, in the lande whiche the Lorde sware vnto thy fathers to geue thee.

12 The Lorde shall open vnto thee his good treasure, (d) euen the heauen *to geue rayne vnto thy land in due season, & to blesse all thy labours of thy hande: *And thou shalt lende vnto many nations, but shalt not borowe thy selfe.

(d) For retayning vpon earth continually, but sheweth God by his heauenly blessing entring and conserueth.

13 And the Lorde shall make thee chiefest, and not the lowest, and thou shalt be aboue only, and not beneath: if that thou hearken vnto the commaundementes of the Lorde thy God which I commaunde thee this day, to kepe and to do them: Deut.xi.b. Deut.xv.a.

14 And see that thou *bow not aside from any of these wordes whiche I commaund thee this day, either to the right hande or to the left, that thou wouldest go after straunge gods to serue them. Deut.iiii.a. and.xvii.b.

15 *But and if thou wilt not hearken vnto the voyce of the Lorde thy God, to kepe and to do all his commaundementes and his ordinaunces whiche I commaunde thee this day, * all these curses shal come vpon thee and ouertake thee. Leui.xxvi.b. Baruch.i. Daniel.ix.

16 Cursed shalt thou be in the citie, and cursed in the fielde.

17 Cursed shalbe thy basket & thy store. C

18 Cursed shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou goest in, and cursed when thou goest out.

20 The Lorde shal sende vpon thee cursing, destruction, and rebuke, in all that thou settest thine hand to and that thou doest, vntyll he destroy thee, and bryng thee to naught quickly, because of the wickednesse of thyne inuentions, and because thou hast forsaken me.

21 The Lorde shall make the pestilence cleaue vnto thee, vntyll he haue consumed thee from of the lande whyther thou goest to enioy it.

22 *The Lorde shall smyte thee with swelling, with feuers, heate, burnyng, and with the sworde, with blasting and mildeawe: and they shall folowe thee vntyll thou perishe. Leui.xxvi.b

23 And

23 *And the heauen that is ouer thy head shalbe (d) brasse, and the earth that is vnder thee, iron.

24 The Lorde shall turne the rayne of the lande vnto powder and dust, euen from heauē shal they come downe vpon thee, vntill thou be brought to naught.

25 And the Lorde shall cause thee to fall before thine enemies: Thou shalt come out one way agaynst them, and flee seuen wayes before them, & shalbe scattered among al the kingdomes of ye earth.

26 And thy carkasse shalbe meate vnto all maner foules of the ayre, and vnto the beastes of the earth, and no man shall fray them away.

27 *The Lorde wyll smyte thee with the botch of Egypt, and the emarodes, scab, and itche, that thou mayest not be healed therof.

28 And the Lorde shall smyte thee with madnesse, and blyndnesse, and dasing of heart.

29 Thou shalt grope at noone dayes as the (e) blinde gropeth in darknesse, & shal not prosper in thy wayes: Thou shalt be oppressed with wrong, & be poulled euermore, & no man shall succour thee.

30 *Thou shalt be betrouthed vnto a wyfe, and another man shall lye with her: *Thou shalt buylde an house, and not dwell therein: thou shalt also plant a vineyarde, and shalt not gather the grapes.

31 Thine oxe shalbe slayne before thine eyes, and thou shalt not eate thereof: *Thyne asse shalbe violently taken away euen before thy face, and shall not be restored to thee agayne: Thy sheepe shalbe geuen vnto thyne enemies, and no man shall rescue them.

32 Thy sonnes and thy daughters shall be geuen vnto another nation, and thine eyes shall see it, and (f) dase vpon them all the day long: and there shalbe no might in thyne hande.

33 The fruite of thy lande and all thy labours, shall a nation whiche thou knowest not, eate: and thou shalt continually suffer violence, and be oppressed alway:

34 So that thou shalt be cleane beside thy self, for the sight of thine eyes which thou shalt see.

35 The Lorde shall smyte thee in the knees and legges with a mischeuous botch that can not be healed, euen from the sole of thy foote, vnto the top of thy head.

36 The (g) Lord shall bryng thee and thy kyng whiche thou shalt set ouer thee, vnto a nation whiche neither thou nor thy fathers haue knowen, that there thou mayest serue straunge gods, euen wood and stone.

37 And thou shalt be wondred at, spoken of, and iested at among al nations whyther the Lorde shall carry thee.

38 Thou shalt carry muche seede out into the fielde, and shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wine, neither gather the grapes: for the wormes shall eate it.

40 Thou shalt haue oliue trees throughout al thy coastes, but shalt not annoynt thy selfe with the oyle, for thine olives shall "fall downe.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shalbe carryed away captiue.

42 All the trees and fruite of thy lande shall (h) wormes consume.

43 The straunger that is among you, shall clyme aboue thee vp on hye: and thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not lende him: he shalbe the head, and thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall folowe thee, and ouertake thee tyll thou be destroyed: because thou hearkenedst not vnto the voyce of the Lorde thy God to keepe his commaundementes, and his ordinaunces whiche he commaunded thee.

46 And they shalbe vpon thee (i) for signes and wonders, & vpon thy seede for euer.

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart, when thou haddest aboundaunce of all thinges.

48 Therfore shalt thou serue thyne enemie whiche the Lorde shall sende vpon thee, in hunger, and thirst, in nakednes, and in neede of all thyng: and he shall put a (k) yoke of iron vpon thy necke, vntyll he haue brought thee to naught.

49 And the Lorde shall bryng a nation vpon thee from a farre, and from the ende of the worlde, as swyft as an eagle fleeth, a nation whose tongue thou shalt not vnderstande:

(g) Gods wrath hath ben so: as for example, Manasses, Joachim, and Sedechias.

" Or be shake before they be ripe.

(h) Under this one sort, he comprehendeth all kinde of beeme, whiche are wont to consume y fruites of the earth.

(i) Thou shalt be punished after suche a sort, that thou shalt be constrayned to confesse that Gods hande is vpon thee.

(k) Shall handle thee meruelously rigorously and cruelly.

50 A nation of a shamelesse and cruell countenaunce, Whiche shall not regarde the person of the olde, nor haue compassion on the young:

51 The same shall eate the fruite of thy cattell, and the fruite of thy lande, vntill he haue destroyed thee: and shall leaue thee neither corne, wyne, nor oyle, neither the encrease of thy kine, nor the flockes of thy sheepe, vntyll he haue brought thee to naught:

52 And he shall kepe thee in, in all the cities, vntyll he haue cast downe thy hye walles and strong holdes, wherin thou trustedst, throughout all the lande: And he shall besiege thee in al thy cities throwout all the lande whiche the Lorde thy God hath geuen thee.

iiii. Reg vi. f 53 *And thou shalt eate the fruite of thine owne body, the flesshe (p) of thy sonnes, and of thy daughters, which the Lord thy God hath geuen thee, in that straitnesse and siege, wherewith thyne enemie shall inclose thee.

(p) This came to passe in Samaria, in the dayes of Eliseus the prophete, iii. Reg. vi. and in Hierusalem when it was besieged by the Emperour Titus, fourtie & two yeres after Christe.

54 So that it shall greeue the man (that is tender and exceeding delicate among you) to loke on his brother, and vpon his wyfe that lieth in his bosome, and on the remnaunt of his chyldren which he hath yet left,

F

55 For feare of geuyng vnto any of them of the flesshe of his chyldren, whom he shall eate: because he hath nothyng left hym in that straitnesse and siege, wherwith thine enemie shall besiege thee in all thy cities.

56 Yea, and the woman that is so tender and delicate, that she dare not aduenture to set the sole of her foote vpon the grounde, for softnesse and tendernesse, shalbe greeued to loke on her husbande that lieth in her bosome, & on her sonne, and on her daughter,

(q) She shalbe so vexed with hunger, that she shall thinke it longer her chylde be borne, that she might eate it.

57 And on her (q) afterbyrth that is come out from betweene her feete, and her chyldren whiche she shall beare: For when all thinges lacke, she shall eate them secretly, duryng the siege & straitnesse wherewith thyne enemies shall besiege thee in thy cities.

Exod. xv. d. 58 *If thou wylt not kepe and do all the wordes of this lawe that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God:

59 (r) The Lord wyll sende vnto thee and thy seede, great plagues, and of long continuaunce, euyll sicknesses, and of long duraunce:

(r) Some reade, the Lord wyll encrease thy plagues: meaning from other plagues, so that they shalbe more grieuous and more notable.

60 Moreouer, he will bryng vpon thee all the diseases of Egypt, and those whiche thou wast afrayde of shall cleaue vnto thee.

61 And all maner sicknesses, and all maner plagues whiche are not written in the booke of this lawe, wyll the Lorde bryng vpon thee, vntyll he bryng thee to naught.

62 And ye shalbe lefte fewe in number, where before ye were as the (t) starres of heauen in multitude: because thou wouldest not hearken vnto the voyce of the Lorde thy God.

(t) He alludeth to the promise made to Abraham, Gen. xv.

63 *And it shall come to passe, that as the Lord reioyced ouer you, to do you good, and to multiplie you: euen so he will reioyce ouer you, to destroy you, & to bring you to naught, and ye shalbe wasted from of the lande whyther thou goest to enioy it.

Iere. xxxii. c

64 And the Lord shal scatter thee among all nations, from the one ende of the worlde vnto the other: and there thou shalt serue straunge gods, whiche thou nor thy fathers haue knowen, euen wood and stone.

G

65 And among these nations thou shalt finde no ease, neither shall the (t) sole of thy foote haue rest: But the Lorde shal geue thee there an vnquiet heart, and dasing eyes, and sorowe of minde.

(t) Thou shalt be a vagabond.

66 And thy life shall hang in doubt before thee, and thou shalt feare both day and nyght, and shalt haue none assuraunce of thy lyfe.

67 In the morning thou shalt say, Would God it were nyght: And at nyght thou shalt say, Would God it were morning, for feare of thyne heart whiche thou shalt feare, and for the sight of thyne eyes whiche thou shalt see.

68 And the Lorde shall bryng thee into Egypt agayne with (u) shippes by the way whiche I sayde to thee, thou shalt see it no more againe: And there ye shalbe solde vnto your enemies for bondmen and bondwomen, and no man shall bye you.

(u) Because they were vnthankefull to God for his miraculous deliuering of them by the parting of the red sea.

The

¶ The .xxix. Chapter.

2 The people are exhorted to obserue the commaundementes. 10 The whole people from the hyest to the lowest are comprehended vnder Gods couenaunt. 19 The punishment of hym that flattereth hym selfe in his wickednesse. 24 The cause of Gods wrath agaynst his people.

1 THese are the wordes of the "couenaunt which the Lorde commaunded Moyses to make with the children of Israel in the lande of Moab, beside the appoyntment which he made with them in "Horeb.

2 And Moyses called all Israel, & sayde vnto them: Ye haue seene all that the Lorde did before your eyes in the lande of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande,

3 The great "temptations which thine eyes haue seene, those great miracles and wonders:

4 And yet (a) the Lorde hath not geuen you an heart to perceaue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeres in the wildernesse: and your clothes are not waxed olde vpon you, and thy shoe is not waxed olde vpon thy foote.

6 Ye haue eaten no (b) bread, nor drunke wine or strong drynke: that ye myght knowe howe that I am the Lorde your God.

7 *And ye came vnto this place, and Sehon the kyng of Hesbon, and Og the kyng of Basan came out agaynst vs vnto battayle, and we smote them,

8 And toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the halfe tribe of Manasse.

9 Kepe therfore the wordes of this couenaunt, and do them, that ye may (c) vnderstande all that ye ought to do.

10 Ye stande this day euery one of you before the (d) Lorde your God: your captaynes, your tribes, your elders, your officers, and all the men of Israel:

11 Your childrē also, your wiues, and the straunger that is in thine hoast, from the (e) hewer of thy wood, vnto the drawer of thy water:

12 That thou shouldest go into the (f) couenaunt of the Lorde thy God, and into his othe which the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto hym selfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isahac, and Jacob.

14 I make not this bonde and this othe with you only: ℂ

15 But both with hym that standeth here with vs this day before the Lorde our God, and also with hym that is (g) not here with vs this day.

16 For ye knowe howe we haue dwelt in the lande of Egypt, and howe we came through the myddes of the nations which ye passed by:

17 And ye haue seene their abhominations, and their idols, wood and stone, siluer and golde, which were among them.

18 Lest there be among you man or woman, kinrede or tribe, whose heart turneth away this day from the Lorde our God, to go and serue the gods of these nations: and lest there be among you some (h) roote that beareth gall and wormewood.

19 So that when he heareth the wordes of this othe, he "blesse hym selfe in his heart, saying: (i) I shall haue peace, I wyll walke in the meanyng of myne owne heart: to put the drunken to the thirstie.

20 And so the Lorde wyll not consent to be mercifull vnto hym, but then the wrath of the Lorde and his gelousie shall smoke agaynst that man: and all the curses that are written in this booke shall lyght vpon hym, and the Lorde shal do out his name from vnder heauē.

21 And the Lorde shall seperate hym vnto euyll, out of all the tribes of Israel, accordyng vnto all the curses of the couenaunt that are written in the booke of this lawe.

22 So that the generatiō to come of your children that shall ryse vp after you, and the straunger that shall come from a farre lande, shall say, when they see the plagues of that lande, and the diseases wherwith the Lorde hath smitten it:

(g) Meaning them that were yet vnborne.

(h) That is, sinne: the roote wherof must speedyly be cut vp, lest afterward the bitter fruite therof do choke the soule.

"Or, Flatter

(i) No harme shall come to me.

(k) For as the thirstie man desireth nothyng but drynke: so he that hath disordred lustes, can not be satisfied in them.

23 Howe

23 Howe all the lande is burnt vp with brimstone and salt, and that it is neither sowen, nor beareth, nor any grasse groweth therin, lyke as in the place of ẏ ouerthrowyng of * Sodome, Gomor, Adama, and Zeboim, which the Lorde ouerthrewe in his wrath and anger.

Gen.xix.e.

24 Euen then shal all nations say: * Wherfore hath the Lord done on this fashion vnto this lande? O howe fierse is this great wrath?

Iere.xxii.b.

25 And men shall say: Because they haue forsaken the couenaunt of the Lorde God of their fathers, which he made with them when he brought them out of the lande of Egypt.

26 For they went and serued straunge gods, and worshipped them, gods which they knewe not, and [u] which had geuen them nothyng.

[u] Or, which had not geuen them a lawe to possesse.

27 And the wrath of the Lorde waxed hot agaynst this lande, to bryng vpon it all the curses that are written in this booke.

28 And the Lorde cast them out of their lande in anger, wrath, and great indignation, and cast them into a straunge lande, as this day beareth witnesse.

29 The [l] secretes of the Lorde our God are opened vnto vs, and to our children for euer, that we may do all the wordes of this lawe.

(l) He condempneth the curious searchers of thynges reserued to gods secrete knowledge, neglectyng the thyngs reuealed by God, as his lawe.

The. xxx. Chapter.

1 Mercie shewed when they repent. 6 The Lorde doth circumcise the heart. 11 All excuse of ignoraunce is taken away. 19 Lyfe and death is set before them. 20 The Lorde is their lyfe which obey hym.

A 1 When all these wordes are come vpon thee, the blessyng and the curse whiche I haue set before thee, thou shalt [a] turne vnto thine heart, among all the nations whyther the Lorde thy God hath dryuen thee,

(a) By bringyng to mynde both his fauour and his displeasure.

2 And come agayne vnto the Lorde thy God, and hearken vnto his voyce in all these thynges that I commaunde thee this day, thou, and thy children, with all thine heart, and all thy soule:

3 And the Lorde thy God [b] wyll turne thy captiuitie and haue compassion vpon thee, and wyll turne and fetche thee agayne from all the nations among which the Lord thy God had scattered thee.

(b) That is, wyll chaunge his purpose, wyll reconcile hym selfe to thee.

B

4 Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gather thee, and from thence will he fetch thee:

5 And the Lorde thy God wyll bryng thee into the lande whiche thy fathers possessed, and thou shalt enioy it: And he wyll shewe thee kindnesse, and multiplie thee aboue thy fathers.

6 And the Lorde thy God wyll [c] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God, with all thine heart, and all thy soule, that thou mayest lyue.

(c) Wyll cut away thy vngodly lustes & affections.

7 And the Lorde thy God wyll put all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and do all his commaundementes which I commaunde thee this day:

B

9 (And the Lorde thy God wyll make thee plenteous in al the workes of thine hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: * For the Lorde wyll turne agayne and [d] reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

Ier.xxxii.f.

(d) Not that God is subject to affections: but hereby is set foorth his fauour toward repentaunt sinners.

10 If thou hearken only vnto the voyce of the Lorde thy God, to kepe his commaundementes and his ordinaunces which are written in the booke of this lawe, and if thou turne vnto the Lorde thy God with all thine heart and all thy soule.)

11 * For the commaundement which I cōmaunde thee this day, is [e] not hidden from thee, neither farre of.

Rom.x.b.

(e) Some reade, not separate from thee. He meaneth, that the lawe is so playne, that none can plede ignoraunce.

12 It is not in heauen, that thou needest to say: Who shall go vp for vs to heauen, and bryng it vnto vs, that we may heare it, and do it?

13 Neither is it beyonde [f] the sea, that thou shouldest say: Who shall go ouer the sea for vs, and bryng it vnto vs, that we may heare it, and do it?

(f) By heauen and the sea, he meaneth places very farre of.

14 But the worde is very nye vnto thee, euen in thy mouth, and in thine heart, that

that thou do it.

15 * Beholde I haue set before thee this day, (g) lyfe and good, death and euyll:

16 For where as I commaunde thee this day, to loue the Lorde thy God, to walke in his wayes, and to kepe his commaundementes, his ordinaunces, and his lawes, [yf thou so do] thou shalt lyue and multiplie, and the Lorde thy God shall blesse thee in the lande whyther thou goest to possesse it.

17 But and yf thine heart turne away, so that thou wylt not heare, but shalt go astray and worship straunge gods, and serue them:

18 I pronounce vnto you also this day, that ye shall surely perishe, and that ye shall not prolong your dayes vpon the lande whyther thou passest ouer Jordane to go and possesse it.

19 * I call heauen and earth to recorde this day agaynst you, that I haue set before you, lyfe and death, blessyng and cursyng: Therfore (h) choose lyfe, that both thou and thy seede may lyue:

Deut. iiii. d.

20 That thou mayest loue the Lord thy God, and be obedient to his voyce, and cleaue vnto hym: For he is thy life, & the length of thy dayes, that thou mayest dwell vpon the (i) earth, which the Lord sware vnto thy fathers, Abraham, Isahac, and Jacob, to geue them.

(h) That is to saye, shewe thy loue and obedience to God: which is not performed by our owne strength, but by gods grace working in his elect.

(i) Whereby is not onely meant ỹ land of Chanaan, but also ỹ heauenly inheritaunce whereof the other was a figure.

¶ The. xxxj. Chapter.

2.7 Moyses preparyng hym selfe to dye, appoynteth Josuah to rule the people. 9 He geueth the lawe to the Leuites, that they shoulde reade it to the people. 19 God geueth them a song as a witnesse betwene hym and them. 23 God confirmeth Josuah. 29 Moyses sheweth thē that they wyll rebell after his death.

A 1 ND Moyses went and spake these wordes vnto all Israel,

2 And sayd vnto them: I am an hundred and twentie yeres olde this day, and can no more (a) go out and in: Also the Lorde hath sayd vnto me, Thou (b) shalt not go ouer this Jordane.

3 The Lorde thy God he wyll go ouer before thee, and he wyll destroy these nations before thee, and thou shalt possesse them: And Josuah he shall go before thee, as the Lorde hath sayde.

4 And the Lorde shall do vnto them, as he dyd to * Sehon and Og kynges of the Amorites, and vnto the lande of them whom he destroyed.

5 And the Lorde shall geue them ouer (c) before your face, that ye may do vnto them accordyng vnto all the cōmaundementes which I haue cōmaunded you.

6 Plucke vp your heartes therfore, and be strong, dreade not, nor be afrayde of them: for the Lorde thy God hym selfe doth go with thee, he shall not fayle thee, nor forsake thee.

B 7 And Moyses called vnto Josuah, and sayd vnto him in the sight of all Israel: * Be strong & of good courage, for thou must go with this people vnto the lande which the Lord hath sworne vnto their fathers to geue them, and thou shalt geue it them to inherite.

8 And the Lorde he doth go before thee, he shalbe with thee, he shall not fayle thee, neither forsake thee: feare not therfore, nor be discomfyted.

9 And (d) Moyses wrote this lawe, and deliuered it vnto the priestes the sonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel.

(d) Before Moyses tyme the doctrine which conteyned the manr of seruyng God, was not put in writing, but only deliuered by word of mouth, by the fathers vnto the children, from one generation to another.

10 And Moyses cōmaunded them, saying: Euery (e) seuenth yere, in the solempnitie of the free yere, euen in the feast of tabernacles,

(e) Notwithstandyng this solempne lecture of the lawe at the ende of euery seuen yeres, they had in ỹ meane tyme ordinarie exercises in the same.

11 When all Israel is come to appeare before the Lorde thy God in the place which he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.

12 Gather the people together, men, women, and children, and the straunger that is within thy gates, that they may heare, and learne, and feare the Lorde your God, and kepe and obserue all the wordes of this lawe,

13 And that their children which knowe (f) nothyng, may heare, and learne to feare the Lorde your God, as long as ye lyue in the lande whyther ye go ouer Jordane to possesse it.

(f) Whiche were vnborne at the geuyng of the lawe.

14 And the Lorde sayde vnto Moyses: Beholde, thy dayes are come that thou must dye: Call Josuah therfore, and stande ye in the tabernacle of the congregation, ℭ

gregatiō, that I may geue him a charge. And Moyses and Josuah went & stood in the tabernacle of the congregation.

15 And the Lorde appeared in the tabernacle, euen in the piller of the cloude: and the * piller of the cloude stoode ouer the doore of the tabernacle.

Exod.33.d.

16 And the Lorde sayde vnto Moyses: Beholde, thou shalt sleepe with thy fathers, and this people wyll ryse vp, and go (g) a whoryng after straunge gods of the lande whyther they go, and wyll forsake me, and breake the appoyntmēt which I haue made with them.

(g) Forsaking God, to whom they had plight their troth, as to their spouse.

17 And then my wrath wyll waxe hot against them in that day, & I wil forsake them, & wyll (h) hide my face from them, and they shalbe consumed, and much aduersitie and tribulations shall come vpon them, so that then they wyll say: Are not these troubles come vpon me, because God is not with me?

(h) I wyll turne my face from them, as it is sayd that God sheweth vs his countenaunce whē he doth fauour vs.

18 And I also wyll surely hyde away my face in that day, for all the euyls sake which they shall haue wrought, in that they are turned vnto straunge gods.

19 Nowe therfore write ye this song for you, and teache it the children of Israel, and put it in their mouthes, that this song may be my witnesse agaynst the children of Israel.

20 For I wyll bryng them into the lande which I sware vnto their fathers, that floweth with mylke and honye: and they shall eate, and fyll them selues, and waxe fat, and turne vnto straūge gods, and serue them, and blaspheme me, and breake my couenaunt.

C 21 And when much mischiefe and tribulation is come vpon them, this song shall (i) aunswere them as a witnesse: For it shall not be forgotten out of the mouthes of their seede: for I knowe their imagination, which they go about euen nowe, before I haue brought thē into the lande which I sware.

(i) Shal testifie to thē that are thus plagued for departyng from me.

22 Moyses therfore wrote this song the same day, and taught it the children of Israel.

23 And he gaue Josuah the sonne of Nun a charge, and sayde: * Be bolde and strong, for thou shalt bryng the children of Israel into the lande which I sware vnto them: & I wil be with thee.

Iosu.i.a. iii.Reg.ii.b.

24 And when Moyses had made an ende of writing the wordes of this lawe in a booke, vntyll he had finished them,

25 Moyses commaunded the Luites, which bare the arke of the couenaunt of the Lorde, saying:

26 Take ye the booke of this lawe, * and put it in the (k) syde of the arke of the couenaunt of the Lorde your God, that it may be there for a (l) witnesse agaynst thee.

Deut.x.a.

(k) To declare the maiestie of the doctrine conteyned therin, as proceeding from God.

(l) Of thy lacke of fayth, when thou shalt fall to idolatrie.

4.Reg.17.c

27 For I knowe thy rebellion * and thy stiffe necke: whyle I am yet alyue with you this day, ye haue ben disobedient vnto the Lorde, and howe much more after my death?

28 Gather vnto me all the elders of your tribes, and your officers, that I may speake these wordes in their eares, and call heauen and earth to recorde against them.

D

29 For I am sure, that after my death ye will vtterly be corrupt, and turne from the way which I haue commaunded you: and tribulation wyll come vpon you in the latter dayes, because ye shall haue wrought wickednesse in the syght of the Lorde, to prouoke hym through (m) the workes of your handes.

(m) By worshipping images, whiche your handes haue made.

30 And Moyses spake in the eares of all the congregation of Israel the wordes of this song, vntyll he had ended them.

¶ The .xxxij. Chapter.

7 The song of Moyses concernyng Gods benefites towarde the people. 15 And their ingratitude towarde hym. 20 God menaceth them, 21 And speaketh of the vocation of the Gentiles. 46 Moyses commaundeth to teache the lawe to the children. 48 God forewarneth Moyses of his death.

A 1 HEare O ye (a) heauens, and I shal speake, and let the earth heare the wordes of my mouth.

(a) As witnesses of the vnthankfulnesse of this most insensible people.

2 My doctrine shal drop as doth the rayne: and my speache shall flowe as doth the deawe, as the shoure vpon the hearbes, and as the droppes vpon the (b) grasse.

(b) Not vpon the stones, but vpon y grasse, that is, tractable and obedient people.

3 For I wyll publishe the name of the Lord: Ascribe ye honour vnto our God.

4 Perfect is the worke of the most mightie " God, for all his wayes are iudgement: He is a God of trueth, without wickednesse, righteous and iust is he.

" Hebre rocke. This declareth Gods strength & stedfastnes in his promises.

5 Frowardly

5 Frowardly haue (c) they done agaynst hym by their (b) vices, not beyng his owne children, but a wicked and frowarde generation.

6 Do ye so reward the Lord, O foolishe nation and vnwise? *Is not he thy father that hath bought thee? *Hath he nat made thee, and ordeyned thee?

7 Remember the dayes of the worlde that is past, consider the yeres of so many generations: *Aske thy father, and he wyll shewe thee, thy elders, and they wyll tell thee.

8 When the most hyest deuided to the nations their inheritaunce, and when he seperated the sonnes of Adam, he put the borders of the nations accordyng to the number of the children of Israel:

9 For the Lordes part is his people, and Jacob is the portion of his inheritaūce.

10 He founde hym in a desert lande, in a voyde grounde, and in a °roaryng wildernesse: He led hym about, he gaue hym understandyng, and kept hym as the apple of his eye.

11 As an Egle that stirreth vp her nest, and flittereth ouer her young, & spreadeth her wynges, taketh them, and beareth them on her wynges:

12 The Lorde alone was his guyde, and there was no straunge god with hym.

13 He caryed hym vp to the hygh places of the earth, that he myght eate the encrease of the fieldes: *And he fed hym with honye out of the rocke, and with oyle out of the most harde stone:

14 With butter of kine, and mylke of the sheepe, with fat of the lambes, and fat of rammes and hee goates, with the fat of the most plenteous wheate, and that thou myghtest drynke the most pure blood of the grape.

15 But he that shoulde haue ben vpright, when he waxed fat, °spurned with his heele: Thou art well fed, thou art growen thicke, thou art euen laden with fatnesse: And he forsoke God his maker, and regarded not the God of his saluation.

16 They prouoked hym to anger with straunge gods, euen with abhominations prouoked they hym.

17 *They offered vnto deuils, and not to God: euen to gods whom they knewe not, to newe gods that came newly vp, whom their fathers feared not.

18 Of God that begat thee thou art vnmyndfull, and hast forgotten God that made thee.

19 The Lorde therfore sawe it, and was angry: because of the prouokyng of his sonnes (e) and his daughters.

20 And he sayde: I wyll hyde my face from them, and wil see what their ende shalbe: For they are a very frowarde generation, childrē in whom is no faith.

21 They haue angred me with that which is no god, and prouoked me with their vanities: *And I also wyll prouoke them with those whiche are no people, I wyll anger them with a foolishe nation.

22 *For fire is kindled in my wrath, and burneth vnto the bottome of hell, and hath consumed the earth with her increase, and set a fire the botomes of the mountaynes.

23 I wyll heape mischiefes vpon them, & wyll destroy them with mine arrowes.

24 They shalbe burnt with hunger, and consumed with heate, and with bitter destruction: *I wyll also sende the teeth of beastes vpon them, with the furiousnesse of serpentes in the dust.

25 Without forth shall the sworde robbe them of their children, and within in the chamber feare: both young men & young women, and the suckelynges, with the men of gray heades.

26 I haue sayde, I wyll scatter them abrode, and make the remembraunce of them to ceasse from among men:

27 Were it not that I feared the wrath of the enemie, lest their aduersaries should (f) vtterly withdrawe thē selues, and lest they shoulde say: our hye hande hath done all this, and not the Lorde.

28 For it is a nation voyde of counsayle, neither is there any vnderstandyng in them.

29 O that they were wyse, and vnderstoode this, that they woulde consider their latter ende.

30 Howe shoulde one chase a thousande, & two put ten thousand to flyght, except their maker had solde them, and except the Lorde had "shut them vp?

31 For their god is not as our God: *our enemies also them selues are iudges.

32 For their vine is of the vineyarde of Sodome, & of the fieldes of Gomorra: their grapes are grapes of gall, and their clusters be bitter.

33 Their

(c) He calleth them Gods chyldren, not to honor thē, but to shewe them from what state they are fallen

(f) Reioycyng to see the godly afflicted, and attributyng that to them selues whiche is wrought by gods hande.

" Or, deliuered them into their enemies hande.

33 Their vine is the poyſon of dragons, and the cruell gall of aſpes.

(g) As yf he ſayde: thynke not that I forget mens ſinnes: but reſerue them to the tyme of punyſhment. Rom.xn.d.

34 Is not (g) this layde in ſtore with me, and ſealed vp among my treaſures?

35 *Vengeaunce is myne, and I wyll reward, their feete ſhall ſlyde in due tyme: For the day of their deſtruction is at hande, and the thynges that ſhall come vpon them, make haſte.

ii.Mac.vii.a. (h) Gouerne them.

36 *For the Lord (h) ſhal iudge his people, and haue compaſſion on his ſeruaũtes, when he ſeeth that their power is gone, and that they be in a maner ſhut vp, or brought to naught and forſaken.

Iere.ii.d.

37 And he ſhall ſay: *where are their gods, their god in whom they truſted?

F 38 The fat of whoſe ſacrifices they dyd eate, & dranke the wine of their drinke offerynges: let them ryſe vp, and helpe you, and be your protection.

Deut iiii.f. i.Reg.ii.c. Iob. xv.b.

39 See nowe howe that I, *I am God, and there is none but I: *I kyll, and wyll make alyue: I wounde, and wyll heale, *neither is there any that can delyuer out of my hande.

40 For I wyll lift vp myne hande to heauen, and wyll ſay: I lyue euer.

41 If I whet the edge of my ſworde, and mine hande take holde to do iuſtice, I wyl recompence vengeaunce on mine enemies, and wyll reWarde them that hate me.

42 I wyll make myne arrowes drunke with blood, and my ſworde ſhal deuour fleſhe, & that for the blood of the ſlayne, and for their captiuitie, ſence the begynnyng of the wrath of the enemie.

(i) That is, acknowledge gods goodnes towards thē.

43 (i) Prayſe ye heathen his people, for he wyll auenge the blood of his ſeruaũtes, and will auenge him of his aduerſaries, and wyll be mercifull vnto his lande, and to his people.

44 And Moyſes came and ſpake all the wordes of this ſong in the eares of the people, he & Joſuah the ſonne of Nun. G

45 And Moyſes ſpake all theſe wordes vnto the ende, to al the people of Iſrael,

46 And ſayde vnto them: *Set your heartes vnto all the wordes which I teſtifie vnto you this day, and ye ſhall commaunde them vnto your children, that they may obſerue and do all the wordes of this lawe. Deut.vi.b

47 And let it not be a vayne worde vnto you: for in it is your lyfe, and through this worde ye ſhall prolong your dayes in the lande whyther ye go ouer Jordane to poſſeſſe it.

48 And the Lorde ſpake vnto Moyſes the ſame day, ſaying:

49 Get thee vp into this mountayne Abarim, vnto mount Nebo, which is in the lande of Moab, ouer againſt Jericho, and beholde the lande of Chanaan which I geue vnto the children of Iſrael to poſſeſſe:

50 And dye in the mount whiche thou goeſt vnto, and thou ſhalt be gathered vnto thy people, *as Aaron thy brother dyed in mount Hor, and was gathered vnto his people: Num.xx.

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael *at the waters of ſtryfe at Cades in the Wilderneſſe of Zin: for ye ſanctified me not among the children of Iſrael. Num.xxx.

52 Thou ſhalt therfore ſee the lande before thee, and ſhalt not go thyther vnto the lande which I geue the children of Iſrael.

¶ The .xxxiij. Chapter.

1 Moyſes before his death bleſſeth all the tribes of Iſrael. 26 There is no God lyke to the God of Iſrael. 29 Nor any people lyke vnto his.

(a) which is a foreſhewyng of the mercies that GOD wolde afterwarde ſhew to the Iſraelites.

A 1 This is the (a) bleſſyng wherwith Moyſes (b) the man of God bleſſed the children of Iſrael before his death, and ſayde:

(b) The inſtrumente of ỹ holy ghoſt.

(c) Here Moyſes bringeth the people in minde of the glorious reuealyng of the lawe.

2 (c) The Lorde came from Sinai, and roſe vp from Seir vnto them, and appeared from mount Pharan, & he came with ten thouſande of ſaintes, and in his ryght hand a lawe of fire for them.

3 And he loued the people, all (d) his ſaintes alſo are in thy handes: They were ſmitten to go after thy feete, and to receaue of thy wordes. (d) The children of Iſrael.

4 Moyſes gaue vs a lawe for (e) an inheritaunce of the congregation of Jacob:

(e) To continue euerlaſtyng vs from age to age.

5 And he was in Iſrael king, when the heades of the people and the tribes of Iſrael were gathered together.

6 Let Ruben lyue, and not dye, and be fewe in number.

7 This ſame alſo happen to Juda: And he

he sayde: Heare Lorde the voyce of Juda, & bryng him vnto his people: his handes shalbe good enough for hym, yf thou helpe hym agaynst his enemies.

8 And vnto Leui he sayde: (f) Thumim and Urim shalbe with thee, and with euery one that is godly in thee: Thou dyddest proue hym also in the temptation, & striuedst with hym at the waters of stryfe.

9 He that hath sayde (g) vnto his father & to his mother (I haue not seene hym) and he that knewe not his brethren, nor knewe his owne children, those are they that haue obserued thy worde, and shall kepe thy couenaunt.

10 They shall teache Jacob thy iudgementes, and Israel thy lawe: They shall put incense before thy nose, and the burnt sacrifice vpon thine aulter.

H 11 Blesse Lorde his "first fruites, and accept the worke of his handes: smyte the loynes of thē that rise agaynst him, and of them that hate hym, that they ryse not agayne.

12 And of Beniamin he sayde: The beloued of the Lorde shall dwell in safetie vpon hym, and the Lorde shall couer hym all the day long, and he shall dwell betweene his shoulders.

13 And of Joseph he sayde: Blessed of the Lorde is his lande for the "fruites of heauen, through the deawe & springes that lye beneath,

14 And for the sweete fruites of the increase of the sunne, and rype fruites of the moone:

15 For the first fruites of the principall mountaynes, and for the fruites that the hylles bryng foorth for euer:

16 And for the fuites of the earth, and fulnesse therof: and for the good wyll of (h) hym that dwelt in the bushe, shall the blessing come vpon the head of Joseph, and vpon the toppe of the head of hym that was seperated from among his brethren.

17 His first borne ore hath beautie, and his hornes are as the hornes of an vnicorne, and with them he shall trouble the nations together, euen vnto the endes of the worlde: These are also ten thousandes of Ephraim, and the thousandes of Manasses.

18 And vnto Zabulon he sayde: Reioyce Zabulon in thy going out, and thou Issachar in thy tentes.

19 They shall call the people vnto the hyll, & there they shall offer offeringes of righteousnesse: For they shall sucke of the aboundaunce of the sea, and of treasure hyd in the sande.

20 And vnto Gad he sayde: Blessed be he that inlarged Gad: he dwelleth as (i) a Lion that catcheth for a pray the arme with the head.

(i) Meanyng that this tribe shoulde be victorious.

21 He loked to hym selfe at the beginning, because there was a portion of the lawe= (k) geuer hid, & he came with the heades of the people, and executed the ryghteousnesse of the Lorde, and his iudgementes with Israel.

D

(k) That is, which God the lawe geuer had reserued for the Gadites.

22 And vnto Dan he sayde: Dan (l) is a Lions whelpe, he shal leape frō Basan.

(l) That is, shalbe strong enough to defende hym selfe.

23 And vnto Nephthali he sayde: O Nephthali, satisfied with Gods fauour, and full with the blessing of the Lorde, possesse thou the west and the south.

24 And to Aser he sayde: Aser shalbe blessed with children, he shalbe acceptable vnto his brethren, and shall dyp his foote in oyle.

25 Thy shoes shalbe iron and brasse, and thy strength shall continue as long as thou lyuest.

26 There is none lyke vnto the God of Israel, which though he syt vpon the heauen [as vpon an horse] yet is he thine helper, whose glorie is in the celestiall places.

27 The eternall God is thy refuge, and vnder the armes of the euerlastyng God shalt thou lyue: He shall cast out the enemie before thee, and say, destroy them.

E

28 Israel then shall dwell in safetie and alone, and the fountayne of Jacob shalbe vpon a lande of corne and wine, and his heauens shall drop the deawe.

29 Happy art thou O Israel, Who is like vnto thee O people, that art saued in the Lorde which is the shielde of thy helpe and sworde of thy glorie: Thine enemies haue lost their strength to thee warde, and thou shalt treade vpon their hye places.

The

¶ The. xxxiiij. Chapter.

1 Moyſes ſeeth all the lande of Chanaan, 5 he dyeth. 8 Iſrael weepeth. 9 Joſuah ſucceedeth in Moyſes roome. 10 The prayſe of Moyſes.

A 1 AND *Moyſes went from the playne of Moab, vp into mount (a) Nebo, and vnto the top of the (b) hyll that is ouer agaynſt Jericho: And the Lord ſhewed hym all the lande of Gilead, euen vnto Dan:

Num.xxi.c.

(a) Which was a part of the mount Abarim.
(b) Some reade, the top of Phaſga, betweene which hyll and Jericho, the fludde of Jordane doth runne.

2 And all Nephthali, and the lande of Ephraim, & Manaſſe, and all the lande of Juda, euen vnto the vtmoſt (c) ſea:

(c) The ſea mediterraneum, which lyeth weſtwarde from Jurie.

3 And the ſouth, and the playne of the valley of Jericho, the citie of palme trees euen vnto Zoar.

B 4 And the Lorde ſayd vnto hym: *This is the lande which I ſware vnto Abraham, Iſahac, and Jacob, ſaying, I wyll geue it vnto thy ſeede: I haue cauſed thee alſo to ſee it with thine eies, *but thou ſhalt not go ouer thyther.

Gen.xii.b.

Deut.iiii.c.

5 So Moyſes the ſeruaunt of the Lord dyed there in the lande of Moab, accordyng to the worde of the Lorde.

6 And he (d) buryed hym in a valley, in the lande of Moab, ouer agaynſt the houſe of Peor: but (e) no man knoweth of his ſepulchre vnto this day.

(d) Gods angel.
(e) Leſt the Iſraelites ſhoulde take occaſion of idolatrie therby.

7 Moyſes was an hundred and twentie yeres olde when he dyed: his eye was not dymme, nor his naturall force abated. C

8 And the children of Iſrael *wept for Moyſes in the playne of Moab thirtie dayes: And the dayes of weepyng and mournyng for Moyſes were ended.

Num.xx.d.

9 And Joſuah the ſonne of Nun was full of the ſpirite of wiſdome, *for Moyſes had put his handes vpon hym: And the children of Iſrael were obedient vnto hym, and dyd as the Lorde commaunded Moyſes.

Num.27.c.

10 And there aroſe not a prophete ſince in Iſrael, lyke vnto Moyſes whom the Lorde knewe face (f) to face, D

(f) To whom God ſpake moſt plainly & familiarly.

11 Accordyng vnto all the miracles and wonders which the Lorde ſent hym to do in the lande of Egypt before Pharao and all his ſeruauntes, and before all (g) his lande,

(g) All the inhabitauntes of his lande.

12 And accordyng to all that (h) mightie hande, and all the great feare which Moyſes ſhewed in the ſyght of all Iſrael.

(h) Great power.

VV. E.

¶ The ende of the fifth booke of Moyſes, called in the *Hebrue Ellehaddebarim, and in the Latine* Deuteronomium.

The ſeconde part of the Byble conteyning theſe bookes.

The booke of Ioſuah.
The booke of the Iudges.
The booke of Ruth.
The firſt booke of *Samuel.*
The ſeconde booke of Samuel.
The thirde booke of the kinges.
The fourth booke of the kinges.
The firſt booke of the Chronicles.
The ſeconde booke of the Chronicles.
The firſt booke of Eſdras.
The ſeconde booke of Eſdras.
The booke of Heſter.
The booke of Iob.

The booke of Iosuah, vvhom the Hebrewes call Fehosua.

¶ The. j. Chapter.

2 The Lorde incourageth Iosuah to inuade the lande of promise. 5 The Lorde promiseth to assist Iosuah if he obey his worde. 11 Iosuah commaundeth the people to prepare them selues to passe ouer Iordane, 12 and exhorteth the Rubenites to execute their charge.

A Fter the (a) death of Moyses the seruaunt of the Lord, it came to passe also that the Lorde spake vnto Iosue ẏ sonne of Nun, Moyses (b) minister, saying:

1

2 Moyses my seruaunt is dead: Nowe therefore arise, go ouer this Iordane, thou and all this people, vnto the lande the whiche I to them the chyldren of Israel do (c) geue.

3 *All the places that the soles of your feete shall treade vpon, haue I geuen you, as I sayde vnto Moyses.

4 From the (d) wyldernesse and this Libanon, vnto the great riuer Euphrates, all the lande of the (e) Hethites, euen vnto the (f) great sea towarde the goyng downe of the sunne, shalbe your coast.

5 There shal not a man be able to withstande thee all the dayes of thy life: For as I was with Moyses, so wyll I be with thee, *and wyll not fayle thee, nor forsake thee. Iosu.iii.b. Heb.iii.b.

6 *Be strong therfore and bolde: for vnto this people shalt thou deuide ẏ lande for inheritaunce, whiche I sware vnto their fathers to geue them. Deu.xxxi.f

7 Only be thou strong, and of a stoute courage, that thou maiest obserue and do according to all the law which Moses my seruaunt commaunded thee: *Turne from the same neither to the right hande, nor to the lefte, that thou maiest do wisely in al that thou takest in hande. Deu v.g.

8 *Let not the booke of this lawe departe out of thy mouth (g), but occupie thy (g) minde therein day & night, that thou maiest obserue and doe according to all ẏ is written therin: For then shalt thou make thy way (h) prosperous, and then thou shalt do wisely. Deu.xvii.d.

9 Haue not I cõmaunded thee, that thou shouldest be strong & hardie, and

(g) To gouerne well, requireth continuall studie of gods lawe.

(h) Studie and obserue gods lawe, and be sure of prosperous successe in all thy doynges.

not feare nor be faint hearted: For I the Lorde thy God am with thee, whyther soeuer thou goest.

10 Then Iosuah commaunded the officers of the people, saying:

11 Go thorowe the middes of the hoaste, and cõmaunde the people, saying, Prepare you vitailes: for after (i) three daies ye shal passe ouer this Iordane, to go in and enioye the lande, which the Lorde your God geueth you, to possesse it.

(i) Meaning from the day that this was proclaymed.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Iosuah saying:

13 *Remember the worde whiche Moyses the seruaunt of the Lorde commaunded you, saying: The Lorde your God hath geuen you rest, & hath geuen you this (k) lande.

Nu.xxxii.d

D

(k) Meaning the land of Sehon the king of the Amorites and Og king of Bashan.

14 Your wyues, your children, and your cattell shall remaine in the lande which Moyses gaue you on (l) this syde Iordane: but ye shal go before your brethren armed, all that be men of warre, and helpe them:

(l) In respecte of the land of the Amorits.

15 Until the Lorde haue geuen your brethren rest as he hath you, and vntill they also haue obtained the lande whiche the Lorde your God geueth them: And then shal ye returne vnto the lande of your possession, and enioye it: which lande Moyses the Lordes seruaũt gaue you on this side Iordane towarde the sunne rysyng.

16 And they aunswered Iosuah, sayinge: *All that thou hast commaunded vs we will do, and whyther soeuer thou sendest vs, we will go.

Iet.xlii.a

17 According as we obeyed Moyses in al thinges, so will we obey thee: only the Lorde thy God be with thee, as he was with Moyses.

18 And whosoeuer he be that doth disobey thy mouth, and wil not hearken vnto thy wordes in all that thou commaũdest him, let him dye: Only be strong, and of good courage.

The .ij. Chapter.

1 Iosuah sendeth out spies into Iericho. 4 They be hydden of Rahab. 9 Rahab agniseth the God of Israel to be the hyghest God. 11 Rahab requireth that there be had a respecte of her selfe and hers when Iericho is ouercummen. 21 The spies do returne.

A

1 AND Iosuah ỹ sonne of Nun sent out of (a) Sittim two men to spye secretely, saying: Go, and vieWe the land, and also Iericho. And they Went, and * came into a "harlotes house, named Rahab, and lodged there.

(a) Which place was in the plaine of Moab neare vnto Iordane.

Ebre.xi.f. Iam.ii.d.

" Or, *Tauerners house or hostesse.*

2 And it Was tolde the king of Iericho, saying: Beholde, ther came men in hyther to night, of the children of Israel, to spye out the countrey.

3 And the king of Iericho sent vnto Rahab, saying: (b) Bring foorth the men that are come to thee, and Which are entred into thyne house: for they be come to searche out all the lande.

(b) Though the wicked se the hand of God vpon the, yet they repent not, but seke howe they may by their power resist his meanes.

B

4 And the Woman toke the two men and hyd them, and sayd thus: In deede there came men vnto me, but I Wiste not Whence they Were.

5 And about the time of the shutting of the gate When it Was darke, the men Went out, Whyther the men Went I Wote not: foloWe ye after them quickly, for ye shall ouertake them.

6 But she had brought them vp to the (c) rooffe of the house, & *hyd them With the stalkes of flaxe Which she had lying abrode vpon the rooffe.

(c) The roof after the maner was flat & plaine, so that they might walk and do their business ther vpon.

7 And the men pursued after them the Way to Iordane vnto the fourdes: and assoone as they Whiche pursued after them Were gone out, they shut the gate.

8 And or euer they were asleepe, she came vp vnto them vpon the rooffe,

9 And sayd vnto the men: I knoWe that the Lorde hath geuen you the land, *for the (d) feare of you is fallen vpõ vs, and the inhabitantes of the lande faint at the presence of you:

De.xxviii.a Iosu.v.a

(d) That people that will heare the voice of the Lorde and obserue his lawe, shalbe honored & feared, it is Gods promise Deut.28.

10 For

10 For we haue heard howe the Lorde *dried vp the water of the red sea before you when you came out of Egypt, and what you dyd vnto the two kynges of the Amorites that were on the other syde Jordane, *Sehon and Og, whom ye vtterly destroyed.

11 And assoone as we had heard these thynges, our heartes dyd faynt, and there remained no more courage in any man at the presence of you: For the (e) Lorde your God he is the God in heauen aboue, and in earth beneath.

12 Nowe therfore, I pray you sweare vnto me by the Lorde, that as I haue shewed you mercie, ye shall also shewe mercie vnto my fathers house, and geue me a true token:

13 And that ye shall saue alyue both my father and my mother, my brethren and my sisters, and all that they haue: and that ye shall delyuer our "soules from death.

14 And the men aunswered her: (f) Our lyues for you to dye, yf ye vtter not this our busynesse. And when the Lorde hath geuen vs the lande, we wyll deale mercyfully and truely with thee.

15 And then she let them downe by a corde through a wyndow: for her house was vpon the towne wall, & she dwelt vpon the towne wall.

16 And she sayde vnto them: Get you into the (g) mountaine leste the pursuers meete you, and hyde your selues there three dayes vntyl the pursuers be returned, & then shall ye go your owne way.

17 And the men sayde vnto her: (h) We wyl be blameless of this thy oth which thou hast made vs sweare:

18 Behold, When we come into the lande, thou shalt bynde this corde of red threde in the wyndowe whiche thou dydst let vs downe by: and thou shalt bryng thy father and thy mother, thy brethren, & all thy fathers housholde [euen] into thy house.

19 And then whosoeuer doeth go out at the doores of thy house into the streate, (i) his blood shalbe vpon his owne head, and we wyll be gyltlesse: And whosoeuer shalbe with thee in the house, his blood shalbe on our head yf any mans hande touche hym. D

(i) He shalbe gyltie of his owne death.

20 And if thou vtter these our wordes, we wilbe quite of thy oth which thou hast made vs sweare.

21 And she saide: According vnto your wordes, so be it. And she sent thē away, and they departed. And she bounde the "red corde in the windowe.

"Or, Scarlet colour.d.

22 And they departed, and came into the mountaine, & there abode three dayes, vntyl the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not.

23 And the two men returned, and descended from the mountaine, and passed (k) ouer, and came to Josuah the sonne of Nun, and tolde him all that came vnto them.

(k) To wyt, the ryuer Jordane.

24 And they saide vnto Josuah: Truely the Lorde hath delyuered into our handes all the lande, and all the inhabitauntes of the countrey faint at the presence of vs.

The .iij. Chapter.

1 Josuah commeth with the people vnto Jordane. 3 The Leuites do beare the arke, going before the people. 7 God sheweth by miracles that he is with Josuah, and that he guydeth the people. 14 The people goeth ouer Jordane. 16 The chanell of Jordane is made drye.

1 AND Josuah rose early and they remoued frō Sittim, and came to (a) Jordane, he and all the chyldren of Israel: and lodged there before they went ouer.

2 And after (b) three dayes, the officers went throughout the hoaste,

3 And commaunded the people, saying: When ye see the arke of the testament of the Lorde your God, and the priestes that are Leuites bearing it, ye shall departe from your place, and go after it.

4 So yet that there shalbe a space betweene you and it, about "two thousand cubites by measure: And ye shall not come nye vnto it, that ye may know the way by whiche ye must go: for ye haue not gone this way in times past.

"Or, a myle.

B Leui.xx.g. Num.xi.d.

5 And Josuah sayde vnto the people: *Sanctifie your selues, for to morowe

the Lord shal do wonders among you.

6 And Iosuah spake vnto the priestes, saying: Take vp the arke of the couenaunt, and go ouer before the people. And they toke vp the arke of the testament, and went before the people.

7 And ỹ Lord sayd vnto Iosuah: This day will I beginne to magnifie thee in the sight of all Israel, that they may knowe howe that * as I was with Moyses, so will I be with thee. Iosue.ia.

8 And thou shalt cõmaunde ỹ priestes that beare the arke of the couenaunt, saying: When ye are come to the edge of the waters of Iordane, ye shall stande still in (c) Iordane.

(c) Euen in the chanell where the streme had runne.

9 And Iosuah saide vnto the children of Israel: Come hyther, and heare the wordes of the Lorde your God.

10 And Iosuah sayde: (d) Hereby ye shall knowe that the liuing God is among you, and that he will without fayle cast out before you the Chanaanites, and the Hethithes, the Heuites, the Pherezites, the Gergesites, the Amorites, and the Iebusites.

(d) By this miracle in deuiding the water.

11 Beholde, the arke of the couenaunt of the Lorde of all the world, goeth before you into Iordane.

B

12 Nowe therfore take from among you (e) twelue men out of the tribes of Israel, out of euery tribe a man.

(e) Which should set vp twelue stones in remembraunce of the benefice.

13 And assoone as the soles of the feete of the priestes that beare the arke of the Lorde the gouernour of all the worlde, treade in the waters of Iordane, the waters of Iordane shalbe deuided: and the waters that come from aboue shall * stande still vpon an heape. Psal. cxiiii.

14 And so, When the people were departed frõ their tentes to go ouer Iordane, the priestes bearing * the arke of the (f) couenaunt, went before the people. (f) So called, because in it was layd vp the tables wherein the couenaunt of the Lord was written: that is, the ten commaundements. Deut.x.

15 And assoone as they that bare ỹ arke came vnto Iordane, and the feete of the priestes that bare the arke were dypped in the brym of the water * (For Iordane vseth to fyll all his (g) banckes all the time of haruest)

(g) In the ripe soile the sonne hasteth haruest, & maketh the frutes in the hilles, wherby Iordane the sooner, & so this miracle is the greater.

16 The waters also that came downe frõ aboue, did rise vp vpon an heape and departed farre from ỹ citie of Adã, that was beside Zarthan: And the waters that were beneath towarde ỹ sea of the Wildernes, euen the salt sea, fayled and were cut of: and the people * went right ouer against Iericho.

17 And the priestes that bare the arke of the couenaunt of the Lorde, stoode drie within Iordane, redy (h) prepared, and all the Israelites went ouer thorowe the drie, vntill all the people were gone cleane ouer thorowe Iordane.

(h) Spytting & tarying till the people were past: or as some reade, faire, as though they had ben vpon the drie land.

The

The .iiij. Chapter.

1 Twelue stones out of the chanell be erected for a signe of the drying of Iordane. 3 The Rubenites, the Gadites, and the halfe tribe of Manasse do go before their brethren armed. 19 Iordane commeth agayne, and fylleth the chanell.

A 1 AND so when the people were al gone *ouer Iordane (after ye Lord had spoken vnto Iosuah, saying:

Deut. 27. a.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And commaunde you them, saying: Take you hence out of the middes of Iordane [euen] out of the place where the priestes stoode in a redinesse, twelue stones, which ye shall take away with you, and leaue them in the (a) lodgyng where you shall lodge this nyght)

(a) Meaning [illegible] where [illegible] shoulde [illegible]

4 Then Iosuah called the twelue men, which he had prepared of the chyldren of Israel, out of euery tribe a man.

5 And Iosuah sayde vnto them: Get you before the arke of the Lorde your God, euen through the middes of Iordane, *and take vp euery man of you a stone vpon his shoulder, accordyng vnto the number of the tribes of the chyldren of Israel,

Deut. 27. a.

B 6 That this may be a signe among you: That when your (b) chyldren aske their fathers in tyme to come, saying, What [meane] these stones with you?

(b) God commaundeth, that not only [illegible] selues [illegible] by his [illegible] wonderfull [illegible]: but [illegible] also our [illegible] may [illegible] cause [illegible], & glo[illegible] his name

7 Ye maye aunswere them: howe that the waters of Iordane deuided at the presence of the arke of the couenaunt of the Lorde, (For when it went ouer Iordane, the waters of Iordane deuided) And these stones are become a memoriall vnto the chyldren of Israel for euer.

8 And the chyldren of Israel dyd euen so as Iosuah commaunded, and toke vp twelue stones out of the middes of Iordane as the Lorde sayde vnto Iosuah, accordyng to the number of the tribes of the chyldren of Israel, and caryed them away with them vnto the place where they lodged, & layde them downe there.

Besydes ye twelue stones whiche were caryed by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue (c) stones in the middes of Iordane, in the place where the feete of the priestes whiche bare the arke of the testament stoode: and there haue they continued vnto this day.

C 10 For the priestes whiche bare the arke stoode in the middes of Iordane, vntyll all was finished that the Lorde commaunded Iosuah to saye vnto the people, accordyng to all that Moyses charged Iosuah: And the people hasted, & went ouer.

11 And when all the people were cleane passed ouer, the arke of the Lord went ouer also, and the priestes (d) before the people.

(d) The arke of the priestes whiche came ouer after the people, beyng ouer, went before ye people as Iosuah had appoynted. chap. iii.

12 *And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasse, went before the chyldren of Israel armed, as Moyses charged thē.

Num. 32. c.

13 Euen fourtie thousande prepared for warre, went before the (e) Lorde vnto battayl, through the plaine of Iericho.

(e) That is, the Arke.

14 *That day the Lorde magnified Iosuah in the syght of all Israel: and they feared hym, as they feared Moyses all dayes of his lyfe.

Iosuah. iii. b

15 And the Lorde spake vnto Iosuah, saying:

16 Commaunde the priestes that beare the (f) arke of the testimonie to come vp out of Iordane.

D (f) wherein was the rod of Aaron, and Manna, witnesses of gods wonderfull workes, and also the tables testifiyng gods wyll.

17 Iosuah therefore commaunded the priestes, saying: Come ye vp out of Iordane.

18 And when the priestes that bare the arke of the couenaunt of the Lorde, were come vp out of the middes of Iordane, and assoone as the soles of the priestes feete were set on ye drie land, the waters of Iordane returned vnto their place, and went ouer all their bankes as they dyd before.

19 And the people came vp out of Iordane the tenth [day] of the (g) first moneth, and pitched in Gilgal, euen in the east border of the citie Iericho.

(g) Called Abib or Hisan, conteynyng part of March and part of April.

20 And the twelue stones whiche they toke out of Iordane, dyd Iosuah pitch in Gilgal.

21 And he spake vnto the chyldren of Israel, saying: If your chyldren aske their fathers in tyme to come, and saye: What [meane] these stones?

22 Ye shall shewe your chyldren, and say: Israel came ouer this Iordane on drye lande.

23 For the Lorde your God dried vp the water of Iordane before you, vntill ye were gone ouer, as ỹ Lorde your God dyd the red sea, * Which he dried vp before vs, tyll we were gone ouer.

Exo.xiiii.e.

24 That all the people of ỹ (h) world may knowe the hande of the Lorde howe mightie it is, and that ye might feare the Lorde your God for euer.

(h) That al the terrestrial world of God, which a castle of ther countrie nation: the gods occasion praise feare hym.

The .v. Chapter.

1. The inhabitantes of Chanaan do feare the comming of the Israelites, after that they hearde of the miracles of their God. 2 Of the seconde circumcision vnder Iosuah and wherefore it was. 12 Manna fayleth, and becummeth scarse. 13 The angel of the Lorde, who should go before the armie of the Israelites.

A

(a) The Amorites were on both sides Iordane, wherof two kynges were slayne already on the syde toward Moab.

1 AND Whē al the kinges of ỹ (a) Amorites which are beyonde Iordane westwarde, and al the kynges of the Chananites which were by the sea, heard howe ỹ Lorde had dried vp the waters of Iordane before the chyldren of Israel vntill they were gone ouer, * their heartes fainted for feare, and there was no spirite in them any more for the presence of the children of Israel.

Iosuah.ii.b.

2 That same time the Lorde saide vnto Iosuah: * Make thee sharp knives, and go to (b) agayne and circumcise the children of Israel the seconde time.

Exod iiii.f.

(b) For now they had lefte it of about 40 yeres.

3 And Iosuah made him sharpe knives, and circumcised the children of Israel in the (c) hill of the foreskinnes.

(c) Gilgal was so called, because they were there circumcised.

4 And this is the cause why Iosuah circumcised all the people, euen the males that came out of Egypt: because that al the men of warre died in the wilderues by ỹ way, after they came out of Egypt.

B

5 For all the people that came out, were circumcised: but al the people that were borne in the wildernes by the way after they came out of Egypt were not (d) circumcised.

(d) They could not do it with out daunger, in that troublesome vncertain state they were in, in their iourney.

6 For the chyldren of Israel walked fourtie yeres in the wildernesse, till al ỹ people of ỹ men of warre that came out of Egypt were consumed, because they hearkened not vnto the voyce of the Lorde: Vnto whom the Lorde sware, that he would not shewe them ỹ lande * which the Lorde sware vnto their fathers that he would geue vs, euen a lande * that floweth with mylke & hony.

Num.xiiii.f

Num.xiii.e.

7 And their children whom he set vp in their steede, them Iosuah circumcised, for they were vncircumcised: because they circumcised them not by the way.

8 And when they had circumcised al the people, they abode in their places in the campe tyll they were whole.

C

9 And the Lorde sayde vnto Iosuah: This day haue I taken away the (e) shame of Egypt from you: Wherefore the name of the same place is called Gilgal, vnto this day.

(e) Bicause they were to the vncircumcised Egyptians: whom they serued, yet they were dayned, and iudged prophane as Hamathi. Exod. xii

10 And the children of Israel abode in Gilgal, * and held the feast of Passouer the fourteenth day of the (f) moneth at euen, in the playne of Iericho.

(f) The first moneth, spoken of chap. 4.

11 And they did eate of the corne of the lande on the morowe after the Passouer sweete cakes and parched corne, in the selfe same day.

12 For the Manna ceassed on the morowe after they had begun to eate of the corne of the lande, neither had the chyldren of Israel Manna any more, but did eate of the fruite of the lande of Chanaan that yere.

D

13 And when Iosuah was nye to Iericho, he lift vp his eyes and loked: and behold, there stoode a man against him, hauing a sworde drawen in his hande: And Iosuah went vnto him, and sayde vnto him, Art thou on our syde, or on our aduersaries?

14 And he sayde, Naie: but as a captaine of the hoast of the Lord am I nowe come. And Iosuah fell on his face to ỹ earth, and did (g) worship, and sayde vnto him: What saith my Lord vnto his seruaunt?

(g) In that Iosuah worshipped him, he acknowledged him to be God and in that he called him Lorde, he confessed himself to be his seruaunt.

15 And the captaine of the Lordes hoast sayde vnto Iosuah: * Do thy shoe (h) of thy foote, for the place wherein thou standest, is holy. And Iosuah did so.

(h) He gaue ouer his charges of warre, and submitted himself to the Captaine.

The

The .vj. Chapter.

1 God geueth the citie of Jericho vnto Josuah. 6 Josuah with the priestes doth inuade Jericho. 7 Josuah commaundeth the Rubenites, the Gadites, and the Manassites, to go before the Arke in armes. 20 Jericho is taken. 22 Rahab is saued. 24 Jericho is burned. 25 Rahab and her householde do dwell among the chyldren of Israel. 26 The builder agayne of Jericho is cursed.

AND Jericho was (a) shut vp and (b) closed, because of the childrē of Israel, neither myght any man go out, or in.

2 And the Lorde sayde vnto Josuah: Behold, I haue geuen into thyne hande Jerichō, and the kyng therof, and the strong men of warre.

3 And ye shall compasse all the citie, all ye that be men of warre, and go rounde about it once: & so shal you do sixe dayes.

4 And seuen priestes shall beare before the arke seuen trumpettes of (c) rammes hornes: And the seuenth day ye shall compasse the citie seuen tymes, and the priestes shal blowe with the trumpets.

5 And when they make a long blast with the rammes horne, and ye heare the sounde of the horne, all the people shall shout with a great shout: And then shall the wall of the citie fall downe, and the people shall assende vp, euery man straight before hym.

6 And Josuah the sonne of Nun, called the priestes, and sayde vnto them: Take vp the arke of the couenaunt, and let seuen priestes beare seuen trumpets of rammes hornes before the arke of the Lorde.

7 And he sayde vnto the people: (d) Go, and compasse the citie, & let hym that is harnessed go before ỹ arke of the Lord.

8 And when Josuah had spoken vnto ỹ people, the seuen priestes bare the seuen trumpets of rammes hornes, and went forth before the arke of the Lorde, and blewe with the trumpets: and the arke of the couenaunt of the Lorde followed them.

9 And the men of armes went before the priestes that blewe with the trumpets: & the (e) gathering hoast came after the arke as they went, and blewe with trumpets.

10 And Josuah had commaunded the people, saying: Ye shall not shout, nor make any noyse with your voyce, neither shall any worde proceede out of your mouth vntyll the day I byd you shout, then shall ye shout.

11 And so the arke of the Lorde compassed the citie, and went about it (f) once: and they returned into the hoast, and lodged there.

12 And Josuah rose early in the morning, and the priestes toke vp the arke of

(a) That none might go out.
(b) That none might come in.
(c) The contrarie might not be assigned to mans power. but to the power of God, which doth most worke things ouercome, which worketh most strong.
(d) This is chiefly meant by the Rubenites, Gadites, and half the tribe of Manasseh.
(e) Meaning the reare warde, wherin was the standard of ỹ tribe of Dan. Num. x.
(f) For that day.

of the Lorde.

13 And seuen priestes bare seuen trumpettes of rammes hornes, and went before the arke of the Lorde: and going, blewe with the trumpettes. And the men of armes went before them: but the (g) gathering hoast came after the arke of the Lorde, whiche went before with the blowyng of the trumpettes.

(g) The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

14 And the seconde daye they passed the citie once, and returned againe into the hoast: and so they dyd sixe dayes.

℣ 15 And when the seuenth day came, they rose early [euen] with the dawnyng of the day, ℟ compassed the citie after the same maner (h) seuen tymes: only that day they compassed the citie seuē times.

(h) Besydes euery day once, for the space of sixe dayes.

16 And at the seuenth tyme when the priestes blew with the trumpettes, Iosuah sayde vnto the people: Shoute, for the Lorde hath geuen you the citie.

(i) Condempned vtterly to be destroyed.

17 And the citie shalbe (i) accursed and al that are therin, vnto the Lorde: onlye Rahab the harlot shal liue, and all that are with her in the house, because she* hyd the messengers that we sent.

Iosuah.ii.a

18 And in any wyse be ye ware of the accursed thinges, lest ye make your selues accursed, ℟ take of the accursed thynges, and make the hoast of Israel *accursed, and trouble it.

Leui xxvii. Num. xxi.a Deut.xiii.d.

19 But all the syluer, golde, vesselles of brasse and iron, shalbe (k) consecrate vnto the Lorde, and all shall come into his treasurie.

(k) Man and beast beyng destroyed, and all other thinges that could not by fire be moulten and transformed: all metals are so reserued to the Lordes vse, that they should neuer be conuerted to any priuate vse.

20 And the people shouted, and blewe with trumpettes: And when the people heard the sound of the trumpe, they shouted with a great shout, and the wall *fell downe flat, so that the people went vp into ỹ citie, euery man straight before hym, and *toke the citie:

Hebr. ℟

2 Macha.xi. D

21 And they vtterly destroyed all that was in the citie, both man and woman, young and olde, oxe, sheepe, and asse, with the edge of the sworde.

22 But Iosuah had sayde vnto the two men that had spyed out the countrey: Go into the harlottes house, and bryng out thence the woman and all that she hath, *as ye sware vnto her.

Iosuah.ii. c

23 And the young men that were spyes, went in, and brought out Rahab, and her father and mother, ℟ her brethren, and all that she had: and they brought out all her kynred, ℟ put them (l) without the hoast of Israel.

(l) For it was not lefull for strangers to dwell among the Israelites, till they were purged.

24 And they burnt the citie with fire, and all that was therin: only the syluer and the golde, the vesselles of brasse ℟ iron, they put vnto ỹ treasure of the (m) house of the Lorde.

(m) meaning the tabernacle

25 And Iosuah saued Rahab the harlot, and her fathers household, and all that she had: and (n) she dwelt in Israel euen vnto this day, because she hyd the messengers which Iosuah sent to spye out Jericho.

(n) For she was maried to Salmon, prince of the tribe of Iuda. Matth.i

26 And Iosuah sware at that tyme, saying: Cursed be the man before the Lord that ryseth vp, and buyldeth this citie Jericho: he shall lay the (o) foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

(o) He shall build it to the destruction of all his kinde, which thyng was fulfylled in Hiel. 3. Reg. 16.

27 And so the Lorde was with Iosuah, and his fame was noysed throughout all landes.

The. vij. Chapter.

1 Achan vsurpeth of the Churche iewels. 2 Ai is searched. 4 The people of Ai smyteth Israel. 6 Iosuah weepeth before the Lorde. 7 Iosuah complayneth before the Lorde that Israel is ouercommen. 15 God commaundeth the theefe of the Churche goodes to be burnt. 21 What thynges Achan had conueyed of those which ought to haue ben burnt. 25 Achan is stoned, and all his goodes are burnt for stealyng of the Churche goodes.

A 1 Deut.vii.d.

BVt yet the chyldren of Israel trespassed in ỹ* [a] forbydden thyng: for Achan ỹ sonne of Charmi, the sonne of Zabdi, ỹ sonne of Zareth, of the tribe of Juda, toke of the forbydden thyng: And the wrath of the Lorde waxed hot against the chyldren of Israel.

(a) By takyng that which was cōmaunded to be destroyed.

2 And Iosuah sent men from Jericho to (b) Ai, which is beside Bethauen, on the east syde of Bethel, and spake vnto them, saying: Get you vp, and viewe the countrey. And the men went vp, ℟ viewed Ai,

(b) This was ten Dietes. One Dietes Annotat. which was the great and is here described other of the Annotat. Jerom.

3 And returned to Iosuah, and sayde vnto him, Let not all the people go vp: but

but let as it were two or three thousande men go vp, and smyte Ai: and make not all the people to labour thyther, for they are but feble.

4 And so there went vp thyther of the people about a three thousande men, and they fled before the men of Ai.

5 And the men of Ai (e) smote of them vpon a thirtie and sixe men: for they chased them from before the gate euen vnto Sebarim, and smote them in the goyng downe: wherfore the heartes of the people for feare melted away lyke water.

6 And Iosuah (d) rent his clothes, & fell to the earth vpō his face before the arke of the Lorde vntill the euentide, he and the elders of Israel, and put earth vpon their heades.

7 And Iosuah sayde: Alas, O Lorde God, wherfore hast thou brought this people ouer Iordane, to deliuer vs into the hande of the Amorites, & to destroye vs: would to God we had ben content, and dwelt on the other (e) side Iordane.

8 Oh Lorde what shall I say, when Israel turneth their backes before their enemies:

9 Surely the Chanaanites, and all the inhabitauntes of the lande shal heare of it, and shall conspire against vs, and destroy the name of vs out of the worlde: And what wilt thou do vnto thy mighty (f) name:

10 And the Lorde sayde vnto Iosuah: Get thee vp, Wherfore liest thou thus vpon thy face:

11 Israel hath sinned, and they haue transgressed myne appointment which I commaunded them: for they haue taken of the excommunicate thinges, and haue also stolen, and dissembled also, & put them vnto their owne stuffe.

12 And therfore is it that the children of Israel can not stande before their enemies, but shal turne their backes before their enemies, because they be excommunicate: Neither will I be with you any more, except ye (g) destroy the excommunicate from among you.

13 * Vp [therfore] and sanctifie the people, and say: Sanctifie your selues against to morowe, for so sayde the Lorde God of Israel, there is a " dampned thyng among you, O Israel: and therfore ye cannot stande against your enemies, vntyll ye haue put the dampned (h) thing from among you.

14 To morowe morning therfore ye shalbe brought according to your tribes: And the tribe which the Lorde (i) taketh, shal come according to the kinredes therof: And the kinred which the Lorde shall finde giltie, shall come by housholdes: And the household which the Lorde shal finde faultie, shall come mā by man.

15 And he that is founde with the accursed thing, shalbe burnt with fire, he, and all that he hath, because he hath transgressed the couenaunt of the Lord, and wrought follie in Israel.

16 And so Iosuah rose vp early in the morning, and brought Israel by their tribes, & the tribe of Iuda was caught. F

17 And he brought the kinredes of Iuda, and toke the kinred of the Zarehites: And he brought the kinred of the Zarehites man by mā, & Zabdi was caught.

18 And he brought his household man by man, & Achan the sonne of Charmi, the sonne of Zabdi, ỹ sonne of Zared of the tribe of Iuda, was caught.

19 And Iosuah sayde vnto Achan: My sonne, I beseche thee geue glorie to the Lorde God of Israel, and (k) make confession vnto him, and shewe me what thou hast done, hyde it not from me.

20 And Achan aūswered Iosuah, & sayd: Of a trueth I haue sinned against the Lorde God of Israel, and thus & thus haue I done.

21 I sawe among the spoyles a goodly babilonishe garment, and two hundred sicles of siluer, and a tonge of golde of fiftie sicles wayghte, and I coueted them, and toke them: and beholde they lye hyd in the earth in the middest of my tent, and the siluer is ther vnder.

22 And so Iosuah sent messēgers: which whē they came vnto his tent, beholde they were hyd in his tent, and the siluer ther vnder.

23 Therfore they toke them out of the middest of his tent, and brought them vnto Iosuah, and vnto all the children of Israel, and layed them out (l) before the Lorde. G

24 And Iosuah toke Achan the sonne of Zareth, and the siluer, and the garnēt, and the (m) tonge of gold, and his sonnes, and his daughters, & his oxen, and his asses, his sheepe, his tent, and al that he had: and al Israel with him brought them vnto the valley of Achor.

25 And

(i) The maner of taking as some iudge was by Vrim and Thummim, other say it was by lottes.

(k) God is glorified when the trueth is confessed.

(l) That is before the arke of the Lorde.

(m) Some reade wedge others a plate and some a rodde.

(o) what ſharp iudgment and greeuous puniſhment they ought to haue, that by wickednes draw Gods wrath vpon the multitude.

25 And Iosuah sayde: In (o) as much as thou hast troubled vs, the Lorde shall trouble thee this day. And all Israel stoned hym with stones, and burned them with fire, and ouerwhelmed them with stones.

26 And they cast vpon hym a great heape of stones vnto this day: And so the Lord turned from the wrath of his indignation. And the name of the place is called the valley of (p) Achor vnto this day.

(p) That is, the valley of trouble.

The .viij. Chapter.

1 God geueth the citie of Ai into the handes of Iosuah. 3 Iosuah his armie beyng setten in araye, goeth to Ai. 15 Iosuah fayneth a runnyng away. 18 God geueth counsell vnto Iosuah hym selfe, what he hath to do. 20 Ai is setten on fire. 21. The people of Ai is slayne. 23 The kyng of Ai beyng attached, is brought vnto Iosuah, twelue thousande slayne. 27 The pray is deuided. 29 The kyng of Ai is hanged. 30 An aulter of stone is built, in the which Deuteronomium is inscribed. 34 Iosuah blesseth the people of Israel.

1 AND the Lorde sayde vnto Iosuah: * Feare not, neither be thou faint hearted: Take all the men of warre with thee, and vp, & get thee to Ai. Beholde, I haue geuen into thy hande the kyng of Ai, and his people, his citie, and his lande:

Deut.vii.c.

2 And thou shalt do to Ai and her kyng, as thou dyddest vnto * Iericho and her king. Neuertheleſſe, the spoyle & * cattell thereof, shall ye take vnto your selues: Thou shalt lye in wayte agaynst the citie, on the (a) backside thereof.

Iosuah.vi.d. Deut.xx.c.

(a) meanyng on the west syde.

3 And so Iosuah arose, and all the men of warre, to go vp agaynst Ai: And Iosuah chose out thirtie thousande strong men and valiaunt, and sent them away by nyght:

4 And he commaunded them, saying: Beholde, ye shall lye in wayte agaynst the towne on the backside thereof: Go not verie farre from the citie, but be all redie:

5 And I, and al the people that are with me, will approche vnto the citie: And when they come out against vs, as they dyd at the first tyme, then will we flee before them:

6 For they will come out after vs tyll we haue brought them out of the citie. For they will say, They flee before vs, as at the first tyme: and we will flee before them.

15

7 In the meane tyme shall ye ryse vp from lying in wayte, and destroy the citie: for the Lorde your God will deliuer

lyuer it into your hande.

8 And when ye haue taken the citie, ye shall set it on fire: Accordyng to the commaundement of the Lorde shall ye do. Beholde, I haue charged you.

9 Iosuah therfore sent them forth, and they went to lye in wayte, and abode betweene Bethel & Ai, on the westsyde of the citie of Ai: But Iosuah lodged that nyght (b) among the people.

10 And Iosuah rose vp early in the mornyng, and (c) numbred the people, & went vp, he and the elders of Israel before the people, against Ai.

11 And all the men of warre that were with him, went vp, & drue nye, and came agaynst the citie, and pitched on the northsyde of Ai: and there was a valley betweene them and Ai.

12 And he toke vpon a fiue thousande men, and (d) set them to lye in wayte betweene Bethel and Ai, on the westsyde of the citie.

13 And the people set all the hoast that was on the northsyde agaynst the citie, & the lyers in wayte on the west, against the citie: And Iosuah walked the same nyght in the myddes of the valley.

14 And when the kyng of Ai sawe it, they hasted and rose vp early, and the men of the citie went out agaynst Israel to battayle, he and all his people at a tyme appoynted, euen before the playne: and wyst not that there were lyers in wayte agaynst him on the backsyde of the citie.

15 And Iosuah & all Israel (e) as beaten before them, fledde by the way of the wildernesse.

16 And all the people of the towne were called together, to followe after them: And they followed after Iosuah, and were drawen away from the citie.

17 And there was not a man left in Ai and in Bethel, that went not out after Israel: And they left the citie open, and followed after Israel.

18 And the Lorde sayde vnto Iosuah: (f) Stretch out ẏ speare that is in thine hand towarde Ai, for I will geue it into thy hand. And Iosuah stretched out the speare that he had in his hand, towarde the citie.

19 And the yers in waite arose quickly out of their place, and ran assoone as Iosuah had stretched out his hande: and they entred into the citie, and toke it, and hasted and set the citie on fyre.

20 And when the men of Ai loked backe after them, they sawe the smoke of the citie ascend vp to heauen, and they had no "place to flee either this way or that: and the people that fled to the wildernes, turned backe againe vpon the followers. "Or, power

21 And when Iosuah & all Israel sawe that the lyers in waite had taken the citie, and that the smoke of it ascended, they turned againe and slue the men of Ai. &

22 And the other issued out of the citie against them, and so were they in the middest of Israel: for these were on the one side of them, and the rest on the other side. And they laide vpon them, so that they let none of them *escape, nor remaine:

23 And the kyng of Ai they toke aliue, and brought him to Iosuah. Deu. vii. a.

24 And when Israel had made an ende of slayeng all the inhabitantes of Ai in the fielde of the wildernesse where they chased them, and when they were all fallen on the edge of the sworde, vntill they were wasted, all the Israelites returned vnto Ai, and (g) smote it with the edge of the sworde.

(g) For the strayng of the citie was not to destroye it, for they should take the spoile therof for a pray: but was to signifie to Iosuah that they were entred.

25 And al that fell that day, both of men and women, were twelue thousande, euen all the men of Ai.

26 For Iosuah plucked not his hande backe againe which he stretched out vpõ the speare vntil, he had vtterly destroyed al the enhabitours of Ai. F

27 *Onely the cattell and the spoile of the citie, Israel toke vnto them selues, according vnto the word of the Lorde, whiche he commaunded Iosuah. Nu. xxxi d. Deut. xx. c.

28 And Iosuah set Ai on fire, and made it an heape for (h) euer, & a wildernesse, [euen] vnto this day. (h) That it could neuer be buylt again.

29 And the king of Ai he hanged on a tree, vntill euen: And assoone as the sunne was downe, Iosuah commaunded that (i) they should take ẏ carkasse downe of the tree, and cast it at the entring of the gate of the citie, and *laye theron a great heape of stones, [that remaineth] vnto this day. (i) According as it was commaunded by the lawe. Deu. xxi. Iosu. viii. d.

30 Then Iosuah *buylt an aulter vnto the Lorde God of Israel in mount Ebal, De. xxvii. a.

31 As Moyses the seruaunt of the Lord commaunded the chyldren of Israel, and as it is written in the *booke of the lawe De. xxvii. a.

lawe of Moyses, an aulter of whole stones, ouer which no man hath lyft an iron: And they sacrificed theron burnt sacrifices vnto the Lorde, and offered peace offerynges.

(B) That is, the summe of the law, which summe is contepned in the ten cõmaundementes.

32 And he wrote there vpon the stones a (B) rehearsal of the lawe of Moyses, and wrote it in the presence of the chyldren of Israel.

G 33 And all Israel and the elders therof, and their officers & iudges, stoode part on this syde the arke, and part on that syde, before the priestes that were Leuites whiche bare the arke of the couenaunt of the Lorde, aswell the straunger, as they that were borne among them: halfe of thẽ ouer against mount Garizim, & halfe of them ouer against mount Ebal, *as Moyses the seruaunt of the Lorde had commaunded before, that they shoulde bielle the people of Israel.

Deu.xi.d xxxvii.b.

34 Afterwarde he read all the wordes of the lawe, the blessinges, and cursinges, accordyng to all that is written in the booke of the lawe.

35 And there was not one worde of all that Moyses commaunded, Which Iosuah read not before all the congregation of Israel, aswel the (I) women and chyldren, as the straungers that were conuersaunt among them.

(I) So not pouring not man not man, wer exempted from heryng the worde of the Lorde.

The .ix. Chapter.

1 Certaine kynges are gathered against Iosuah. 2 The Gabaonites do guylefully require peace of Iosuah. 21 The Gabaonites are made ministers in cutting wood, and beryng of water.

A 1 AND when al ỹ kinges that dwell (a) beyonde Iordane in the hylles and valleys, & along by all the coastes of the (b) great sea, ouer against Libanon: [Namely] the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, heard therof:

(a) In respecte of the plaine of Moab.

(b) Called Mediterraneum.

2 They gathered them selues together, to fyght against Iosuah, and against Israel, with one accorde.

*And the inhabitours of Gibeon heard 3 what Iosuah had done vnto Iericho, and to Ai,

ii.Sa. xxi.a.

4 And they dyd worke wylylye, & went and made them selues embassadours, and toke olde sackes vpon their asses, & wine bottels old, both rent & (c) boũde vp:

(c) Because they were all worne.

5 And olde clowted shoes vpon their feete, and their rayment was olde: and all their prouision of bread was dryed vp, and hored.

6 And they came vnto Iosuah into the hoast to Gilgal, and sayde vnto him and vnto all the men of Israel, We be come from a far countrey: and nowe make ye agreement with vs.

7 And the men of Israel sayde vnto the Heuite: It may be thou dwellest amõg vs, & then howe can I make peace with thee?

8 And they sayde vnto Iosuah: We are thy seruauntes. And Iosuah sayde vnto them againe: What are ye, & Whence come ye?

9 They answered him: From a very farre coũtrey thy seruauntes are come, for the name (d) of the Lorde thy God: for we haue heard the fame of him, & all that he did in Egypte,

(d) Ceremoniall idolatres feare olde wyll pretende to honor the true God, receaue the religion.

10 And all that he did to the two* kinges of ỹ Amorites that were beyonde Iordane, Sehon king of Hesbon, and Og king of Basã, which were at Astaroth.

Nu.xxi.

11 Wherfore our elders and all the enhabitours of our countrey spake to vs, saying: Take vitailes with you to serue by the way, and go meete them, and say vnto them, We are your seruãtes: And now make ye a couenaunt of peace with vs.

12 This our foode of bread we toke with vs out of our houses hot, ỹ daye we departed to come vnto you: But nowe beholde, it is dried vp, and hored.

13 And these bottelles of wine whiche we filled, were newe, and se they be rent: And these our garmentes and shoes are worne for oldenesse, by the reason of the exceeding long iourney.

14 And the men toke of their (e) vitayles, & counseled not with thmouth of the Lorde.

(e) Of the Gabaonites.

15 And Iosuah made peace with thẽ, and *made a couenaunt with them, that they shulde be suffered to liue: And the princes

princes of the congregation sware vnto them.

16 But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwelt among them.

17 And the children of Israel toke their (g) iorney, and came vnto their cities the third day: and their cities were Gibeon, and Caphira, Beroth, and Kiriathiarim.

18 And the children of Israel slue them not, because the princes of the congregation had sworne vnto them by the Lord God of Israel: and all the (g) multitude mourned agaynst the princes.

19 But all the princes sayde vnto all the congregation: We haue sworne vnto them by the Lorde God of Israel, and therfore we may not hurt them.

20 But this we wyll do to them, we wyll let them liue, lest wrath be vpon vs because of the othe which we sware vnto them.

21 And the princes said vnto them againe, Let them liue, and hewe wood, & drawe water vnto all the congregation, [and they dyd] as the princes sayde vnto them.

22 And Iosuah called for them, & talked with them, and sayde, Wherfore haue ye beguiled vs, saying, We dwell farre from you: when ye dwell among vs?

23 And nowe are ye cursed, and there shal not ceasse to be of you bondmen, and hewers of wood, & drawers of water for the (h) house of my God.

24 And they aunswered Iosuah, & sayd, It was tolde thy seruauntes how that the Lorde thy God had * commaunded his seruaunt Moyses to geue you all the lande, and to destroy all the inhabitours therof out of your sight, and therfore we were exceedyng sore afrayde for our liues at the presence of you, and haue done this thing.

25 And beholde, we are in thyne hande: as it seemeth good and right in thyne eyes to do vnto vs, so do.

26 And euen so did he vnto them, and rid them out of the hande of the chyldren of Israel, that they slue them not.

27 And Iosuah made them that same day hewers of wood, and drawers of water for the congregation and for the (i) aulter of God, vnto this day, in the place whiche he shoulde choose.

(g) multitude, communed, princes, and to theirs, to the princes.

(h) whiche was the tabernacle vnto vnto thr tyme of Solomon, and after that the temple at Hierusalem. * Deut. vii. d.

(i) That is, for the sacrifices.

¶ The. x. Chapter.

1 Fiue kinges make warre against Gibeon, whom Iosuah discomfiteth. 11 The Lorde rayned haylestones and slue many. 12 The sunne standeth at Iosuahs prayer. 26 The fiue kinges are hanged. 29 Many mo kinges and cities are destroyed.

NOwe when Adonizedec kyng of Hierusalem had hearde howe Iosuah had taken Ai and had destroyed it: (and howe that * as he had done to Iericho and her king, euen so he had done to Ai and her king) and howe the inhabitours of Gibeon had made peace with Israel, and were among them:

2 They feared exceedingly, for Gibeon was a great citie as any citie of the kyngdome, and was greater then Ai, & all the men therof were very mightie.

3 Wherfore Adonizedec king of Hierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Jarmuth, and vnto Japhia king of Lachis, and vnto Dabir king of Eglon, saying:

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosuah, and with the chidren of Israel.

5 Therfore the fiue kinges of the Amorites, the king of Hierusalem, the king of Hebron, the king of Jarmuth, the king of Lachis, and the king of Eglon, gathered them selues together, and went vp, they with all their hoastes, and besieged Gibeon, & made warre against it.

6 And the men of Gibeon sent vnto Iosuah to the hoast in Gilgal, saying: Withdrawe not thy hande from thy seruauntes, come vp to vs quickly, and saue vs, and helpe vs: for all the kinges of the Amorites which dwell in the mountaynes are gathered together (a) agaynst vs.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Lorde sayde vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neither shall any of them stande agaynst thee.

(a) Assoone as thou makest a league with the chyldren of God by regeneration: thou shalt be sure to haue the wicked children of the worlde in thy toppe.

9 Iosuah

9 Iosuah therfore came vnto them sodaynly, and went vp from Gilgal all nyght.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka and Makeda.

11 And as they fled from before Israel, and were in the going downe to Bethoron, the Lorde cast downe great stones from heauen vpon them vntyll Azeka, and they dyed: there were mo dead with hayle(b) stones, then they were whom the children of Israel slue with the sworde.

(b) By kynde of creatures shall destroy the wicked wyth the Lord of hoastes will haue it so.

12 Then spake Iosuah to the Lorde in the day when the Lorde deliuered the Amorites before the children of Israel, & he sayd in the sight of Israel, *Sunne, stande thou styll vpon Gibeon, and thou Moone in the valley of Aialon.

Eccle. xlvi. a Esai. 28. d.

℣ 13 And the sunne abode, and the moone stoode styll, vntyll the people auenged them selues vpon their enemies. Is not this written in the booke of(c) the righteous? So the sunne [I say] abode in the middest of heauen, and hasted not to go downe by the space of a whole day.

(c) The Hebrue worde is Jasher, that is righteous: therfore some iudge, it meaneth Moyses booke, and the Chaldee text readeth, the booke of the lawe: but others thinke Jasher to be the very name of the booke which is lost, and now not extant.

14 And there was no day like that before it or after it, that the Lorde heard the voyce of a man: for the Lorde (d) fought for Israel.

(d) By taking away the enemies hearts, and destroying them with hayle stones.

15 And Iosuah returned and all Israel with him, vnto the campe to Gilgal.

16 But the fiue kinges fled, and were hyd in a caue at Makeda.

17 And it was tolde Iosuah [of one] saying, The fiue kinges are founde hyd in a caue which is at Makeda.

18 And Iosuah sayd, Roule great stones vpon the mouth of the caue, and set men by it, for to kepe it:

19 And stande ye not styll, but followe after your enemies, & smite all the hindmost, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your hande. ℣

20 And when Iosuah and the children of Israel had made an ende of slaying them with an exceedyng great slaughter, tyll they were wasted: the rest that remayned of them, entred into walled cities:

21 And all the people returned to the hoast to Iosuah at Makeda in peace, neither dyd any man moue his tongue agaynst the children of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out these fiue kinges vnto me out of the caue.

23 And they did so, and brought those fiue kinges vnto him out of the caue, [euen] the king of Hierusalem, the king of Hebron, the king of Jarmuth, the king of Lachis, and the king of Eglon.

24 And when they brought [the] kinges vnto Iosuah: Iosuah calle for all the men of Israel, and said vnto the chiefe of the men of warr

whi

which went with him: Come neare, & put your feete vpō the (e)neckes of these kinges. And they came neare, and put their feete vpon the neckes of them.

25 And Iosuah sayd vnto them, Be shall not feare, nor be faynt hearted: but be strong, and plucke vp your heartes, for thus shall the Lorde do to al your enemies against whom ye fight.

26 And then Iosuah smote them, and slewe them, and hanged them on fiue trees: And they hanged still vpon the trees vntill the euening.

27 And at the goyng downe of the sunne, Iosuah gaue commaundement: And they toke them downe of the*trees, and cast them into the caue wherin they had ben hyd, and layed great stones in the caues mouth, [which remayne] vntil this daye.

28 And that same day Iosuah toke Makeda, and smote it with the edge of the swoorde, & the king therof also destroyed he vtterly, with "al the soules that were therin, and let none remayne: And he dyd to the king of Makeda, * as he dyd vnto the king of Jericho.

29 Then Iosuah went from Makeda, and all Israel with him, vnto Libna, and fought agaynst Libna.

30 And the Lorde deliuered it & the king therof into the hande of Israel: and he smote it with the edge of the swoord, and all the "soules that were therin: He let none remayne in it, but dyd vnto the king therof, as he did vnto the king of Jericho.

31 And Iosuah departed from Libna, and all Israel with him vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde deliuered Lachis into the hande of Israel, which toke it the seconde day, and smote it with the edge of the swoorde, & all the soules that were therin: doing according to all, as he had done to the citie of Libna.

33 Then Horam king of Geser came vp to helpe Lachis: And Iosuah smote him and his people, vntill none remayned of him.

34 And from Lachis Iosuah departed vnto Eglon, and all Israel with him: and they besieged it, and assaulted it.

25 And toke it the same day, and smote it with the edge of the swoorde: & al the soules that were therin he vtterly destroyed the same day, according to all that he he had done to Lachis. F

26 And Iosuah departed vp from Eglon, and all Israel with him, vnto Hebron: And they fought against it.

37 And when they had taken it, they smote it with the edge of the swoorde, & the king therof, and all the townes that parteined to it, and all the soules that were therin, and he left none remayning: but dyd according to all, as he had done to Eglon, and destroyed it vtterly, and all the soules that were therin.

38 And Iosuah returned, and all Israel with him to Dabir, & fought against it.

39 And when he had taken it, & the king therof, and all the townes that parteyned therto, they smote them with the edge of the swoorde, & vtterly destroyed all the soules that were therin, neither let he any remayne: Euen as he dyd to Hebron, so he dyd to Dabir and the king therof, as he had done also to Libna and her king. G

40 Iosuah therfore smote al the hil countreyes, and the south countreyes, & the valleyes, and the downes, and al their kinges, and let none remayne of them, but vtterly destroyed all that* breathed, as the Lorde God of Israel commaunded. Deut.xx.d.

41 And Iosuah smote them from Cades Barnea vnto Asah, and all the countrey of Gosan [euen] vnto Gibeon.

42 And all these kinges and their lande dyd Iosuah take at (f)one time: because the Lord God of Israel fought for Israel. (f) In one battell.

43 And Iosuah and all Israel, returned vnto the hoast that was in (g)Gilgal. (g) where the arke was, there to geue thankes for their victorie.

The .xi. Chapter.

1 Certaine kinges are gathered against Josuah. 6 God deliuereth all the kinges vnto Josuah, which had conspired against him. 7 Josuah killeth the Heuites, the Jebusites, and the rest. 10 The citie of Jsor is smitten. 14 The Jsraelites do deuide the praye betweene them. 15 Josuah fulfilleth al those thinges which Moyses commaunded him. 19 The Heuite. 20 God hardeneth the enemies heartes. 21 The Enachims killed.

1 AND When Jabin king of Hazor had hearde those thinges, (a) he sent to Jobab king of Madon, and to the king of Simron, & to the king of Achsaph,

2 And vnto the kinges that were by the north in the mountaynes and playnes towarde the southside of (b) Ceneroth, & in the lowe countreys, and in the borders of Dor Westwarde,

3 And vnto the Chanaanites both by east and West, and vnto the Amorites, Hethites, Pherezites, and Jebusites in the mountaines, and vnto the Heuites that were vnder (c) Hermon in the lande of Mispah:

4 And they came out, & all their hoastes with them, a multitude of folke, euen as the sande that is on the sea shore, in a great number, with horses and charettes exceeding many.

5 And all these kinges met together, and came & pitched together at the waters of Merom, for to fight against Jsrael.

6 And the Lord sayde vnto Josuah, Be not afrayde at the presence of them: for to morow about this time will I deliuer them all slayne before Jsrael: thou shalt (d) hough their horses, and burne their charettes with fire.

7 And so Josuah came, and all the men of warre with him against them by the waters of Meroni, and sodenly fell vpon them.

8 And the Lorde deliuered them into the hande of Jsrael, and they smote them, and chased them vnto great Sidon, & vnto (e) Misrephothmaim, & vnto the valley of Mispah whiche is eastward: and smote them, vntill they had none remaining of them.

9 And Josuah dyd vnto them as the Lorde bad him: he houghed their horses, and burnt their charettes with fire.

10 And Josuah at that time turned back, and toke Hazor, & smote the king therof with the sworde: And Hazor before time was the head of all those kingdomes.

11 And they smote all the (f) soules that were therin with ỹ edge of the sworde, vtterly destroying al, and nothing that breathed, was let remaine: And he burnt Hazor with fire.

12 And

A
(a) The Gibeonites at the appearing of Gods mightie hand for Jsrael, yelded to gods decree, & sought saluation in the same: But these wicked, the more it appeareth, the more they rage against it.
(b) The Euangelistes call it the lake of Gennezareth, the sea of Galilee, and the sea of Tiberias.
(c) And by an other name Sion, but not Zion in Hierusalem.

B
(d) That neither they should serue to the vse of warre, neither the Jsraelites should put their trust in them.
(e) which signified water, according to some, burnt pittes.
(f) Both men women and children.

12 And all the cities of those kinges, and all the kinges of them did Iosuah take, and smote them with the edge of the swoorde, and vtterly destroyed them, *as Moyses the seruaunt of the Lord commaunded.

13 But Israel burnt none of the cities that stoode still in their (g) strength, saue Hazor only that Iosuah burnt.

14 And all the spoyle of the sayde cities & the cattel, the children of Israel caught vnto them selues: But (h) euery mã they smote with the edge of the swoord, vntill they had destroyed them, neither left they ought that had breath.

15 As the Lorde* commaunded Moyses his seruaunt, so did Moyses* cõmaunde Iosuah, and euen so did Iosuah: * so that he minisshed no woorde of all that the Lorde commaunded Moyses.

16 And so Iosuah toke all that lande of the hilles, and al the south countrey, and all the lande of Gosan, and the lowe countrey, & the playne, and the (i) mountayne of Israel, and the lowe countrey of the same:

17 Euen from the mount (k) Halak, that goeth vp to Seir, vnto Baal Gad in the valley of Libanon, vnder mount Hermon: And all the kinges of the same he toke, and smote them, and slewe them.

18 Iosuah made warre long time with those kinges:

19 Neither was there any citie that made peace with the children of Israel, *saue those Hethites that inhabited Gibeon, and therfore all other they toke with battayle: Iosu ix.a.

20 For it came of the Lorde, whiche dyd harden their heartes that they should come against Israel in battell, and that they shoulde destroy them vtterly, and shew them no mercy: but to bring them to naught, as the Lorde commaunded Moyses.

21 And that same season came Iosuah & destroyed the Anakims out of the mountaynes: as out of Hebron, Dabir, Anab, and out of al the mountaynes of Juda, and out of all the mountaynes of Israel: And Iosuah destroyed them vtterly, with their cities. D

22 There was not one Anakim left in the lande of the children of Israel: only in Asah, * Gath, and Asdod, there remayned of them. i.Sa. xvii. a.

23 And Iosuah toke the whole lande, according to all that the Lorde sayde vnto Moyses, and Iosuah gaue it for a possession vnto Israel * according to their partes and tribes: and the lande rested from warre. Nu. xxvi. f.

The. xii. Chapter.

1 The rehearsall of the kinges, which were smitten of the Israelites beyonde Iordane.

THese are the kinges of the lande which the childrẽ of Israel smote, & possessed their lande, on the other side Iordane (a) eastward, from the riuer Arnon, vnto mount Harmon, and all the plaine eastwarde.

2 * Sehon king of the Amorites, that dwelt in Hesbon, and ruled from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer (b) Jabok, which is in the border of the children of Ammon:

3 And from the playne vnto the sea of Ceneroth eastward, and vnto the sea of the plaine, euen the salt sea eastward, the way to Beth Jesimoth, and from the south vnder the springes of (c) Pisgah.

4 And the coast of Og king of Basan, which was of the * remnaunt of the giauntes, and dwelt at Astharoth, and Edrai: Deu. iii. c.

5 And raigned in mount Harmon, and in Salcah, and in all Basan, vnto the border of the Gessurites, and the Machathites, and halfe mount Gilead, vnto the borders of Sehon king of Hesbon.

6 *Moyses the seruaunt of the Lorde, and the children of Israel smote them, * and Moyses the seruaunt of the Lord gaue their land for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses. Num. xxi. f. and g. Nu. xxxii. f & xxxiii. c. Ios. xiii. b. Deut. iii. b.

7 These are the kinges of the countrey which Iosuah and the children of Israel smote on this side Iordane westwarde, from Baal Gad, whiche is in the valley of Libanon, euen vnto the mount (d) Halak, that goeth vp to Seir: whiche lande Iosuah gaue vnto (d) wherof Chap. xi. c.

the tribes of Israel to possesse, to euery man his part,

8 In the vpper lande and neather land, in the plaines, and in "the hil sides, in the wilderneſſe & southe countrey the Hethites, the Amorites, ỷ Chanaanites, the Pherezites, ỷ Heuites, & the Jebusites.

9 *The king of Jericho, Was one: * the king of Ai Which is beside Bethel, one:

10 The *king of Hierusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachis, one:

12 The king of Eglon, one: the king of Gazer, one:

13 The king of Dabir, one: the king of Gader, one:

14 The king of Horma, one: the king of Arad, one:

15 The king of Libna, one: the king of Adullam, one:

16 The *king of Makeda, one: the king of Bethel, one:

17 The king of Taphuha, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasaron, one:

19 The king of Madon, one: the king of Hasor one:

20 The king of Simron Meron, one: the king of Achsaph, one:

21 The king of Thanach, one: the king of Megiddo, one:

22 The king of Kedes, one: the king of Jokneam of Carmel, one:

23 The *king of Dor in the coũtrey of Dor, one: the king of the nations of Gilgal, one:

24 The king of Thirza, one: al the kinges together thirtie and one.

"Or, In Asdoth.

Iosu.vi.a. Iosu.viii.a. Iosu.viii.a.

The. xiii. Chapter.

1 The Lorde commaundeth Josuah to deuide the lande that remaineth vnto the Israelites. 13 Possession is not geuen vnto the tribe of Leui. 15 The possession of the children of Ruben. 22 Baalam is put to death. 24 The possession of the tribe of Gad. 29 The possession of the halfe tribe of Manasse.

1 Josuah Was olde, and stricken in yeres, and the Lorde sayde vnto him: Thou art olde, and stricken in yeres, and there remaineth yet exceeding muche lande to be (a) possessed.

(a) After that the enemies are ouercome.

2 This is the lande that yet remaineth: all the regions of the Philistines, and al Gessuri:

3 From Nilus Which is" vpon Egypt, vnto the borders of Accaron northward, Which land is counted vnto Chananie, euen fiue lordeshippes of the Philistines, the Azathites, Asdothites, Ascalonites, Gethites, Accaronites, and the Enites.

"Heb. Shihor.

4 And from the south, al the lande of the Chanaanites, and the " caue that is beside the Sidonians, euen vnto Aphak & to the borders of the Amorites.

"Heb. Mearah.

5 And the lande of the Giblites, and all Libanon towarde the sunne rising, from the plaine of Gad vnder mount Hermõ, vntil a man come to Hamath:

6 All the inhabitours of the hil countrey from Libanõ vnto the (b) Misrephothmaim, and all the Sidonians Will I cast out from before the children of Israel: only see that thou in any Wise deuide it by lot vnto the Israelites to inherite, as I haue commaunded thee.

(b) Read chap. 11.b.

7 Nowe therfore deuide this lande to inherite vnto the nine tribes, and the halfe tribe of Manasses.

8 For With that other, the Rubenites & the Gadites haue receaued their inheritaunce * Which Moyses gaue them beyonde Jordane eastWarde, euen as Moyses the seruaunt of the Lord gaue them:

Nu. xxxii. Deut. iii.

9 From Aroer that lieth on the brim of the riuer Arnon, and from the citie that is in the middest of the " ryuer, & all the plaine of Medeba vnto Dibon:

"Or, valley

10 And al the cities of Sehon king of the Amorites, Which raigned in Hesbon, euen vnto the border of the children of Ammon:

11 And Gilead, and the border of Gessuri and Machati, and all mount Hermon, With al Basan vnto Salecha:

12 Euen all the kingdome of Og in Basan, Which raigned in Astharoth and Edrai: Which same remained yet of the * rest of the giauntes. These dyd Moyses smite, and cast them out.

Deut. iii. Iosue xii.

Ne-

13 Neuertheles, the childzen of Israel (c) expelled not the Gesurites and the Machathites: But the Gesurites and the Machathites dwell among the Israelites euen vntill this day.

14 Only vnto the tribe of Leui he gaue none inheritaunce: but the sacrifices of the Lord God of Israel is their (d) inheritaunce, as he sayde vnto them.

15 Moyses gaue vnto the tribe of the childzen of Ruben inheritaunce, according to their kinredes:

16 And their coast was from Aroer that lyeth on the baucke of the riuer Arnon, and from the citie that is in the middest of the riuer, and all the playne which is by Medeba:

17 Hesbon, with all their townes that lye in the playne: Dibon and the hill places of Baal, and the house of Baalmeon,

18 And Jahazah, and Kedemoth, and Mephaath.

19 Kiriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,

20 The house of Peor, and the springes of the hilles, and Bethpheor, and *Ashdoth Pisgah, and Beshesimoth:

21 And al the cities of the plaine, and all the kingdome of Sehon king of the Amorites, which raigned in Hesbon, which Moyses smote, *with the lordes of Madian, Eui, Bekem, Zur, and Hur, & Keba, the whiche were dukes of Sehon, dwelling in the countrey.

22 And (e) Balaam also the sonne of Beor the soothsayer, did the childzē of Israel slay with the swozde among other of them that were slayne.

23 And the bozder of the childzen of Ruben, was Jozdane, with the countrey that lieth theron. This was the inheritaunce of the childzen of Ruben after their kinredes, cities, and villages perteyning therto.

24 And Moyses gaue [inheritaunce] vnto the tribe of Gad, euen vnto the childzen of Gad he gaue by their kinredes: D

25 And their coastes were Jazer, and al the cities of Gilead, and halfe the lande of the childzen of Ammon vnto Aroer that lieth before Rabba.

26 And from Hesbon vnto Ramath, Mispeh, and Betonim: and from Mahanaim vnto the bozders of Dabir.

27 And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the rest of the kyngdome of Sehon king of Hesbon, vnto Jozdane and the coastes that lie theron, euen vnto the edge of the sea of Cenereth, on the (f) other side Jozdane eastwarde.

(f) That is in the lande of Moab.

28 This is the inheritaunce of the childzen of Gad, after their kinredes, their cities, and villages.

29 And Moyses gaue inheritaunce vnto the halfe tribe of Manasses: And this was the possession of the halfe tribe of Manasses by their kinredes.

30 Their coast was from Mahanaim, euen all Basan, and all the kingdome of Og king of Basan, and all the townes of Jair which lie in Basan, euen threescore cities.

31 And halfe Gilead, Astaroth, & Edrai, cities of the kingdome of Og in Basan, *which pertayne vnto the (g) childzen of Machir the sonne of Manasses, euen to the one halfe of the childzen of Machir by their kinredes.

Nu xxxii.g

(g) Meaning his neuewes, and posteritie.

32 These are the heritages which Moyses did distribute in the fieldes of Moab on the other side Jozdane, ouer against Jericho eastwarde.

33 *But vnto the tribe of Leui, Moyses gaue none inheritaunce: for the Lorde God of Israel is their inheritaunce, *as he sayde vnto them.

Ios. xviii.b.

Nu. xviii.c.

The. xiiii. Chapter.

1 The lande of Chanaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was geuen him.

AND these are the countreis which the childzē of Israel inherited in the lande of Chanaan, * which Eleazer the priest, and Josuah the sonne of Nun, and the auncient heades of the tribes of the childzen of Israel distributed to them:

2 *By lot they receaued their possessions, as the Lord commaunded by the hand of Moyses, to geue vnto the nine tribes, and vnto the halfe tribe.

Nu.xxvi.f. & xxxiii.g.

3 For Moyses had geuē inheritaunce vnto (a) two tribes & an halfe, on the other

(a) The Rubenites, the Gadites, & halfe the tribe of Manasses.

syde Iordane: But vnto the Leuites he gaue none inheritaunce among thē.
4 For the childzen of Joseph were two tribes, Manasses and Ephzaim: And therfore they gaue no parte vnto the Leuites in the land, saue cities to dwell in, With the suburbes of the same, for their beastes and cattel.
Nu xxxv.a 5 *As the Lord commaunded Moyses: euen so the childzen of Israel dyd, When they deuided the lande.
6 And the childzen of Juda came vnto Josuah in Gilgal: And Caleb the sonne of Jephune the Kenesite sayde vnto him: Thou wottest what ỹ Lozde sayd vnto Moyses the man of God about (b) me and thee in Cades Barnea.
(b) which was that they twa only should entre in to the land. Nu.14.d
7 Fourtie yeres olde was I whē Moyses the seruaunt of the Lozde sent me from Cades Barnea to espie out the land: and I brought him wozde againe euen as it was in myne hearte.
(c) That is the other spies that were sent with him. 8 Neuertheless, my (c) brethrē that went vp with me, discouraged the hearte of the people: And I folowed the Lozde my God.
9 And Moyses sware the same day, saying: *The lande wheron thy feete haue troden, shalbe thyne inheritaunce and thy childzens for euer, because thou hast folowed the Lozde my God.
10 And behold, the Lozde hath kept me aliue as he sayde *this fourtie and fyue yeres, euen sence the Lozde spake this wozde vnto Moyses, whyle the childzen of Israel wandzed in the wildernesse: And nowe lo, I am this day fourscore and fyue yeres olde:
Eccl.xlvi.b
11 And yet am as strong at this time, as I was when Moyses sent me: Loke howe strong I was then, so strong am I nowe, eyther for warre, or for "gouernment.
"Hebr. To go out, or come in.
12 Nowe therfore gene me this mountaine wherof the lozde spake in that day, (for thou heardest in that day, howe the "Anakims were there, and the cities great and walled,) (b) If the Lozde will be with me, and I shalbe able to dryue them out, as the Lozde sayde.
"Or, Giantes. (b) This he spake of vnbeliefe, and not of doubting.
13 And Josuah blessed him, and gaue vnto Caleb the sonne of Jephune, Hebzon to inherite.
14 And *Hebzon therfore became the inheritaunce of Caleb ỹ sonne of Jephune the Kenesite, vnto this day: because he folowed constantly the Lozde God of Israel.
i.Macab.ii.
15 And the name of *Hebzon was called in old time, Kiriath Arba, which [Arba] was a great man among the Enakims: And the lande ceassed from warre.
Iosu.xv.c

The xv. Chapter.

A

1 The lotte or portion of Ephzaim. 10 The Chanaanites.

Nu.34.a. 1 This was the lot of the tribe of the childzen of Juda by their kinreds, euen to the *borders of Edom in the wildernesse of *Zin southwarde, euen from the vtmost parte of the south coast.
Nu.33.c.
(a) The Ebzewe word signified tongue, wherby is ment either the arme of the sea that cōmeth into the land, or a rocke or cape that goeth in to the sea.
2 And their south coast was from the brinke of the salt sea, from a (a) rocke that leaneth southwarde.
3 And it went out to the southside towarde ỹ goyng vp to Maale Accrabim, & went along to Zin, and ascended vp on the southside vnto Cades Barnea: and went along to Hezron, and went vp to Adar, and fet a compasse to Karcaa.
4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, & the ende of that coast was on the westside: This is (b) their south coast.
(b) The Ebzewe wozde signified tongue, which as is learned in Ebzeke, is vsed here for bay, which signified water.
5 Their east coast is the salt sea, euen vnto ỹ ende (c) of Jozdane: And their bozder in the nozth quarter, was from the rocke of the sea and from the ende of Jozdane.
(c) Meaning the mouth of the riuer, where it runneth in to the salt sea.
6 And the same bozder went vp to Bethhagla, and went along by the nozthside of Betharabah, and vp from thence to the stone of (b) Bohen ỹ sonne of Ruben.
(b) which was a great stone layed by a marke to part the countries.
7 And againe, the same bozder went vp to Debir from the valley of Achor, and so nozthwarde, turning towarde Gilgal, that lieth before the goyng vp to

Adonim

Adommim, which is of the south side of the riuer: And the same border went vp to the waters of the fountayne of the sunne, and ended at the *well of Rogel.
8 And then went vp to the valley of the sonne of Hennom, euen vnto the south syde of Jebusi, the same is Hierusalem: And then went vp to the toppe of the hyll that lyeth before the valley of Hennom westwarde, and by the end of the valley of the giauntes northwarde.
9 And then it compasseth from the top of the hill vnto the fountaine of the water of Nephthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, which is (c) Kiriathiarim.
10 And then it compasseth from Baala westward vnto mount Seir, and then goeth along vnto the side of mount Jarim, which is Chesalon on the northside, and commeth downe to Bethsames, and goeth to Thimnah.
11 And goeth out againe vnto the syde of Akaron northward: And then draweth to Secron, and goeth along to mount Baala, and stretcheth vnto Jabneel: and the endes of the coastes leaue at the west sea.
12 And the west border was the great sea, and the same coast was the coast of the children of Juda round about, in their kinredes.
13 And vnto Caleb the sonne of Jephune did Josuah geue a parte among the childrē of Juda, according to the mouth of the Lorde, euen * Kiriatharba of the father of Enac, whiche citie is Ebron.
14 And Caleb (f) droue thence the three sonnes of Enac, Sesai, and Ahiman, and Thalmai, which were the sonnes of Enac.
15 And he went vp thence, to the inhabitours of Dabir: and the name of Dabir in the old time was (g) Kiriath Sephar.
16 And Caleb sayde: * He that smyteth Kiriath Sephar, & taketh it, to him wil I geue Achsah my daughter to wyfe.
17 And Othniel, the sonne of Kenez, the "brother of Caleb toke it: And he gaue him Achsah his daughter to wife.
18 And as she went in vnto him, she moued him to aske of her father a fielde: And (h) she alighted of her asse. And Caleb sayde vnto her what ayleth thee?
19 Who answered: Geue me a "blessing, for thou hast geuen me a south lande, geue me also springes of water. And he gaue her springes of water, both aboue and beneath.
20 This is the inheritaunce of the tribe of the children of Juda by their kinredes.
21 And the vtmost cities of the tribe of the children of Juda, towarde ẏ coastes of Edom southwarde, were Kabzeel, Eder, and Jagur,
22 Kinah, Dimonah, and Adadah,
23 Kedes, Hazor, and Jethnan,
24 Ziph, Telem, and Baloth,
25 Hazor, Hadathah, Karioth, Hesron, which is Hazor,
26 Amam, Shema, and Moladah,
27 Hazar, Gadah, Hasmon, and Bethpheleth,
28 Hazarsual, Beersabe, and Baziothia,
29 Baala, Jim, and Azem,
30 Eltholad, Cesil, and Horma,
31 Ziklag, Medemenah, and Sensenna,
32 Labaoth, Selhim, Ain, and Rimon: all the cities are twentie and nine, with their villages.
33 And in the lowe countrey they had Esthaol, Zareah, and Asenah,
34 Zanoah, Engannim, Thaphuah, and Enam:
35 Jarmuth, Adulam, Socoh, and Azekah,
36 Saarem, Adithaim, Gederah, & Gederothaim: fourteene citie with their villages.
37 Zenan, Hadazah, and Magdalgad,
38 Delean, Mispeh, and Jektheel,
39 Lachis, Bazcath, and Eglon,
40 Chabbon, Lehamam, and Cethlis,
41 Gederoth, Bethdagon, Naamah, & Makedah: sixteene cities with their villages.
42 Lebnah, Ether, and Asan,
43 Jephthah, Asnah, and Nezib,
44 Keilah, Achzib, and Mareshah: nine cities, with their villages.
45 Akron with her townes and villages.
46 From Akron euen vnto the sea, all that lieth about Asdod, with their villages.
47 Asdod with her townes and villages, Azah with her townes & villages, vnto

* Reg. j. b.
* Deu. xxxiiij. d.
(c) That is, the citie of wordes.
(f) Ouer in the front of Iosuah and before is that by way of exposition. Iud. j.
(g) That is, a citie of letters.
* Leuit. xxv. c. Deu. xxiij. c.
(h) Nother mistaking her husbands words as if she would haue desired it of him.
" Or, Petition.

(1) Meaning Nilus.

F the (1) riuer of Egypt, and the great sea was their coast.

48 And in the mountaines, they had Samir, Jathir, and Socoh.

49 Danah, and Kariah Sennah, which is Dabir,

50 Anab, Esthemoh, and Anim,

51 Gosen, Holon, and Giloh, a leuen cities with their villages.

52 Arab, Dumah, and Esean,

53 Janum, Beththaphuah, & Aphecah:

54 Humtah, & * Kiriatharbe (which is Hebron) & Sior, nine cities with their villages.

Iosu. xiiiii. d

55 Maon, Carmel, Ziph, and Jutah,

56 Jesrael, Jukadan, and Zanoah

57 Cain, Gabaah, and Thannah: ten cities with their villages.

58 Halhul, Bethzur, and Gedor,

59 Maarath, Bethanoth, and Elthecon: sixe cities with their villages G

60 Kariah Baal, whiche is Kariath Jarim, and Rabba: two cities with their villages.

61 In the wildernesse they had Betharabah, Meddin, and Sacacah,

62 Nebsan, & the (k) citie of Salte, & Engaddi: syxe cities with their villages.

63 Neuerthelesse, ẏ Jebusites that wer the inhabitaunts of Hierusalē, could not the children of Juda (l) cast out: But the Jebusites dwell with the children of Juda at Hierusalem vnto this daye.

(k) Of the citie the fake sea hath his name.

(l) That is [illegible] terly, [illegible] they slew [illegible] most part of them, & [illegible] their cities. Jud. i. b.

¶ The. xvj. Chapter.

1 The lot or part of Ephraim. 10 The Chanaanites dwelled among them.

A 1 And the lot of the children of Joseph fell frō Jordane by Jericho, vnto the water of Jericho eastwarde, & to the wildernesse that goeth vp frō Jericho throughout mount Bethel.

2 And goeth out frō (a) Bethel to * Luz, and runneth along vnto the borders of Archiataroth:

(a) Luz is thought to be a citie at the ende of mount Bethel, whiche is also named Bethel Genes. 28. d. And so Bethel is both the name of a citie, and of a mount.

3 And goeth downe againe westward euen to the coast of Japhleti, and vnto the coast of Bethhoron the neather, & to Gazer, and the endes of their coastes leaue at the west sea.

4 And so the children of Joseph, Manasses, & Ephraim, toke their inheritaunce. B

5 And the border of the children of Ephraim was by their kynreds. Their border on the east side was, Ataroth Adar, euen vnto Bethhoron the vpper.

6 And went out westwarde to Machmethath on the northside, and returneth eastward vnto Thaanath Silo, & past it on the eastside vnto Jonoah.

7 And went downe from Jonoah to Atharoth and Naarath, and came to Jericho, and went out at Jordane.

8 And their border went from Thaphuah westward vnto the riuer Kanah, and the endes were the west sea. This is the inheritaunce of the tribe of the children of Ephraim by their kynredes. C

9 And the seperate cities for the childrē of Ephraim, were among ẏ inheritaūce of the children of Manasses, euen the cities with their villages.

10 And they draue not out the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt among the Ephraites vnto this day, and serue vnder tribute.

The. xvij. Chapter.

1. The portion of the halfe tribe of Manasse. 3. Salphaad is geuen for a possession to his daughters. 13 Chanaanites are tributaries vnto the Israelites. 14. The sonnes of Joseph, Manasse, and Ephraim, do require a larger possession.

A 1 This was the lot of the tribe of Manasses, which was the * eldest son of Joseph, to witte of Machir the eldest sonne of Manasses, which was the father of Gilead: now because he was a man of warre, he had Gilead and Basan.

2 This is the possession of the (a) rest of the children of Manasses by their kinreds: [Namely] of the children of Abiezer, the children of Helek, the children of Ariel, the children of Sichem, the

(a) For the other half tribe had their portiō beyond Jordane.

the children of Hepher, the children of Semida: for these were the male children of Manasses, the sonne of Joseph by their kinredes.

3 *But Selaphead the sonne of Hepher, the sonne of Galiad, ẏ sonne of Machir, the sonne of Manasses, had no sonnes: but daughters, whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa.

4 which came before Eleasar the priest, and before Iosuah the sonne of Nun, & before the Lordes, saying: The Lord commaunded Moyses to geue vs an enheritaunce among our (b) brethren.

5 And therfore according to the commaundement of the Lorde, he gaue them an enheritaunce among the brethren of their father. And there fel ten portions to Manasses, beside the lande of Gilead and Basan, whiche were on the other side Iordane.

6 Because the daughters of Manasses dyd enherite among his sonnes: And Manasses other sonnes had the lande of Gilead.

7 And the coaste of Manasses was from Aser to Machmathath that lieth before Sichem, and went along on the right hande, euen vnto the inhabitantes of Entaphuah,

8 And the lande of Thaphuah belonged to Manasses: which (d) Thaphuah is beside the border of Manasses, beside the border of the children of Ephraim.

9 And the coaste descended vnto the "riuer Canah southwarde, euen to the riuer: These cities of Ephraim, are among ẏ cities of Manasses. The coaste of Manasses went also on the northside to the riuer, and the endes of it go out at the sea:

10 So that ẏ south partained to Ephraim, & the north to Manasses, & the sea is his border: And they met together in (c) Aser northwarde, & in Issachar eastwarde.

11 And Manasses had in Issachar and in Aser, Bethsean & her townes, Ibleam and her townes, and the inhabitours of Dor, with the townes pertaining to the same, and the inhabitours of Endor with the townes of the same, and the inhabitours of Thaanach with her townes, and the inhabitours of Magedo with the townes of the same, euen three countreys.

12 Yet the children of Manasses coulde (e) not ouercome those cities: but the Chanaanites presumed to dwell in the same lande.

13 Neuertheless, assoone as the children of Israel were waxed strong, they put the Chanaanites vnder tribute, but expelled them not.

14 And the children of Joseph spake vnto Iosuah, saying: Why hast thou geuē me but one lotte and one portion to inherite, seyng I am a great people, and forasmuche as the Lorde hath (g) blessed me hytherto?

15 And Iosuah aūswered them: If thou be much people, then get thee vp to the wood [countrey] and prepare for thy selfe there in the lande of the Pherezites and (h) of the Giauntes, yf mount Ephraim be to narowe for thee.

16 And the children of Joseph sayd, The hill is not ynough for vs: And all ẏ Chanaanites that dwelin the lowe countrey haue charettes of iron, and so haue they that inhabite Bethlean & the townes of the same, and they also that dwell in the valley of Jezreel.

17 And Iasuah sayde vnto the house of Joseph, Ephraim, & Manasses: Ye be much people, and haue great power, and shall not therfore haue one lotte.

18 Therfore the hyll shalbe yours, and ye shall cut downe the wood that is in it: and the endes of it shalbe yours, yf ye cast out the Chananaites which haue iron charettes, and are very strong.

(b) Among our

(c) In ẏ tribe of Aser and tribe of Issachar.

(d) Standing in the bor. of Ephraim.

(e) For at the first they were not couragious & after agreed with them on condition contrary to Gods cōmaundmēt.

(g) According to my father Jacobs prophecie. Gen. 48. d.

(h) If this mount be not large enough, why dost not thou get more by destroying Gods enemies as he hath commaunded.

The. xviii. Chapter.

1 Ther are sente certayne, who should appointe lande for seuen tribes betweene the sonnes of Joseph, and Juda. 11 The portion of the children of Beniamin. 13 Luza, which is also called Bethel. 14 Cariath Baal.

AND the whole congregation of the children of Israel came together at Silo, and set vp the (a) tabernacle of the congregation there, after the land was in subiection before them.

2 And there remained among the children of Israel (b) seuen tribes, which had not yet receaued their enheritaunce.

3 And Iosuah sayde vnto the children of Israel: Howe long are ye so slacke to come and possesse the lande whiche the

(a) which was commaunded at Silo & euer from they came to the land, till now.

(b) That is Beniamin, Simeon, Zabulon, Issachar, Aser, Neptali, and Dan.

the Lord God of your fathers hath geuen you:

4 Geue out from among you for euery tribe three men, that I may sende them: and that they may ryse, and walke through the lande, and distribute it accordyng to the (c) inheritaunce therof, & come againe to me.

(c) That is in to ten partes, to euery tribe one.

5 And let them deuide it vnto them into seuen partes: And (Juda shall abide in their coast on the south, and the house of Joseph shall stande in their coastes on the north.)

B 6 Describe ye the lande therfore into seuen partes, and bryng the description hyther to me: and I shall cast lottes for you here before the (d) Lord our God.*

(d) That is, before the arke of the Lord. Iosu. xvii d.

7 *But the Leuites haue no part among you, for the (e) priesthood of the Lorde is their inheritaunce: *And Gad, and Ruben, and halfe the tribe of Manasses, haue receaued their inheritaunce beyond Jordan eastward, which Moyses the seruaunt of the Lord gaue them.

(e) That is, Tithes, Sacrifices, and offrings. Iosu. 13.d. & 14. & Iosu. xv. b.

8 And the men arose, and went their waye: And Josuah charged them that went to describe the lande, saying: Depart, and go through the lande, and describe it, and come againe to me, that I may here cast lottes for you before the Lorde in Silo.

9 And the men departed, and walked through the lande, and described it by cities into seuen partes in a booke, and returned to Josuah into ỹ hoast at Silo.

(f) To auoide dissention, and that euery mā should be contēt with gods appointment.

10 And Josuah cast (f) lottes for them in Silo before the Lorde: & there Josuah diuided the lande vnto the children of Israel, to eche their portion.

11 And the lot of the tribe of the children of Beniamin came vp according to their kinredes: And the coast of their lot came betweene the children of Juda, and the children of Joseph.

C 12 And their north coast was from Jordane, & went vp to the side of Jericho on the north side, and went vp through the mountaines westwarde, and they ended at the Wildernesse of Bethauen.

13 And went from thence toward Luz, euen to the south side of Luz (the same is (g) Bethel) & descended againe to Ataroth Adar, vnto the hyll that lyeth on the south side of ỹ neather Bethoron.

(g) Whiche was in ỹ tribe of Ephraim: an other Bethel was in the tribe of Beniamin.

14 And the coast turneth thence, & compasseth the corner of the sea southward, euen from the hyll that lyeth before Bethhoron southward, and goeth out at Kiriathbaal (which is Kiriath Jarim) a citie of the chyldrē of Juda: This is the west quarter.

15 And the south coast goeth from the ende of Kiriathiarim, and goeth out "westwarde, and thence it turneth to the well of waters of Nephthoah,

" Or, to the sea.

16 And commeth downe againe to the end of the hyll that lyeth before the valley of the sonne of Hennom, euen in the valley of the giauntes northwarde, and descendeth into the valley of Hennom beside "Jebusi southward, & goeth downe to the well of Rogel,

" Or, Ierusalem.

17 And compasseth from the north, and goeth forth to (h) En shemesh, and departeth from thence to the places of Geliloth, whiche are towarde the going vp vnto Adommim: and goeth downe to the *stone of Bohan the sonne of Ruben.

D (h) Which is in the tribe of Ephraim.

Iosuah. xv. b

18 And then goeth along toward the side of the plaine northward, and goeth downe into the fieldes.

19 And goeth along to the syde of Bethhagla northwarde, and endureth the poynt of the salt sea north therefrom, [euen] at the (i) south ende of Jordane: This is the south coast.

(i) Where the riuer entreth vnto the salt sea.

20 And Jordane kepeth in this coast on the east syde: And this is the inheritaunce of the chyldren of Beniamin by their coastes rounde about, throughout their kinredes.

21 These were the cities of the tribes of the chyldren of Beniamin throughout their kinredes: Jericho, Bethhagla, and the plaine of Casis.

22 Betharabah, Samaraim, and Bethel.

23 Auim, Parah, and Ophrah,

24 Haamonai, Ophni, & Gaba, twelue cities with their villages.

25 Gabaon, Ramah, Beeroth,

26 Mispeh, Chephirah, and Mosah,

27 Recem, Jarephel, and Tharela,

28 Sela, Eleph, and Jebusi (which is (k) Hierusalem) Gibath, and Ciriath, fourteene cities with their villages. This is the inheritaunce of the chyldren of Beniamin throughout their kinredes.

(k) Which was not wholly in the tribe of Beniamin, but part of it was also in ỹ tribe of Juda.

The

The. xix. Chapter.

2. The lot of Simeon. 10. Zabulon. 40. The possession of the tribe of Dan. 46. The possession of Iosuah.

A 1 AND the secōd lot came out to Simeon, euen for the tribe of the children of Simeon by their kinreds: And their inheritaūce was in the (a) middes of the inheritaunce of the children of Iuda.

2 And they had in their inheritaunce, Beersabe, Sabe, and Moladah,

3 Hazorsual, Balah, and Azem,

4 Eltholad, Bethul, and Hormah,

5 Zikelag, Bethmarcaboth, and Hazetsusah,

6 Bethlebaoth, & Saruhen, thirteene cities with their villages.

B 7 Ain, Remmon, Ether, & Asan, foure cities with their villages.

8 And therto all the villages that were rounde about these cities, euen to Balasah Beer, and Ramath southward. This is the inheritaunce of the tribe of the children of Simeon throughout their kinredes.

9 Out of the lot of the children of Iuda, came the inheritaunce of the children of Simeon: For the part of the children of Iuda was (b) to much for them, and therfore the children of Simeon had their inheritaunce in the inheritaunce of them.

10 And the third lot arose for the childrē of Zabulon throughout their kynreds: And the coastes of their inheritaunce came to Sarid.

11 And went vp (c) westward euen to Maralah, and reached to Dabbaseth, & came thence to the riuer that lyeth before Jokneam.

12 And turned from Sarid eastward toward the sunne risyng vnto the border of Chisloth Thabor, & then goeth out to Dabereth, and goeth vp to Japhia.

C 13 And from thence goeth along eastward to Gethah Hepher, to Itthah Kazin, and goeth to Remmon, and turneth to Neah:

14 And compasseth it on the north side to Hannathon, and endeth in the valey of Jephthahel,

15 And Katath, Nahalol, Simeon, Jedalah, and (d) Bethlehem: twelue cities with their villages.

16 This is the inheritaunce of the children of Zabulon throughout their kynredes, and these are the cities with their villages.

17 And the fourth lot came out to Isachar, euen for the children of Isachar by their kinreds.

18 And their coast was Jesraelah, Casuloth, and Sunem,

19 Hapharaim, Sion, and Anaharath,

20 Harabith, Kision, and Abez,

21 Rameth, Enganim, Enhadah, and Bethphazez.

22 And his coast reacheth to Thabor, & Sahazimah, and Bethsames: and endeth at Jordane, syxteene cities with their villages.

23 This is the inheritaunce of the tribe of the children of Isachar by their kinreds: and these are the cities with their villages.

24 And ẏ fyfth lot came out for the tribe of the children of Aser by their kinreds.

25 And their coast was, Helkath, Hali, Beten, and Achsap,

26 Alamelech, Amaad, and Miseal: and came to Carmel westwarde, and to Sihor Libanath.

27 And turneth toward the sunne rising to Bethdagon, and commeth to (e) Zabulon, and to the valley of Jephthahel, towarde the north side of Bethemek & Neiel, and goeth out on the lefte side of Cabul,

28 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon.

29 And then the coast turneth to Ramah & to the strong citie of (f) Zor, and turneth to Hozah, & endeth at the sea, by the possession of Achzibah,

30 Amah also, and Aphek, and Rohob: twentie and two cities with their villages.

31 This is the inheritaunce of the children of Aser by their kinreds: these are the cities with their villages.

32 And the syxth lot came out to the children of Nephthali [euen] to the childrē of Nephthali by their kinredes.

33 And their coast was from Heleph, (g) and from Elon to Zaenanim, Adami Nekeb

(a) According to Jacobs prophesie, that he should be scattered among ẏ other tribes. Gen. 49. a

(b) God providing aforehand for the great encrease ẏ they should growe to in time to come.

(c) Meaning toward the great sea.

(d) There was an other Bethlehem in the tribe of Iudas.

(e) That is toyneth to the tribe Zebulō.

(f) which was Tyrus a strong citie in the sea.

(g) These cities were in the countrey of Zeanaim.

Nekeb, and Jabneel, euen to Lakum, and doth go out at Jordane.

34 And then the coast turneth westward to Asanoth Thabor, & then goeth out from thence to Hukokah, and reacheth to Zabulon on the south side, and goeth to Aser on the west side, and to Juda vpon Jordane toward the sunne risyng.

35 And their strong cities are Ziddim, Zer, Hamath, Raccath, & (h) Cenereth,

36 Adamah, Ramah, and Hazor,

37 Kedes, Edrai, and Enhazor,

38 Jeron, Magdalel, Horem, Bethanah and (i) Bethsames, ninteene cities with their villages.

39 This is the inheritaunce of the tribe of the children of Nephthali by their kynredes: these also are the cities and their villages.

40 And the seuenth lot came out for the tribe of the children of Dan by their kinredes.

41 And the coast of their inheritaunce was, Zaraah, Esthaol,* Irsemes,

42 Saelabin, Aialon, Jethlah,

43 Elon, and Themnathah, and Akron,

44 Elthekeh, Gibbethon, and Baalath,

45 Jehud, Banebarac, & Gathrimon,

46 Meiercon, and Arecon, with the border that lyeth before (k) Japho.

47 And the coastes of the childrē of Dan went (l) out from them: And the children of Dan went vp to (m) syght against Lesem, and toke it, and smote it with ye edge of the sworde, & conquered it, and dwelt therin, and called it * Dan, after the name of Dan their father.

48 This is the inheritaunce of the tribe of the childrē of Dan in theyr kinredes: these also are the cities, with their villages.

49 When they had made an ende of deuiding the lande by her coastes, the children of Israel gaue an inheritaunce to Josuah the sonne of Nun among thē:

50 According to the worde of the Lorde they gaue hym the citie whiche he asked, euen Thimnath Serah in mount Ephraim: and he buylt the citie, & dwelt therin.

51 These are the inheritaunces whiche Eleazar the priest, & Josuah the sonne of Nun, and the auncient fathers of the tribes of the children of Israel deuided by lot in Silo before the Lorde at the doore of the tabernacle of the congregation: and so they made an ende of deuidyng the countrey.

(h) Of the whiche the lake of Gennezareth had his name.

(i) Ther wer three cities of this name: one in Judah, one in Isachar, & this in Nephthali.

(k) Called Toppe.

(l) That is, fayled them before al could be serued.

(m) According as Jacob had prophesied. Genes. 49. c. Iud. xviii. g.

The. xx. Chapter.

2. The Lord commauudeth Iosuah to appoint cities of refuge. 3 The vse therof. 7 And their names.

1 The Lorde also spake vnto Iosuah, saying:
2 Speake to the children of Israel, and saye: *Appoint out frō amōg you cities of refuge, wherof I spake vnto you by the hande of Moyses:
3 That the slear that kylleth any person vnwares and vnwyttyngly, may flee thyther: And those cities shall be your refuge from the (a) auenger of blood.
4 And he that doth flee vnto one of those cities, shall stande at the entryng of the gate of the citie, & shall shewe his cause in the eares of the elders of the citie: And they shall take him into the citie vnto them, and geue hym a place, that he may dwell among them.
5 And if the auenger of blood folow after him, they shall not deliuer the slear into his hand: because he smote his friend ignorauntly, and hated him not before tyme.
6 And he shall dwell in the sayd citie vntyl he stande before the congregation in (b) iudgement, *or vntyll the death of the hye priest that shall be in those dayes: for then shall the slear returne, and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled.
7 And they sanctified Kedes in Galilee in mount Nephthali, & Sichē in mount Ephraim, and Kiriatharba (which is Hebron) in the mountayne of Iuda.
8 And on the other syde Iordane ouer against Iericho eastward, they appoynted *Bezer in the wildernesse vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the (c) tribe of Manasses.
9 These were the cities appointed for all the children of Israel, & for the straunger that soiourned among them, that whosoeuer kylled any person ignoraūtly, the same might flee thyther, & should not dye by the hand of the auenger of blood, vntil he stoode before the (d) congregation.

(a) That is, [illegible] of [illegible] that is [illegible]

(b) Tyll his cause were proued.

Nu. xxxv.

(c) That is, out of ye halfe tribe of Manasses, beyond Iordane.

(d) The Iudges to declare his cause.

The .xxj. Chapter.

41 The cities geuen to the Leuites, in number eight and fourtie. 44. The Lord according to his promise gaue the children of Israel rest.

1 And then came the principall fathers of ye Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun, & vnto the auncient fathers that were ouer ye tribes of the children of Israel.
2 And spake vnto thē at Silo in the lande of Chanaan, saying: *The Lorde commaunded by Moyses to geue vs cities to dwell in, with the suburbes thereof for our catell.
3 And the children of Israel gaue vnto the Leuites, out of their inheritaunce at the biddyng of the Lorde, these cities folowing with their suburbes.
4 And the lot came out for the kynred of the (a) Caathites: the children of Aaron the priest, which were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirteene cities.
5 And the rest of the children of Caath had by lot, out of the kynredes of the tribe of Ephraim, out of ye tribe of Dan, and out of the halfe tribe of Manasses, ten cities.
6 And the children of Gerson had by lot out of the kynredes of the tribe of Isachar, and out of the tribe of Aser, & out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirteene cities.
7 And the childrē of Merari by their kinredes, had out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.
8 And the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord commaunded by the hand of Moyses.
9 And they gaue out of the tribe of the children

xxxv. xxx.

Ther were [illegible] families [illegible] Leuites: Caathites [illegible] the Me[illegible]. The [illegible] were [illegible] Caath.

children of Juda, and out of the tribe of the children of Simeon, these cities by name.

10 Which the children of Aaron being of the kynredes of the Caathites, and of the childrē of Leui, obtained: (for theirs was the first lotte.)

11 And they gaue them Kiriath Arba of the father of Enac (which is Hebron) in the hyll countrey of Juda, with the (b) suburbes of the same rounde about it.

(b) The suburbes were a thousande cubites from the wall of the citie rounde about. Nu. 35 a

12 But the lande that pertayned to the citie and the villages therof, gaue they to * Caleb the sonne of Jephune, to be his possession.

Jos. xiiii.

13 And thus they gaue to the childrē of Aaron the priest, a citie to the which the slayer myght flee, euen Hebron with her suburbes, and Libna with her suburbes,

C

14 And Jathir with her suburbes, and Estemoa with he suburbes:

15 Holon with her suburbes, Dabir with her suburbes:

16 Ain with her suburbes, Juttah with her suburbes, Bethsames with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin, they gaue Gibeon with her suburbes, Gabae with her suburbes,

18 Anatoth with her suburbes, Almon with her suburbes, foure cities.

19 All these cities of the children of Aaron priestes, were thirteene cities with their suburbes.

20 And the kynredes of the children of Caath that were Leuites, that is to say, the (c) other children of Caath, had cities geuen them for their lot out of the tribe of Ephraim.

(c) That is, that were no priestes, but Leuites only.

D

21 For they gaue them the citie that the slear might flee vnto, Sichem with her suburbes in mount Ephraim, and Gazer with her suburbes.

22 And Cibzaim with her suburbes, and Bethhoron with her suburbes, foure cities.

23 And out of ẏ tribe of Dan, Elthec with her suburbes, Gabethon with her suburbes.

24 And Aialō with her suburbes, Gathremon with her suburbes, foure cities.

25 And out of the (d) halfe tribe of Manasses, Thanach with her suburbes, & Gathremon with her suburbes, two cities.

(d) whiche dwelled in Chanaan.

26. All the cities for the other kynredes of the children of Caath, were ten, with their suburbes.

27 And vnto the childrē of Gerson, which were of the kynredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the citie of refuge for ẏ slear, Golan in Basan with her suburbes, & Beestherah with her suburbes, two cities.

28 And out of the tribe of Isachar, Kision with her suburbes, and Dabereh with her suburbes:

E

29 And Jarmuth with her suburbes, Enganim with her suburbes, foure cities.

30 And out of the tribe of Aser, Misal with her suburbes, Abdō with her suburbes.

31 Helcath with her suburbes, and Rohob with her suburbes, foure cities.

32 And out of the tribe of Nephthali the citie for the slear to flee vnto, Kedes in Galilee with her suburbes, Hamothdor with her suburbes, and Carthan with her suburbes, three cities.

33 All the cities of ẏ Gersonites throughout their kynredes, were thirteene cities with their suburbes,

34 And vnto the other kynredes of the children of Merari, (e) the rest of the Leuites, they gaue out of the tribe of Zabulon, Jecnam with her suburbes, and Cartha with her suburbes.

F

(e) The families of Caath & Gerson alredy spoken of, remaineth only Merari, of which being the yongest, came ẏ thirde familie of Leuites, and are here therefore called the rest.

35 Dimnah with her suburbes, and Nahalal with her suburbes, foure cities.

36 And out of the tribe of Rubē, (f) Bezer with her suburbes, and Jahasa with her suburbes,

(f) Bezer & Ramoth, were the cities of refuge, vnder the Merarites, & beyond Jordane.

37 Kedmoth with her suburbes, and Mephaath with her suburbes, foure cities.

38 And out of the tribe of Gad, they gaue the citie for the slear to flee vnto, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Hesbon with suburbes, and Jaser with her suburbes, foure cities in all.

40 So that all the cities of the children of Merari throughout their kinredes which were the rest of the kynredes of the Leuites, were by their lot twelue cities.

G

(g) That Jacobs prophesie might be fulfylled, and gods prouidence performed: that is, that no part of Israel should want their teachers of Gods lawe.

41 And all the cities that the Leuites had, (g) among the possession of the children of Israel, were. xlviii. with their suburbes.

42 And

42 And these cities lay euery one seue-
rally, hauing their suburbes rounde a-
bout them throughout al the said cities.
43 And the Lorde gaue vnto Israel all
the lande which *he sware to geue vnto
their fathers: And they conquered it, &
dwelt therin.
44 And the Lord gaue them rest rounde
about, according to all that he sware vn-
to their fathers: and there stoode not a
man of all their enemies before them:
The Lorde also deliuered all their ene-
mies into their handes.
45 *There scaped nothing of al the good Iosu.13.
thinges which the Lord had sayd vnto
ỹ house of Israel, but all came to passe.

The.xxij.Chapter.

1. Ruben, Gad, and the halfe tribe of Manasses are sent againe to their possessions. 10. They
buylde an aulter for a memorial. 15. The Israelites reproue them. 21 Their aunt were for
defence of the same.

Then (a) Iosuah called
the Rubenites, the Ga-
dites, & the halfe tribe
of Manasses,
2 And sayd vnto them:
*Ye haue kept all that
Moyses the seruaũt of
the Lord (b) cõmaunded you, and haue
obeyed my voyce in all that I cõmaun-
ded you.
3 Ye haue not lefte your brethren of a
long season vnto this day, but haue
kept the commaundement of the Lorde
your God.
4 And now that the Lorde hath geuen
rest vnto your brethren as he promised
them: therfore returne ye, and go vnto
your tentes, and vnto the lande of your
possession, which Moyses the seruaunt
of the Lord *gaue you on the other side
Iordane.
5 But in any wyse take diligent heede, to
do ỹ commaundement & (c) lawe which
Moyses the seruaunt of the Lord charg-
ed you: *that ye loue the Lorde your
God, and walke in all his wayes, and
kepe his commaundements, and cleaue
vnto him, and serue him with all your
heartes, and all your soules.
6 And so Iosuah (d) blessed them, & sent
them away: And they went vnto their
tentes.
7 Unto the one halfe of the tribe of Ma-
nasses Moyses gaue possession in Ba-
san: & vnto the other halfe thereof gaue
Iosuah, among their brethren on this
syde Iordane Westwarde. And Iosuah
sent them away also vnto their tentes,
and blessed them,
8 And sayde vnto them: Returne with
much riches vnto your tentes, and with
a great multitude of cattell, with syluer
and golde, with brasse, and iron, and
with much rayment, and *deuide the
spoyle of your enemies with your (e)
brethren.
9 And the children of Ruben, the childrẽ
of Gad, & the halfe tribe of Manasses
returned, and departed from the chil-
dren of Israel out of Silo, which is in
the lande of Chanaan, to go vnto the
countrey of Gilead, to the lande of their
possession, which they had obtayned,
according to the word of the Lorde by
the hand of Moyses.
10 And when they came vnto the borders
of Iordane that are in the land of Cha-
naan, there the children of Ruben, the
children of Gad, and the halfe tribe of
Manasses buylt (f) there an aulter by
Iordane, & that a great aulter to see to.
11 When the children of Israel heard
saye, beholde the children of Ruben,
the children of Gad, and the halfe tribe
of Manasses, haue buylt an aulter in ỹ
forefront of the lande of Chanaan in the
borders of Iordane, at the passage of
the children of Israel:
12 When the children of Israel heard of C
it, the whole congregation of the chil-
dren of Israel gathered them together
at Silo, to make (g) battell against them.
13 And the children of Israel sent vnto
the children of Ruben, and to the chil-
dren of Gad, and to the halfe tribe of
Manasses into the lãde of Gilead, Phi-
nehes the sonne of Eleazar the priest,
14 And with him ten lordes, of euery
cheefe house a lorde, throughout all the
tribes of Israel, which were heades
of their fathers housholdes among the
*thousandes of Israel.
15 And they went vnto the children of
Ruben, and to the children of Gad, and
to the children of the halfe tribe of Ma-
nasses, vnto the lande of Gilead, and
they

(c) Whiche they had lefte at home to kepe their cities and possessions. Num.31.d. 1.Reg.30.f.

(f) This is beyonde Iordane: For sometyme the whole countrey on both sydes of Iordane, is ment by Chanaan.

(g) Gods law requireth thẽ so to do, though they were the dearest frendes they had, yf they were founde to fall away from true religion. Deut. xiii.b.

*Or multitude.

they spake with them, saying:
16 Thus say the whole congregation of
D the Lorde: What transgression is this,
that ye haue transgressed agaynst the
God of Israel, to turne away this day
from the Lord, in that ye haue buylded
you an aulter for to rebell this day a-
gainst the Lord?
Nu.xxv. 17 Is the * wicked deede of Peor to litle
for vs, wherof we are not yet (h) cleansed
vnto this day, and there was a plague
in the congregation of the Lorde?
18 Ye also are turned away this day from
the Lorde: And seyng ye rebell to daye
against the Lorde, it wyll come to passe
that to morowe he shalbe wroth with
all the congregation of Israel.
19 Notwithstandyng, yf ye thynke that
the lande of your possession is (i) vn-
cleane, then come ouer vnto the lande
of the possession of the Lorde, wherein
the Lordes tabernacle dwelleth, and
take possession among vs: But (k) rebell
not against the Lorde, nor rebell against
vs, to buylde you any other aulter, saue
the aulter of the Lorde our God.
20 *Dyd not Achan the sonne of Zareth
trespasse greeuouslie in the accursed
E thyng, and wrath fell on all the congre-
gation of Israel? and this man alone
(l) perished not in his wickednes.
21 Then the chyldren of Ruben, and the
chyldren of Gad, and the halfe tribe of
Manasses aunswered, and sayde vnto
the heades ouer the thousandes of Is-
rael:
22 The Lorde God of gods, the Lorde
God of gods knoweth, and also Israel
shall knowe, yf it be to rebell or to
transgresse against the Lorde, then
thou Lorde saue vs not this day.
23 Or els yf we haue buylt vs an aulter
to turne from folowyng the Lorde, or
to offer theron burnt offeryng or meate
offeryng, or to offer peace offerynges
theron, let ye Lord him selfe (m) require it.
24 And yf we haue not rather done it for
feare of this thyng, saying, In tyme to
come your chyldren myght say vnto
ours: What haue you to do with the
Lorde God of Israel?
25 The Lorde hath made Jordane a
border betweene vs and you ye children
of Ruben and of Gad, ye haue no part
therfore in the Lorde: and so shall your
children make our children (n) ceasse
from fearyng the Lorde.

(h) The reproch of that wickednes doth sticke by vs stil, though after punishment by death of 24. thousand Gods wrath was pacified. Num.25.c.

(i) As wanting the Arke of the Lorde, and his aulter

(k) To vse any other seruice then God alloweth, is to rebell agaynst God. 1.Sam. 15.

(l) Signifiyng that, yf many suffered for one mans fault, for the fault of many all shuld suffer.

(m) That is, let hun punish vs, & reuenge it.

(n) Fall away frō true religion.

26 Therfore we saide, We wyll make vs
an aulter, not for burnt offering, nor for
sacrifice:
27 But for a *witnesse betweene vs and
you, and our generations after vs, that
we should serue the Lorde with our of-
ferynges, sacrifices, & peace offerynges F
before him: & that your children shoulde
not say to ours in tyme to come, Ye haue
no (o) part in the Lorde.
28 Therfore sayde we, that yf they should
so say to vs or to (p) our generations in
tyme to come: that we wolde say again,
Behold the fassion of the aulter of the
Lord which our fathers made, neither
for burnt offringes nor sacrifices, but for
a witnesse betweene vs and you.
29 God forbyd that we should rebell a-
gaynst the Lord, & turne this day from
after hym, and buylde any other aulter
for burnt offringes, oblations, or sacri-
fices, saue the aulter of the Lorde our
God that is before his tabernacle.
30 And when Phinehes the priest, and
the lordes of the congregation, & heades
ouer the thousandes of Israel which
were with him, hearde these wordes
that the children of Ruben, and the chil-
dren of Gad, and the children of Ma-
nasses spake, they were well content.
31 And Phinehes the sonne of Eleazar G
the priest sayd vnto the children of Ru-
ben, and to the children of Gad, and to
the children of Manasses: This day
we perceaue that the Lord is (q) among
vs, because ye haue not done this tres-
passe agaynst the Lorde: Now ye haue
rydde the children of Israel (r) out of the
hand of the Lorde.
32 And Phinehes the sonne of Eleazar
the priest, with the lordes, returned
from the children of Ruben, and from
the children of Gad, out of the lande of
Gilead, vnto the lande of Chanaan, to
the children of Israel, & brought them
this worde agayne.
33 And the saying pleased the children of
Israel, and they blessed God, and dyd
not entende to go agaynst thē in battell,
and to destroy the lande which the chil-
dren of Ruben and Gad dwelt in.
34 And the children of Ruben, and the
children of Gad, called the aulter [Ed] for
it shalbe a witnes betweene vs, that the
Lorde is God.

(o) As you are excluded from the lande: so are you excluded from being partakers of the Lordes seruice.

(p) God requireth that the care of his glorie be in euery man, not only for his tyme, but also that it reache to his poste rite.

(q) His couenaunt & his true religion beyng preserued vncorrupt

(r) From the punyshment that they must haue loked for, by transgressyng of gods lawe.

The

The. xxiii. Chapter.

2 Iosuah exhorteth the people, that they ioyne not themselues to the Gentiles. 7 That they name not their idoles. 14 The promise if they feare God. 15 And threatnings, if they forsake him.

A 1 AND it came to passe, a long season after that the Lorde had geuen rest vnto Israel from al their enemies round about, that Iosuah waxed olde, and was stricken in age.

2 And Iosuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayd vnto them: I am olde and stricken in age,

3 And ye haue seene all that the Lorde your God hath done vnto all these nations (a) before you, how the Lorde your God him self hath fought for you.

4 Beholde, I haue deuided vnto you by lot these nations that remayne, to be an inheritaunce for your tribes, euen from Iordane, with all the nations that I haue destroyed, euen vnto the great sea westward.

5 And the Lorde your God shall (b) expel them before you, & cast them from out of your sight, and ye shall conquer their lande, as the Lord your God hath sayd vnto you.

6 Go to therfore, and be of a good courage, that ye take heede and do all that is written in the booke of the lawe of Moyses, * that ye bowe not aside therefrom to the right hande or to the left.

7 Neither company with these nations that is with them that are left with you, neither make * mention of the name of ther gods, nor (c) cause to sweare by them, neither serue them, nor bowe your selues vnto them.

8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day.

9 So shall the Lord cast out before you great nations and mightie, as no man hath ben able to stande before you hytherto.

10 * One man of you shall chase a thousand: for the Lorde your God he fighteth for you, as he hath promised you. Leu. 26. b. De. xxxii. d

11 Take good heede therfore vnto your selues, that ye loue the Lord your God.

12 Els, if ye go backe and cleaue vnto the rest of these nations that remaine with you, & shall make mariages with them, and go in vnto them, and they to you:

13 Be ye sure that the Lorde your God will no more cast out all these nations from before you: * but they shalbe snares and trappes vnto you, and scourges in your sides, & thornes in (d) your eyes, vntill ye perishe from of this good land whiche the Lorde your God hath geuen you. Exo. xxiii. g Num. 33. g Deut. vii. c. (d) Meaning, they shalbe a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day do I (e) enter into the way of all the world, and ye knowe in al your heartes and in al your soules, that * nothyng hath fayled of all the good thinges whiche the Lorde your God promised you, but all are come to passe vnto you, and nothing hath fayled therof. (e) I declare according to the course of nature. Iosu. xxi. d.

15 Therfore, as al good thinges are come vpon you, whiche the Lorde your God promised you: so shall the Lorde bring vpon you all cupll, vntill he haue destroyed you frō of this good land which the Lorde your God hath geuen you.

16 When ye haue ○ transgressed the appointmēt of the Lord your God which he commaunded you, and haue gone & serued straunge goddes, & bowed your selues to them: then shall the wrath of the Lorde waxe whot vpon you, and ye shall perishe quicklie from of the good lande which he hath geuen you. (f) He sheweth that no cupll can come vnto man, except he offend God by disobedience.

The. xxiiii. Chapter.

2 Iosuah rehearseth Gods benefites. 14 And exhorteth the people to feare God. 25 The league renued betweene God and the people. 26 Iosuah dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

A 1 AND Iosuah gathered (a) all ỹ tribes of Israel to Sichem, and called for the elders of Israel, & for their heades, iudges, and officers, & they presented themselues (b) before God. (b) Before the arke of God, which was then brought from Silo to Sichem.

2 And Iosuah sayde vnto al the people, Thus sayth the Lorde God of Israel: Your fathers dwelt on the other side of the (c) fludde in olde time, euen Thare the father of Abraham and of Nachor, and serued straunge goddes. (c) Euphrates in Mesopotamia. Gen. 11. d. Iud. 5. a.

3 And I toke your father Abraham from the other side of the fludde, and brought him throughout all the lande of Chanaan, and multiplied his seede, and *gaue him Isahac.

Gen.xxi.d. 4 And I gaue vnto Isahac, Jacob and Esau, *and I gaue vnto Esau mount Seir, to possesse it: But * Jacob and his children went downe into Egypt.

Gen.xxv.b. Gen.xlvi.b. Exo.iii.c.

Ex.vii. viii. ix.x.& xiii 5 *I sent Moyses also and Aaron, and I *plagued Egypt, and when I had so done among them, I brought you out.

Exo.xii.f. 6 *And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians folowed after your fathers with charettes and horsmen vnto the red sea.

Exo. xiiii.c. 7 *And when they cryed vnto the Lord, the Lord put darcknesse betweene you and the Egyptians, and brought the sea vpon them, & couered them, and your eyes haue seene what I haue done to the Egyptians: and ye dwelt in thee Wildernesse (d) along season.

(d) Euen fortie yeres. Num. xxi.d 8 And *I brought you into the lande of the Amorites, which dwelt on the other syde Jordane: And they fought with you, and I gaue them into your hande, that ye might conquer their countrey, and I destroied them from out of your sight.

Nu. xxii. a. Deu. xxiii.a 9 * Then Balak the sonne of Ziphor king of Moab, arose & warred against Israel, and sent and called Balaam the sonne of Beor for to curse you:

10 But I would not hearken vnto Balaam, & therfore he rather blessed you: and so I deliuered you out of his hand.

11 And ye went ouer Jordane, and came vnto Jericho: and the (e) men of Jericho fought against you, the Amorites, Pherezites, Chanaanites, Hethites, Gergesites, Heuites, and Jebusites, & I deliuered them into your hande.

(e) Not in open fielde, but by defending of their cities.

Exo.xxiii.f Deu. vii.f. Iosu.xi. 12 And I sent * hornettes before you, whiche caste them out of your sight, euen the two kinges of the Amorites: but not with your owne sworde, or with your owne bowe.

13 And I haue geuen you a lande in which ye dyd no labour, & cities which ye buylt not, & which ye dwell in: vineyardes also and olyue trees whiche ye planted not, and whereof ye do eate.

C

(f) This is the true vse of Goddes benefites, to learne therby to feare & serue him.

14 Nowe therfore (f) feare the Lorde, and serue him in perfectnesse and trueth, and put away the goddes whiche your fathers serued on the other side of ỹ fludde and in Egypt, and serue ye the Lorde.

15 And yf it seeme euyll vnto you to serue the Lorde, then chose you this day whō you wil serue, whether ỹ goddes which your fathers serued (that were on the other side of the fludde) either ỹ goddes of the Amorites, in whose land ye dwel: As for me and my house, (g) we will serue the Lorde.

(g) This teacheth vs that yf all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 The people aunswered and sayd: God forbyd, that we should forsake the Lord, and serue straunge goddes.

17 For the Lorde our God, he it is that brought vs & our fathers out of the land of Egypt, & from the house of bondage, and whiche did those great miracles in our sight, and preserued vs in al the way that we went, and among al the people which we came thorowe.

18 And the Lord did cast out before vs all the people, euen the Amorites whiche dwelt in the lande: And therfore wil we also serue the Lord, for he is (h) our God.

(h) whom we knowledge our selues bound to serue.

19 And Josuah sayde vnto the people, Ye (i) can not serue the Lorde: for he is an holy God, and a ielous God, and cannot beare your iniquite and sinne.

(i) Except ye cast away your idols.

20 If ye forsake the Lorde and serue straunge goddes, *he will turne and do you euill, and consume you, after that he hath done you good.

Ios.xxiii.d.

21 And the people sayde vnto Josuah: Nay, but we will serue the Lorde.

D

22 And Josuah sayde vnto the people: Ye are witnesses (k) against your selues, that ye haue chosen you the Lorde to serue him. And they sayde: We are witnesses.

(k) In this your confession of Gods benefites, and promise made to serue him, if hereafter ye do the contrarie.

23 Then put away [sayde he] the (l) straūge goddes whiche are among you, & bowe your heartes vnto the Lorde God of Israel.

(l) whiche ye haue found & carried away from the synagoges of the cities that you haue wonne.

24 The people sayde vnto Josuah: The Lorde our God will we serue, and his voyce will we obey.

25 And so Josuah made a couenaūt with the people the same day, and set an ordinaunce & lawe before them in Sichem.

26 And Josuah wrote these wordes in the booke of the lawe of God: and toke a great stone, and pitched it on ende in the sayde place, euen vnder an oke that was in the sanctuarie of the Lorde.

(m) Rather then man's dissimulation should not be punished, the dombe creatures shal cry for vengeance.

27 And Josuah sayde vnto al the people: Behold, this stone shalbe a witnesse vnto vs, for (m) it hath heard al the wordes of

26 of the Lorde whiche he spake with vs,
it shalbe therfore a witnesse vnto you,
lest ye denie your God.
28 And so Josuah let the people depart,
euery man vnto his inheritaunce.
29 And after these thinges it came to
passe, that Josuah the sonne of Nun,
the seruaunt of the Lorde died, being an
hundreth and ten yeres old.
30 And they buryed him in the countrey
of his inheritaunce, euen in Thanmath
Serah, whiche is in mount Ephraim,
on the northside of the hill of Gaas.
31 And Israel serued the Lorde[n] all the
dayes of Josuah, and all the dayes of
the elders that ouer lyued Josuah, and
whiche had knowne all the workes of
the Lorde that he had done for Israel.
32 And the* bones of Joseph whiche the Iosu. xiii.d.
childrē of Israel brought out of Egypt,
buried they in Sichem, in a parcell of
ground whiche Jacob bought of the
sonnes of Hemor the father of Sichem
for an hundreth peeces of siluer, and it
became the inheritaunce of the children
of Joseph.
33 And Eleazar the sonne of Aaron died,
whom they buried in a hill that pertay-
ned to Phinehes his sonne, which [hill]
was geuen him in mount Ephraim.

¶ The ende of the booke of Iosuah whom the Hebrues call Iehosuah.

The booke of Iudges, called in the *Hebrue Sophtim, and in Latin Judicum.*

¶ The fyrst Chapter.

1 After Josuah was dead, Juda was constitute captayne. 6 Adonibezek is taken. 14 The request of Achsah. 16 The children of Keni. 19 The Chanaanites are made tributaries, but not destroyed.

A

1 After the death of Josuah, it came to passe, that the childrē of Israel (a) asked the Lord, saying: Who shall go vp for vs against the Chanaanites, to fight fyrste against them?

(a) By the iudgement of Urim. Ex. 18. Waightie matters ought not to be taken in hand without first inuocation of God.

2 And the Lorde sayde, Juda shall go vp: beholde, I haue deliuered the land into his handes.

3 And Juda sayde vnto Simeon his (b) brother: Come vp with me in my lot, that we may fight against the Chanaanites, and I likewyse will go with thee into thy (c) lot. And so Simeon went with him.

(b) Whose inheritaunce was scattred among the tribe of Juda according to Jacobs prophesie. Gene. 49. b.

(c) As if I were one of the inhabitours of the lande that came to thee by lot.

4 And Juda went vp, and the Lord deliuered the Chanaanites and Pherezites into their handes: And they slue of them in Bezek ten thousande men.

5 And they found "Adonibezek in Bezek: And they fought against him, and slue the Chanaanites and Pherezites.

" Or, the lord of Bezek

6 But Adonibezek fled, and they folowed after hym, caught hym, and (d) cut of his thombes and his great toes.

(d) As he serued others, so by Gods iudgement is he serued him self.

B

7 And Adonibezek sayde, Three score and ten kinges hauing their thombes & great toes cut of, gathered their meate vnder my table: * As I haue done, so God hath done to me agayne. And they brought him to Hierusalem, and there he died.

Le. xxiiii. c.

8 (The childrē of Juda had (e) fought against Hierusalem, and had taken it, and smitten it with the edge of the sword, & set the citie on fire.)

(e) All this within the parentheses was done in Josuah his time, and is here spoken of by way of repetition.

9 Afterward the children of Juda went downe to fight against the Chanaanites that dwelt in the mountayne & towarde the south, & in the lowe countrey.

10 And Juda went against the Chanaanites that dwelt in Hebron, whiche before time was called Kiriath Arba, & slue (f) Sesai, Ahiman, and Thalmai.

(f) These three were giauntes, and the children of Anak. Jos. 15. d.

11 And from thence they went to the inhabitauntes of Dabir, whose name in olde time was called Kiriathsepher.

12 And Caleb sayd: * He that smiteth Kiriathsepher, and taketh it, to him will I geue Achsah my daughter to wyfe.

Iosu. xv. c.

13 And Othoniel the sonne of Kenez Calebs younger brother toke it: to whom he gaue Achsah his daughter to wyfe.

C

14 When she came to him, she counsayled him to aske of her father a fielde: And then she (g) lighted of her asse, and Caleb sayde vnto her, What wilt thou?

(g) Read Jos. 15. d.

15 She aunswered vnto him, Geue me a blessing: for thou hast geuen me a southward land, geue me also springes of water. And Caleb gaue her springes, both aboue and beneath.

16 And the childrē of the (g) Kenite Moyses father in lawe, went vp out of the citie of * paulme trees with the children of Juda, into the wildernesse of Juda, that lieth in the south of Arad, and they went and dwelt among the people.

(g) This was one of the cosmes of Moyses father in lawe. Num. 10. b. Deu. 34. a.

17 And Juda went with Simeon his brother, and they slue the Chanaanites that inhabited Zephath, and vtterly destroyed it, * and called the name of the citie Horma.

Num. xxi.

18 And also Juda toke (h) Azzah with the coastes therof, & Askalon with ye coastes therof, and Akaron with the coastes therof.

(h) These cities & others were afterward possessed of the philistines. 1. Sa. 6. d.

19 And the Lorde was with Juda, and he conquered the mountaines: but could not dryue out the inhabitauntes of the valleyes, because they had charettes of iron.

Nu. xiii. Iosu. xiii.

20 And they gaue Hebron vnto Caleb, * as Moyses sayde: And he expelled thence the three sonnes of Anak.

D

21 And the children of Beniamin did not cast out the Jebusites that inhabited Hierusalem: but the Jebusites dwell with the children of Beniamin in Hierusalem vnto this day.

And

22 And in like maner they that were of the house of Joseph went vp to * Bethel, and the Lorde was with them.
23 And the house of Joseph searched out Bethel, whiche before time was called *Luz.
42 And the spyes sawe a man come out of the citie, & they sayd vnto him: Shewe vs we pray thee the way into the citie, *and we will shewe thee mercy.
25 And when he had shewed them the way into the citie, they smote it with the edge of the swoorde: but let the man and all his housholde go free.
26 And the man went into the land of the Hethites, and buylt a citie, and called the name therof Luz: whiche is the name therof vnto (i) this day.
27 *Neither did Manasses expell Bethsean with her townes, Thanach with her townes, the inhabitours of Dor with her townes, the inhabitours of Jeblaam with her townes, neither the inhabitours of Magiddo with her townes: but the Chanaanites were bolde to dwell in the lande.
28 But it came to passe, that assoone as Israel was waxed mightie, they put the Chanaanites to tribute, and expelled them not wholly.
29 *In lyke maner (k) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt still in Gazer among them.
30 Neither dyd Zabulon expell the inhabitours of Ketron, neither the inhabitours of Nahalol: but the Chanaanites dwelt among them, and became tributaries.
31 Neither did Aser cast out the inhabitours of Acho, neither the inhabitours of Zidon, and of Ahalab, Aczib, & Helbah, Aphek, nor of Rohob:
32 But the Aserites dwelt among the Chanaanites the inhabitours of the lande: for they dyd not dryue them out.
33 Neither dyd Nephthalim dryue out the inhabitours of Bethsames, nor the inhabitours of Bethanath: but dwelt amongest the Chanaanites the inhabitours of the lande. Neuertheless, the inhabitours of Bethsames and of Bethanath became tributaries vnto them.
34 And the Amorites " drowe the children of Dan into the mountayne, and suffered them not to come downe to the valley. " Or, afflicted them
35 And the Amorites were content to dwell in mount Heres in Aialon, and in Salabim: And the hande of Joseph preuayled, so that they became tributaries. F
36 And the coast of the Amorites was from the goyng vp to Acrabim, & from the (l) rocke vpwarde. (l) A citie in Arabia, in Hebrue Selah, which signifieth a rock.

The. ij. Chapter.

2 The Angel rebuketh the people, because they had made peace with the Chanaanites. 11 The Israelites fel to idolatrie after Josuahs death. 14 They are deliuered into the enemies handes. 16 God deliuereth them by Iudges. 22 Why God suffred idolaters to remayne among them.

AND the (a) angel of the Lorde came vp from Gilgal to Bochim, and sayde: I made you to go out of Egipt, & haue brought you vnto the lande whiche I sware vnto your fathers: And I sayde, I will neuer breake myne appoyntment that I made with you.
2 And *ye also shall make no couenaunt with the inhabitours of this lande, *but shall breake downe their aulters: Neuertheless, ye haue not hearkened vnto my voyce: Why haue ye this done?
3 Wherfore I haue lykewyse determined, that I will not cast them out before you: but they shalbe *as thornes vnto you, and their goddes shalbe a snare vnto you.
4 And when the angel of the Lord spake these wordes vnto all the children of Israel, the people cryed out and wept:
5 And called the name of the sayd place "Bochim, & offered sacrifices vnto the Lorde. "Or, weeping.
6 And whē Josuah (b) had sent the people away, the children of Israel went euery man into his inheritaunce to possesse the lande. (b Reade Josuah. 24. g.
7 *And the people serued the Lorde all the dayes of Josuah, & all the dayes of the elders that outlyued Josuah, & had seene al the great workes of the Lorde that he dyd for Israel. B Io. xxiiii. g.
8 And Josuah the sonne of Nun, the ser-

Io.xxiiii.g. uaunt of the Lorde* died, when he was an hundreth and ten yeres olde:

9 Whom they buried in the coastes of his inheritaunce [euen] in Thimnath (c) Heres in mount Ephraim, on the northside of the hil Gaas.

(c) Or Serah Jos.24.g.5. signified the sunne whose image was set vpō Josuahs graue for a memory that the sunne stode as his commaundement.

10 And euen so all that generation were put vnto their fathers: and there arose another generation after them, which neither knewe the Lorde, nor yet the workes whiche he had done for Israel.

11 And then the children of Israel dyd wickedly in the sight of the Lorde, and serued (d) Baalim,

(d) That is, all maner of idoles.

12 And forsoke the Lord God of their fathers, whiche brought them out of the lande of Egypt, and folowed straunge goddes, euen of the goddes of the nations that were rounde about them, and bowed them selues vnto them, and angred the Lorde:

13 They forsoke the Lorde, and serued Baal and (e) Astharoth.

(e) Idolles which had the foueme of sheepe among the Sidoniās.

14 And the wrath of the Lord waxed hot agaynst Israel, and he deliuered them into the handes of raueners, that spoyled them, & * solde them into the handes of their enemies rounde about them, so that they had no power any longer to stande before their enemies.

C

Esa.1.a.

15 But whythersoeuer they went out, the (f) hand of the Lord was sore against them, euen as the Lord promised them, and as he sware vnto them: And he punished them sore.

(f) The vengeance.

16 Neuerthelesse the Lorde raysed vp iudges, which deliuered them out of the handes of their oppressers.

17 And yet for all that they woulde not hearken vnto their iudges: but rather went a whoring after straunge goddes, and bowed them selues vnto them, and turned (g) quickly out of the way, whiche their fathers walked in, obeying the cōmaundementes of the Lorde: But they dyd not so.

(g) This is the maner of corrupt nature of man, & therefore God of his mercie fro time to time vsed to restore and renewe true religion.

18 And when the Lorde raysed them vp iudges, he was with the iudge, and deliuered them out of the handes of their enemies all the dayes of the iudge: (* for the Lord had compassion ouer their sorowinges, whiche they had by the reason of them that oppressed them & vexed them:)

19 Yet for all that, * assoone as the iudge was dead, they returned, and dyd worse then their fathers, in folowing straunge goddes, to serue them & worship them: and ceassed not from their owne inuentions, nor from their malitious way.

Iud.iii.b.

20 And the wrath of the Lorde was moued against Israel, and he sayde: Because this people hath trāsgressed myne appoyntment whiche I commaunded their fathers, and haue not hearkened vnto my voyce:

21 I will hencefoorth not cast out before them one man of the nations whiche Josuah left when he dyed:

D

22 That through them I may (h) proue Israel, whether they wil kepe the way of the Lorde, and walke therin as their fathers dyd, or not.

(h) Outward enemies and false prophets are a triall to proue our faith. De.13.a

23 And so the Lorde left those nations, and droue them not out immediatly, neither deliuered them into the hande of Josuah.

The.iij. Chapter.

1 The Chanaanites were left to trye Israel. 9 Othoniel deliuereth Israel. 21 Ihud killeth king Eglon. 23 Samgar killeth the Philistines.

A 1 These are the nations whiche the Lorde left, that he might proue Israel by them: (euen as many of Israel as had not knowen al the (a) warres of Chanaan:

(a) What helpe of God attoyned, what politicie & what valiauntes was vsed theem.

2 Onely for the learning of the generations of the childrē of Israel that he also might teach them warre, (onely such as before knewe nothing therof.)

3 Of those whom he left, there were fiue lordes of the Philistines, and all the Chanaanites, and the Sidonites, & the Heuites that dwelt in mount Libanon, euen from mount Baal Hermon, vnto one come to Hamath.

4 Those remayned to proue Israel by, and to wyt whether they would hearken vnto the commaundementes of the Lorde, which he commaunded their fathers by the hande of Moyses.

5 And the children of Israel dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Jebusites,

And

6 And toke the daughters of them to be (b)their wiues, & gaue their own daughters to their sonnes, and serued their goddes.

7 And the children of Israel did wickedly in the sight of the Lorde, and forgat the Lorde their God, and serued Baalim and (c)Astheroth.

8 Therfore the Lorde was angry with Israel, and he solde them into the handes of Chusan Risathaim king of Mesopotamia: and the children of Israel serued Chusan Risathaim eyght yeres.

9 And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauer to the children of Israel, & saued them, euen Othoniel the sonne of Kenes, Calebs younger brother.

10 And (d) the spirite of the Lorde came vpon him, and he iudged Israel, & went out to warre: And the Lorde deliuered Chusan Risathaim king of Mesopotamia into his hande, and his hande preuayled against Chusan Risathaim.

11 And the land had rest fourtie yeres: and Othoniel the sonne of Kenes died.

12 And the children of Israel agayne committed wickednes in the sight of the Lorde: And the Lorde (e) strengthed Eglon the king of the Moabites, against the children of Israel, because they had committed wickednes before the Lorde.

13 And this [Eglon] gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israel, and possessed the citie of Paulme trees.

14 And so the children of Israel serued Eglon the king of Moab. xviii. yeres.

15 But when they cryed vnto the Lord, the Lord stirred them vp a sauer, Ahud the sonne of Gera the sonne of Gemini, a man lame of his right hande: and by him the children of Israel sent a present vnto Eglon the king of Moab.

16 But Ahud made him a dagger with two edges, of a cubite length, and he did gyrde it vnto his raymēt vpon his right thygh,

17 And caried the present vnto Eglon the king of Moab: (And Eglon was a very fatte man.)

18 And when he had presented the present, he sent the people that bare it away:

19 But he him selfe turned agayne (from the place of grauen images, that was by Gilgal) and sayde: I haue a secret errande vnto thee, O king. which sayde: Kepe silence. And all that stoode before hym, went out from him.

20 And Ahud came vnto him, and in a sommer parler whiche he had, sate he him selfe alone: and Ahud sayd, I haue a message vnto thee from God. And he arose out of his seate. D

21 And Ahud put forth his left hande, & toke the dagger from his right thygh, and thrust it into his belly.

22 And the hafte went in after the blade: and the fatte closed the hast, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gat him out into the porche, and shut the doores of the parler vpon him, and locked them.

24 When he was gone out, his seruauntes came: And when they sawe that the doores of the parler were locked, they sayde, Surely he (g) couereth his feete in his sommer chamber.

(g) That is he doth his easment.

25 And they taried till they were ashamed, and seyng he opened not the doores of the parler, they toke a key and opened them: And beholde, their Lorde was fallen downe dead on the earth.

26 And Ahud escaped whyle they taried and was gone beyonde, to the place of the grauen images, and escaped into Seirath.

27 And when he was come, *he blewe a trumpet in mount Ephraim: And the childrē of Israel went downe with him from the hill, and he went before them. Num. x.a.

28 And he sayde vnto them, folowe me: for the Lorde hath deliuered your enemies the Moabites into your hande. And they descended after him, and toke the passages of Iordane toward Moab, and suffered not a man to passe ouer. E

29 And they slue of the Moabites the same time vpon a ten thousande men, which were all (h) fatte, & men of warre, and there scaped not a man.

(h) That is strong and luay.

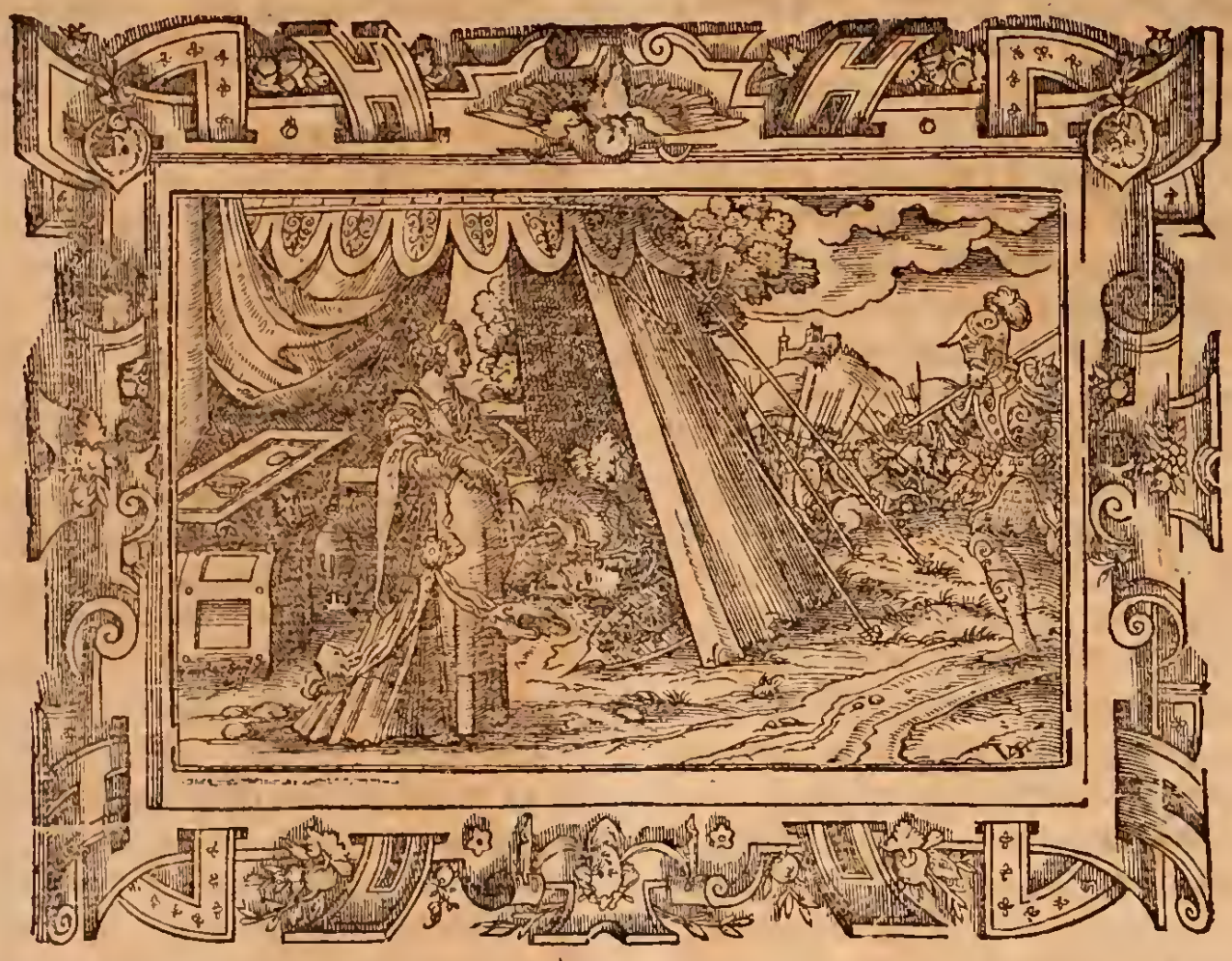
30 So Moab was subdued that day vnder the hande of Israel: And the lande had rest fourescore yeres.

31 After him was Samgar the sonne of Anath, whiche slue of the Philistines sixe hundred men with an (i) oxe goade, and deliuered Israel also.

(i) Likeas the strongest kind of armour helpeth not, where God will punishe: so the simplest weapon will serue where God miraculously will geue victorie.

The. iiii. Chapter.

1 Israel sinne, and are geuen into the handes of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 16 Sisara fleeth. 17 And is killed by Iael.



1 AND the children of Israel began agayne to do wickedly in ỹ sight of the Lord, when Ahud was dead.

2 And the Lorde sold them into the hand of (a) Iabin king of Chanaan, that raigned in (b) Hazor, Whose captayne of warre was called Sisara, which dwelt in Haroseth of the gentiles.

3 And the children of Israel cried vnto the Lord (for he had nine hundreth charettes of yron: & twentie yeres he troubled the children of Israel very sore.)

4 And Debora a prophetisse, the wife of Lapidoth, iudged Israel the same time.

5 And the same Debora dwelt vnder a palme tree, betweene Ramath & Bethel, in mount Ephraim: And the children of Israel came vp to her for iudgment.

6 And she sent, and called * Barak the sonne of Abinoam, out of Kedes Nephthalim, and sayd vnto him: hath not the Lorde God of Israel (c) commaunded, saying: Go, and drawe toward mount Thabor, and take with thee ten thousand men of the children of Nephthalim, and of the children of Zabulon:

7 And I will bring vnto thee to the * riuer Kison, Sisara ỹ captayne of warre, vnto Iabin, with his charettes and his people, and will deliuer him into thyne handes.

8 And Barak said vnto her, (d) If thou wilt go with me, I will go: But and if thou wilt not come with me, I will not go.

9 She sayd: I will surely go with thee, but this iourney that thou takest, shall not be for thyne honour: for the Lorde shall sell Sisara into the hande of a woman. And Debora arose and went with Barak to Kedes.

10 And Barak called Zabulon & Nephthalim to Kedes, and led after him ten thousande men: and Debora went vp with him.

11 (But Haber the Kenite which was of the children* of Hobab, the father in lawe of Moyses, remoued from the Kenites, and pitched his tent (e) vntill the playne of Zaanaim, whiche is by Kedes.)

12 And they shewed Sisara, that Barak the sonne of Abinoam was gone vp to mount Thabor.

13 And Sisara gathered together al his charettes, euen nine hundreth charettes of

(a) This was one of the posteritie of Iabin whom Iosuah slue. Iosu. 11 b. now hauing recouered strength to reuenge.

(b) which was by Iosuah destroyed: but after recouered & hapded by the enemies.

Iud. v. b.

(c) It should appeare that she had done this message vnto him afore, and nowe calleth vpon him for the same afore the whole multitude.

(d) Although his faith now at the first be wauering, and therfore desireth the presence of the prophetisse, yet after it was confirmed by the testimonie of the holy ghost. Heb. xi.

Num. x. b.

(e) That is reported to the occasion why Haber dwelt so farre off, seemeth to be great. Which cause (if any such there were) is vnknowen to vs, because the other writers make no mention of it.

of iron, & all the people that were with him from of Haroseth of the gentiles, vnto the ryuer of Kison.

14 And Debora sayd vnto Barak: Up, for this is the day in which the Lorde hath deliuered Sisara into thyne hand: Is not the Lorde gone out before the? And so Barak went downe frō mount Thabor, and ten thousande men after him.

15 But the Lorde destroyed Sisara and all his charettes, and all his hoaste with the edge of the sworde, before Barak: so that Sisara lyghted downe of his charet, and fled away on his feete.

16 But * Barak followed after the charettes and after the hoast, euen vnto Haroseth of the gentiles: And all the hoast of Sisara fell vpon the edge of the sworde, and there was not a man left.

17 Howbeit Sisara fled away on his feete to the tent of Iael the wife of (f) Haber the Kenite (for there was peace betweene Iabin the king of Hazor, and the housholde of Haber the Kenite.)

18 And Iael went out to meete Sisara, and sayd vnto him: Turne in my lorde, turne in to me, feare not. And whan he had turned in vnto her into her tent, she couered him with a mantell.

19 And he sayd vnto her: Gene me I pray thee a litle water to drincke, for I am thirstie. And she opened * a bottle of milke, and gaue him drincke, & couered him. Iudi v.c.

20 And agayne he sayd vnto her: Stande in the doore of the tent, and whan any man doth come and enquere of thee, whether ther be any man here, thou shalt say, naye.

21 Then Iael Habers wyfe, toke a nayle of the tent, & an hammer in her hande, and went softly vnto him, and smote ỹ nayle into the temples of his head, and fastened it into the ground (for he slumbred sore, and was wery) and so he died.

22 And beholde, as Barak followed after Sisara, Iael came out to meete him, & said vnto him: Come, and I will shewe thee the man whom thou seekest. And when he came in to her tent, beholde Sisara lay dead, and the nayle was in his temples.

23 And so God brought Iabin the kyng of Chanaan into subiection that day before the children of Israel.

24 And the hand of the children of Israel prospered, and preuayled against Iabin the kyng of Chanaan, vntil they had destroyed Iabin king of Chanaan.

The. v. Chapter.

1. The song and thankesgeuing of Deborah and Barak after the victorie.

THen Debora and Barak the sonne of Abinoam sange the same day, saying:

2 Prayse ye the Lord, for the auengyng of Israel, and for the (a) people that became so willing.

3 Heare O ye kinges, hearken O ye princes: I, euen I will syng vnto the Lord, I will prayse the Lord God of Israel.

4 Lorde, * whan thou wentest out of Seir, whan thou departedst out of the fielde of *Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water:

5 * The mountaynes melted before the Lord, euen as dyd * Sinai before ỹ Lord God of Israel.

6 In the dayes of * Samgar the sonne of Anath, in the dayes of * Iael, the hye wayes were (b) vnoccupied, and the trauelers walked thorowe bye wayes.

7 The inhabitants of the townes were gone, they were gone in Israel, vntyll I Debora came vp, which came vp a (c) mother in Israel.

8 They chose new goddes, and then had they the enemie in the gates: Was there a shielde or speare seene among fourtie thousande of Israel?

9 My heart loueth the gouerners of Israel, and them that are willyng among the people: O prayse ye the Lord.

10 Speake (d) ye that ryde on fayre asses, ye that dwell by (e) Middin, and that walke by the wayes.

11 For the noyse of the archers among the (f) drawers of water ceassed, there shall they speake of the righteousnes of the Lorde, his righteousnesse in his vnfenced townes in Israel: Then shal the people of the Lorde go downe to the gates.

12 Up

(c) Wherin she vsed the authoritie & power yt God gaue her for the wealth of her people, & not to suppresse them after the maner of tyrauntes.

(d) magistrats that afore were hindered in the execution of their office, & marchants that then durst not iorney from citie to citie.

(e) A certaine place much oppressed with the enemies, or a place vsed for marchaundise to the which for feare of the enemies there was afore no resorte.

(f) whom the enemies of like vsed to skirmish vpō, & to endaūger

12 Up Debora vp, get thee vp, and sing a
song: *Arise Barac, and leade (g) thy
captiuitie captiue, thou sonne of Abi-
noam.
13 Then shall they that remayne, haue
dominion of the proudest of the people:
The Lord hath geuen me dominion o-
uer the mightie.
C 14 Out of Ephraim was there a (h) roote
of them agaynst Amelek, and after thee
(i) Beniamin among thy people: Out of
Machir came rulers, and out of Zabu-
lon they that handell the penne of the
writer.
15 And of Isachar there were princes
with Debora, and Isachar, and also
Barak, he was sent on foote into the
valley: for the diuisions of Ruben [were]
great (k) thoughtes of heart.
16 Why abodest thou among the sheepe
foldes, to heare the bleatinges of the
flockes? for the diuisions of Ruben, were
great thoughtes of heart.
17 (l) Gilead also abode beyonde Jor-
dane: and why doth Dan remayne in
shyppes? Aser cōtinued on the sea shore,
and taried in his decayed (m) places.
18 [But] the people of Zabulon haue ieo-
parde their lyues euen vnto the death,
lyke as dyd Nephthalim in the hye pla-
ces of the fielde.
19 The kynges came and fought, then
fought ye kynges of Chanaan in Tha-
nach by the waters of Megiddo, and
wan no money.
20 They fought from heauen, euen the
starres in their courses fought agaynst
Sisara.
21 The ryuer of Kison swept them a-
way, that auncient ryuer the ryuer Ki-
D son: O my soule, thou hast marched va-
liauntly.
22 Then were the horse hoofes smitten a-
sunder by the meanes of the praunsings
that their mightie men made.
23 Curse ye the citie of (n) Meros (sayd the
angel of the Lord) curse the inhabitants
therof: because they came not to helpe
the Lord, to helpe the Lord against the
mightie.
24 Jael the wyfe of Haber the Kenite,
shalbe blessed aboue other women, bles-
sed shall she be aboue other women in
the tent.
25 *He asked water, and she gaue him
mylke, she brought foorth butter in a
lordly dysshe.
26 She put her hande to the nayle, & her
ryght hande to the smythes hammer:
with the hammer smote she Sisara, &
smote his head, wounded him, and
pearsed his temples.
27 He bowed him downe at her feete, he
fell downe, and lay styll: At her feete he
bowed him selfe, & fell. And whē he had
sunke downe, he lay there destroyed.
28 The mother of Sisara loked out at a
wyndowe, and cryed thorowe the lat- E
tesse: Why is his charret so long a com-
myng? Why tary the wheeles of his
charettes?
29 Al the wyse ladyes aunswered her, yea
and her owne wordes aunswered her
selfe.
30 Surely they haue found, they deuide
the spoyles, euery man hath a damsell
or two: Sisara hath a pray of diuers
couloured garmentes, euen a pray of
rayment dyed with sundry colours, and
that are made of nedle worke: rayment
of diuers colours and of nedle worke
on both sydes, which is meete for him
that is chiefe in distributing of ye spoyles.
31 So perishe all thine enemies, O Lord:
But they that loue him, let them be as
ye (o) sunne whan he ryseth in his myght.
And the lande had rest fourtie yeres.

(g) To wyt, thy that kept the people in captiuitie.

(h) In this reckenyng vp of the instruments of this victorie, she begynneth with her selfe, as a roote of Ephraim, and calleth these Chanaanites Amelek by illusion.

(i) It is lyke that some of the Beniamites ioyned them selues to Debora, and vnlyke that she propheneth here of the victorie of Saul agaynst Amalek. Wherof 1. Sa. 15. b.

(k) They marueyled that they came not ouer Jordane to helpe them.

(l) And yet came to helpe, and therefore thou Ruben canst haue no excuse.

(m) They vwelled tarre of, and their cities decayed easy for their enemies to get, yt they left them: but this excuse se eueth not against Gods commaundement.

(n) A citie neare to Thabor, and therfore without excuse that they came not to helpe.

(o) That is, growe more and more in strength and power, to dau quishe their enemies.

The. vj. Chapter.

1. Israel is oppressed of the Madianites for their wickednes. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

A 1 And the children of Is-
rael committed (a) wic-
kednesse in the syght of
the Lorde: And the
Lorde deliuered them
into (b) the handes of
Madian seuen yeres.
2 And the hand of Madian preuayled a-
gainst Israel: & (c) because of the Madi-
anites, ye children of Israel made them
dennes in the mountaynes and caues,
and strong holdes.
3 And when Israel had sowen,
then came vp the Madianites, the
Amalechites, and they of the east,
and

(a) Specially idolatrie, as hereafter appeareth.

(b) That is, the power or strength.

(c) That is, for feare of the Madianites.

and came vp agaynst them,
4 And pitched their tentes against them, and destroyed the encrease of the earth, euen tyll thou come vnto Azah, & left no sustenaunce for Israel, neither sheepe, oxe, nor asse:
5 For they went vp, they and their cattel, and came with their tentes as a multitude of grasshopers, so that both they and also their camels were without number: And they entred into the land to destroy it.
6 And so was Israel exceedingly impoueryshed (d) in the sight of the Madianites, and cried vnto the Lorde.
7 And when the (e) children of Israel cried vnto the Lord, because of the Madianites,
8 The Lorde sent vnto them a prophet, which sayd vnto them, Thus sayth the Lorde God of Israel: I fet you from Egypt, & brought you out of the house of bondage.
9 And I ryd you out of the hande of the Egyptians, & out of the hand of all that oppressed you, and cast them out before you, and gaue you their land:
10 And I sayd vnto you: I am the Lord your God, * feare not the goddes of the Amorites in whose lande you dwell: But you haue not obeyed my voyce.
11 And the angel of the Lorde came and sate vnder an Oke which was in Ephrah, that parteyned vnto Joas the father of the Esrites: And his sonne Gedeon threshed wheat by the wyne presse, to hyde it from the Madianites.
12 And the angel of the Lorde appeared vnto him, and said vnto him: The Lord is with thee, thou mightie man.
13 And Gedeon aunswered him: (f) Oh my Lord, if the Lorde be with vs, why is all this come vpon vs? Yea, & where be all his miracles which our fathers tolde vs of, and sayd: Dyd not the Lord bryng vs out of Egypt? But nowe the Lord hath forsaken vs, and deliuered vs into the handes of the Madianites.
14 And the (g) Lord loked vpon him, and sayde: Go hence in this thy (h) might, and thou shalt deliuer Israel out of the handes of the Madianites: Haue not I sent thee?
15 And he aunswered him: Oh Lorde, wherwith shall I saue Israel? Behold my kinred is poore in Manasses, and I am litle in my fathers house.
16 The Lord sayd vnto him: I will be with thee, & thou shalt smyte the Madianites, as they were but one man.
17 And he aunswered him: Oh, yf I haue founde grace in thy syght, than shew me a (i) a signe, that it is thou that talkest with me:
18 Departe not hence I pray thee vntyll I come vnto thee, & tyll I bryng myne offring, and haue set it before thee. And he sayd: I will tary vntyll thou come againe.
19 And Gedeon went in, and made redy a kyd, and sweete cakes of an (k) Epha of floure, and put it with the fleshe in a basket, and put the broth in a pot, and brought it out vnto him vnder the Oke, and presented it.
20 And the angel of God sayd vnto him: Take the flesh and the sweete cakes, & lay them vpon this rocke, and powre out the broth. And he dyd so.
21 Then the angel of the Lord put foorth the end of the staffe that he helde in his hande, and touched the fleshe and the sweete cakes, and * there arose vp fire out of the rocke, and consumed the flesh and the sweete cakes: But the angel of the Lord departed out of his sight.
22 And when Gedeon perceaued that it was an angel of the Lorde, he sayde: Alas, O Lorde God, * haue I therfore seene an angel of the Lorde face to face, [that I should dye?]
23 And the Lorde sayd vnto him: Peace be vnto thee, feare not, thou shalt not dye.
24 Then Gedeon made an aulter there vnto the Lord, and called it, The Lord of peace. And vnto this day it is yet in Ephrath, that parteyneth vnto the father of the Esrites.
25 And the same nyght the Lorde sayde vnto him: Take thy fathers young bullocke, & an other bullocke of. vii. yeres olde, and (l) destroy the aulter of Baal that thy father hath, and cut downe the groue that is by it:
26 And make an aulter vnto the Lord thy God vpon the top of this rocke in a conuenient place, and take the secoud bullocke, and offer burnt sacrifice vpō the wood of the groue which thou shalt cut downe.
27 Then Gedeon toke ten men of his seruauntes, & did as the Lord bad him: But because he feared to do it by daye for

(i) Gedeon to be assured it was Gods message, and not illusion of a spirit, requireth a signe: But Gods worde once confirmed by signes, is to be beleued without signe.

(k) A measure of drye thynges, conteynyng about three peckes.

3. Reg 18. f.

Exod. 33. d. Iud. 13. d.

(l) First idolatrie is to be destroyed, and true religion restored: and then the delyuery of the people, or ciuile gouernaunce of the same to be taken in hande.

for his fathers housholde and the men of the citie, he dyd it by nyght.

28 ℭ And when the men of the citie arose early in the mornyng, beholde the aulter of Baal was broken, & the groue cut downe that was by it, and the (m) seconde bullocke offered vpon the aulter that was made.

(m) Whiche was of seuen yeres feeding, and kept to be offered to Baal.

29 And they sayde one to another: Who hath done this thing? And whan they enquered and asked, they sayd: Gedeon ỳ sonne of Joas hath done this thing.

30 Then the men of the citie sayde vnto Joas, Bring out thy sonne, that he may dye: because he hath destroyed the aulter of Baal, and cut downe the groue that was by it.

31 And Joas sayd vnto al that stoode by him: Will ye pleade Baals cause? or Will ye saue him? He that will contende for him, let him dye or the morning. If he be a God, let him pleade for himselfe against him that hath caste downe his aulter.

32 And from that day, was Gedeon called Jerobaal: because his father had sayd, Let Baal pleade for himselfe, because he hath broken downe his aulter.

33 All the Madianites therfore, and the Amalekites, and they of the east, were gathered together, & went and pytched in the valley of Jesrael:

34 But the spirite of the Lorde came vpon Gedeon, *and he blewe a trumpet, and (n) Abiezer was ioyned with him.

(n) That is the familie of Abiezer.

35 And he sent messengers throughout all Manasses, which also was ioyned with him, and he sent messengers vnto Azar, Zabulon, and Nephthalim, and they came to meete them. F

36 And Gedeon sayd vnto God: If thou wilt saue Jsrael by myne hand, as thou hast sayd:

37 Beholde, I wil put a fleece of wool in the treashing place: And if the dewe come on the fleece onely, and it be drye vpon all the earth beside, then shall I be sure that thou wilt saue Jsrael by my hand, as thou saydest.

38 And it came so to passe: For he rose vp early on the morowe, & thrust the fleece together, and wrong the dewe therout, and fylled a bowle of water.

39 And Gedeon sayde agayne vnto God: Be not angry with me, that *I speake once more, for I wil proue onee agayne by the fleece. Let it be drye onely vpon the fleece, and dewe vpon al the ground.

40 And God dyd so that same nyght: For it was drye vpon the fleece only, & there was dewe on all the grounde.

¶ The. vii. Chapter.

1. The Lord commaundeth Gedeon to send away a great parte of his companie. 22. The Madianites are discomfited by a wonderous sort. 25. Oreb and Zeeb are slaine.

A 1 THen Jerobaal (who is Gedeon) and all ỳ people ỳ were with him, rose vp early, & pytched besyde the wel of Harad: so that the hoaste of the Madianites were on the northside of them by the hyll of Morel in the valley.

2 And the Lord sayd vnto Gedeon: The people that are with thee, are to many for me to geue ỳ Madianites into their handes, lest Jsrael make their (a) vaunt against me, and saye: Myne owne hand hath saued me.

(a) God wyll not that any creature deprive hym of his glorie.

3 Nowe therfore make a proclamation in the eares of people, and saye: *If any man dread or be afeard, let him returne and depart early from mount Gilead. And there returned of the people xxii. thousande, & there abode ten thousande.

Deut. xx. b. 1. Malach. 3. g

4 And the Lord sayd vnto Gedeon: The people are yet to many, bryng them downe vnto the water, and I will trye them vnto thee there. And of whom I say vnto thee, this shal go with thee: the same shal go with thee. And of whom soeuer I say vnto thee, this shal not go with thee: the same shal not go.

5 So he brought downe the people vnto the water: And the Lord said vnto Gedeon, As many as lappe ỳ water with their tongues as a dogge lappeth, them put by them selues, and [so do] them that kneele downe vpon their knees (b) to drincke.

(b) They that depart as to meete for their enterprise.

6 And the number of them that put their handes to their mouthes and lapped, were three hundred men: But all ỳ remnaunt of ỳ people kneeled downe vpon their

B their knees to dryncke water.
7 And the Lorde sayd vnto Gedeon: By
these three hundred men that (c) lapped
will I saue you, and deliuer the Ma-
dianites into thyne hande: And let all
the (d) other people go euery man vnto
his place.
8 They therfore of the people toke vit-

(c) Drunke [illegible] by put[illegible] their [illegible] to their [illegible], and [illegible]ping.

(d) whiche were in [illegible]ber, and [illegible]ted at two times xxxi. A) and vii. C.

tailes with them, and their trumpettes:
And he sent all the rest of Israel, euery
man vnto his tent, and retayned those
three hundreth men: And the hoast of
Madian was beneath him in a valley.
9 And the same nyght the Lorde sayde
vnto him: Aryse, get thee downe vnto
the hoast, for I haue delyuered it into
thyne hand.
10 But and if thou feare to go downe,
then go thou and Phara thy ladde
downe to the hoast.
11 And thou shalt hearken what they
say, and so shall thine handes be strong
to go downe vnto ẏ hoast. Then went
he downe & Phara his ladde vnto the
outsyde of the men of armes that were
in the hoast.

12 And

12 And the Madianites, the Amalekites, and all they of the east, lay along in the valley lyke a multitude of grashoppers, and their camelles were without numbre, euen as the sande by the sea syde in multitude.

Iud.6 c.

13 And when Gedeon was come, behold, there was a man that tolde a dreame vnto his neyghbour, and sayd: Behold, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of Madian, and came vnto a tent, and smote it that it fell, and ouerturned it that the tent lay along.

14 And his felowe answered and sayd: This is nothing els saue the sworde of Gedeon ỹ sonne of Joas, a man of Israel: for into his hande hath God deliuered Madian, and all the hoast.

15 When Gedeon heard the telling of the dreame, & the interpretation of the same, he worshypped, and returned vnto the hoast of Israel, and sayde: Up, for the Lorde hath deliuered into your hande the hoast of Madian.

16 And he deuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with emptie pytchers, and (e) lampes therin.

e) These weake meanes God vsed, to signifie that the whole victorie came of hym.

17 And sayde vnto them, Loke on me, and do lykewyse: that when I come to the syde of the hoast, euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpettes also on euery syde of the hoast, and say: For the Lord, and for Gedeon.

19 So Gedeon and the hundred men that were with him, came vnto the outsyde of the hoast in the beginnyng of the myddle watche, & raysed vp the watchmen: And they blewe with their trumpettes, & brake the pytchers that were in their handes.

20 And the three companies blewe with trumpettes, & brake the pytchers, and helde the lampes in their left handes, and the trumpettes in their right, to blowe withal: And they cryed, The sworde of the Lorde, and of Gedeon.

21 And they stoode styll, euery man in his place rounde about the hoast: And all the hoast ran, and cryed, and fled. D

22 And the three hundreth blewe with trumpettes, and the Lorde set *euery mans sworde vppon his (f) neyghbour throughout all the hoast: and the hoast fled to Bethhasitah, to Zererath, and to the edge of the playne of Meholah vnto Tabbath.

* Or, Vnto their army. 1. Reg. 14. c.

(f) For they fell a fyghting one of another.

23 And the men of Israel being gathered together out of Nephthalim, of Aser, and of all Manasses, folowed after the Madianites.

24 And Gedeon sent messengers vnto al mount Ephraim, saying: Come downe against the Madianites, and take before them the (g) waters vnto Bethbarath, and to Jordane. Then all the men of Ephraim gathered together, & toke the waters vnto Bethbarath, & to Jordane.

(g) Meaning the passages or the fourdes, that they should not escape.

25 And they toke two *princes of the Madianites, Oreb and Zeb: and slue Oreb vpon the rocke Oreb, and Zeb at the (h) winepresse of Zeb, and folowed after Madian: and brought the heades of Oreb and Zeb to Gedeon on the other syde Jordane.

Pfal. 83. Esa. 10. f.

(h) These places tooke their names of the actes that were done there.

¶ The. viij. Chapter.

1 Ephraim murmureth against Gedeon, 2 who appeaseth them. 4 He passeth Jordane. 16 He reuengeth hym selfe on them of Sucoth and Phanuel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gedeons sonnes, and of his death.

A 1 AND the men of Ephraim said vnto him: Why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fyght with the Madianites? And they chode with him sharpely.

(a) Whiche haue slayne two princes Oreb & Zeb. (b) This last act of the whole tribe, is more famous then the enterprise of one man of one kamilie.

2 And he sayde vnto them: What deede haue I done lyke vnto (a) yours? Is not the (b) gleaning of grapes of Ephraim, better then the vintage of Abiezer?

3 God hath delyuered into your handes the lordes of Madian, Oreb and Zeb: And what was I able to do lyke as you haue done? And then their spirites abated from of him, when he had sayde that.

4 And Gedeon came to Jordane to passe ouer, he & the three hundred men that were with him weery, and yet folowed the chase.

5 And

5 And he sayd vnto ỹ men of (c) Sucoth: Geue I pray you, cakes of bread vnto ỹ people that folow me, for they be fayntie, that I may folowe after Zebah, and Zalmana, kynges of Madian.

6 And the lordes of Sucoth sayde: Are the handes of Zebah and Zalmana now in thyne (d) handes, that we should geue bread vnto thyne armie?

7 Gedeon sayde: Therfore when the Lord hath deliuered Zebah and Zalmana into mine hande, I will teare the flesshe of you with the thornes of the wildernes, and with briers.

8 And he went vp thence to Phanuel, & spake vnto them lykewyse: And ỹ men of Phanuel aunswered him, as did the men of Sucoth.

9 And he sayd also vnto the men of Phanuel: when I come agayne (e) in peace, I will breake downe this towre.

10 Zebah & Zalmana were in Carcor, and their hoastes with them, vpon a fifteene thousande men, which were all that were left of all the hoastes of them of the east: For there was slaine an hundred and twentie thousande men that drewe swordes.

11 And Gedeon went thorowe them that dwelt in tabernacles on the east syde of Nobah and Iegbahah, and smote the hoaste: for the hoaste dyd cast no perylles.

12 And whan Zebah and Zalmana fled, he folowed after them, and toke ỹ two kynges of Madian, Zebah and Zalmana, and discomfited all the hoaste.

13 And Gedeon the sonne of Joas, returned from battel afore the sunne was vp,

14 And caught a ladde of the men of Sucoth, & enquired of him: And he wrote him of the lordes and elders of Sucoth threescore and seuenteene men.

15 And he came vnto the men of Sucoth, and sayd: Beholde Zebah and Zalmana, with which ye dyd cast me in the teeth, saying: Are the handes of Zebah and Zalmana alredy in thyne hande, that we should geue bread vnto thy fayntie men?

16 And he toke the elders of the citie, and thornes of the wildernesse, and briers, and dyd teare the men of Sucoth with them.

17 And he brake downe the towre of *Phanuel, & slue the men of the citie.

18 And then sayde he vnto Zebah and Zalmana: what maner of men were they whom ye slue at Thabor? And they aunswered: The lykenesse of thee and them is al one, euē after the fashion of the children of a kyng.

19 And he sayd, They were my brethren, euen my (f) mothers children: As truly as the Lord liueth, if ye had saued their lyues, I would not slay you.

(f) Euen nature forceth me to reuenge their deathes.

20 And he sayde vnto Jether his eldest sonne, Up and slay them. But the ladde drue not his sworde: for he feared, because he was yet young.

21 Then Zebah and Zalmana sayde: Ryse thou, and fall vpon vs: for as (g) ℣ the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and toke away the ornamentes that were on their camels neckes.

(g) Meaning that they would be ryd out of their payne at once: or that they thought it dishonour to be put to death by a boy.

22 Then the men of Israel sayde vnto Gedeon: Raigne thou ouer vs, both thou, thy sonne, and thy (h) sonnes sonne, for thou hast deliuered vs out of ỹ hand of Madian.

(h) That is, thy posterite.

23 And Gedeon sayd vnto them: I wyll not raigne ouer you, neither shall my childe raigne ouer you: but the Lorde shall (i) raigne ouer you.

24 And agayne Gedeon said vnto them: I would desire a request of you, euen that you would geue me euery man the *earinges of his pray. For they had golden earinges, because they were Ismaelites.

(i) By such one as he shall chose, according to the sentence of his holy worde, to rule and to mayntayne his true religion.

25 And they aunswered: We will gyue them. And they spread a mantell, and dyd cast therin euery man the earynges of his pray.

26 And the wayght of ỹ golden earinges that he required, was a thousand and seuen hundred sicles of golde, beside chaynes and iewelles, and purple rayment that was on the kynges of Madian, and beside the chaynes that were about their camels neckes.

27 And Gedeon made an (k) Ephod therof, and put it in his citie Ephrah: And all Israel went a whoryng after it in the same place, which thing became a ruyne vnto Gedeon and to his house.

(k) To be a testimonie of this victorie: But afterward abused to idolatrie.

28 Thus was Madian brought lowe before the children of Israel, so that they lyft vp their heades no more: And the countrey was in quietnes fourtie yeres in the dayes of Gedeon. ℰ

29 And Jerobaal ỹ sonne of Joas, went and dwelt in his owne house.

30 And

30 And Gedeon had threescore and ten sonnes of his body begotten: for he had many wyues.
31 And his cõcubine that was in Sichem bare him a sonne also, whose name he called Abimelech.
32 And Gedeon the sonne of Joas dyed in a good age, and was buryed in the sepulchre of Joas his father, euen in Ephrah, that parteyned vnto the father of the Esrites.
33 But assoone as Gedeon was dead, the children of Israel turned away, & went a whoryng after Baalim, and made a couenaunt with Baal to be their God.
34 And the children of Israel thought not on the Lorde their God, which had deliuered them out of the handes of all their enemies on euery syde:
35 Neither (i) shewed they mercy on the house of Jerobaal [otherwyse called] Gedeon, according to all the goodnes which he had shewed vnto Israel.

The.ix.Chapter.

1. Abimelech vsurpeth the kyngdome, and putteth his brethren to death. 7. Joatham proposeth a parable. 23. Hatred betweene Abimelech, and the Sichemites. 26. Gaal conspireth agaynst him, and is ouercome. 53. Abimelech is wounded to death by a woman.

A 1 Bimelech the sonne of Jerobaal went to Sichem vnto his mothers brethren, & communed with them, & with all the kynrede of the house of his mothers father, saying:
2 Saye I pray you, in the eares of all the men of Sichem, whether is better for you, that all the sonnes of Jerobaal, (which are threescore and ten persons) raigne ouer you: either that one raigne ouer you: Remember that I am of your bone, and of your flesh.
3 And his mothers brethren spake of him in the audience of all the men of Sichem all these wordes, & their heartes were moued to folow Abimelech: for they sayde, he is our brother.
4 And they gaue him threescore and ten peeces of siluer out of the house of Baal Berith, wherwith Abimelech hyred vayne and light persons, which went with hym.
5 And he went vnto his fathers house at Ephrah, * and (a) slue his brethren, the sonnes of Jerobaal, beyng threescore & ten persons, vpon one stone: Notwithstandyng, yet Joatham the youngest sonne of Jerobaal escaped, for he hyd hym selfe.
9 And all the men of Sichem gathered together, and al the house of Mello, and came and made Abimelech kyng in the playne, where the stone was in Sichem.
B 7 And when they tolde it to Joatham, he went and stoode in the top of mount Garizim, and lyft vp his voyce, & cryed, and sayd vnto them: Hearken vnto me you men of Sichem, that God may hearken vnto you.
8 (b) The trees went foorth to annoynt a kyng ouer them, and sayde vnto the Olyue tree: Raigne thou ouer vs.
9 But the Olyue tree sayd vnto them: Should I leane my fatnesse wherwith by me they honour (c) God and man, & to be promoted ouer the trees?
10 And the trees sayd to the figge tree: Come thou, and be kyng ouer vs.
11 The figge tree aunswered them: should I forsake my sweetnes, and my good fruite, and go to be promoted ouer the trees?
12 Then sayde the trees vnto the vine: Come thou and be kyng ouer vs.
13 The vine sayde vnto them: Should I leane my wine wherby I cheare both (d) God and man, and go to be promoted ouer the trees?
14 Then said all the trees vnto the bryer: Come thou and raigne ouer vs.
15 And the bryer sayde vnto the trees: If it be true that ye will annoynt me kyng ouer you, then come and put your trust vnder my shadow: If no, the (e) fyre come out of the bryer, & waste the Cedar trees of Libanon.
16 Nowe therfore, if ye do truely and vncorruptly to make Abimelech kyng, and if ye haue dealte well with Jerobaal & his house, and haue done vnto hym according to the deseruing of his handes:
17 (For euen my father fought for you

(a) The desire of soueraintie where it coueteth, sheedeth the innocent blood that is founde in his way, as a woolfe deuoureth lambes.

you, and aduentured his life, and ridde you out of the hande of Madian.

18 And ye are rysen vp agaynst my fathers house this day, and haue slayne his children, beyng threescore & ten persones vpon one stone, and haue made Abimelech the sonne of his mayde seruaunt, king ouer the men of Sichem, because he is your brother.)

19 If ye then haue dealt truely and purely with Ierobaal and with his house this day, then reioyce ye with Abimelech, and let him reioyce with you.

20 But if you haue not dealt truely, then let a fire come out of Abimelech, & consume the men of Sichem, & the house of Mello: and let there come out a fire frō among the men of Sichem, & out of the house of Mello, & consume Abimelech.

D 21 And Ioatham ran away and fledde, and went to Beer, and dwelt there, for feare of Abimelech his brother.

22 When Abimelech had raigned three yeres ouer Israel,

23 God (g) sent an euyll spirite betweene Abimelech, & the men of Sichem: and the citezins of Sichem brake their promise to Abimelech,

24 That the wickednes done to the three score and ten sonnes of Ierobaal might come on him, and that God might lay the blood of them vnto Abimelech their brother, which slue them, and vpon the other men of Sichem which ayded him in the killing of his brethren.

25 And the citezins of Sichem set men to lay awayte for hym in the toppe of the mountaynes, which men robbed al that came along the way by them: And it was tolde Abimelech.

26 And Gaal the sonne of Obed came with his brethren, and they gat them to Sichem: and the men of Sichem put their confidence in him.

27 And they went out into the fieldes, and gathered in their grapes, & trode them, and made mery, & went into the house of their god, and dyd eate and drinke, and cursed Abimelech.

C 28 And Gaal the sonne of Obed sayde: What is Abimelech? & what is Sichem, that we shoulde serue him? Is he not the sonne of Ierobaal? & Zebul is his officer? Serue such as come of Hemor the father of Sichem: for what reason is it that we shoulde serue him?

29 Woulde God this people were vnder my hande, then would I take Abimelech out of ỹ way. And he spake against Abimelech: Make thine hoast greater, and go out.

E 30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Obed, he was wroth.

31 And sent messengers vnto Abimelech priuyly, saying: Behold, Gaal the sonne of Obed and his brethren be come to Sichem, and beholde they fortifie the citie agaynst thee.

32 Now therfore vp by night, thou and the people that is with thee, and lye in wayte in the fielde.

33 And rise early in the morning assone as the sunne is vp, and fall vpon the citie: And if he & the people that is with hym come out against thee, do to hym what thine handes shalbe able.

34 And Abimelech rose vp, and all the people that were with him, by night, and they layde awayte against Sichem in foure companies.

35 And Gaal the sonne of Obed went out, F and stoode in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe ỹ people, he sayd to Zebul: Beholde, there come people downe from the top of the mountaines. And Zebul sayd vnto him: (h) The shadow of the hylles seeme men vnto thee.

(h) By these wordes he mocked Gaal for the braggs he made afore agaynst Abimelech.

37 And Gaal aunswered agayne, & sayd: See, there come folke downe by ỹ middle of the land, & another company come along by the playne of the charmars.

38 Then sayd Zebul vnto him: Where is nowe thy mouth that said, what felowe is Abimelech, that we should serue him? Is not this the people that thou hast despysed? Go out now & fight with thē.

39 And Gaal went out before the citezins of Sichem, & fought with Abimelech.

40 And Abimelech chased him, that he fled before him, and many were ouerthrowen & wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal & his brethrē that they shoulde not dwell in Sichem.

42 And on the morow, the people wēt out into the fielde: And they told Abimelech. G

43 And he toke the people, & deuided them into three cōpanies, & layd awayte in the fielde, and loked, and behold the people were come out of the citie, and he ran vpon them, and smote them.

 44 And

44 And Abimelech and the companions that were with him, rushed forward, & stoode in the entring of the gate of the citie: and the two other companions ran vpon all the people that were in the fieldes, and slue them.

45 And when Abimelech had fought against the citie al that day, he toke it, and slue the people that was therin, and destroyed the citie, and sowed (i) salte in it.

(i) That it shoulde be vnfruteful, and neuer serue to any vse.

46 And when all the men of the towre of Sichem heard that, they entred into an holde of the house of the god (k) Berith.

(k) That is of Baal Berith as afore. Chap. 8. g.

47 And it was told Abimelech, that all the men of the towre of Sichem were gathered together.

48 And Abimelech gat him to mount Zelmon, both he & all the people that were with him, & toke axes with him, and cut downe bowes of trees, & toke them and bare them on his shulder, & sayde vnto the folke that were with hym: What ye haue seene me do, speede your selues, & do lykewyse as I haue done.

49 And al the men that were among the people, cut downe bowes, and folowed Abimelech, and put them into the hold, and set the holde a fire by them: so that al the men of the towre of Sichem died also, vpon a thousande men & women.

50 Then went Abimelech to Thebez, & besieged it, and toke it.

51 But there was a strong towre within the citie, and thyther ranne all the men and women, and all the chiefe that were in the citie, and shut it to them, and gate them vp to the toppe of the towre.

52 And Abimelech came vnto the towre, and fought agaynst it, and went harde vnto the doore of ỹ towre to set it on fire.

53 And a certayne woman* cast a peece of a mylstone vpon his head, & all to brake his brayne panne. ii. Re. xi. k.

54 Then Abimelech called hastyly vnto the young man that bare his harnesse, and sayde vnto him: Drawe thy sworde and slea me, that men say not of me, A woman slue him: And his lad thrust him thorowe, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne house.

(l) What strength the curse of bad men oppressed with tyrany, hath to bring the vengeance of God vpon the oppressours, may appeare by this, and likewyse by Christes the prophet.

56 Thus God rendred the wickednesse of Abimelech which he dyd vnto his father, in sleyng his seuentie brethren.

57 And therto all the wickednesse of the men of Sichem, dyd God bryng vpon their heades: And vpon them came the (l) curse of Ioatham the sonne of Ierobaal.

¶ The. x. Chapter.

2 Thola died. 5 Iair also died. 17 The Israelites are punished for their sinnes. 10 They crye vnto God, 16 And he hath pitie on them.

AFter Abimelech, there arose to defende Israel Thola the sonne of Phuah the sonne of Dodo, a man of Issachar, whiche dwelt in Samir in mount Ephraim.

* Or, gouerned.

2 And he* iudged Israel twentie & three yeres, & died, & was buried in Samir.

3 And after him, arose Iair a Gileadite, and iudged Israel twintie and two yeres.

4 And he had thirtie sonnes that rode on (a) thirtie Asse coltes, and they had thirtie cities, which are called (b) Hauoth Iair vnto this day, and are in the lande of Gilead.

(a) That was the vse of men of great authoritie and honour.
(b) Or the townes of Iair. Deut. Chap. 3.

5 And Iair died, and was buried in Camon.

6 And the children of Israel wrought wickednesse yet agayne in the sight of the Lord, and serued Baalim and Astaroth, and the gods of * Syria, the gods of Sidon, and the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines, and forsoke the Lorde, and serued not him.

* Or, Aram.

7 And the Lord was wroth with Israel, and he * solde them into the handes of the Philistines, and into the handes of the children of Ammon.

* Or, sold.

8 Which from that yere forth, pilde and oppressed the children of Israel eyghteene yeres, (c) al that were on the other side Iordane, in the lande of the Amorites whiche is in Gilead.

(c) Thus the Rubenites, Gadites and half the tribe of Manasses.

9 Moreouer, ỹ children of Ammon went ouer Iordane to fight agaynst Iuda, Beniamin, and the house of Ephraim, so that Israel was sore cumbred.

10 And the children of Israel cryed vnto ỹ Lord, saying: We haue sinned against thee, for we haue forsaken our owne God,

God, and haue serued Baalim.

11 And the Lorde (o) sayde vnto the chil-
dre of Israel: Dyd not I ryd you from
the Egiptians and from the Amorites,
from the children of Ammon, and from
the Philistines?

12 The Sidonites also, and the Amale-
kites, & the Maonites dyd oppresse you,
and ye cryed to me, and I deliuered you
out of their handes.

13 And for all *that, ye haue forsaken me
and serued straunge gods, wherfore I
will helpe you no more.

14 Go and crye vnto the gods whiche ye
haue chosen, and let them saue you in the
tyme of your tribulation.

15 And the children of Israel sayde vnto
the Lord: We haue sinned, do thou vnto
vs whatsoeuer please thee, deliuer vs
onely we pray thee this day.

16 And they put away the straunge gods
from them, & serued the Lord: And his
soule had pitie on the miserie of Israel.

17 Then the children of Ammon gathe-
red together, & pitched in Gilead: And
the children of Israel gathered them
together, and pitched in Mispah.

18 And the people and lordes of Gilead
sayde eche to other: Whosoeuer will be-
ginne the battell agaynst the children
of Ammon, the same shalbe head ouer
all the inhabitauntes of Gilead.

The. xi. Chapter.

2 Iephthah beyng chased away by his brethren, was after made captayne ouer Israel. 30 He maketh a rashe bowe. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his bowe.

1 AND there was one Iephthah a Gileadite, a strong man, the sonne
2 of an harlot. And Gilead begat Iephthah: And Gi-
leads wyfe bare him sonnes, which when they were come to age, thrust out Iephthah, and said vnto him: Thou shalt not inherite in our fa-
thers house, for thou art the sonne of a (a) straunge woman.

3 Then Iephthah fled from his bre-
thren, and dwelt in the lande of (b) Tob:
And there gathered vile men to Ieph-
thah, and (c) went out with him.

4 And in processe of time, the children of Ammon made warre agaynst Is-
rael.

5 And when the children of Ammon fought thus agaynst Israel, the elders of Gilead went to fet Iephthah out of the lande of Tob,

6 And sayde vnto him: Come, and (d) be our captayne, that we may fight with the children of Ammon.

7 Iephthah aunswered the elders of

(c) To make inuasions vpō the enemies of the people of God, and to liue of the spoyle.

(d) God can bring the castaway to haue rule ouer his oppressours: Let no man therfore exalte him selfe, and despise any man of Gods creation.

Gilead: Dyd not ye hate me, & expell me out of my fathers house: howe then come you vnto me nowe in time of your tribulation?

8 And the elders of Gilead sayde vnto Iephthah: Therfore we turne agayne to thee nowe, that thou mayest go with vs, & fight against the children of Ammon, and be our head ouer all the inhabitauntes of Gilead.

9 And Iephthah sayde vnto the elders of Gilead: If ye bring me home againe to fight against the children of Ammon, then yf the Lorde deliuer them before

10 me, shall I be your head? And the elders of Gilead sayd to Iephthah: The Lorde be witnesse betweene vs, if we do not according to thy wordes.

11 Then Iephthah went with the elders of Gilead, and ỹ people made hym head & captayne ouer them: And Iephthah rehearsed al his wordes before the Lorde in Mispah.

12 And Iephthah sent messengers vnto the king of the children of Ammon, saying: what hast thou to do with me, that thou art come against me, to fight in my lande?

13 The king of the children of Ammon aunswered vnto ỹ messengers of Iephthah: Because Israel toke away my lande when they came out of Egypt, euen from Arnon vnto Jabok, and vnto Iordane: Nowe therfore restore those landes agayne "with faire meanes.

" Hebr. In peace.

14 And Iephthah sent messengers agayne vnto the king of the children of Ammon,

15 And sayd vnto him, thus sayth Iephthah: *Israel toke not away the lande of Moab, nor the lande of the children of Ammon.

Deut. ii. b.

16 But when Israel came vp frō Egypt, and walked thorowe the wildernesse, euen vnto ỹ red sea, they came to Cades:

17 And Israel sent messengers vnto the king of Edom, saying, Let me I praye thee go thorow thy lande: But the king of Edō would not agree therto. And in lyke maner they sent vnto the king of Moab: but he would not consent. And Israel abode stil in Cades.

18 And then they went along thorowe the wildernesse, and compassed the land of Edom, & the land of Moab, and came along by the east syde of the land of Moab, and pitched on the other side of Arnon, and would not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israel *sent messengers vnto Sehon king of the Amorites, & king of Hesbon, and sayde vnto him: Let vs passe we pray thee thorow thy land vnto our owne countrey. Deut. ii.

20 But Sehon consented not to Israel, that he shoulde go thorowe his coast: but gathered all his people together, & pitched in Jasa, & fought with Israel.

21 And the Lorde God of Israel deliuered Sehon & all his folke into the handes of Israel, and they smote them: So Israel smote them, and possessed all the land of the Amorites the inhabitauntes of that countrey. D

22 And they possessed al the coastes of the Amorites, from Arnon vnto Jabok, & from the wildernesse vnto Iordane.

23 So nowe, seyng the Lord God of Israel hath cast out the Amorites before his people Israel, shouldest thou possesse it?

24 Nay, but what people Camos thy God dryueth out, that lande possesse thou: Euen so whatsoeuer nation (e) the Lord our God expelleth before vs, that lande ought we to enioy.

(e) You muste thinke that you had good right to that land, that you beleeue your bayne God should giue you: howe much more haue we good right to that land that the true liuing lord our God hath giuen vs

25 And art thou better then Balac the sonne of Zephor king of Moab? Did he not stryue with Israel and fight against them,

26 All the whyle Israel dwelt in Hesbon and her townes, in Aroer and her townes, and in all the cities that be along by ỹ coastes of Arnon three hundred yeres: why did ye not recouer them in all that space?

27 Wherfore I haue not synned against thee, but thou doest me wrong to warre against me: The Lord therfore whiche is a iudge, be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not vnto the wordes of Iephthah, which he sent him. C

29 Then the (f) spirite of the Lord came vpō Iephthah, and he passed ouer to Gilead & to Manasses, and came to Mispah that lieth in Gilead, & from thence vnto the children of Ammon.

(f) Gyuing him suche strength, myght, courage, & wysedome as longe pleased.

30 And Iephthah vowed a vowe vnto ỹ Lorde, & sayd: If thou shalt deliuer the children of Ammon into my handes,

31 Then

31 Then that thing that commeth out of the dooꝛes of my houſe againſt me, whē I come home in peace from the chil-dꝛen of Ammon, ſhalbe the Loꝛdes, and I will offer it vp foꝛ a burnt offering.

32 And ſo Jephthah went vnto the chil-dꝛen of Ammon to fight againſt them, and the Loꝛde deliuered them into his handes.

33 And he ſmote them from Aroer tyll thou come to Mennith, euen twentie ci-ties, and ſo fooꝛth to the playne of the vineyardes, with an exceeding great ſlaughter: And thus the childꝛē of Am-mon were bꝛought vnder, befoꝛe the childꝛen of Iſrael.

34 When Jephthah came to Miſphah vn-to his houſe, ſee, his daughter came out againſt him with (g) timbꝛelles and daunces, which was his onely chylde: ſo that beſide her, he had neither ſonne noꝛ daughter.

35 And when he ſawe her, he (h) rent his clotes, & ſayde: Alas my daughter, thou haſt bꝛought me lowe, & art one of them that troubleth me: Foꝛ I haue opened my mouth vnto the Loꝛde, and cannot go backe.

36 And ſhe ſayde vnto him: My father, if thou haue opened thy mouth vnto the Loꝛde, then do with me accoꝛding to it that pꝛoceeded out of thy mouth, foꝛ as much as the Loꝛde hath auenged thee of thyne enemies ỹ childꝛen of Ammon.

37 And ſhe ſayd vnto her father, Do this much foꝛ me: Let me alone two mo-nethes, that I may go to the moun-taynes and (i) bewayle my virginite, I and my felowes.

38 And he ſayd, go. And he ſent her away two monethes: And ſo ſhe went with her companions, & lamented her may-denhead vpon the mountaynes.

39 And after the ende of two monethes, ſhe turned agayne vnto her father, whiche dyd with her accoꝛding to his vowe whiche he had vowed, & ſhe had knowne no man: And it grewe to a cu-ſtome in Iſrael,

40 The daughters of Iſrael came yere by yere to lamēt the daughter of Jeph-thah the Gileadite, foure dayes in a yere.

(i) Foꝛ it was counted as a ſhame in Iſ-rael to dye without chil-dꝛen.

¶ *The.xii. Chapter.*

6 Jephthah killeth two and fourtie thouſande Ephꝛaimites. 8 After Jephthah ſuc-ceedeth Ibzan. 11 Elon. 13 And Abdon.

1 And the men of Ephꝛa-im gathered themſel-nes together, & went (a) noꝛthwarde, & ſayd vnto Jephthah: Wheꝛ-foꝛe wenteſt thou to fight (b) againſt the chil-dꝛen of Ammon, and dyddeſt not call vs to go with thee? We will therfoꝛe burne thine houſe vpon thee with fire.

2 And Jephthah ſayde vnto them, I & my people were at great ſtryfe with the childꝛen of Ammon: And when I called you, ye deliuered me not out of their handes.

3 And when I ſawe that ye deliuered me not, (c) I put my lyfe in my handes, and went vpon the childꝛen of Ammon, and the Loꝛde deliuered them into my handes: Wheꝛfoꝛe then are ye come vp-pon me nowe, to fight againſt me?

4 Jephthah therfoꝛe gathered together all the men of Gilead, and fought with the Ephꝛaites. And the men of Gilead ſmote the Ephꝛaites, becauſe they ſayd: Ye Gileadites are but runneagates of Ephꝛaim, among the Ephꝛaites and the Manaſſites.

5 Moꝛeouer, the men of Gilead toke the paſſages of Joꝛdane befoꝛe the Ephꝛai-tes: And when thoſe Ephꝛaites that were eſcaped, ſaid, Let me go ouer: then the men of Gilead ſayde vnto hym, Art thou an Ephꝛaite? If he ſayde, nay:

6 Then ſayde they vnto him: Then ſay, (d) Schibboleth. And he ſayde, Sibbo-leth: foꝛ he coulde not ſo pꝛonounce. And then they toke him, and ſlue him at the paſſages of Joꝛdane: And there were ouerthꝛowen at that time of the Ephꝛaites fourtie and two thouſande.

7 And Jephthah iudged Iſrael ſix yeres, then died Jephthah the Gileadite, and was buried in [one of] ỹ cities of Gilead.

8 After this man, iudged Iſrael one Ibzan of Bethlehem.

9 And he had thirtie ſonnes and thirtie daughters, whom he ſent out, and toke in thirtie daughters from abꝛode foꝛ his ſonnes. And when Ibzan (e) had iudged Iſrael ſeuen yere,

10 He died, & was buried at Bethlehem.

(d) whiche ſig-nified an eare of coꝛne.

(e) whiche of ſome is ſup-poſed to be Booz the huſband of Ruth.

11 After him, Elon a Zabulonite iudged Israel ten yeres.
12 And Elon the Zabulonite died, & was buried in Aialon, in the countrey of Zabulon.
13 After him, Abdon the sonne of Hellel, a Pharathonite, iudged Israel.
14 And he had fourtie sonnes, and thirtie neuewes, that rode on threscore and ten asse coltes: And when Abdon the sonne of Hellel the Pharathonite had iudged Israel eight yeres,
15 He died, & was buryed in Pharathon in the lande of Ephraim, in the mount of the Amalekites.

¶ The .xiii. Chapter.

1 Israel for their wickednesse is oppressed of the Philistines. 3 The angel appeareth to Manoahs wife. 16 The angell commaundeth him to sacrifice vnto the Lorde. 24 The birth of Samson.

1 AND the children of Israel "began agayne to cõmitte *wickednesse in the sight of the lord, and the Lorde deliuered them into the handes of the Philistines fourtie yeres.

"Heb. Added to commit. Iud. 2 b. 3 b. 4. a. 6. a 10. a.

2 And there was a man in Zaraah of the kinred of Dan, named Manoah, whose wife was barren, and bare not.
3 And the angell of the Lord appeared vnto the woman, & sayde vnto her: Beholde, nowe thou art barren, & bearest not, but thou shalt conceaue, and beare a sonne.
4 And nowe therfore beware *that thou drinke no wyne, nor strong drinke, neither eate any vncleane thing:
5 For lo, thou shalt conceaue and beare a sonne, And ther may no *rasor come on his head, for ỹ ladde shalbe (a) a Nazarite vnto God euen from his byrth: And he shal begynne to saue Israel out of the handes of the Philistines.

(a) Meaning he should haue a peculiar calling to serue God in, separat from the common order of men.

6 Then the wife came, & tolde her husbande, saying: A man of God came vnto me, and the fashion of him was lyke the fashion of an angell of God, exceeding "fearful: But I asked him not whence he was, neither tolde he me his name:

"Or, wonderfull.

7 But sayde vnto me, beholde, thou shalt be with childe and beare a sonne, & now drinke no wyne nor strong drinke, neither eate any vncleane thing, for the ladde shalbe an abstayner to God, euen from his byrth to the day of his death.
8 Then Manoah made intercession to the Lorde, and sayde: I pray thee my Lorde, let the man of God whiche thou sendedst, come agayne vnto vs, & teache vs what we shal do vnto the ladde whẽ he is borne.
9 And God heard the voyce of Manoah and the angel of God came agayne vnto the wife as she sate in the felde: but Manoah her husbãd was not with her.
10 And the wife made haste, and ranne & shewed her husbande, & sayde vnto him: behold, the man appeared vnto me that came vnto me (b) to day.

(b) It seemeth that the angel appeared twyse in one day.

11 And Manoah arose & went after his wife, and came to the (c) man, and sayde vnto him: Art thou the mã that spakest vnto the woman? And he sayde: I am.

(c) Whom he thought to be a man, but were in deede an angel.

12 Manoah sayde, Nowe let thy saying come to passe: Howe shall we order the childe, and do vnto him?
13 And the angell of the Lord sayd vnto Manoah: The woman must absteyne from all that I sayde vnto her:
14 She may eate of nothing that cõmeth of the vine tree, nor drinke wine or strong drinke, nor eate any (d) vncleane thing: but must obserue all that I bad her.

(d) That is, any thing that is forbid by the law.

15 Manoah sayde vnto the angell of the Lorde: I pray thee let vs retayne thee vntill we haue made redy a kyd before thee.
16 And the angel of the Lord sayde vnto Manoah: Though thou make me abide, I wil not eate of thy bread: And if thou wilt offer a burnt offering, thou must offer it vnto the (e) Lorde. For Manoah wist not that it was an angell of the Lorde.

(e) And not vnto me, nor to idols.

17 And Manoah sayde agayne vnto the angell of the Lord: what is thy name, that when thy saying is come to passe, we may do thee worshippe?
18 And the angel of the Lorde sayde vnto him: *Why askest thou thus after my name, which is secrete?

And so Manoah toke a kyd, with a meat offring, and offred it vpon a rocke vnto

vnto the Lorde: And the angell did "wonderously, Manoah and his wife lokyng vpon.

20 (f) And whē the flambe came vp toward heauen from the aulter, the angell of the Lorde ascended vp in the flambe of the aulter: And Manoah and his wyfe loked vpon it, and fell on their faces vnto the grounde.

21 (But the angel of the Lord did no more appeare vnto Manoah and his wyfe:) And then Manoah knewe that it was an angel of the Lorde,

22 And sayd vnto his wyfe: "we shal surely dye, because we haue seene God.

23 But his wyfe sayde vnto him: If the Lord would kyll vs, he would not haue (g) receaued a burnt offering and a meate offering of our handes, neither woulde he haue shewed vs al these thinges, nor woulde nowe haue tolde vs any suche.

24 And the wyfe bare a sonne, and called his name Samson: And ẏ ladde grewe, and the Lorde blessed him.

25 And the spirite of the Lorde began to "strengthen him in the hoast of Dan, betweene Zaraah and Esthaol.

(f) These graces that we haue receaued of God, & his accepting of our obedience, are sure tokēs of his loue toward vs: so that nothyng can hurt vs.

" Or, to come vpon hym at ẏ mes.

The. xiiii. Chapter.

2 Samson desireth to haue a wyfe of the Philistines. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wyfe forsaketh him, and taketh another.

1 A Samson went downe to Thamnath, and sawe a womā in Thamnath of the daughters of the Philistines:

2 And he came vp, and told his father and his mother, & said: I haue sene a woman in Thamnath of the daughters of the Philistines: & nowe "geue me her to wyfe.

3 Then his father and mother sayd vnto him: (a) Is there neuer a woman among the daughters of thy brethren, & among al my people, but that thou must go, and take a wyfe of the vncircumcised Philistines? And Samson sayd vnto his father: Geue me this woman, for she pleaseth me well.

4 But his father and mother (b) wist not that it was the Lordes doyng, and that he sought an occasion against the Philistines: for at that time the Philistines raigned ouer Israel.

5 Then went Samson and his father & his mother downe to Thamnath, and came to the vineyardes of Thamnath: and beholde, a young Lion roared vpon him.

6 And the spirite of the Lord (c) came vpō him, and he tare him as he would haue rent a kydde, and yet had nothing in his hande: neither tolde his father and mother what he had done.

7 And he went downe, & talked with the woman, whiche seemed well fauoured in the sight of Samson.

(a) Heb. take for me wyfe.

(b) It is like: but it is lyke they had vnderstandyng of Gods wyll afore they dyd consent.

(c) whereby he had steength and boldnesse.

8 And within a short space after, as he wēt thyther againe to take her to wife, he turned out of the way to see the carkasse of the Lion: And beholde, there was a swarme of bees and hony in the carkasse of the Lion.

9 And he toke therof in his handes, and went eating, and came to his father and mother, and gaue them also, and they did eate: But he tolde not them that he had taken the hony out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, and Samson made there a (d) feast: for so vsed the younge men to do.

(d) At his mariage.

11 And whē they sawe him, they brought thirtie companions to be with him.

12 And Samson sayd vnto them, I will nowe put foorth a riddle vnto you: & yf you can declare it me within seuen dayes of the feast, and finde it out, I will geue you thirtie (e) sheetes, & thirtie chaunge of garmentes:

(e) Linnen vsed to be worne, as well in the day as in the night.

13 But and if you can not declare it me, then shal ye geue me thirtie sheetes and thirtie chaunge of (f) garmentes. And they aunswered him: Put foorth thy riddle, that we may heare it.

(f) To weare at feastes and solemne dates.

¶ 14 And he sayd vnto them: Out of the eater came meate, and out of the strong came sweetnesse. And they coulde not in three dayes expounde the riddle.

15 And whē the (g) seuenth day was come, they sayd vnto Samsons wyfe: Flatter thyne husband that he may declare vs the riddle, lest we burne thee and thy fathers house with fire: Haue ye called vs hyther, to make vs beggers: is it not so?

(g) Of the weeke, which was the fourth day of the feast.

16 And Samsons wyfe wept before him and sayd, Surely thou hatest me and louest me not: for thou hast put foorth a riddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee?

17 And Samsons wyfe wept before him seuen dayes, whyle the feast lasted: And the seuenth day he told her, because she lay so sore vpō him. And she tolde the riddle to the children of her folke.

18 And the men of the citie sayd vnto him the seuenth day, before the sunne went downe: What is sweeter then hony? and what is stronger then a Lion? Then sayd he vnto them: Yf ye had not plowed with my (h) heyffer, ye had not founde out my riddle.

(h) That is if ye had not vsed the helpe of my wyfe.

19 And the spirite of the Lord came vpon him, and he went downe to (i) Askalon, and slue thirtie men of them, and spoyled them, & gaue chaunge of garmentes vnto them which expounded the riddle: And he was wroth, and went vp to his fathers house.

(i) Which was one of the chiefe cities of the Philistines.

20 But Samsons wyfe was geuen to one of his companions that he had taken vnto him.

¶ The.xv. Chapter.

4 Samson tyeth firebrandes to the fore tayles. 6 The Philistines burnt his father in lawe and his wife. 15 With the iawe bone of an asse he killeth a thousand men. 19 Out of a great tooth in the iawe, God gaue him water.

A 1 BUt within a while after, euen in the time of wheat haruest, Sāson visited his wife with a kyd, saying: I wil (a) go in to my wyfe into the chaumber. But her father would not suffer him to go in.

(a) That is I will vse her as my wyfe.

2 And her father sayde, I thought that thou haddest hated her, & therfore gaue I her to thy companion: Is not her younger sister fayrer then she? Take her I pray thee, in steade of the other.

3 Samson sayde vnto hym: Nowe am I more (c) blameles then the Philistines, and therfore will I do them displeasure.

(c) By reason of the iniurie.

4 And Samson went out, and caught three hundred foxes, & toke firebrandes, and turned them tayle to tayle, and put a firebrand in the middes betweene two tayles.

5 And when he had set the brandes on fire, he sent them out into the standyng corne of the Philistines, & burnt vp both the reaped corne, and also the standing, with the vineyardes and oliues.

6 Then the Philistines sayd: who hath done this? And they aunswered: Samson the sonne in lawe of the Thamnite, because he had taken his wife, & geuen her to his companion. And the Philistines came vp, and (b) burnt her and her father with fire.

(b) This correction & punishment is not vsed in our time, & reuenge is done to the vtmost of their power, not for correcting of sinne.

7 And

7 And Samson sayd vnto them: Though
15 ye haue done this, yet will I be auen-
ged of you, and then I will ceasse.
8 And he smote them legge and thygh
with a myghtie plague, and then he
went & dwelt in the toppe of the rocke
Etam.
9 Then the Philistines came vp, and
pytched in Juda, and camped in Lehi.
10 And the men of Juda sayde: Why are
ye come vp vnto vs? They answered:
To binde Samson are we come vp, &
to do to hym, as he hath done to vs.
11 Then three thousande men of Juda
went to the toppe of the rocke Etam, &
sayde to Samson: Wottest thou not
that the Philistines are rulers ouer vs?
Wherfore then hast thou done thus vn-
to vs? He answered them: As they dyd
vnto me, so haue I done vnto them.
12 And they sayd vnto him agayne: We
are come to binde thee, and to deliuer
thee into ỹ hande of the Philistines. And
Samson sayd vnto them: Sweare vnto
me, that ye shall not fal vpon me your
selues.

13 They

13 They anſwered him, ſaying: No, but we will bynde thee, & (d) delyuer thee vnto their handes: but we wyll not kyll thee. And they bounde hym with two newe cordes, and brought him from the rocke.

(d) whom god had appointed to be their delyuerer from the yoke of the Philistines.

14 And when he came to Lehi, the Philiſtines ſhouted agaynſt him: And the ſpirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, for the bandes looſed from of his handes.

15 And he founde a (e) newe iawe bone of an Aſſe, & put forth his hande, and caught it, and ſlue a thouſande men therwith.

(e) That is, of an aſſe lately dead.

16 And Samſon ſayde: With the iawe of an Aſſe, heapes vpon heapes: With the iawe of an Aſſe haue I ſlayne a thouſande men.

17 And when he had left ſpeakyng, he caſt away the iawe bone out of his hande, and called the place (f) Ramath Lehi.

(f) That is, the caſting by of the iawe.

18 And he was ſore a thyrſt, and called on the Lord, and ſayde: Thou haſt geuen this great victory in the hande of thy ſeruaunt: and nowe I muſt dye for thirſt, and fall into the handes of the vncircumciſed.

19 But God brake a great tooth that was in the iawe, & there came water therout, and when he had dronke, his ſpirite came agayne, & he was refreſhed: Wherfore the name thereof was called vnto this day, The well of the caller on: which came of the iawe.

20 And he iudged Iſrael in the dayes of the Philiſtines, twentie yeres.

The.xvj.Chapter.

1. Samſon carieth away the gates of Azzah. 18. He was deceaued by Delila. 30. He pulleth downe the houſe vpon the Philiſtines, and dyeth with them.

A 1 Then went Samſon to Azzah, and ſawe there an harlot, and went in vnto her.

2 And it was tolde the Azathites, ſaying: Samſon is come hyther. And they went about, and layde a wayte for hym there all nyght in the gate of the citie, and were ſtyll all the nyght, ſaying: In the morning when it is day, we ſhall kyll hym.

3 And Samſon toke his reſt tyll mydnyght, and aroſe at mydnyght, and toke the doores of the gate of the citie, and the two poſtes, and rent them of with the barre and all, and put them vppon his ſhoulders, and caryed them vp to the top of an hyll, that is before Hebron.

4 And after this, he loued a woman by the ryuer of Sorek, whose name was Dalila.

5 Unto whom came the lordes of the Philistines, and sayde vnto her: (b) Perswade him, and see wherin his great strenght lyeth, and by what meanes we may ouercome him, that we may bynde him, and punishe hym: and euery one of vs shall geue thee a leuen hundred siluer lynges.

6 And Dalila sayde to Samson: Oh, tell me where thy great strength lyeth, and how thou myghtest be bounde and brought vnder.

B 7 Samson aunswered vnto her: Yf they binde me with seuen greene wythes that were neuer dryed, I shalbe weake, and be as an other man.

8 And then the lordes of the Philistines brought her seuen wythes that were yet greene & neuer dryed, and she bound hym therwith.

9 (Notwithstanding she had men lying in wayte with her in the chaumbre): And she said vnto him, The Philistines be vpon thee Samson. And immediatly he brake the cordes, as a stryng of towe breaketh when it fealeth fire. And so his strength was not knowen.

10 And Dalila sayde vnto Samson: See, thou hast mocked me, and tolde me lies: Now therfore tell me wherwith thou myghtest be bounde.

11 He aunswered her: Yf they bynde me with newe ropes that neuer were occupied, I shall be weake, and be as an other man.

12 Dalila therfore toke newe ropes, and bounde him therwith, and sayde vnto him, The Philistines be vpō thee Samson. (And there were lyers of wayte in the chamber.) And he brake them from of his armes, as they had ben but a threade.

13 And Dalila sayde vnto Samson, Hytherto thou hast beguyled me, and tolde me lyes: Yet tell me howe thou myghtest be bounde. He sayde vnto her: Yf thou plattest the seuen lockes of my head with the threades of the wooffe.

14 And she fastened it with a pynne, and sayde vnto him: The Philistines be vpō thee Samson. And he awaked out of his sleepe, and went away with the pynne of the webbe and the wooffe. C

15 And she sayde vnto him agayne: How canst thou saye (c) I loue thee, when thyne heart is not with me? Thou hast mocked me this three tymes, and hast not tolde me wherin thy great strength lyeth.

16 And as she laye vpon hym with her wordes, continually vexyng of him, his soule was encumbred euē vnto ẏ death.

17 And so he tolde her all his heart, & said vnto her: There neuer came rasor vpon myne head, for I haue ben a Nazarite vnto God, euen from my mothers wombe: Therfore when I am shauen, my strength will go from me, & I shall waxe weake, and be lyke all [other] men.

(c) For [illegible] thou vsest to saye, and wouldest haue me to beleue it. (d) what wretched and miserable thraldome are they in, that can not reframe the company of the harlot.

18 And

18 And when Dalila sawe that he had tolde her all his heart, she sent and called for the lordes of the Philistines, saying: Come vp yet this once, for he hath shewed me all his hearte. Then ỹ lordes of the Philistines came vp vnto her, and brought the money in their handes.

19 And she made hym sleepe vpon her knees, and she sent for a man, and he dyd shaue of the seuen lockes of his head, & began to vexe him, and his strength (c) was gone from him.

(c) Not for the losse of his heare, but for the contempt of the ordinance of God.

20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of his sleepe, and sayde: I will go out now as at other tymes before, & shake my selfe. And he wist not that the Lord was departed from hym.

21 But the Philistines toke hym, and put out his eyes, and brought him downe to *Azzah, and bounde him with fetters of brasse: and he dyd grynde in the prison house.

D 21 Howbeit the heere of his head began (f) to growe agayne after that he was shauen.

(f) And so dyd his strẽgth by his repentance, prayer, and reconciliation to God.

23 Then the lordes of the Philistines gathered them together, for to offer a solempne offring vnto Dagon their God, and to reioyce: For they sayd, Our God hath deliuered Samson our enemie into our handes.

24 And when the people sawe him, they praysed their God: for they sayde, Our God hath delyuered into our handes our enemie, and destroyer of our countrey, whiche slue manye of vs.

25 And when their heartes were mery, they sayde: Send for Samson, that he may make vs laugh. And they fet Samson out of the prison house, and he played before them: and they set hym betweene the pyllers.

26 And Samson sayde vnto the lad that led hym by the hande: Set me that I may touche the pyllers that the house standeth vpon, and that I may leane to them.

27 And the house was full of men and women, and there were all the lordes of the Philistines: And there were vpon the roofe a three thousande men and women, that beheld whyle Samson * played.

28 And Samson called vnto the Lorde, and sayde: O Lorde God I pray thee thynche vpon me, and strengthen me I beseche thee at this tyme onelye O God, that I may be " at once auenged of the Philistines for my two eyes.

* Or, was mocked.

" Heb. Take one vengeance.

29 And Samson caught the two middle pyllers on which the house stoode and on which it was borne vp, the one in his ryght hande, and the other in his left.

30 And Samson sayde: My soule shall dye with the Philistines, and bowed them with all his myght, and the house fell vpon the lordes and vpon all the people that were therin: And so ỹ dead which he slue at his death, were mo then they which he slue in his lyfe.

31 And then his brethren & all the house of his father came downe, and toke him vp, and brought hym, and buryed hym betweene Zarah and Esthaol, in the burying place of Manoah his father: And he iudged Israel twentie yeres.

¶ *The.xvii. Chapter.*

3. Micahs mother according to her vowe made her sonne two idoles. 5. He made his sonne a priest for his idoles. 10. And after he hired a Leuite.

1 THere was a man of mount Ephraim, named Micah.

2 And he sayde vnto his mother: The seuen hundred (a) siluerlynges that were taken from thee, about which thou cursedst, and spakest it in myne eares, behold the syluer is with me, I toke it away. And his mother sayd: Blessed be thou my sonne, in the Lorde.

(a) Sicles of syluer.

3 And when he had restored the leuen hundreth syluerlynges to his mother, his mother sayde: I had dedicated the syluer vnto the Lorde of myne hande for thee my sonne, that thou shouldest make a grauen and moulten (b) image: Now therfore I will geue it thee agayne.

(b) Contrary to the first commandement of God & true religion.

4 And when he restored the money vnto his mother, his mother toke two hundreth syluerlynges, and gaue them the founder, which made therof a grauen and

moulten image, and it was in the house of Micah.

5 And the man Micah had an house of goddes, and made an (c) Ephod and (d) Theraphim, and " consecrated one of his sonnes, which became his priest.

6 In those dayes there was no kyng in Israel, but euery man dyd that which was good in his owne eyes.

7 And there was a young man out of Bethlehem Juda, of the kynred of Juda, which young man was a Leuite, & sojourned there.

8 And the man departed out of the citie of Bethlehem Juda, to go dwell where he coulde fynde [a conuenient place]: And he came to mount Ephraim, to the house of Micah as he iourneyed.

9 And Micah sayde vnto him: whence cõmest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may (e) fynde [a place].

10 And Micah sayde agayne vnto hym: Dwell with me, and be vnto me a father and a priest, and I will geue thee ten syluerlynges by yere, two garmentes, and thy meate and drynke. So the Leuite went in.

11 And ỹ Leuite was (f) content to dwell with the man, and was vnto hym as one of his owne sonnes.

12 And Micah consecrated the Leuite, & the young man became his priest, and was in the house of Micah.

13 Then sayde Micah: Now I am sure that the Lord will be (g) good vnto me, seing I haue a Leuite to my priest.

(c) In this that the Leuite wandereth to seke a liuing, it is manifest that Gods lawe & true religion which prouide for the Leuite was vtterly neglected and out of place.

(f) For the belly sake altogether against Gods lawe.

(g) When men in religion wander beside Gods word, they thynke they please God, when in deede they offend hym.

The.xviii.Chapter

2. The children of Dan send men to searche the land. 11. Then come the six hundreth and take the gods and the priest of Micah awaye. 27. They destroy Lais. 28. They buyld it agayne. 30. And set vp idolatrie.

1 IN those dayes there was (a) no kyng in Israel, and in those dayes the tribe of Dan sought them an inheritaunce to dwell in: For vnto that tyme all their inheritaunce had not fallen vnto them among the tribe of Israel.

2 And the children of Dan sent of their kynred fyue actiue men in feates of warre out of their coastes, euen out of Zaraah & Esthaol, to viewe the lande and searche it out, and sayde vnto them: Go, and searche out the lande. Which whan they came to mount Ephraim, euen to the house of Micah, they lodged there.

3 And when they were in the house of Micah, they knewe (b) the voyce of the young man the Leuite: And when they turned in thyther, they sayde vnto him: Who brought thee thyther? what makest thou in this place? and what hast thou here?

4 And he answered them: Thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest.

5 And they sayd vnto hym agayne: Aske counsell now of God, that we may knowe whether the way which we go shalbe prousperous, or no.

6 And the priest sayde vnto them: (c) Go in peace, for the Lorde guydeth your way which ye go.

7 Then the fyue men departed, & came to Lais, and sawe the people that were therin, howe they dwelt careles, after the maner of the Sidons styll, & without castyng of perils, and that no man " made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no busynesse with other men.

8 And they came agayne vnto their brethren to Zaraah and Esthaol, and their brethren sayde vnto them: what haue ye done?

9 And they answered: Aryse, that we may go vp agaynst them, for we haue seene the lande, surely a very good one: And do ye syt styll? Be not slouthfull to go and entre to possesse the lande.

10 If ye will go, ye shall come vnto a people that casteth no perils, and it is a very large countrey, which God hath geuen into your handes: It is also a place which doth lacke nothing that is in the worlde.

11 And there departed thence of the kynred of the Danites, euen out of Zaraah and

(c) Thus God will send to such as loue not the truth, strong delusion, wherby they are confirmed in their error to their destruction.

" Heb. made them ashamed.

and Esthaol, sixe hundred men appoynted with instrumentes of warre.

12 And they went vp, and pytched in Kiriath iarim, whiche is in Juda: wherfore they called the place, = Mahaneh Dan, vnto this day, and it is on ẏ backsyde of Kiriath iarim.

13 And they went thence vnto mount Ephraim, & came vnto the house of Micah.

C 14 Then aunswered the fiue men that went to spye out the countrey of Lais, and saide vnto their brethren: wot ye not that there is in these houses an Ephod, Theraphim, and a grauen and a moulten image? Nowe therfore (d) consider what ye haue to do.

(d) For it were expedient that we shouldt take them away to our owne vse.

15 And they turned thytherwarde, and came to the house of the young man the Leuite, euen vnto the house of Micah, and saluted hym peaceablie.

16 And the sixe hundred men girded with weapons of warre, which were of the children of Dan, stoode by the entryng of the gate.

17 And the fiue men that went to spye out the lande, went in thyther, & (e) toke the grauē image, & the Ephod, Theraphim, and the moulten image: (And the priest stoode in the entryng of the gate with the sixe hundred men that were appointed with weapons of warre.)

(e) Suche is their blyndenesse that thei beleue that these idols which by robbery and violence they take away, may help thē.

18 Whyle the other went into Micahs house, and fet the carued image, the Ephod, Theraphim, and the moulten image: Then saide the priest vnto them, what do ye?

19 They aunswered hym: Holde thy peace, lay thine hande vpon thy mouth, and come with vs, to be our father and priest: Is it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe or kynred in Israel?

(f) For he regarded not neither Gods honour, nor his owne honestie: but all his care was for his belly.

20 And the priestes hearte (f) was glad, and toke the Ephod, and Theraphim, and the grauen image, and went (g) in the middest of the people.

(g) With his idols imitatyng the maner of the carioge of the arke of the Lorde.

D 21 And they turned and departed, and put the children, the catell, and their other substaunce before them.

22 And whē they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, & folowed after the children of Dan:

23 And called vnto them, and they turned their faces, & said vnto Micah: what ayleth thee, that thou makest an outcrye?

24 And he sayd: Ye haue taken away my goddes which I made, and also ẏ priest, and go your wayes: and (h) what haue I more? How then saye ye vnto me, what ayleth thee?

(h) The idols later may lose his god & [illegible] toy: but the worshipper of the true [illegible] nyng God can neuer be so serued.

25 And the children of Dan said vnto him: Let not thy voyce be hearde among vs, lest " angrye felowes runne vpon thee, & thou lose thy lyfe, with the lyues of all thyne housholde.

" Hebr. [illegible] haue their hearts [illegible].

26 And so the children of Dan went their wayes: And when Micah sawe that they were to strong for hym, he turned and went backe vnto his house.

27 And they toke the (i) thinges which Micah had made, and the priest which he had, and came vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them with the edge of the sword, & burnt the citie with fire.

(i) Meaning idols, with that appertayned to the same.

" Or, delyuer them.

28 And there was no man to = helpe, because (k) Lais was farre from Sidon, & they had no medlyng with any other man: And it was in the valley that lyeth by Bethrehob.

E

(k) Which afterwarde was called Cesarea Philippi.

29 And they buylt them there a citie, and dwelt therin, & called it Dan after the name of Dan their father, which was borne vnto Israel: Howbeit, the name of the citie was Lais at ẏ begynnyng.

30 And the chyldren of Dan set them vp the grauen image: And Jonathan the sonne of Gersom, the sonne of Manasses, and his sonnes, were the priestes in the tribe of Dan, vntyl the day of the (l) captiuitie of the lande.

(l) That is, tyll the arke was taken by the Philistines. 1. Sam. 5. c.

31 And they set them vp the carued image which Micah made, all the while that the house of God was in Silo.

The. xix. Chapter.

1 Of the Leuite whose wyfe was villanously kylled in Gibea.

A Also in thoīe dayes, * when there was no kyng in Israel, a certayne Leuite soiournyng on the syde of mount Ephraim, toke to wyfe a concubine out of Bethlehem Juda.

Iud 17. c. & 18. a.

2 And his concubine played the whore by him, and went awaye from him vnto her fathers house to Bethlehem Juda, and there continued foure monethes.

3 And her husbande arose, and went after her, to speake = frendly vnto her, and to

Hebr. To her heart.

to bryng her agayne, hauyng his lad with him, and a couple of asses: And she brought hym vnto her fathers house, & when the father of the damosell sawe hym, he reioyced of his comming.

4 And his father in lawe, the damosels father, retayned hym, and he abode with hym three dayes: and so they dyd eate and drinke, and lodged there.

5 The fourth day whan they arose early in the morning, the man stoode vp, to depart. And the damosels father sayde vnto his sonne in lawe: Comfort thyne heart with a morsell of bread, and then go your way.

6 And they sate downe, and dyd eate and drincke both of them together. And the damosels father sayde vnto the man: Be content I pray thee, and tary all nyght, and let thyne heart be mery.

7 And when the man stoode redy to depart, his father in lawe compelled hym: therfore he returned, and taryed all nyght there.

8 And he rose vp early the fyfth day to departe, and the damosels father said: Comforte thyne (a) hearte I pray thee. And they taryed vntyll after mydday: and they dyd eate both of them together.

9 And when the man arose to depart with his concubine and his lad, his father in lawe the damosels father, sayd vnto hym: Behold nowe, the day goeth fast away, and draweth towarde euen, I pray you tary all night: Behold * the sunne goeth to rest, lodge here, that thyne hearte may be mery: and to morowe get you early vpon your waye, that thou mayest get thee to thy (b) tent.

10 Neuerthelatere the man woulde not tary, but arose and departed, and came as farre as Jebus (Which is Hierusalem) and his two asses laden, and his concubine with hym.

11 And when they were fast by Jebus, the day was sore spent, and the young man sayde vnto his maister: Come I pray thee, and let vs turne in into this citie of the Jebusites, and lodge al night there.

12 His maister answered hym: We wyll not turne into a (c) straunge citie that are not of the children of Israel, we will go foorth to Gibea.

13 And he sayd vnto his lad: Go forwarde and let vs drawe neare to one of these places to lodge all nyght, either in Gibea, or in Rama

14 And they went forwarde vpon their way, and the sunne went downe vpon them when they were fast by Gibea, Which belongeth to them of Beniamin. ℂ

15 And they turned thytherwarde to go in, and lodge all nyght in Gibea: And when he came, he sat him downe in a streate of the citie, for there was no man that * toke them into his house to lodgyng.

* Or, gathered them.

16 And behold, there came an olde man from his worke, out of the fielde at euē, Which was also of mount Ephraim, and dwelt as a straunger in Gibea: But the men of the place, were the children of (d) Jemini.

(d) That is, of the tribe of Beniamin.

17 And when he had lyft vp his eyes, he sawe a wayfaryng man in the streate of the citie: And the olde man sayde, whyther goest thou? and whence commest thou?

18 He answered hym: We come from Bethlehem Juda towarde the syde of mount Ephraim, from thence am I: and I went to Bethlehem Juda, and go nowe to the (e) house of the Lorde, and there is no man that receaueth me to house.

(e) To Shiloh or Mispah, where the arke was.

19 We haue strawe and prouender for our asses, and bread and wyne for me and thy handmayde, and for the lad that is with thy seruaunt: & we lacke nothing.

20 The olde man sayd: * Peace be with thee, all that thou lackest shalt thou fynde with me: Only abyde not in the streate [all nyght].

* Or, Be of good comfort.

21 And so he brought him into his house, and gaue fodder vnto the Asses: and they washed their feete, and dyd eate and drynke. ℘

22 And as they were makyng their heartes mery, beholde, the men of the citie which were * wicked, beset the house rounde about, and (f) thrust at the doore, & spake to the man of the house, the olde man, saying: Bring foorth the man that came into thyne house, that we may (g) knowe him.

* Heb. Men of Belial: that is, geuē to al wicked nesse.

(f) To the entent to breake it.

(g) How horrible we re these men geuen once to a reprobate mynde, whom neither y feare of God, nor regard of honestie or shame could restraine from open abomination.

23 And this man the maister of the house went out, and sayd vnto them: Oh, nay my brethren, do not so wickedly, seyng that this man is come into myne house, do not so vnnecte a thyng.

(h) That is, abuse them.

24 Behold, here is my daughter a mayden, and this mans concubine, them I wyl

Wyll bryng out nowe vnto you, and (h) humble them, & do with them what seemeth you good: but vnto this man do not so abhominable a thing.

(h) That is, abuse them.

25 But the men woulde not hearken to hym: And the man toke his concubine, and brought her out vnto them, Whiche knewe her, and abused her al the night, euen vnto the morning: and when the day began to spring, they let her go.

26 And then came the woman in the dawnyng of the day, and fell (i) downe at the doore of the mans house where her lord "was, tyll it was day.

(i) Dead.

" Or, husbande.

27 And her lorde arose vp in the morning, and opened the doores of the house, and went out to go his way: and beholde the woman, euen his concubine, laye along before the doore of the house, and her handes vpon the threshold.

28 And he (k) sayde vnto her, Vp, and let vs be goyng: But she aunswered not. Then the man toke her vp vpō an asse, & stoode vp, & gate hym vnto his (l) place.

(k) That might be Gods doing.

(l) Whome to dwell in Ephraim.

29 And whē he was come into his house, he toke a knyfe, and caught his concubine, and deuided her in peeces, with the bones, into twelue partes, and sent her into all quarters of Israel.

30 And all that sawe it, sayde: There was no suche deede done or seene sence the childrē of Israel came out of Egypt vnto this day. Consider the matter, take aduisement, and say your myndes.

¶ The .xx. Chapter.

1 The Israelites assemble in Mispah, to whom the Leuite declareth his wrong. 13 They sende for them that dyd the villanie. 25 The Israelites are twyse ouercome, 26 and at length get the victorie.

A I Then *all the chyldren of Israel went out, and the congregation was gathered together as (a) one man, euen from Dan to Beersheba, with the lande of Gilead, vnto the Lorde in Mispah.

*Ose.x.b.

(a) That is, all with one consent.

2 And there assembled the chiefe men of all the people, [and] of all the tribes of Israel, in the congregation of the people of God, foure hundred thousande footemen that drewe swordes.

3 (Nowe the chyldren of Beniamin heard that the chyldren of Israel were gone vp to Mispah) Then (b) sayde the chyldren of Israel: Tell vs howe this wickednes is committed:

(b) To the Leuite.

4 And the Leuite the womans husband that was slayne, aunswered and saide: I came into Gibea that is in Beniamin with my concubine, to lodge all nyght:

5 And

5 And the men of Gibea rose against me, and beset the house rounde about vpon me by night, & thought to haue slayne me, and my concubyne haue they forced, that she is dead.

6 And I toke my concubine, & cut her in peeces, and sent her throughout all the countrey of the inheritaunce of Israel: For they haue committed abhomination and villanie in Israel.

7 Beholde ye are all children of Israel, geue your aduice and counsel herein.

8 And all the people arose as one man, saying: There shal not a man of vs go to his tent, neither turne into his (c) house.

9 But this shalbe it that we will do to Gibea: [we will go vp] by lot against it:

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousande, and a thousand out of ten thousand, to fetch vitayle for the people, that they may do when they come to Gibea Beniamin, according to all the abhomination that they haue wrought in Israel.

11 And so all the men of Israel gathered together against the citie, knyt together as one man.

12 And the tribes of Israel sent men thorowe all the tribe of Beniamin, saying: *What wickednesse is this that is com-

13 mitted among you?

Nowe therfore deliuer vs the men, those children of belial whiche are in Gibea, that we may slea them, and put (d) away euill from Israel.

14 Neuerthelater, the children of Beniamin would (e) not hearkē vnto the voyce of their brethren the children of Israel: But the children of Beniamin gathered thē selues together out of the cities vnto Gibea, to come out and fight agaynst the children of Israel.

15 And the children of Beniamin were numbred at that time out of the cities, twentie & sixe thousand men that drewe swordes, besyde the inhabitauntes of Gibea, which were numbred seuen hundred chosen men.

16 And among all these folke, were seuen hundred chosen men beyng left handed, whiche euery one coulde slyng stones at an heere breadth, and not misse.

17 And the children of Israel beside Beniamin, were numbred foure hundred thousand men that drewe swordes, and were all men of warre.

18 And the children of Israel arose, and wēt vp to (f) the house of God, and asked of God, saying: (g) Whiche of vs shall go vp first to the battel against the children of Beniamin? And the Lorde sayd: Iuda shall begin.

19 And the children of Israel stoode vp early, and camped against Gibea.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put thē selues in aray to fight against them, beside Gibea.

21 And the children of Beniamin came out of Gibea, and destroyed downe to the ground of the Israelites that day twentie and two thousand men.

22 And the people the men of Israel plucked vp their heartes, and set their battel againe in aray, in the same place where they dyd the first day.

23 (And the children of Israel went vp, and wept before the Lorde vnto euen, and asked of the Lord, saying: Shal we go agayne to battell against the children of Beniamin our brethrē? And the Lord sayde: Go vp against them.)

24 And the children of Israel came neare against the children of Beniamin the seconde day.

25 And the children of Beniamin went against them out of Gibea the seconde day, and destroyed to the earth of the childrē of Israel once againe eyghteene thousand men that drewe swordes euerie man of them.

26 Then al the children of Israel, and all the people, went vp and came vnto the house of God, and wept, and sate there before the Lord, and fasted the same day vnto euen, and offered burnt offerynges and peace offerynges before the Lorde.

27 And the children of Israel asked the Lord: (for there was the arke of the appoyntment of God, in those dayes:

28 And Phinehes the sonne of Eleazar, the sonne of Aaron (h) stoode before it at that time) saying: Shal I get me vp to go out any more to battell against the children of Beniamin my brethren, or shal I ceasse? The Lorde sayde: Go vp, for to morow I wil deliuer them into your handes.

29 And Israel set lyers awayte round about Gibea.

(f) That is, the tabernacle wherein ẏ arke of God was, whiche then was in Silo.

(g) They presume so much of their number & strength, that they aske no councell of God for the victorie: they finde therefore successe therafter.

(h) That is, serued in the priestes office.

E 30 And the childzen of Israel went vp against the childzē of Beniamin the third time, & put themselues in aray against Gibea, as twyse before.

31 And the childzen of Beniamin came out against the people, & (i) were drawen away from the citie, & they began to smite of ỹ people, dead as twise before, by two hye wayes in the fielde (of whiche one goeth vp to the house of god, & the other to Gibea) vpon a thirtie men of Israel.

(i) By the pollicie of the childzen of Israel.

32 (And the childzen of Beniamin sayde: They are fallen before vs, as at the first. But the childzen of Israel sayd: Let vs flee, and plucke them away from the citie, vnto the hye wayes.)

33 And all the men of Israel rose vp out of their place, & put themselues in aray at Baal Thamar: And lykewyse the liers in wayte of Israel came foozth out of their places, euen out of the medowes that were about Gibea,

34 And came against Gibea ten thousand chosen men out of all Israel, and there was a soze battel: But (k) they wist not that (l) euyll was neare them.

(k) To wit the Beniamites.

(l) They knewe not that gods iudgement was at hand to destroye them.

35 And the Lozd plagued Beniamin before Israel, and the childzen of Israel destroyed of the Beniamites the same day twentie and fyue thousand and an hundzed men, that dzue swozdes euerie one of them.

F 36 And the childzen of Beniamin sawe that they were put to ỹ stricken downe: foz the men of Israel (m) gaue place to ỹ Benamites, because they trusted vnto the lyers in wayt which they had layde beside Gibea.

(m) Retired to drawe thē after.

37 And the lyers in wayte hasted, & brake foozth against Gibea, & the embushment (u) dzewe themselues along, and smote all the citie with the edge of the swozde.

(u) Or, made along sound. with a trumpet.

38 And an appoyntment had the men of Israel from the lyers in wayt, that they should make a great flambe [and] smoke ryse vp out of the citie.

39 And when the men of Israel retired in ỹ battell, Beniamin began (n) to smyte dead of the childzen of Israel about a thirtie persons, and sayde: Surely they are stricken downe before vs, as in the first battell.

(n) Began encouraged by the two former victories.

40 But when there began to aryse out of the citie a flambe as a piller of smoke, the Beniamites loked backe, & behold the flambe of the whole citie began to ascende vp to heauen.

41 When the men of Israel also turned (o) agayne, the men of Beniamin were abashed, foz they sawe that euyll approched them:

(o) To withstand their enemies.

42 And therfoze they turned their backes before the men of Israel, vnto the way that leadeth to the Wildernesse, but the battel ouertoke them: And besyde that, they which came out of the citie, destroied thē (p) in the middle of thē.

(p) For they had cōpassed them rounde about.

43 And thus they compassed the Beniamites about, and chased them at Menuha, and ouerranne them, euen ouer against Gibea on the east syde. G

44 And there were slayne of Beniamin eyghteene thousand men, whiche were men of warre.

45 And they turned & fled to the wyldernes ward, & vnto the rocke of Rimmon: and they (q) gleaned by ỹ way of the rest of them, fiue thousande men: & pursued after them, vntyll they came to Gidom, and slue two thousand men of them.

(q) They slue them here and there as they found them scattred abrode.

46 So that al that were slayne that same day of Beniamin (r) were twentie & fyue thousand men that dzue swozdes, which were all men of warre:

(r) Before eleuen hundzed that had ben slayne in the foure battels.

47 Onely sixe hundzed men turned and fled to the wildernes, vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

48 And the men of Israel turned backe againe vnto the childzen of Beniamin, and smote them with the edge of the swozd in the cities, both man & beast, and al that came to hande, and set on fyre all the (s) cities that they coulde come by.

(s) Iabes belonged to the Beniamites.

The. xxi. Chapter.

2 The Israelites sweare that they wil not mary their daughters to the Beniamites.
10 They slay them of Iabes Gilead, and geue their virgins to the Beniamites.

A 1 ND the men of Israel (a) sware in Mispah, saying: Ther shal none of vs geue his daughter vnto any of Beniamin to wife.

(a) This othe came of rashnes, foz after they brake it, by a subtill deuise.

2 And the people came to the house of God, and abode there till euen, before God, & lift vp their voyces, and wept soze,

3 And sayde: O Lozde God of Israel, why is this come to passe in Israel, that there shoulde be this day one tribe lacking in Israel?

4 And

4 And on the morowe the people rose vp betyme, and made there an (b) aulter, and offered burnt offeringes and peace offeringes.

5 And the children of Israel sayd: Who is he among al the tribes of Israel, that came not vp with the congregation vnto the Lorde: for they had made a great othe concerning him that came not vp to the Lord to Mispah, saying: He shall surely dye.

6 And the children of Israel (c) had pitie on Beniamin their brethren, and sayde: There is one tribe cut of from Israel this day:

7 What shall we do vnto the remnaunt of them, that they may haue wiues: We haue sworne by the Lorde, that We wyl not gene thē of our daughters to wiues.

8 And they sayde: Is there any of the tribes of Israel, that (d) came not vp to Mispah to the Lord: And behold, there came none of Iabes Gilead vnto the hoaste and congregation.

9 For the people were viewed, and beholde there were none of the inhabitauntes of Iabes Gilead there.

10 And the congregation sent thyther twelue thousand men of the "strongest, and commaunded them, saying: Go, and smyte the inhabitauntes of Iabes Gilead with the edge of the sworde, both women and children.

11 *And this is it that ye shall do: ye shall vtterly destroy all the males, and al the women that haue lyen by men.

12 And they found among the inhabitaūtes of Iabes Gilead foure hundred damoselles, virgins, ỹ had knowne no man, by lyeng with any male: And they brought them vnto the hoast to Silo, Whiche is in the lande of Chanaan.

13 And the Whole congregation sent and (e) spake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Beniamin came againe at that time, and they gaue them wyues which they had saued alyue of the Woman of Iabes Gilead: But they (f) suffised them not.

15 And the people were sory for Beniamin, because that the Lord had made a breache in the tribes of Israel.

16 And then the elders of the congregation, sayd: What shall We do to the remnaunt of them, to get them wiues: seyng all the Women of Beniamin are destroyed:

17 And they sayde: There must be (g) an inheritaunce for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit, We may not geue thē wyues of our daughters. For the children of Israel had sworne, saying: Cursed be he that geueth a wyfe to Beniamin.

19 Then they sayde: Behold, there is a feast of ỹ Lorde yerely in Silo, Which is on the northside of Bethel, & on the east side of the Way that goeth from Bethel to Sichem, and south from Libanon.

20 Therfore they commaunded the children of Beniamin, saying: Go, and lye in wayte in the vineyardes.

21 And When ye see that the daughters of Silo come out to daunce in daunces, thē come ye out of the vineyardes & catche you euery man a wyfe of the daughters of Silo, & go to the lande of Beniamin.

22 And When their fathers or brethren come vnto vs to complayne, We Will say vnto them, Haue pitie on vs for their sakes: because We reserued not to eche man his wyfe in tyme of warre, neither haue ye geuen vnto them, that ye should sinne at this time.

23 And the children of Beniamin did euē so, and toke them wyues according to the numbre of them that daūced, whom they caught: and they went, and returned vnto their inheritaunce, and repayred the cities, and dwelt in them.

24 And the children of Israel departed thence at that tyme, & went euery man to his tribe, and to his kinred, and went out from thence euery man to his inheritaunce.

25 *In those dayes there was no king in Israel: but euery man dyd that Whiche seemed right in his owne eyes.

(g) Beniamin must be reserued to haue the twelfth portion of the inheritaunce of Iacob.

Iud xvii.b. & xviii.a. xix.a.

¶ The ende of the booke of Iudges, called in the Hebrue Sophtim.

The booke of Ruth.

¶ The fyrst Chapter.

1 Elimelech goeth with his wyfe and children into the lande of Moab. 3 And his sonnes dye. 19 Naomi and Ruth come to Bethlehem.

A 1 IT came to passe that whē the iudges "ruled, there fel a dearth in the (a) land, & a certein man of Bethlehē (b) Juda went for to soiourne in the countrey of Moab, he and his wyfe, and his two sonnes.

"Heb. Iudged.

(a) That is, the lande of Chanaan.

(b) In the tribe of Juda: for there was an other Bethlehem in the tribe of Zabulon.

2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephraites out of Bethlehem Juda: And whē they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husbande died, and she remayned with her two sonnes.

(c) By this wonderfull prouidence of God, Ruth became one of Gods housholde, of whō Christ came.

4 Whiche toke them wyues, (c) Moabitesses, of the Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there about a ten yeres.

5 And Mahlon & Chilion died also euen both of them, and the woman was left (d) destitute of her two sonnes and of her husband.

(d) A wofull case, and yet this and the lyke is wonte to fill the children of men do loue so much.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had hearde say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread.

B 7 Wherfore she departed out of the place where she was, and her two daughters in lawe with her: And they went on their way to returne vnto the lande of Juda.

(e) Declaring by your kyndnesse to me their mother, howe dearely you loued the whē they were alyue, and what affection you bare towards them, and the remembrance of them nowe that they are dead.

8 And Naomi said vnto her two daughters in lawe, Go & returne eche of you vnto your mothers house: & the Lorde deale as kindly with you, as ye haue dealt with the (e) dead, and with me:

9 And the Lord geue you, that you may fynde rest, either of you in the house of her (f) husbande. And when she kyssed them, they lift vp their voyce and wept,

(f) She wisheth them riches, wealth, nor gyft of sole lyfe: but matrimonie agreeable to Gods institution.

10 And sayde vnto her: Surely We will returne with thee vnto thy folke.

11 And Naomi sayde, Turne againe my daughters: for what cause will you go with me? Are there any moe children in my wombe, to be your husbandes?

12 Turne againe my daughters, go your way, for I am to olde to haue an husbande: And if I sayd, I haue hope, if I toke a man also this night, yea & thongh I had alredy borne sonnes:

13 would ye tary after them, till they were of age? or Would ye for them so long refrayne from taking of husbandes? Not so my daughters: for it greeueth me much for your sakes, that the hand of the Lorde is gone out (g) against me.

C (g) Or, more then you.

(g) By taking away my two sonnes, that were your husbandes.

14 And they lift vp their voyces, & Wept againe: and Orpha (h) kissed her mother in lawe, but Ruth abode still by her.

(h) Taking her leaue and departing.

15 And Naomi said: See, thy sister in law is gone backe againe vnto her people, & vnto her gods: returne thou after her.

16 And Ruth aunswered: Entreat me not to leaue thee, and to returne from after thee: for whyther thou goest, I will go also, & where thou dwellest, there I wil dwell: Thy people shalbe my people, and thy god my god:

17 where thou diest, there will I die, and there wyl I be buried: The Lord do so to me and more also, if ought but death depart thee and me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 And so they wēt both, vntil they came to Bethlehē: And whē they were come to Bethlehem, it was (i) noysed of them thorow all the citie, and they sayde: Is not this Naomi?

(i) Whereby appeareth that she was of a great famili, and of good reputation.

20 And she answered them: Cal me not "Naomi: but call me "Mara, for the almightie hath made me verie bitter.

"Or, beautifull. "Or, bitter.

21 I went out full, and the Lorde hath brought me home agayne emptie: why then call ye me Naomi, seying, the Lord hath humbled me, & the almightie hath brought me vnto aduersite?

D

(k) Which was in that moneth Nisan, that conteyneth part of March and part of April.

23 And so Naomi with Ruth the Moabitesse her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehē, in the beginning of (k) barlie haruest.

The

The .ii. Chapter.

1 Ruth gathered corne in the fieldes of Booz. 15 The gentilnes of Booz toward her.

A 1 AND Naomies husbād had a (a) kinsman, a mā of power and wealth [which was] of the kinred of Elimelech, named Booz.

2 And Ruth the Moabitesse sayd vnto Naomi: Let me now go to the fielde, & gather eares of corne after any man in whose sight I finde grace. And she sayde vnto her: Go my daughter.

3 And she went, and came to the fielde, and gathered after the reapers: and so it was, that the same fielde parteyned vnto Booz, whiche was of the kinred of Elimelech.

4 And beholde, Booz came from Bethlehem, and sayde vnto the reapers: The Lorde be with you. And they answered him: The Lorde blesse thee.

5 Then sayde Booz vnto his "young man" that stode by the reapers: Whose damosel is this?

6 And the young man that stode by the reapers answered, and sayd: It is the Moabitishe damosel, that came with Naomi out of the countrey of Moab,

B 7 And she sayde vnto vs, I pray you let me gleane and gather after the reapers, amongst the sheaues: and so she came, and hath continued euen from the morning vnto nowe, saue that she taried a litle in the house.

8 Then sayd Booz vnto Ruth: Hearest thou my daughter? Go to no other fielde to gather, neither go from hence, but abyde here by my maydens.

9 Let (b) thyne eyes be on the fielde that they do reape, & go thou after the [maydens:] Haue I not charged the young men, that they shall do thee no hurte? Moreouer, when thou art a thyrst, go vnto the vessels, & drinke of that (c) which the laddes haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and sayde vnto him: Howe is it that I haue founde grace in thyne eyes, & that thou shouldest knowe me, seing I am (d) an aliaunt?

11 And Booz answered and sayde vnto her: Al is tolde & shewed me that thou hast done vnto thy mother in law sence the death of thyne husband: howe thou hast left thy father and thy mother and the land where thou wast borne, and art come vnto a people which thou knewest not in time passed.

12 The Lord quyte thy worke, and a full reward be geuen thee of the Lord God of Israel, vnder whose (e) winges thou art come to trust.

13 Then she sayde: Let me finde fauour in thy sight my lord, thou that hast comforted me, and spoken "comfortably vnto thy mayde, whiche yet am not lyke vnto one of thy maydens.

14 Booz sayde vnto her agayne: At the meale tyme come thou hyther, and eate of the bread, and dyp thy morsel in the vineger. And she sat beside the reapers: and he reached her parched corne, & she dyd eate, and was suffised, & left (f) part:

15 And when she was rysen vp to gather, Booz cōmaunded his young men, saying: Let her gather euen among the sheaues, and (g) rebuke her not.

16 And leaue her some of the sheaues for the nonce, and let it lye, that she may gather it vp, and rebuke her not.

17 And so she gathered in the fielde vntil euen, and threshed that she had gathered, and it was in measure vpon an *Epha of barlye.

18 And she toke it vp, and went into the citie: and when her mother in lawe had seene what she had gathered, she plucked out also, & gaue to her that she had reserued when she had eaten enough.

19 And her mother in lawe sayde vnto her: Where hast thou gathered to day? and where wroughtest thou? blessed be he that knewe thee. And she shewed her mother in lawe howe she had wrought with him, and sayde: The mans name with whom I wrought to day is Booz.

20 And Naomi said vnto her daughter in lawe: Blessed be he of the Lord, for he ceasseth not to do * good to the lyuing & to the (h) dead. And Naomi sayd agayne vnto her: The man is nye vnto vs, and of our affinitie.

21 And Ruth the Moabitesse sayd: he sayd vnto me also, Thou shalt be with my young men, vntil they haue ended al my harueste.

(a) By the prouidence of God it should so come to passe by seede of Elimelech that dead ariseth to the liue.

(b) That is, marke what they do reape.

(c) That is, cleare water which they haue drawne.

(d) One of the Heathen, which are enemies to Gods people.

(e) Of mercy, might, protection, and prouidence.

"Hebr. To heart.

(f) whiche she brought home to her mother in lawe.

(g) By forbidding her.

Exo. xvi. g.

Tob. ii. a.

(h) They are sayd to do good to the dead, which do good to their frendes beyng a liue, for their sakes.

22 And Naomi aunswered vnto Ruth her daughter in lawe: It is best my daughter that thou go out with his maydens, that they come not against thee in any other fielde.

23 And so she kept her by the maydens of Booz, to gather, vnto the ende of barlye harueſt and of Wheate harueſt also, & dwelt with her mother in lawe.

The .iii. Chapter.

1 Naomi geueth Ruth councel. 8 She ſleepeth at Booz feete. 12 He acknowledgeth him ſelfe to be her kinſeman.

A 1 THen Naomi her mother in lawe ſayde vnto her: My daughter, ſhal I not ſeke (a) reſt for thee, ẏ thou mayeſt proſper:

(a) Meaning that ſhe would prouide her of an husband, with whom ſhe might liue quietly.

2 And is not Booz our kinſman, with whoſe maydens thou waſt: Beholde, he winnoweth barlie to night in the threſhing "flooze.

" Or, *in the barne.*

3 Waſhe thy ſelfe therfore, and annoynt thee, and put thy rayment vpon thee, & get thee downe to the flooze: but let not the man knowe of thee, vntill he haue left eating and drincking.

4 And when he goeth to ſleepe, marke the place where he layeth him downe, and then go and lyft vp the clothes that are on his feete, & lay thee downe there: and he ſhall tel thee what thou ſhalt do.

5 And ſhe aunſwered her: All that thou biddeſt me, I will do.

6 And ſhe went downe vnto the flooze, and dyd according to al that her mother in lawe bad her.

B 7 And when Booz had eaten and drunken, & cheared his heart, he went to lye downe at the ende of the heape of corne: and ſhe came ſoftly, and lift vp the clothes of his feete, and layed her downe.

8 And at midnight, the man was afraide, and caught holde: and beholde, a woman lay at his feete.

9 And he ſayde: what art thou? She aunſwered, I am Ruth thyne handmayde: Spreade the wing of thy [garment] ouer thyne handmayde, for thou art the kinſman.

10 He ſayde: Bleſſed be thou in the Lord my daughter, for thou haſt ſhewed more goodneſſe in the latter ende, then at the beginning, inaſmuche as thou folowedſt not young men, whether they were poore or riche.

11 And nowe my daughter feare not, I C will do to the all that thou requireſt: for all the citie of my people doth knowe, that thou art a woman of vertue.

12 And it is true that I am of thy next kinne, howbeit there is one nier then I.

13 Tary this night, and when morning is come, if he wil (b) perfourme the part of a kinſman vnto thee, it is good, let him do the kinſmans part: but if he wyl not do the kinſmans part, then wyl I do the duetie of a kinſman, as the Lorde liueth: ſleepe vntil the morning.

(b) That is, if he will take thee to be his wyfe by the title of affinitie according to Gods lawe Deut. 25.a.

14 And ſhe lay at his feete vntill the morning: and ſhe aroſe vp before one coulde knowe another. And he ſayde: Let no man knowe that there came any woman into the flooze.

15 And he ſayde againe: Bring the man- D tel that thou haſt vpon thee, & holde it. And when ſhe held it, he mette in ſixe meaſures of barlye, and layde it on her: And ſhe gat her into the citie.

16 And when ſhe came in, to her mother in lawe, ſhe ſayde: who art thou, my daughter? And ſhe tolde her all that the man had done to her,

17 And ſayde: Theſe ſixe meaſures of barlye gaue he me, and ſayde: Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayde ſhe: My daughter, ſit ſtill vntil thou knowe howe the matter will fall: for the man will not be in reſt, vntill he haue finiſhed the thing this ſame day.

The

The. iiii. Chapter.

1 Booz speaketh to Ruths nert kinseman touching her mariage. 7 The auncient custome in Israel. 10 Booz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

1 Then went Booz vp to the (a) gate, and sat him downe there: and beholde, the kinsman of which Booz spake, came by, vnto whom, he sayde: (b) Ho, suche one, come, sit downe here. And he turned, & sat downe.

2 And he toke ten men of the elders of the citie, and said: sit ye downe here. And they sat downe.

3 And he sayd vnto the kinsman: Naomi that is come agayne out of the countrey of Moab, will sel a parcell of lande, which was our brother Elimelechs.

4 And I thought to do thee to wyt, and byd the bye it before thee inhabitauntes and elders of my people. If thou wilt redeeme it, redeeme it: but & if thou wilt not redeeme it, then tell me, that I may knowe: For there is none to redeeme it, (c) saue thou, and I next thee. And the other aunswered: I will redeeme it.

5 Then sayd Booz: What day thou biest the fielde of the hande of Naomi, thou must bye it also of Ruth the Moabite the wyfe of the dead, to stirre vp the name of the dead vpon his (d) inheritaunce.

6 The kinsman aunswered: I can not redeeme it, for marring of myne owne inheritaunce: redeeme thou my right to thee, for I cannot redeeme it.

7 Nowe this was the maner of olde time in Israel concerning redeeming & chaunging, for to stablishe al thing: that a man must plucke of his shoe, & geue it his neyghbour: And this was a sure (e) Witnesse in Israel.

8 Therfore the kinsman sayde to Booz, Bye it thou: and so drue of his shoe.

9 And Booz sayde vnto the elders and vnto all the people: Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabite the wyfe of Mahalō, haue I purchased to be my wyfe, to stirre vp the name of the dead vpon his inheritaunce, & that the name of the dead be not put out frō among his brethren, and from the gate of his (f) place: ye are witnesses this day.

(f) Or, of the citie wherof he was.

11 And all the people that were in the gate, and the elders, sayde, We are witnesses: The Lord make the womā that is come into thyne house, lyke Rahel and Lea, whiche twayne dyd buylde the house of Israel: & that thou mayest do worthyly in (g) Ephrata, and be famous in Bethlehem.

(g) Ephrata and Bethlehem are both one.

12 Thy house be like the house of Pharez (whom Thamar bare vnto Juda) euē of the seede whiche the Lord shall geue thee of this young woman.

13 And so Booz toke Ruth, and she was his wyfe: And when he went in vnto her, the Lorde gaue, that she conceaued and bare a sonne.

14 And the women sayde vnto Naomi: ℭ Blessed be the Lorde, the whiche hath not left thee this day without a kinsman, and his name shalbe continued in Israel.

15 And that shall bring thy lyfe agayne, and cherishe thyne olde age: For thy daughter in lawe whiche loueth thee, hath borne vnto hym, and she is better to thee then (h) seuen sonnes.

(h) Meaning many sonnes.

16 And Naomi toke the child, & layed it in her lappe, and became nurse vnto it.

17 And the women her neyghbours gaue it a name, saying: There is a child borne to Naomi, & called it Obed: the same is the father of Jsai, the father of Dauid.

18 These are the generations of Pharez, Phares begat Hezron,

19 Hezron begat Ram, Ram begat Aminadab,

20 Aminadab begat Naasson, Naasson begat Salmon,

21 Salmon begat Booz, Booz begat Obed, ℘

22 Obed begat Jsai, Jsai begat Dauid.

¶ The ende of the booke of Ruth.

The first booke of Samuel, called *the first booke of the kinges.*

¶ The first Chapter.

1 The genealogie of Elkana father of Samuel. 2 His two wiues. Hanna was baren and prayed to the Lorde. 15 Her aunswere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lorde.

A 1 There was a man of one of the two (a) Ramathaim Zophim, of moũt Ephraim, named* Elkana, the sonne of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite:

2 Which had (b) two wyues, the one called Hanna, & the other Phenenna: And Phenenna had children, but Hanna had no children.

3 And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hoastes in Silo, where were the two sonnes of Eli, Hophni and Phinehes, the Lordes priestes.

4 And it fel on a day, that Elkana offered, and gaue to Phenenna his wyfe, and to all her sonnes and daughters, portions.

5 But vnto Hanna he gaue a (c) worthy portion: for he loued Hanna, & the Lorde had made her barren.

6 And her enemie [Phenenna] vexed her sore, forasmuche as she vpbrayded her, because the Lord had made her barren.

B 7 (And so dyd he yere by yere) and as oft as she wẽt vp to the house of the Lord, thus she vexed her, that she wept, and dyd not eate.

8 Then sayde Elkana her husband to her: Hanna, why wepest thou? and why eatest thou not? and why is thine hearte troubled? Am not I better to thee then ten (d) sonnes?

9 So Hanna rose vp after that they had eaten and drunke in Silo. (And Eli the priest sate vpon a stoole by one of the postes of the temple of the Lorde.)

10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore,

11 And vowed a vowe, and sayd: O Lord of hoastes, if thou wilt loke on the trouble of thyne handmayde and remembre me, and not forget thyne handmayde, but geue vnto thyne handmayde a man childe, I will geue him vnto the Lorde all the dayes of his lyfe, and there shall no rasor come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hanna spake in her hearte, & her lippes did but moue onely, but her voyce was not hearde, & therfore Eli thought she had ben drunken.

C 14 And Eli sayde vnto her: Howe long wilt thou be drunken? Put away from thee "the wine that thou hast.

15 Hanna aunswered, and sayde, Not so my Lord: I am a woman of a "sorowful hearte, I haue drunke neither wine nor strong drincke, but haue powred out

16 my soule before the Lorde:

Count not thine handmayde "for a wicked woman: for out of the aboundaunce of my heauynesse & griefe, haue I spoken hytherto.

17 Eli aunswered her againe, and sayde: Go in peace, the God of Israel graunt thee thy petition that thou hast asked of him.

18 She said: Let thyne handmayde finde (e) grace in thy sight. And so the woman went her way, and dyd eate, and loked no more sad.

19 And they rose vp early, & worshipped before the Lorde, and then returned, & came to their house to Ramath: And when Elkana knewe Hanna his wyfe, the Lorde (f) remembred her.

20 For in processe of time it came to passe, that she conceaued, and bare a sonne, & called his name Samuel, [saying:] Because I haue asked him of the Lorde.

D 21 And the man (g) Elkana and all his house, went vp to offer vnto the Lorde the yerely sacrifice, and also his vowe.

22 Neuerthelesse, Hanna wẽt not vp, but sayde vnto her husband: I will tary vntill the lad be weaned, and then I will bryng

(a) There were two Ramathes, so that in this citie in mount Ephraim were Zophim, that is, the learned men and prophetes 1. Par. 6. c.

(b) With the promise of multiplication of seede, came in the priuiledge of two wyues: The promise performed and ended in Christ, the priuiledge ceasseth, and Gods lawe taketh place, which ioyneth two in one fleshe, and no more. Gen. 2. d

(c) To cheare her, for he knewe that she was sorowful, because she was barren.

(d) Let this suffice thee, that I loue thee no lesse then if thou haddest many children.

* Or, Thy dronkenes.

"Hebr. Of a harde spirite.

" Or, for a daughter of Belial.

(e) That thou wouldest pray vnto the Lord for me.

(f) According to her petition.

(g) This Elkanah was a leuite. 1 Pa. 6. b. & as some write, once a yere they accustomed to appeare before the Lorde with their familyes.

bryng hym, that he may appeare before the Lord, and there abyde for euer.

23 Elkana her husband answered her: Do what seemeth thee best, tary at home vntyll thou hast weaned him, and I beseche the Lord to make good (h) his saying. And so the woman abode, and gaue her sonne sucke, vntyll she weaned hym.

24 And when she had weaned hym, she toke hym with her, with three bullockes, and an Epha of floure, and a bottle of wine, and brought hym vnto the house of the Lorde in Silo, and the child was " yonng.

25 And they slue a bullocke, and brought in the lad to Eli.

" Heb. A child.

26 And she sayd: Oh my Lorde, as thy (i) soule lyueth my Lorde, I am the woman that stoode before thee here praying vnto the Lorde.

(i) That is, most certeynly

27 For this lad I prayed, and the Lorde hath geuen me my desyre whiche I asked of him:

28 And therfore I haue geuen him vnto the Lord, as long as he liueth he shalbe geuen to the Lorde. And he (k) worshipped the Lorde there.

(k) Meaning Eli gaue thankes to God for her.

The.ii.Chapter.

1. The song of Hanna. 12. The sonnes of Eli, wicked. 13. The newe custome of the priests. 18. Samuel ministreth before the Lorde. 20. Eli blesseth Elkana and his wyfe. 23. Eli reproueth his sonnes. 27. God sendeth a prophete to Eli. 31. Eli is menaced for not chastisyng his children.

1 AND Hanna prayed, & sayde: Myne heart reioyceth in the Lorde, and myne (a) horne is exalted in the Lorde: My mouth is (b) wyde open ouer myne enemies, for I reioyce in thy saluation.

2 There is none holy as the Lorde: for without thee is nothing, neither is there any of strength as is our God.

3 Talke no more proudly, let not arrogancie come out of your mouthes: for the Lorde is a God of knowledge, and his purposes come to passe.

4 The bowe with the mightie men are broken, and they that were weake haue gyrde them selues with strength.

5 They that were full, haue hyred out them selues for (c) bread, and they that were hungry, (d) ceasse, tyll the barren hath borne = seuen, and she that had many children, is waxed feeble.

6 *The Lord kylleth and maketh alyue, bryngeth downe to the graue & fetcheth vp agayne.

7 The Lord maketh poore, and maketh ryche, bringeth lowe, and heaueth vp on hye.

8 He rayseth vp the poore out of the dust, and lyfteth vp the beggar from the dounghyll, to set them among (e) princes, and to make them inherite the seate of glory: For the pyllers of the earth are the lordes, and he hath set the worlde vpon them.

9 He wyll (f) kepe the feete of his saintes, and the wicked shall kepe silence in darknesse, and *in his owne myght shal no man be strong.

(f) That they neither walke, nor fall to any euyll.

10 The lordes aduersaries shal be destroyed of hym, & out of heauen shall he thunder vpon them: The Lorde shall iudge the endes of the worlde, and shall gyue myght vnto his king, and exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the lad dyd minister vnto the Lorde (g) before Eli the priest.

(g) Accordyng to the appointment, and commaundement of Eli the priest.

12 But the sonnes of Eli were children of (h) Belial, and (i) knewe not the Lord.

(h) Or, wicked men.
(i) That is, they regarded not his ordinances.

13 And the priestes custome toward the people was, that whensoeuer any man offered any offring, ỹ priestes lad came whyle the flesshe was a seethyng, and a flesshoke with three teeth in his hande:

14 And thrust it into the panne, kettle, caldron, or pot: and (k) all that the flesshehoke brought vp, that the priest toke for hym self: And so they dyd vnto all the Israelites that came thyther to Silo.

(k) Transgressyng the order appoynted in ỹ lawe. Leuit. 7. for their owne sake

15 Yea, and thereto before they burnt the (l) fat, the priestes lad came and sayde to the man that offered, Geue flesshe, that I may roste it for the priest: for he wyll not haue soddē flesshe of thee, but rawe.

(l) Which was cōmaunded first to haue brn offred to God.

16 And yf any man sayde vnto hym, Let them burne the fat according to the = custome, and then take as much as thyne hearte (m) desireth: Then he would answere hym, Yea, thou shalt geue it me nowe: and if thou wilt not, I wyll take it with

= Or, lawe.

(m) Not passing so much for their profit, as that Gods lawe was not obserued.

it with violence.

(n) Seing the horrible abuse thereof.

17 And the sinne of the young men was very great before the Lord: For men (n) abhorred the offering of the Lord.

D 18 But the childe Samuel ministred before the Lorde, girded with a linnen Ephod.

19 Moreouer, his mother made him a litle coate, and brought it to him from yere to yere, when she came vp with her husband to offer the yerely sacrifice.

20 And Eli blessed Elkana and his wife, and said: The Lorde geue thee seede of this woman, for the (o) petition that she asked of the Lord. And they went vnto their owne home.

(o) Asking a sonne to serue the Lorde, & bestowing of him to the Lordes seruice.

21 And the Lorde visited Hanna, so that she conceaued, and bare three sonnes, & two daughters: And the childe Samuel grew (p) before the Lorde.

(p) That is being in the seruice of the Lorde.

22 Eli was very olde, and heard all that his sonnes did vnto Israel, & how they lay with the women that wayted at the doore of the tabernacle of the congregation.

23 And he saide vnto them: Why do ye such thinges: For of all these people I heare euill reportes of you.

E 24 Oh, nay my sonnes: For it is no good report that I heare, how that ye make the Lordes people to trespasse.

25 If one man sinne against another, the Iudge shall iudge it: But if a man sinne against the Lord, who will be his (q) dayseman: Notwithstanding, they hearkened not vnto the voyce of their father, because the Lorde would slay thē.

(q) No man, nor mans doings can pacifie gods wrath for sinne. But though the lawe hath no helpe in this case: the gospell sheweth Iesus Christ that taketh away ỳ sinnes of the worlde.

26 (The childe Samuel profited & grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and sayde vnto hym, thus saith the Lorde: Dyd not I playnely appeare vnto the house of thy father, when they were in Egypt in Pharaos house:

(r) That is, Aaron thy father.

28 And I chose (r) him out of al the tribes of Israel to be my priest, for to offer vpon mine aulter, and to burne incense, *and to weare an Ephod before me: and I gaue vnto the house of thy father, all the offerynges made by fire of the chyldren of Israel.

Leuit. x d. Deut. xii. b.

29 Wherefore (f) treade ye downe my sacrifice and mine offering which I (t) commaunded in the tabernacle, and honorest thy chyldren aboue me, to make your selues fat of the first fruites of all the offerynges of Israel my people:

F

(s) That is, why haue you contemned my sacrifices, and as it were trod them vnder feete.

(t) Ordered.

30 Wherefore the Lorde God of Israel saith: I sayde, that thy house and the house of thy father should (b) walke before me forever: But nowe the Lorde saith, That be farre frō me: For them that worship me, I wyll worship, and they that despise me, shall come to shame.

(b) That is, should execute the office of the high priest in my tabernacle.

31 Behold, the dayes come, that I wyll cut of thine (x) arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

(x) Thy power, and authoritie.

32 And thou shalt see thine enemie in the habitation [of the Lorde] and in all the wealth which [God] shall geue Israel, and there shall not be an olde man in thyne house for euer.

33 Neuertheless, I wyll not destroy euery one that come of thee from mine aulter, to make thine eyes to fayle, and to make thine heart sorowfull: And all they that be multiplied in thine house, * shall dye (y) [when they be] men.

G

i. Reg. ii. b

(y) Shall die when they come to mans age. i. Reg. ii. g.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes * Hophni and Phinehes: euen in one day they shall dye both.

35 And I wyll stirre me vp a (z) faythfull priest, ỳ shall do according to my heart and minde, and I wil builde him a sure house, and he shall walke before mine annoynted for euer.

(z) Meaning Sadoh who succeeded Abiathar, and was the figure of Christe.

36 And all that are left in thyne house, shall come and crouch to him for a peece of siluer and a morsell of bread, and shal saye: Put me (I pray thee) in one office or other among ỳ priestes, that I may eate a morsell of bread.

The

¶The. iij. Chapter.

1 There was no manifest vision in the tyme of Eli. 4 The Lorde calleth Samuel three times. 11 And sheweth what shall come vpon Eli & his house. 18 The same declareth Samuel to Eli.

A 1 AND the chylde Samuel ministred vnto the Lorde before Eli, and the worde of the Lord was (a) precious in those dayes, neither was there any open vision.

2 And as at that tyme Eli lay in his (b) place, his *eyes began to waxe dymme that he coulde not see.

3 And yer the lampe of God went out, Samuel layde hym downe to sleepe in the temple of the Lord, where the arke of God was.

4 And the Lorde called Samuel. And he aunswered, I am here.

5 And he ran vnto Eli, and sayde: Here am I, for thou calledst me. And he said, I called thee not, go againe and sleepe. And he went, and layde hym downe to sleepe.

6 And the Lorde called once againe, Samuel. And Samuel arose and went to Eli, and sayde: I am here, for thou diddest call me. And he aunswered: I called thee not my sonne, go againe and sleepe.

B

7 Samuel (c) knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto hym.

8 And the Lorde went to, and called Samuel the thirde tyme. And he arose and went to Eli, and saide: I am here, for thou hast called me. And Eli perceaued that the Lord had called the childe.

9 Therefore Eli sayde vnto Samuel: Go and sleepe, and yf he call thee, then say: Speake Lorde, for thy seruaunt heareth thee. So Samuel went, and slept in his place.

10 And the Lorde came, and stoode and called as before, Samuel, Samuel. Then Samuel aunswered: Speake, for thy seruaunt heareth.

11 And the Lorde saide to Samuel: Beholde, I wyll do a thing in Israel, that both the eares of as many as heareth it shall (d) tyngle.

12 In that day, I wyll rayse vp against Eli all thynges whiche I haue spoken concernyng his house: when I begyn, I wyll also make an ende.

13 I haue tolde hym * that I wyll iudge his house for euer, for the wickednesse which he knoweth: For whē [the people] cursed his sonnes for ye same [wickednesse] he hath not corrected them.

14 And therfore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice nor offeryng for euer.

15 Samuel slept vntyl the mornyng, and opened the doores of the house of the Lorde: and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and sayde: Samuel, my sonne. And he aunswered: Here am I.

17 He saide: What is that the Lord hath saide vnto thee? I pray thee hyde it not from me: * (e) God do so to thee, & more also, if thou hyde any thyng from me of all that he sayde vnto thee.

18 And Samuel tolde hym euerywhyt, and hyd nothyng from hym. And he saide: It is the Lord, let hym do what seemeth hym good.

D

19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes " vnperfourmed.

20 And all Israel, from Dan to Beerseba, wyst that faythfull Samuel was the Lordes prophete.

21 And the Lorde appeared againe in Silo: for the Lorde opened him selfe to Samuel in Silo, through the worde of the Lorde.

(a) Because [illegible] were be[illegible] pro[illegible] to de[illegible].

(b) In the [illegible] next to [illegible] tabernacle.

(c) Reg. iiii. c.

(d) God declareth what sodayne feare shall come vpon men when they shal heare that the arke is taken, and also see that Eli his house is destroyed. i Reg. ii. g.

C

(e) Ruth. i. c.

(e) God punyshe thee after this or that sort, excepte thou tell me the trueth.

" Or, fall to the grounde.

The. iiij. Chapter.

A 10 The arke of the Lorde is taken. 11 Eli and his chyldren dye.

1 AND Samuel spake vnto all Israel: And Israel (a) went out against the Philistines to battell, and pitched besyde the " Eben ezer, and the Philistines pitched in Aphec,

2 And put them selues in aray against Israel: and when they ioyned the battell, Israel was smytten downe before the Philistines, and the Philistines slue of the armie in the fielde about a foure thousande

(a) From the departure of the Israelites out of Egypt, vnto this time of Samuel, are about thre hundred and [illegible] yeres.

" Or, stone of helpe.

thousand men.

3 And when the people were come into their tentes, the elders of Israel sayde: (b) wherfore hath the Lorde caste vs downe this day before the Philistines: let vs fetch the arke of the appoyntmẽt of the Lorde out of Silo vnto vs, that when it cõmeth among vs, it may saue vs out of the hand of our enemies.

4 And so the people went to Silo, and fet from thence the arke of the appoyntment of the Lorde of hoastes, which (c) dwelleth betweene the cherubims: And there wer the two sonnes of Eli, Hophni and Phinehes, with the arke of the appoyntment of God.

(b) Samuel as it is of som affirmed, consulted with the Lord before this was taken in hand, and for that cause thei aske this question.

(c) This he saith, because of the mercy seate that was betweene the Cherubins.

5 And when the arke of the appoyntment of the Lorde came into the hoast, all Israel showted a mightie showte, so that the earth rang againe.

B 6 And when the Philistines heard the noyse of the showte, they saide: what meaneth the sounde of this mightie showte in the hoast of the Ebrues? And they understode howe that the arke of the Lorde was come into the hoast.

7 And the Philistines were afraide, and saide: God is come into the hoast. And they said againe: (d) wo vnto vs, for it was neuer so before this.

8 wo vnto vs, Who shall deliuer vs out of the hand of these mightie goddes? these are the goddes that smote the Egyptians with many plagues in the (e) Wildernes.

9 Be strong and quite your selues lyke men, O ye Philistines, that ye be no seruaunts vnto the Ebrues, * as they haue ben to you: Be of a manly corage therfore and fight.

10 And the Philistines fought, and Israel was smitten downe, and fled euery man into his tent: And there was an exceeding great slaughter, for there were ouerthrowen of Israel (f) thirtie thousand footemen.

11 And the arke of God was taken, and the two sonnes of Eli, * Hophni & Phinehes, were dead.

12 And there ran a man of Beniamin out of the armie, and came to Silo the same day with his clothes (g) rent, and earth vpon his head.

13 And when he came, lo, Eli sat vpon a stoole by the way side, wayting: for his heart feared for the (h) arke of God. And when the man came into the citie, and tolde it, all the citie cryed.

14 And when Eli heard the noyse of the crying, he saide: what meaneth this noyse of the tumult? And the man came in hastyly, and tolde Eli.

15 Eli was .xcviii. yeres olde, & * his sight failed, him that he could not see.

16 And the man said vnto Eli: I am he that came out of the armie, & fled this day out of the hoast. And he said: what thing is done my sonne?

17 The messenger answered, and said: Israel is fled before the Philistines, & there

(d) Before thei fought against men, & now God is come to fight against vs.

(e) For in the red sea & the wildernes the Egyptians were destroyed, which was the last of all his plagues. Iudi. xiii. a

(f) This ouerthrow was not for lacke of sufficient number of men: but for lacke of Gods fauour. 1. Reg ii. g.

C

(g) The common gesture of such as fell to calamitie, for sin, or heauines.

(h) Lest it should be taken of the enemies.

1. Reg. iii. a.

D

there hath ben a great slaughter among the people, and thy two sonnes Hophni and Phinehes are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fell from of his stoole backward by the side of the gate, and his (i) necke brake, and he dyed: For he was an olde man and heauy, and (ii) iudged Israel fourtie yeres:

19 And his daughter in lawe Phinehes wyfe was with childe, and nye the (iii) birth: And when she heard the tidinges that the arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauayled, for her paynes came vpon her.

20 And about the tyme of her death, the women that stoode about her, saide vnto her: Feare not, for thou hast borne a sonne. But she aunswered not, nor regarded it.

21 And she named the childe (k) Ichabod, saying: The glorie is departed frō Israel, (because the arke of God was taken, and because of her father in lawe and her husband.)

22 And she saide againe: The glorie is gone from Israel, for the arke of God is taken.

(k) Whiche is by interpretation no glory, or, where is the glory.

The. v. Chapter.

2 The Philistines bryng the arke into the house of Dagon. 6 The men of Asdod are plagued. 8 The arke is caryed into Gath, and after to Acron.

1 AND the Philistines toke the arke of God, and caryed it from the Eben ezer vnto Asdod.

2 Yea the Philistines toke the arke of God, and brought it into the house of (a) Dagon, and set it by Dagon.

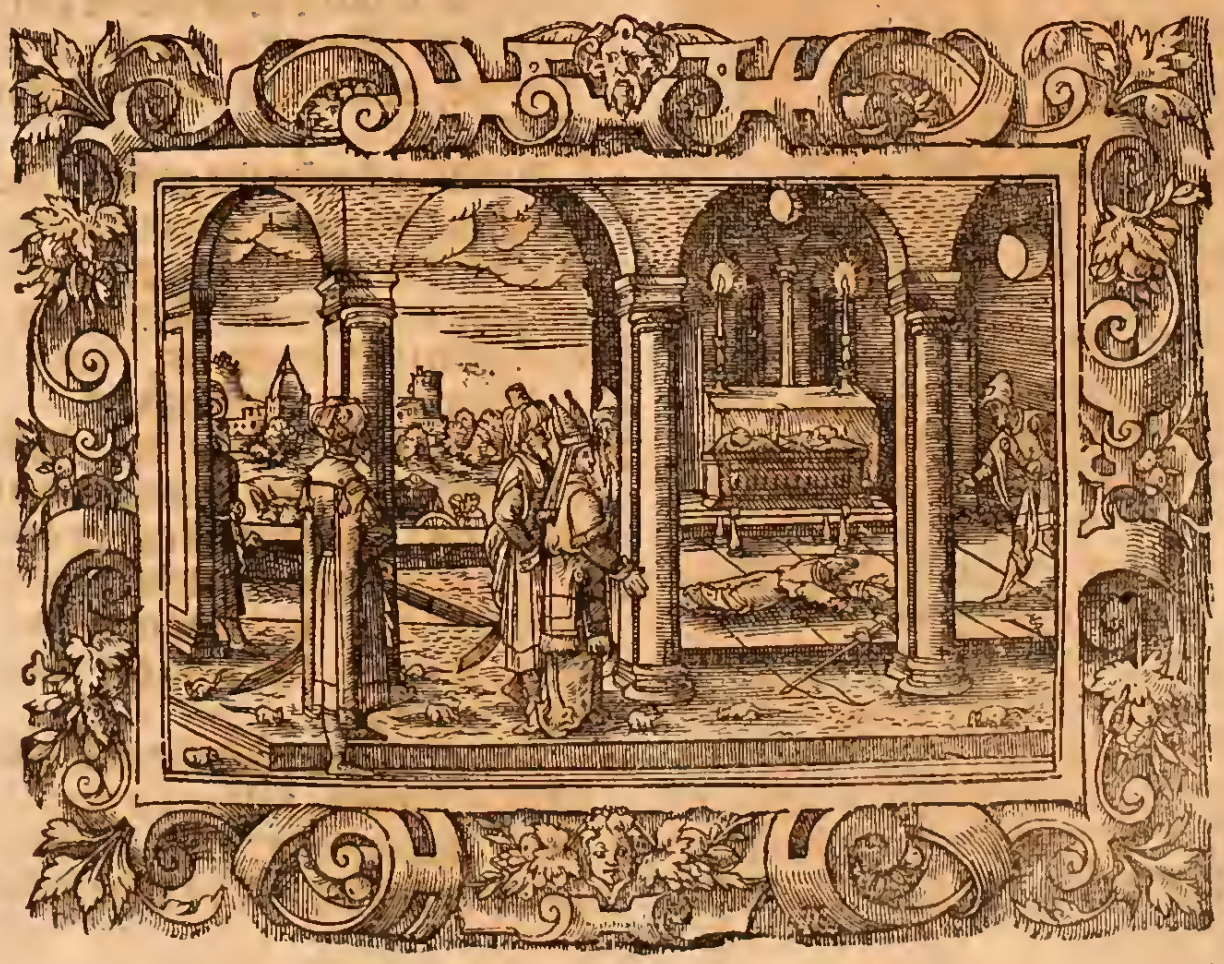
3 And when they of Asdod were vp in the next daye in the mornyng, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they toke Dagon, and set him in his place agayne.

4 And when they were come earlie in the next morning, beholde, Dagon was fallen vpon his face on the grounde before the arke of the Lorde, and his head and his two handes cut of vpon the thresholde, that onely the stumpe of Dagon was left to him.

5 And therfore is it, that the priestes of Dagon, neither any man that commeth into Dagons house, (b) treade not on the thresholde of Dagon in Asdod, vnto this day.

6 But the hand of the Lorde was heauie vpon them of Asdod, and he destroyed them, and smote them with emerodes, both Asdod, and all the coastes thereof.

(b) Procedunt fratres superstitiosi in another.



7 And

7 And when the men of Asdod sawe that it was so, they saide: The arke of the God of Israel shal not abide here with vs, for his hand is sore vpon vs, & vpon (c) Dagon our God.

(c) This is a lamentable blindnes, they cleaue still to that idol whiche lyeth vpon the grounde lyke a blocke, and is not able to helpe neither them nor hym seife.

8 They sent therfore, and gathered all the lordes of the Philistines vnto them, and saide: What shall we do with the arke of the God of Israel? They aunswered: Let the arke of the God of Israel be caryed about vnto Gath. And they caried the arke of the God of Israel about.

9 And when they had caryed it about, the hand of the Lorde was agaynst the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerodes in their secrete partes.

10 Therfore they sent the arke of God to Acaron: and assoone as the arke of God came to Acaron, the Acaronites cryed out, saying: They haue brought the arke of the God of Israel to vs, to slea vs, and our people.

11 And so they sent, and gathered together al the lordes of the Philistines, and saide: Send (d) away the arke of the God of Israel, to go agayne to his owne place, that it slea vs not, and our people. For there was a destruction and death thorowout all the citie, and the hand of God was exceeding sore there.

(d) A stiffness worketh not lyke effect in the wicked & in the godly: In the one grudge, and desperation, in the other repentaunce and reconciliation.

12 And the men that dyed not, were smitten with the emerodes: And the crye of the citie went vp to heauen.

¶The .vi. Chapter.

1 The time that the arke was with the Philistines, which they sent againe with a gift. 12. It commeth to Bethsames. 17. The Philistines offer golden emerodes. 19. The men of Bethsames are stricken for loking into the arke.

1 And the arke of the Lord was in the countrey of the Philistines seuen monethes.

2 And the Philistines called for the priestes and the soothsayers, saying: What shall we do with the arke of the Lord? Tell vs wherewith we shall sende it home againe:

3 They sayde: If you send away the arke of the God of Israel, send it not emptie: but rewarde it with sinne (a) offeryng, and then ye shall be whole, and it shall be knowen to you, why his hand departeth not from you.

(a) For that you haue presumed to carrie it away fro Israel.

4 Then sayd they: And what shalbe the sinne offering, which we shall rewarde him with? They aunswered: Fiue golden emerodes, and fiue golden myce, accordyng to the number of the princes of ye Philistines: For one plague was on you all, and on your princes.

5 Wherfore ye shall make images lyke to your emerodes, & images like to your myce that corrupt the land, and ye shall gene glorie vnto the God of Israel, that he may take his hand from of you, and from of your (b) goddes, and from of your land.

(b) Here they are forced to knowledge the true lyuing God, & his mightie hand, and yet because of their idolatry haue not the grace to conuert and worship him.

6 Wherfore do ye harden your heartes, as the Egyptians and Pharao hardened their heartes? Which when he wrought wonderfullie among them, did they not let the people go, and they departed?

7 Now therfore, make a newe cart, and take two melche kyne, on whom there hath come no yocke, and tye the kyne to the carte, and bring the calues home from them.

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde whiche ye rewarde him with for a sinne offering, in a coffer by the side thereof, and send it awaye, that it may go.

9 And if ye see that he go vp by the way of his owne coaste to Bethsames, then it is he that did vs this great euill: If no. We shall knowe then that it is not his hand that smote vs, but it was a (c) chaunce that happened vs.

(c) The wicked attribute almost all thinges to fortune and chaunce: whereas in dede there's nothing done without gods prouidence & decree.

10 And the men did euen so: And toke two kyne that gaue milke, & tyed them to the cart, and kept the calues at home.

11 And they layde the arke of the Lorde vpon the cart, and the coffer with the myce of golde, and with the images of their emerodes.

12 And the kyne toke the strayght way to Bethsames, & went on the strayght way: and as they went, lowed, and turned neither to the ryght hande nor to

to the left: And the princes of the Philistines went after them, vnto the (o) borders of Bethsames.

13 And they of Bethsames were reaping their wheate harueſt in the valley: And they lyft vp their eyes, and ſpied the arke, and reioyced when they ſawe it.

14 And the carte came into the fielde of one Jehoſua, a Bethſamite, and ſtoode ſtill ther. There was alſo a great ſtone: And (c) they claue the wood of the carte, and offred the kyne a burnt offring vnto the Lorde.

15 And the Leuites toke downe the arke of the Lorde, and the coffer that was with it, wherein the (f) ie wels of golde were, and put them on the great ſtone: And the men of Bethſames ſacrificed burnt ſacrifice, and offered offeringes the ſame day vnto the Lorde.

16 And when the fiue princes of the Philiſtines had ſeene it, they returned to Acaron the ſame day.

17 And theſe are the golden emerodes which the Philiſtines gaue for a ſinne offering to the Lord: for (g) Aſdod one, for Gaza one, for Aſcalon one, for Gath one, and for Acaron one.

18 And golden myce, accordyng to the number of al the cities of the Philiſtines [belongyng] to the fyue lordes, both of walled townes, and of townes vnwalled, euen vnto the great [ſtone] of Abel, whereon they ſet downe the arke of the Lorde vnto this day, in the fielde of Jehoſua the Bethſamite.

19 And he ſmote of the men of Bethſames, becauſe they had (h) loked in the arke of the Lorde, and he ſlue among the people fiftie thouſand and three ſcore and ten men: And the people lamented, becauſe the Lorde had ſlaine the people with ſo great a ſlaughter.

(h) For it was not lawfull to any other to touch or to ſee into it: ſaue onely to Aaron and his ſonnes. Num. 4. b.

20 Wherfore the men of Bethſames ſaid: Who is able to ſtand before this holie Lorde God: And (i) to whom ſhall he go from vs:

(i) For what people will receaue it, to be thus plaged by receaning thereof.

21 And they ſent meſſengers to the inhabitaunts of Kiriathiarim, ſaying: The Philiſtines haue brought againe the arke of the Lord, come ye downe and fet it vp to you.

D

The .vii. Chapter.

1 The arke is brought to Kiriathiearim. 3. Samuel exhorteth the people to forſake their ſinne, and turne to the Lord. 10. The Philiſtines fight againſt Iſrael and are ouercome. 16 Samuel iudgeth Iſrael.

1 AND ſo the men of (a) Kiriathiarim came and fet vp the arke of the Lorde, & * brought it into the houſe of Aminadab in the hyll, and ſanctified Eleazar his ſonne, to keepe the arke of the Lorde.

2 And while the arke abode in Kiriathiarim, the tyme was long, for it was twentie yeres: & all the houſe of Iſrael (q) lamented after the Lorde.

3 And Samuel ſpake vnto al the houſe of Iſrael, ſaying: If ye be come agayne vnto the Lorde with all your heartes, then * put away the ſtraunge gods and Aſtaroth from among you, and prepare your heartes vnto the Lord, and ſerue him * onely: For he ſhall ryd you out of the hand of the Philiſtines.

4 Then the children of Iſrael dyd put away Baalim and Aſtaroth, and ſerued the Lorde onely.

5 And Samuel ſayde: Gather all Iſrael to (r) Miſpah, and I wyll praye for you vnto the Lord.

(c) For Siloh was nowe deſolate, becauſe the philiſtines had taken thence the arke.

6 And they gathered together to Miſpah, and (d) drewe water, and poured it out before the Lorde, and faſted the ſame day, and ſayd there: We haue ſinned againſt the Lorde. And Samuel iudged the children of Iſrael in Miſpah.

(d) After the expoſition of ſome of the learned, it meaneth that they wept before the lorde.

7 When the Philiſtines heard that the children of Iſrael were gathered together to Miſpah, the princes of the Philiſtines went vp againſt Iſrael: And when the children of Iſrael hard that, they were afrayde of the Philiſtines.

B

8 And the children of Iſrael ſayd to Samuel: (e) Ceaſſe not to crye vnto the lord our God for vs, that he may ſaue vs out of the hand of the Philiſtines.

Eccl xlvi. b.

(e) Now they haue learned, not to truſt in them ſelues, but in God: & to ſeke help not at ỹ arke, but at his hand alone.

9 And Samuel toke a ſucking lambe, and offered it altogether for a burnt offering vnto the Lord, and cryed vnto the Lorde for Iſrael, and the Lorde heard him.

10 And as Samuel offered the burnt offering,

fering, the Philistines came to fight against Israel: But the Lorde thundred a great thunder the same day among the Philistines, & scattered them, that they were slaine before Israel.

11 And the men of Israel went out of Mispah, and pursued the Philistines, & smote thē vntill [they came] vnder Bethchar.

Iosua xxiiii.f. (f) Whiche was a great rocke ouer against Mispah.

12 And then Samuel * toke a stone, and pitched it betweene Mispah & (f) Shen, and called the name thereof Eben ezer, saying: Hitherto hath the Lorde helped vs.

13 And so the Philistines were brought vnder, and they came no more into the coaste of Israel: and the hande of the Lorde was against the Philistines all the dayes of Samuel.

14 Therto the cities which that the Philistines had taken from Israel, were restored to Israel euen from Acaron to Gath, and the coastes of the same dyd Israel deliuer out of the handes of the Philistines: And there was peace betweene Israel and the (g) Amorites.

(g) Meaning the Philistines.

15 Samuel iudged Israel all the dayes of his life:

16 And went about yere by yere to Bethel, Gilgal, and Mispah, and iudged Israel in all those places.

17 And came againe to Rama, for there was his house, and there he iudged Israel also, & there he buylt an (h) aulter vnto the Lorde.

(h) Which was not contrary to the lawe: for as yet a certaine place was not appoynted.

The .viii. Chapter.

1 Samuel maketh his sonnes iudges ouer Israel, who follow not his steps. 5. The Israelites aske a King. 11. Samuel declareth in what state they should be vnder the King. 19. Notwithstanding they aske one still, and the Lorde willeth Samuel to graunt vnto them.

A 1 When Samuel was old, he (a) made his sonnes iudges ouer Israel.

(a) Because he was not able to trauel and take the paynes in his olde age.

2 The name of his eldest sonne was (b) Joel, and the name of the seconde Abia, and they were iudges in Beerseba.

(b) Who was also called Vashni. 1. Chro. 6. b.

3 And his sonnes (c) walked not in his wayes, but turned aside after lucre, and * tooke rewarde, and peruerted the ryght.

(c) That is, they obserued not the iustice, equitie, vpryghtnes, and godlynes, of their father.

4 Then all the elders of Israel gathered them together, and came to Samuel vnto Rama,

5 And sayd vnto him: Beholde, thou art olde, and thy sonnes walke not in thy wayes: Now therfore * make vs a king to iudge vs, as all other nations [haue]

Deut. xvii. c. i. Reg. xii. c. Osee. xiii. c. Actes. xiii. d

6 But the thing displeased Samuel when they said, geue vs a king to iudge vs: And Samuel prayed vnto the lorde.

B 7 And the Lorde saide vnto Samuel, Heare the voyce of the people in all that they say vnto thee: For they haue not cast thee away, but they haue cast me away, that I should not raigne ouer them.

8 And as they haue euer done sence I brought them out of Egypt vnto this day, and haue forsaken me, and serued other gods, euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet testifie vnto them, & shewe them * the maner of the king that shall raigne ouer them.

Deut. xvii. c

10 And Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him,

11 And he said: This shal be the (d) maner of the king that shall raigne ouer you, * he will take your sonnes and put them to his charets, and make his horsemen of them, to run before his charet.

(d) Except such as shall haue ye feare of God before their eyes, & wyll folow his statutes and lawes, as Dauid, Salomō, Ezechias, and Josias.

12 And will make him of thē captaines ouer thousandes and ouer fifties, and will set them to eare his grounde, and to gather in his haruest, & to make instrumentes of warre, and thinges that serue for his charets.

13 And he will take your daughters, and make them appoticaries, cookes, and bakers. C

41 And he shall take your fieldes, * and your vineyardes, and your best oliue trees, and geue them to his seruauntes.

iii. Re. xxi. a

15 And he shall take the tenth of your seede, and of your vineyardes, and geue it to his eunuches, & to his seruauntes.

16 And he shal take your men seruauntes, and maide seruauntes, young men, and the chiefe of your asses, and put them to his worke.

17 And he shall take the tenth of your sheepe, and ye shall be his seruauntes.

18 And

18 And ye shall crie out at that time, because of your king Whiche ye shall haue chosen you, & the Lorde Wil (c) not heare you at that day.

19 Neuertheleſſe, the people Woulde not heare the voyce of Samuel, but did say, Nay, not so: But there shalbe a king ouer vs,

20 That we may be lyke other nations, and that our king may iudge vs, and go out before vs, and fight our battailes.

21 Therfore When Samuel hearde all the Wordes of the people, he rehearsed them in the eares of the Lord. D

22 And the Lord sayd to Samuel: Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel: Go euery man vnto his citie.

The ix. Chapter.

1 Saul seeking his fathers asses, by the counsell of his seruaunt goeth to Samuel. 9 The Prophetes called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding to annoynt him king. 22 Samuel bringeth Saul to the feast.

1 There Was a man of Beniamin named Cis the sonne of (a) Abiel, the sonne of Zeror, ỹ sonne of Bechorath, the sonne of Aphiah, the sonne of a man that Was a Jemimite, (b) mighty in power.

2 And the same had a sonne called Saul, a goodly young man and a faire, so that among the children of Israel there Was none goodlier then he: From the shoulders vpWarde he Was hygher then all the other people.

3 And the asses of this Cis Sauls father Were lost, and Cis sayd to Saul his sonne: Take one of the laddes With thee, and arise, go and seke the asses.

4 And he Went through mount Ephraim, and passed through the lande of Salisa: but they founde them not. Then they Went through the lande of Salim, and there they Were not. When they Went also through the land of Jemini, they found them not.

5 At the last, When they Were come to the lande of (c) Zuph, Saul sayde to his lad that Was With him: Come, let vs returne, lest my father leaue caring for the asses, and take thought for vs.

6 He sayde vnto him: Behold, there is in this citie a man of God, & he is an honorable man, all that he sayth, commeth surely to passe: Now then let vs go thyther, if so be he can shewe vs What way We may go.

B 7 Then sayde Saul to his lad: If we will go, What shall We bring the man? For the bread is spent in our vessels, & there is no other present to bring the man of God: What haue We?

8 And the lad aunswered Saul againe, and sayde: Behold I haue found about me the fourth part of a (d) sicle of siluer, that Will I geue the man of God, to tell vs our way.

(d) Whiche is, about fiue pence.

9 (Before time in Israel When a man Went to seke an aunswere of God, thus Wyse he spake, Come and let vs go to the (e) Seer: For he that is now called a prophete, Was in the olde tyme called a Seer.

(e) Because he sawe gods will reuealed vnto him by his diuine spirite, and for that he foresawe thinges to come.

10 Then sayde Saul to his lad, Wel sayd of thee: Come, let vs go. And so they Wēt vnto the citie Where the man of God Was.

11 And as they Went their Way vp the hil to the citie, they met With damosels that came out to drawe water, and sayd vnto them: Is there here a Seer?

12 And the maydens aunswered them, and sayd: yea, beholde he is before you, make haste nowe, for he came this day to the citie, for ther is an (f) offring of the people this day in the hill.

(f) That is, a feast after the offering,

13 When ye be come into the citie, ye shall finde him strayghtway yer he go vp to the hil to eate: for ỹ people Will not eate vntil he come, because he doth (g) blesse the offring, and then eate they that be bydden to the feast: Nowe therfore get you vp, for this day shal ye finde him.

(g) That is, geue thankes & distribute the meate according to the custome.

14 And they Went vp into the citie: And When they Were come into the middes of the citie, beholde Samuel came out agaynst them, for to go vp to the hill. C

15 But the Lorde had tolde Samuel in his eare (a day before Saul came) saying:

16 To morowe this tyme I Wyll sende thee a man out of the lande of

Beniamin, him shalt thou annoynt to be captaine ouer my people Israel, that he may saue my people out of ẏ handes of the Philistines: for I haue loked (h) vpon my people, and their (i) crie is come vnto me.

(h) That is, vpon the affliction and oppression of my people.
(i) Wherin they seeke helpe & deliueraunce at me.

17 When Samuel therfore sawe Saul, the Lorde aunswered him: See, this is the man whom I spake to thee of, this same shall raigne ouer my people.

18 Then went Saul to Samuel in the middle of the gate, and sayd: Tell me I pray thee where the sears house is?

19 Samuel aunswered Saul and sayd, I am the sear: Go vp before me vnto the hil, for ye shall eate with me to day, and to morowe I will let thee go, and wil tel thee all that is in thyne (k) heart.

(k) That is, al that thou desirest to knowe.

20 And as for thyne asses that were lost three dayes ago, care not for them, for they are founde: And (l) whose shall the beawtiful thinges of Israel be? Belong they not to thee, and vnto all thy fathers house?

(l) whom God hath chosen to be their king.

D 21 But Saul aunswered and sayde: Am not I the sonne of a Jeminite, of the smallest tribe of Israel? and my kinred is the lest of all the kinredes of the tribe of Beniamin? Wherfore then speakest thou so to me?

22 And Samuel toke Saul and his lad, and brought them into the (m) parler, and made thē sit in the chiefest place among them that were bidden, whiche were vpon a thirtie persons.

(m) Where the feast was.

23 And Samuel sayde vnto the cooke: Bring foorth the portion which I gaue thee, and of which I said vnto thee, kepe it with thee.

24 And the cooke toke vp the shoulder, & that which was (n) vpon it, and set it before Saul. And Samuel sayd: Behold that which is left, put it before thee and eate: for hytherto hath it ben kept for thee, saying: Also I (o) called the people. And so Saul dyd eate with Samuel that day.

(n) That is, ẏ sholder with the rest which the priest had for his familie in all peace offeryngs. Leuit. x. c.
(o) That both by the assemblyng of the people and by the meate prepared for thee, thou myghtest vnderstande that I knewe of thy cōming.

25 And when they were come downe frō the hyghe place into the citie, Samuel communed with Saul vpon the (p) top of the house.

(p) For after the maner it was flat, that men myght walke together vpon it.

26 And when they arose earely about the spring of the day, Samuel called Saul vpon the toppe of the house, saying: Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come almost out of the towne, Samuel sayde to Saul: Bid the lad go before vs (and he went before) but stande thou stil a whyle, that I may shewe thee the (q) worde of God.

(q) That is, Gods commaundement as concerning thee.

The. x. Chapter.

6 Saul is annoynted king by Samuel. 9 God chaungeth Sauls heart, and he prophesieth. 19 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen king by lot. 25 Samuel writeth the kings office.

A

1 And thē Samuel toke a vessell of (a) oyle, and powred it vpon his head, and* kissed him, and sayd: Hath not the Lord annoynted thee, to be captaine ouer his (b) inheritaunce?

(a) Here begynneth the vse of annoyntyng of kyngs with oyle by gods cōmaundement. Act. xiii. d.
(b) That is, the chyldren of Israel, which only he would possesse as his inheritaunce.
(c) Of whom Beniamin the yongest sonne of Jacob was borne, of the which ẏ tribe of Beniamin, wherof kyng Saul was, vaee their name.
* Or, oke.

2 When thou art departed from me this day, thou shalt finde two men by (c) Rahels sepulchre in ẏ border of Beniamin, euen at Zalezah, and they wil say vnto thee, ẏ asses which thou wētest to seke, are found: And lo, thy father hath left the care of the asses, & soroweth for you, saying: What shal I do for my sonne?

3 Then shalt thou go foorth frō thence, & shalt come to the "playne of Thabor, and ther shal meete thee three mē going vp to God to Bethel, one carying three kiddes, & another carying three loues of bread, & another carying a botel of wine.

4 And they wil "salute thee and geue thee two loues of bread, which thou shalt receaue of their handes.

"Heb. Thei wyll aske thee a peece.

5 After that, shalt thou come to the (d) hil of God, wher is the garison of the Philistines: And when thou art come thyther to the citie, thou shalt meete a companie of prophetes comming downe frō the hyghe place, with a psalter, a timbrell, a pype, & a harpe before them, and they shal prophesie.

(d) Whiche was in the citie Kiriathiarim, where the arke was. Chapt. vii. a.

6 And the spirite of the Lorde wil come vpon thee also, and thou shalt prophsie with them, & shalt be turned into another man.

7 Therfore when these signes are come vnto thee, do what thou hast to do, for God is with thee.

B

8 And

8 And thou ſhalt go downe before me to Gilgal, and I alſo will come downe vnto thee to ſacrifice burnt ſacrifices, & to offre peace offringes: * Tary for me ſeuen dayes till I come to thee, & ſhewe thee what thou ſhalt do.

9 And when he had turned his "backe to go frō Samuel, God gaue him another (c) hearte, and all thoſe tokens came to paſſe that ſame day.

10 And when they came thyther to the hill, beholde, the companie of prophetes met him, and * the ſpirite of God came vpon him, & he (f) prophecied among thē.

11 And all that knewe him before, when they ſawe that he prophecied among the prophetes, they ſayd eche to other: What is this that is come vnto the ſonne of Cis: * Is Saul alſo among the prophetes:

12 And one of the ſame place aunſwered, and ſayde: who is their (g) father: And therof came ỹ prouerbe: What is Saul alſo among the (h) prophetes:

13 And whē he had made an ende of prophecying, he came to the hyghe place.

14 And Sauls vncle ſayde vnto him, and to his lad: whyther went ye: He ſayde, To ſeke the aſſes: And when we ſawe that they were no where, we came to Samuel.

15 And Sauls vncle ſayde: Tell me, I pray thee, what Samuel ſayd vnto you:

16 Saul aunſwered his vncle: He tolde vs plainely that the aſſes were found. But of ỹ kingdome wherof Samuel ſpake, tolde he him not.

17 And Samuel called the people together vnto the Lorde to Miſpah,

18 And ſayd vnto the children of Iſrael: Thus ſayde the Lorde God of Iſrael, I brought Iſrael out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of al kingdomes that troubled you.

19 And ye haue this day caſt away your God, who onely deliuereth you out of al your aduerſities and tribulations. And ye haue ſayd vnto him: No, but make a king ouer vs. Nowe therfore ſtande ye before the Lorde by your tribes, & your thouſandes.

20 And when Samuel had aſſembled together all the tribes of Iſrael, the tribe of Beniamin was (i) taken.

(i) That is, by caſting of lot. D

21 When he had aſſembled together the tribe of Beniamin by their kinredes, the kinred of Matri was caught, and at the laſt Saul the ſonne of Cis was caught: And when they ſought him, he coulde not be founde.

22 Therfore they aſked the Lord further, if the man ſhould yet come thyther: And the Lord aunſwered: Behold (k) he hath hyd him ſelfe among the ſtuffe.

(k) As though he were vnworthy, and vnwilling.

23 And they ranne and fet him thence, and when he ſtoode among the people, he was hygher then any of the people from the ſhoulders vpwarde.

24 And Samuel ſaid to al the people: See

ye not him whom the Lorde hath chosen, and howe there is none lyke him among all the people? And all the people showted, and sayd: God "saue the king.

25 Then Samuel tolde the people the (l) duetie of the kingdome, & wrote it in a booke, and laide it vp before the Lord, and sent all the people away, euery man to his house.

26 And Saul also went home to Gibea, and there folowed him a band of men, whose heartes God had touched.

27 But the children of Belial sayd: Howe shall he saue vs? And they despised him, and, brought him no presentes: And he (m) helde his tongue.

"Heb. Let the king lyue.

(l) As it is writen. Deut. 17. c.

(m) Both to auoyde scoffing, and to win them by patience.

The xi. Chapter.

1 Nahas the Ammonite warreth against Jabes Gilead. who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renued.

A 1 Then (a) Nahas ẏ Ammonite came vp, & besieged Jabes in Gilead: And all the men of Jabes sayd vnto Nahas, Make a couenaũt with vs, and we wilbe thy seruauntes.

2 And Nahas the Ammonite aunswered them: In this will I make a couenaunt with you, if I may (b) thrust out al your right eyes, and bring that shame vpon all Israel.

3 To whom the elders of Jabes sayde: Geue vs seuen dayes respite, that we may sende messengers vnto all ẏ coastes of Israel: and then if there be no man to deliuer vs, we will come out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tydinges in the eares of the people: And all the people lift vp their voyces, and wept.

5 And beholde, Saul came folowing the cattell out of the fielde, and Saul sayde: What alyeth this people that thei wepe? And they tolde him the tydinges of the men of Jabes.

6 And the spirite of God (c) came vpon Saul when he heard those tydinges, & he was exceeding angrie.

B 7 And toke a yoke of oxen, & hewed them in peeces, and sent them thorowout all the coastes of Israel by the handes of messengers, saying: Whosoeuer cõmeth not foorth after (d) Saul and after Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out "with one consent.

8 And whẽ he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Juda thirtie thousande.

9 And (e) they sayd vnto the messengers that came: So say vnto the men of Jabes in Gilead, To morowe by that time ẏ sunne be hotte ye shal haue helpe. And the messengers came, and shewed it to the men of Jabes, which were glad.

10 Therfore the men of Jabes sayde: To morowe we will come (f) out vnto you, and ye shall do with vs all that pleaseth you.

11 And on the morowe Saul put the people in three partes, & they came in vpon the hoast in the morning watche, and slue the Ammonites vntill the heate of the day: And they that remayned, were skattered, so that two of them were not left together.

12 And the people sayd vnto Samuel: (g) Who is he that sayde, shal Saul raigne ouer vs? bring those men, that we may slay them.

13 And Saul sayde: There shall no man (h) dye this day: For to day the Lorde hath saued Israel.

14 Then sayde Samuel vnto the people: Come, that we may go to Gilgal, and renue the kingdome there.

15 And all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offred (i) peace offringes before the Lorde: And there Saul and al the men of Israel reioyced exceedingly.

(a) For feare of whom Israel asked a king.

(b) No reasonable condition can satisfie a tyrant, and therfore gods wrath is not sarre frõ him.

(c) God gaue him the spirite of strength, & courage to go against this tyrant.

(d) He ioyneth Samuel with him for more authoritie, for he him selfe was not yet approued of al "Hebr. As one man.

(e) Morning Saul and Samuel.

(f) That is, to the Ammonites, dissembling that they had hope of ayde.

(g) By this victorie, the Lord wonne the heartes of the people to Saul

(h) He woulde beginne his kingdome with clementie, as a dettue meete for a prince.

(i) In signe of thankes geuing for the victorie.

The

The. xii. Chapter.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to folowe the Lord.

1 AND Samuel sayd vnto al Israel: Beholde, I haue (a) hearkened vnto your voyce in all that ye sayde vnto me, and haue made a king ouer you.

2 Nowe therfore, your king walketh before (b) you: and I am olde and graye headed, and beholdmy sonnes are with you, & I haue walked before you from my childehod vnto this day.

3 Beholde here I am, beare recorde of me before the Lorde & before his (c) anoynted: (d) whose ore haue I taken: or whose asse haue I taken: whom haue I done wrong to: whom haue I hurt: Or of whose hande haue I receaued any bribe, to blind myne eyes therwith: and I will restore it you.

4 They sayde: Thou hast done vs no wrong, nor hurt vs, neither hast thou taken ought of any mans hande.

5 He sayd vnto them againe: The Lord is witnesse against you, and his annoynted is witnesse this day, that ye haue found naught in my handes. And they aunswered: He is witnesse.

6 And Samuel sayd vnto the people: It is the Lorde that (e) made Moyses and Aaron, and that brought your fathers out of the lande of Egypt.

7 Nowe therfore stand still, that I may reason with you before the Lorde, according to all the righteousnesses of the Lorde, whiche he shewed both you and your fathers.

8 *After ỹ Jacob was come into Egypt, and your fathers cryed vnto the Lord, *the Lord sent Moyses & Aaron, which brought your fathers out of Egypt, and made them dwel in this place.

9 *And whē they forgat the Lord their God, he solde thē into ỹ hand of Sisara (f) captayne of the hoast of Hazor, * & into the hande of the Philistines, and * into the hand of the king of Moab, and they fought against them.

10 And they cryed vnto the Lord, & sayd: We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Astharoth: Nowe therfore deliuer vs out of the handes of our enemies, and we will serue thee.

11 And ỹ Lord sent Jerobaal, (g) *Bedan, *Jephthah, and *Samuel, and deliuered you out of the handes of your enemies on euerie side, and ye dwelled safe.

12 And for all that, when you sawe that Nahas the king of the children of Ammon came against you, ye sayd vnto me: Not so, but a king shall raigne ouer vs: when yet thy Lord your God was your king.

13 Nowe therfore behold the king whom ye haue chosen, and whom ye haue desired: lo, ỹ Lorde hath set a king ouer you.

14 If ye will feare the Lorde and serue him, and heare his voyce, & not disobey the worde of the Lorde, both ye and the king that raigneth ouer you, shall (h) folowe the Lord your God.

15 If ye will not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on (i) your fathers.

16 Now also stand, & see this great thing whiche the Lorde will do before your eyes.

17 Is it not nowe wheate harueste: I will call vnto the Lorde, & he shal sende thunder & rayne, that ye may perceaue and see howe that your wickednes is (k) great which ye haue done in the sight of the Lord in asking you a king.

18 And so Samuel called vnto the Lord, and the Lorde sent thunder and rayne the same day: And all the people feared the Lord and Samuel exceedingly.

19 And al the people sayd vnto Samuel: Pray for thy seruauntes vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a king, beside all our [other] sinnes.

20 And Samuel sayde vnto the people, feare not (ye haue in deede done al this wickednesse, yet (l) depart not from folowing of the Lorde, but serue the Lorde with all your heartes:

21 Neither turne ye away, for [then ye go] after vayne thinges, which are not able to profite you, nor deliuer you, for they are but vanitie.)

For the Lorde will not forsake his

(a) That is, I haue done your request.
(b) That is, as a seruant to serue you.
(c) That is, whom God would haue this consecration shoulde represente.
(d) That is, whose seruant haue I been, or what right haue any of them to me.
(e) That is, sent them appointed vpon with commandement to deliuer you.
(f) That is, generall of Iabins hoast king of Hazor. Iud. xiii. a.
(g) That is, Samson. Iud. xiii. d. Iud. xi. a. i. Re. vii. b.
(h) ye shalbe preserued, as they that folowe the Lordes will.
(i) That is, your gouernours.
(k) In that you haue forsaken him who hath all power in his hand, for a mortal man.
(l) For with the lorde there is mercie and forgeuenes of sinnes in store, for such as wil repent.

people, because of his great names sake: because it hath pleased the Lorde to make you (m) his people.

(m) Of his free mercy, & not of your merites, and therfore he will not forsake you.

23 Moreouer, God forbid that I shoulde sinne against the Lord, and ceasse praying for you: but I will shewe you the good and right way.

24 Therfore feare you the Lorde, & serue him in the trueth, and with all your (n) heartes: & consider howe great thinges he hath done for you.

(n) Unfainedly, and without hypocrisie.

25 But and yf ye do wickedly, then shall ye perishe, both ye and your king.

The. xiii. Chapter.

3 The Philistines are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commaundement, is shewed of Samuel that he shal not raigne. 19 The great slauerie wherin the Philistines kept the Israelites.

A 1 Saul now had ben king (a) one yere (& he raigned two yeres ouer Israel.)

(a) Whyles these thinges were done.

2 And Saul chose him three thousand men of Israel: Two thousand were with Saul in Michmas and in mount Bethel, and a thousand with Jonathan in Gibea Beniamin: and the rest of the people he sent euery man to his tent.

3 And Jonathan smote the garison of the Philistines that was in the (c) hill, and it came to the Philistines eares: And Saul blewe ꝑ (d) trumpet throughout al the land, saying: Let the Hebrues heare.

(c) Kiriathiarim, where the arke was. Chap. 10. a.

(d) That euery man should prepare him self to warre.

4 And all Israel hearde say howe that Saul had destroyed a garison of ꝑ Philistines: wherfore Israel was had in abomination with ꝑ Philistines. And the people gathered together after Saul to Gilgal.

5 The Philistines also gathered them selues together to fyght with Israel, thirtie thousand charettes, & sixe thousand horsemen, with other people lyke the sand by the seas side in multitude, & came vp, and pitched in Michmas, eastwarde from (e) Bethauen.

(e) Which is Bethel, and of the prophetes called Bethauen, because of the idolatrie committed there.

6 And when the men of Israel sawe it, they were in a strayte (and the people were in a distresse) & the people hyd thē selues in caues, and in holdes, and in rockes, and in hye places, and in pittes.

B 7 And some of the Hebrues went ouer Jordane to go vnto the land of (f) Gad and Gilead: And Saul was yet in Gilgal, and all the people being afrayde, followed him.

(f) Where the two tribes & ehe halfe remayned.

8 (g) And he taried seuen dayes, euen vnto the time that Samuel had appoynted: But Samuel came not to Gilgal, and the people were therfore (g) skattered from him.

(g) Thinking that the absence of the prophet was a signe that they should lose the victorie.

9 And Saul sayde: Bring a burnt sacrifice to me, and peace offeringes. And he offered a burnt sacrifice.

19 And assoone as he had made an ende of offering the burnt sacrifice, beholde Samuel came, and Saul went against him, to "salute him.

"Heb. blesse him.

11 And Samuel sayde: what hast thou done? Saul sayde: Because I sawe that the people skattered from me, and that thou camest not within the dayes appointed, and that the Philistines gathered them selues together to Michmas:

12 Therfore sayde I, The Philistines shal come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lord: I was bolde therfore, & offred a burnt offring.

13 And Samuel sayd to Saul: Thou art become a foole, thou hast not kept the commaundemēt of the Lord thy (h) God which he commaūded thee: For at this time woulde the Lorde haue stablished thy kingdome vpon Israel for euer.

(h) Who willed thee to obey him, and rely vpon his worde.

14 But nowe, thy kingdome shal not continue: The Lorde hath sought him a (i) man after his owne heart, and the Lord hath commaunded him to be captayne ouer his people, because thou hast not kept that whiche the Lorde commaunded thee.

(i) That is, Dauid.

15 And Samuel arose, & gate him vp from Gilgal (k) in Gibea of Beniamin, and Saul numbred the people that were found with him, and they were about a sixe hundred men.

(k) And went to his citie Ramah.

16 And Saul and Jonathan his sonne, & the people that were found with them, had their abiding in Gibea of Beniamin: but ꝑ Philistines pitched in Michmas.

17 And there came out of the hoast of the Philistines three cōpanies to destroye: one companie turned vnto the way that leadeth to Ophra vnto ꝑ lande of Sual:

18 And

18 And another companie turned the way to Bethoron: And the thirde companie turned to the way of the coast that is seene aboue ỹ valley of Zeboim toward the Wildernesse.

19 There was no smith founde throughout all the lande of Israel: For the Philistines sayde, Lest the Hebrues make them swordes or speares.

20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, & weeding hooke.

21 Yet they had a file for the shares, for the mattockes, for the pickforkes, and for the axes, and for to sharpen to goades. D

22 And so in time of battel there was neither (1) sword nor speare found in the handes of any of the people that were with Saul and Jonathan: But with Saul & Jonathan his sonne was there found.

(1) To declare that the victorie came only of God.

23 And the garison of the Philistines came out, to go ouer vnto Michmas.

The. xiiii. Chapter.

14 Jonathan and his harnesse bearer put the Philistines to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

A 1 Then on a time Jonathan the sonne of Saul sayde vnto his young man that bare his harnesse: (a) Come, & let vs go ouer to the Philistines garison that are yonder on the other syde: and he tolde not his father.

2 And Saul taried in the vttermost part of Gibea vnder a pomegranate tree which is in Migron: and the people that were with him were vpō a sixe hundred men.

3 And Ahia the sonne of Ahitob, Ichabods brother, the sonne of Phinehes the sonne of Eli, Was the Lordes (b) priest in Silo, and ware an Ephod: And the people wist not that Jonathan was gone.

4 And in the middes of the passage by which Jonathan sought to go ouer vnto the Philistines garison, there was a sharpe rocke on the one syde, & a sharpe rocke on the other syde: the one called Bozez, and the other Sene.

5 The forefront of the one leaned northwarde towarde Michmas, & the other was southward toward Gibea.

6 And Jonathan sayd to the young man that bare his harnesse: Come, and let vs go ouer vnto the garison of these vncircumcised, it may be that the Lorde will worke with vs: for it is no hardnesse with the Lord to saue either in manie or in fewe.

7 And his harnessebearer said vnto him, Do all that is in thyne heart: Go where it pleaseth thee, behold I am with thee as thyne heart lusteth.

8 Then sayd Jonathan: Beholde, we go ouer vnto these men, and shall shewe our selues vnto them.

9 If they say on this wyse to vs, Tarie vntil we come to you: then we wil stand still in our place, & not go vp vnto them.

10 But and if they say, Come vp vnto vs: then we wil go vp, for the Lorde hath (c) deliuered them into our handes: And this shalbe a signe vnto vs.

11 And they both shewed them selues vnto the garison of the Philistines. And the Philistines sayde: See, the Hebrues come out of the (d) holes where they had hyd them selues in.

12 And the men of the garison answered Jonathan & his harnesse bearer, & sayd: Come vp to vs, and We will shewe you a thing. And Jonathan sayde vnto his harnesse bearer: Come vp after me, for the Lorde hath deliuered them into the hande of Israel.

13 And Jonathan clymed vp vpon (e) handes and feete, and his harnessebearer after him: And they fell before Jonathan, & his harnesse bearer slue thē after him.

14 And that first slaughter whiche Jonathan & his harnesse bearer made, Was vpon a twentie men, within the compasse as it were about an halfe aker of land which two [oxen plowe.]

15 And there was a feare in the hoast, in the field, & among al ỹ people: insomuch that they that were gone out of the garison to robbe, were afrayde also, & the (f) earth trembled, for the feare that was sent of God.

(c) This he learned neyther at diuiners, nor soothsayers: but at the spirite of God, confirming his feyth by signes preferred by the same spirite.

(d) That they spake contemptuously, and by derision.

(e) Because of the steepnes of the rocke where they did clime vp.

(f) It is an hyperbolicall speache, whereby is signified that the feare which God sent vpon the hoaste of the Philistines, Was exceeding great.

16 And the watchmen of Saul in Gibea Beniamin, sawe: And behold, the multitude were discomfited, & were smitten as they went.

17 Then sayd Saul vnto the people that was with him: Searche, and see who is gone away from vs. And when they had numbred, beholde, Jonathan and his harnesse bearer were not there.

18 And Saul sayd vnto Ahia: Bring hyther the (g) arke of God. (For the arke of God was at time with the children of Israel.)

19 And while Saul talked vnto ẏ priest, the noyse that was in the hoaste of the Philistines spred farther abrode and encreased. And Saul sayd vnto the priest: (h) withdrawe thyne hande.

20 And Saul ioyned him selfe vnto al the people that were with him, & they came to the battell, and behold * euery mans sword was against his felow, and there was a very great discomfiture.

21 Moreouer, the Hebrues that were with the Philistines before that tyme, & were come with them into all partes of the hoaste, turned to be with the Israelites that were with Saul and Jonathan.

22 And all the men of Israel also, whiche had hyd thē selues in mount Ephraim, assoone as they hearde howe that the Philistines were fled, they folowed after them in the battel.

23 And so the Lorde saued Israel that day: and the battel continued vnto Bethauen.

24 And when the men of Israel were kepte downe with hunger that day, Saul charged the people with an oth, saying: (i) Cursed be the man that eateth any foode vntill night, till I be auenged of myne enemies. And so none of the people tasted any sustenaunce.

25 And al they of the land came to a wood, where honie lay vpon the grounde.

26 And the people came into the wood: And behold, the honie dropped, and no man moued his hand to his mouth: for the people feared the (k) oth.

27 But Jonathan hearde not whē his father charged the people with the oth, wherfore he put foorth the ende of the rod that was in his hand, and dipt it in an honie combe, & put his hande to his mouth, and his (l) eyes receaued sight.

28 Then aunswered one of the people, and sayde: Thy father made the people to sweare, saying: Cursed be the mā that eateth any sustenaunce this day. And the people were "faynt.

29 Thē sayd Jonathan, My father hath (m) troubled the lande: See howe myne eyes hath receaued sight, because I tasted a litle of this honie:

30 Howe muche more then to day, if the people had eaten of the spoyle of their enemies whiche they found? And had there not ben then a muche greater slaughter among the Philistines?

31 And they smote the Philistines that day, from Michmas to Aialon: And the people were exceeding faynt.

32 And the people gat them to the spoyle, and toke sheepe, oxen, and calues, & slue them on the ground, and the people dyd eate them with the blood.

33 Then men tolde Saul, saying: Behold, the people sinne against the Lorde, in that they eate with the blood. And he sayde, Ye haue trespassed: Rowle a (n) great stone vnto me this day.

34 And Saul sayde againe: Go abrode among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lorde in eating with the blood. And the people brought euery man his oxe in his hande that night, and slue them there.

35 And Saul made an aulter vnto ẏ Lord: And that was the "first aulter that he made vnto the Lorde.

36 And Saul sayde: Let vs go downe after the Philistines by night, and spoyle them, vntil it be day in the morning, and let vs not leaue one man of them. And they sayde: Do whatsoeuer thou thinkest best. Then sayde the priest: Let vs (o) come hyther vnto God.

37 And Saul asked of God: Shall I go downe after the Philistines? Wilt thou deliuer them into the handes of Israel? But he aunswered him not at that time.

38 And Saul sayde: Let al the "chiefe of the people come hyther, and knowe and see by whom this sinne is done this day.

39 For as the Lorde liueth, whiche saued Israel, though it be in Jonathan my sonne, he shal dye the death. But there was no man among all the people that aunswered him.

40 Then he sayde vnto al Israel: Be ye on one syde, and I and Jonathan my sonne

(g) By whiche is meant the Ephod which was set vp with the arke, which ẏ priest should put on to aske counsel, and to tell of thinges to come. Num. 27. b.

(h) Let the Ephod aloue, for I haue no leysure nowe to aske councell of God.

D Iud. vii. f.

(i) Such was his hypocrisie and arrogancie, that he thought to attribute to his pollicie, that whiche God had geuen by the hande of Jonathan.

(k) That is, the curse appoynted of Saul, and the punyshment for breakyng the oth.

E

(l) Whiche afore were dym for weerynes and hunger.

"Or, very.

(m) By making this cruel lawe.

(n) That the blood of the beastes that shalbe slayne, may be pressed out vpon it.

F "Or, of that stone he begun to buylde an aulter.

(o) To aske councell of hym.

"Hebr. corner.

sonne will be on the other syde. And the people saide vnto Saul: What thou thinkest best, that do.

41 Therfore Saul saide vnto the Lorde God of Israel, geue a (p) perfect lot. And Saul and Jonathan were caught: but the people scaped free.

42 And Saul said: Cast lot betweene me and Jonathan my sonne. And Jonathan was caught.

43 Then Saul saide to Jonathan: Tell me what thou hast done. And Jonathan tolde him, and sayde: I tasted a litle honie with the ende of the rod that was in myne hand, & lo, I (q) must dye.

44 Saul aunswered: *God do so & more also to me, thou shalt dye the death Jonathan.

45 And the people said vnto Saul: Shal Jonathan dye, which hath so mightily deliuered Israel? God forbid. As the Lord lyueth,* there shall not one heere of his head fall to ỹ ground, for he hath wrought with God this daye. And so the people deliuered Jonathan, that he dyed not.

46 And then Saul departed vp from following the Philistines: And the Philistines went to their owne place.

47 And so Saul helde the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, against the children of Ammon, against Edom, against the kinges of Zoba, and against the Philistines: And whyther soeuer he turned him selfe, he put them to the worse.

48 And he gathered his hoast together, & smote the (r) Amalekites, & rid Israel out of the handes of them that spoyled them.

49 The sonnes of Saul were, Jonathan, (s) Jessui, and Melchisua: And his two daughters were thus named, the elder was called Merob, and the younger (t) Michol.

50 And the name of Sauls wife, was Ahinoa, the daughter of Ahimaaz: and the name of his chiefe captaine, was Abner the sonne of Ner, Sauls vncle.

51 And *Cis was Sauls father: & Ner the father of Abner, was the sonne of Abiel.

52 And there was sore warre against the Philistines all ỹ dayes of Saul: And (v) whomsoeuer Saul sawe to be a strong man, and meete for the warre, he toke him vnto him.

(p) That is, the lot fell on hym both dyd eate.

(q) For so small matter, considering the great victory God wrought by this.

(r) As the Lord had commaunded. Deut.25.d.

(s) Called also Abinadab Chap.31.a.

(t) Whiche was the wyfe of Dauid.

1.Reg.ix.a.

(v) As Samuel had forewarned. Deut.18.c.

The .xv. Chapter.

3 Saul is commaunded to slay Amalek.9. He spareth Agag and the best thinges.19. Samuel reproueth him.28. Saul is reiected of the Lorde, and his kingdome geuen to another,33. Samuel heweth Agag in peeces.

1 Samuel also saide vnto Saul:* The Lord sent me to anoynct thee, to be king ouer his people, ouer Israel: Now therfore (a) hearken thou vnto the voyce of the wordes of the Lorde.

2 Thus saith the Lorde of hoastes: I remember that which Amalek did to Israel,* how they layed waite for them in the waye as they came vp from Egypt.

3 Nowe therfore go, and smyte Amalek, and destroye ye all that pertaineth vnto them, and haue no compassion on them,* (b) slay both man & woman, infant and suckling, oxe and sheepe, camel and asse.

4 And Saul gathered the people together, and* numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Juda.

5 And Saul came vnto a citie of Amalek, and = set watch in the brooke.

6 And Saul saide vnto the Kenites: (c) Go, & depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed (d) mercie to all the children of Israel, when they came out of Egypt. And so the Kenites departed from among ỹ Amalekites.

7 And Saul smote the Amalekites, from Heuila, as thou commest to Sur, that lyeth before Egypt.

8 And toke Agag the king of the Amalekites alyue, and vtterly destroyed all the people with the edge of the sworde.

6 *But Saul and the people spared (e) Agag, the better sheepe, and the fatter oxen, and the lambes, and all that was good, & would not destroy them: But al that was foule & naught worth, that they destroyed vtterlie.

10 Then came the word of the Lord vnto Samuel, saying:

11 It

1.Reg.ix.c.

= Or, waight in the valley.

(c) Whiche were the posteritie of Jethro Moses father in lawe.

(d) He recompensed for the prosperous successe of Israel, and gaue them good counsel. Exo. xviii.c.

B

Nu.xxiiii.b

(e) Against the commaundement of god by Samuel.

Gene.vi.c.

11 It *repenteth me that I haue made Saul king: For he is turned from me, & hath not perfourmed my commaundementes. And Samuel was euill apayed, & cryed vnto the Lord all night.

C 12 And whē Samuel rose early to meete Saul in the morning, it was tolde Samuel that Saul was come to Carmel, and beholde, he hath made him there a place, and is returned, and departed and gone downe to (f) Gilgal.

(f) There to offer vp sacrifice for the victorie gotten.

13 And Samuel came to Saul, & Saul said vnto him, Blessed be thou in the Lorde: I haue fulfilled the (g) cōmaundement of the Lord.

(g) This is the manee of hypocrites, & when they folowe their owne deuises to say they haue fulfilled gods commaundemēts.

14 Samuel sayde: What meaneth then the bleating of the sheepe in mine eares and the lowing of the oxen which I heare?

15 Saul aunswered, They haue brought them from the Amalekites: For the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lorde thy God, and the remnaunt haue we destroyed vtterlie.

16 Samuel said to Saul: Let me tell thee what the Lorde hath saide to me this night. And he sayd vnto him: saye on.

(h) Acknowleging thy selfe to be of the leaste tribe of Israel, and of the leaste familie of the tribe of Beniamin.

17 Samuel said: When thou wast (h) litle in thyne owne sight, wast thou not made the head of the tribes of Israel, and the Lorde annoynted thee kyng ouer Israel?

D 18 And the Lorde sent thee on a iourney, and said: Go, and vtterly destroy those sinners the Amalekites, & fight against them vntyll thou destroy them.

19 And wherfore hast thou not hearkened vnto the voyce of the Lorde? but hast turned to the praye, and hast done that which is wicked in the syght of the Lorde?

20 And Saul sayde vnto Samuel: Yea, I haue hearkened vnto the voyce of the Lorde, and haue gone the way which the Lord sent me vnto, & haue brought Agag the kyng of Amalek, and haue destroyed the Amalekites.

21 But the people toke of ẏ spoyle, sheepe, oxen, and the chiefest of the thynges whiche shoulde haue ben destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel sayde: Hath the Lorde as great pleasure in burnt sacrifices and offerynges, as when the voyce of the Lorde is obeyed? Beholde, to obey, is better then sacrifice: and to hearken, is better then the fat of rammes.

23 For (i) rebellion is as the sinne * of witchcraft, and stubbernnesse is as the wickednes of idolatrie: Because thou hast cast away the worde of the Lorde, therefore he hath cast away thee also from being king.

Exod.xxii.c

(i) God hateth nothing more then the disobedience of his commaundement, though thentent seme neuer so good to man.

24 And Saul sayde vnto Samuel, I haue sinned: For I haue gone farther then the saying of the Lorde and thy wordes, because I feared the people, and obeyed their voyce. E

25 Now therfore I pray thee take away my (k) sinne, and turne agayne with me, that I may worship the Lorde.

(k) This was not true repentaunce, but dissimulation, fearing the losse of his kingdome

26 And Samuel sayde vnto Saul, I wyll not returne with thee: For thou hast cast away the worde of the Lorde, and the Lord hath cast away thee, that thou shalt not be kyng ouer Israel.

27 And as Samuel turned hym selfe to go away, he caught the lappe of his coate, and it rent.

28 And Samuel sayde vnto hym: The Lorde hath rent the kyngdome of Israel from thee this day, and hath geuen it to a (l) neighbour of thine that is better then thou. F

(l) That is to Dauid.

29 The (m) strength of Israel wyl not beguyle, nor repent: for he is not a man that shoulde repent.

(m) Meaning God, who mawleineth, and defendeth his.

30 He sayde, I haue sinned: But nowe honour me before the elders of my people and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 And so Samuel turned againe, and folowed Saul: and Saul worshipped the Lorde.

32 Then sayde Samuel: Bryng you hyther to me Agag, the kyng of the Amalekites. And Agag came vnto hym dilicately, and Agag sayde: Truely the (n) bitternesse of death is past. G

(n) Other because he had good hope of continuance of lyfe, or for that he was mortified and redy to die.

33 And Samuel sayde: As thy sworde hath made women chyldlesse, so shall thy mother be chyldlesse aboue other women. And Samuel hewed Agag in peeces before the Lorde in Gilgal.

34 And then * Samuel departed to Rama, and Saul went home to his house to Gibea Saul. i.Reg.vii.d.

35 And Samuel came no more to (o) see Saul, vntyll the day of his death: Neuerthelesse Samuel mourued for Saul: and the Lorde repented that he had made Saul kyng ouer Israel.

(o) Though Saul came where Samuel was. Chap.xix.d.

¶ The

The .xvi. Chapter.

1 Samuel is reproued of God, and is sent to annoynt Dauid. 7. God regardeth the heart.
13 The spirite of the Lorde commeth vpon Dauid. 14. The wicked spirite is sent vpon Saul.
19. Saul sendeth for Dauid.

THe Lorde sayd vnto Samuel: Howe long wilt thou mourne for Saul, (a) seing I haue cast him away from raigning ouer Israel: Fill thyne (b) horne with oyntment, and come, that I may send thee to Isai the Bethlemite: for I haue prouided me a king among his sonnes.

2 And Samuel sayd: Howe can I go: For if Saul heare it, he will kill me. The Lord aunswered: Take an heyfer with thee, (c) and saye: I am come to offer to the Lorde.

3 And call Isai to the offering, and I will shewe thee What thou shalt do: And thou shalt annoynt vnto me (d) him whom I name vnto thee.

4 And so Samuel did as the Lord bade him, and came to Bethlehem: and the elders of the towne were (e) astonyed at his comming, and saide: * Commest thou peaceably?

5 He aunswered: Yea, I am come to offer vnto the Lorde: * Sanctifie your selues, and come with me to the offering. And he sanctified Isai and his sonnes, and bade them to the offering.

6 And when they were come, he loked on Eliab, & saide: Surelye the Lordes (f) annoynted is before him.

7 But the Lorde sayde vnto Samuel: Loke not on his fashion, or on ỹ height of his stature, because I haue refused him: For [God seeth] not as man seeth. For man loketh on the outward appearaunce, but the Lorde beholdeth the heart.

8 Then Isai called Abinadab, & made him come before Samuel, and he sayd: Neither hath the Lorde chosen this.

9 Then Isai made Samma come, and he sayd: Neither yet hath the Lorde chosen him.

10 Againe Isai made seuen of his sonnes to come before Samuel, and Samuel sayd vnto Isai: The Lorde hath chosen none of these.

11 And Samuel sayde vnto Isai: Are heare all thy children? He sayde: There is yet a litle one behind, that kepeth the (g) sheepe. And Samuel said vnto Isai, Sende and fet him: for we will not syt downe, till he be come hyther.

12 And he sent, and brought him in: And he was ruddie, and of an excellẽt beawtie, * and wel fauoured in sight. And the Lorde said, Aryse & annoynt him: For this

(f) Thinking that Eliab had ben appoynted of God to be made king.

(g) The shephard or the sheepe, is takẽ to be made shephard of Israel.

Gene. 39. b.

this is he.

13 Therefore Samuel toke the horne with the annoyntment, and annoynted him in themiddes of his brethren. And the (h) spirite of the Lorde came vpon Dauid from that daye forwarde: And Samuel rose vp, and went to Rama.

(h) Whereby he prospered in all that he toke in hand.

¶ 14 But the spirite of the Lorde departed from Saul, and an euill spirite [sent] of the (i) Lord vexed him.

(i) To vexe the minde of Saul, with the anguishe of an euill conscience, whereby blacke coler and phrēsie is ingendred.

15 And Sauls seruauntes said vnto him: Beholde, an euill spirite [sent] of God vexeth thee.

16 Let our Lorde therefore commaunde thy seruauntes (that are before thee) to seeke a man that is a cunnyng player with an harpe: that when the euill spirite of God commeth vpon thee, he may play with his hande, & thou shalt be eased.

17 Saul sayd vnto his seruauntes: Prouide me a man then that can play well, and bring him to me.

18 Thē answered one of his seruauntes and said: Beholde, I haue seene a sonne of Isai the Bethlehemite, that can play vpon instrumentes, and is strong, valeaunt, and a man of warre, and prudent in doing of feates, and well made, and the Lorde is with him.

19 Wherefore Saul sent messengers vnto Isai, and said: Sende me Dauid thy sonne, which is with the sheepe.

20 And Isai tooke an asse [laden] with bread, and a flacket of wine, and a kyd, and sent them by Dauid his sonne vnto Saul.

(k) By good prouidence, that he might be traded in princelie and warlike exercyses, before he shoulde take vpō him the office of a prince.

21 And (k) Dauid came to Saul, and " stoode before him, and he (l) loued him very well, & he was made his harnesse bearer.

" Or serued him.

(l) His mind not perturbated with enuie, which quencheth loue, as water doth fyre.

22 And Saul sent to Isai, saying: Let Dauid nowe remaine with me, for he hath founde fauour in my sight.

23 And so when the [euill] spirite of God came vpon Saul, Dauid toke an harpe and played with his hand: and so Saul was (m) refreshed, & did amende, and the euyll spirite departed from him.

(m) Which benefite to his greater condemnation he recompenced with cruelitie and hatred.

The .xvii. Chapter.

1 The Philistines make warre against Israel. 10. Goliath defieth Israel. 17. Dauid is sent to his brethren. 34. The strength and boldenesse of Dauid. 47. The Lord saueth not by sword nor speare. 50. Dauid killeth Goliath, and the Philistines flee.

1 A THe Philistines gathered their hoast to battayle, and came together to Socho which is in Juda, and pytched betweene Socho and Azekah, in the coaste of "Dammim.

" Or Ephes Dammim.

2 And Saul & the men of Israel came together, and pytched in the valley of "Elah, and put them selues in battaile aray, to meete the Philistines.

" Or of the oke.

3 And the Philistines stoode on a mountaine on the one syde, and Israel stoode on a mountaine on the other syde, and there was a valley betweene them.

(a) That is betweene the two campes.

4 And there came a man betweene thē (a) both, out of the tentes of the Philistines, named Goliath, of Gath: (b) sixe cubites and a handbreadth long:

(b) A man of tyme cubites is a wonder in the worlde, this Goliath is a cubite and a handbreadth more then a wonder.

5 And had an helmet of brasse vpon his head, and a coate of male about him. And the weight of his coate of mayle, was fiue thousand (c) sicles of brasse.

(c) That is 156. lib. 4. ounces after halfe an ounce the sicle, and 600. sicles weight amounteth to 18 lib. 3. quarters.

6 And he had bootes of brasse vpon his legges, and a shielde of brasse vpon his shoulders.

B

7 And the shaft of his speare was lyke a weauers beame, and his speare head wayed sixe hundred sicles of iron: And one bearing a shielde went before him.

8 And he stoode and cryed against the hoast of Israel, and sayde vnto them: Why are ye come to set your battaile in array? am not I a Philistine, and you seruauntes to Saul? choose you a man for you, and let hym come downe to me.

9 And if he be able to fyght with me, & to " kill me, then will we be your seruauntes: But if I can ouercome hym & beate him, then shal ye be our seruaūtes and serue vs.

" Or smite.

10 And the Philistine sayde: I defie the hoast of Israel this day, geue me a man, that we may fight together.

(d) For the spirite of courage, and right handling of matters was taken away by Saul.

11 When Saul and all Israel heard those wordes of ỹ Philistine, they were discouraged, and greatly (d) afraide.

12 Dauid was the sonne of an Ephrathite of Bethlehem Juda, named Isai, which had eyght sonnes, & this " man was taken for an olde man in the dayes of

" Or, he was counted amonge them that bare office.

of Saul.

13 And the three eldest sonnes of Jsai went, and folowed Saul to the battell: And the names of his three sonnes that went to battaile, were: Eliab the eldest, and the next Abinadab, and the thyrd Samma:

14 And Dauid was the leaste. And the three eldest, went after Saul.

15 Dauid also went, and departed from Saul, to (e) feede his fathers sheepe at Bethlehem.

16 And the Philistine came foorth in the morning and euening, and continued fourtie dayes.

17 And Jsai sayd vnto Dauid his sonne: (f) Take for thy brethren an Epha of this parched corne, & these ten loaues, and runne to the hoast to thy brethren.

18 And cary these ten freshe cheeses vnto the captayne, and loke howe thy brethren fare, and fet out their (g) pledge.

19 And Saul and they and all the men of Jsrael were in the valley of Elah, fyghtyng with the Philistines.

20 And Dauid rose vp early in ỹ morning, and left the sheepe with a keper, & toke, and went as Jsai had commaunded him, and came within the compasse of the hoast: And the hoast went out in array, and shouted in the battaile.

21 For Jsrael and the Philistines had put them selues in array armie against armie.

22 And Dauid left the thinges which he bare, vnder the handes of the keper of the vessels, and ran into the hoast, and came, and saluted his brethren.

23 And as he talked with them, behold, there stoode a man in the middes (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, & spake (h) such wordes: and Dauid heard it.

(h) Ye are abone rehersed.

24 And all the people of Jsrael, when they sawe the man, ranne away from him, and were sore afrayde.

25 And euery man of Jsrael said: Sawe ye not this man that commeth vp: euen to reuile Jsrael is he come:* And to him that killeth him, Will the king geue great ritches, and will geue him his daughter thereto, yea and make his fathers house (i) free in Jsrael.

Ios. xv. c.

(i) From taxes, & payments.

26 And Dauid spake to ỹ men that stoode by, and sayd: What shall be done to the man that killeth this Philistine, and taketh awaye the shame from Jsrael: And what is this vncircumcised Philistine, that he shoulde reuile the hoast of the liuing God:

27 And the people answered him (after this maner) saying: So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard When he spake vnto the men, and Eliab Was angrye With Dauid, & sayde: Why camest thou downe hyther: and With Whom hast thou left those fewe sheepe in the Wildernes: I know thy pride and the malice of thyne heart, that thou art come

E come downe to see the battel.

(k) For he came at his fathers commaundemẽt, and was also moued by Gods spirit to take that enterprise against Goliah.

29 And Dauid sayde: And what haue I nowe done? is there not a (k) cause?

30 And he departed from him into the presence of another, and spake of the same maner: and the people answered him againe, as before.

31 And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be fet.

32 And Dauid sayde to Saul: Let no mans heart fayle him because of him: Thy seruaunt will go, and fight with yonder Philistine.

(l) Dauid about to performe ỹ works of God, and motion of his spirit, is tempted by the ministers of Sathan, the enuye of his brother, and the misdeme of Saul. Iud xiiii.b.

33 And Saul sayde to Dauid againe: Thou art (l) not able to go against yonder Philistine, to fight with him: For thou art but a childe, but he is a man of warre euen from his youth.

34 Dauid answered vnto Saul: Thy seruaunt kept his fathers sheepe, & there came *a lion and likewise a beare, and toke a sheepe out of the flocke:

F

35 And I went out after him, and smote him, and toke it out of his mouth: And whē he arose against me, I caught him by the beарde, and smote him, and slue him.

36 And so thy seruaunte slue both the lion, and the beare: And truly this vncircumcised Philistine shalbe as one of them, seing he hath rayled on the hoast of the liuyng God.

37 And Dauid spake moreouer: The Lord that deliuered me out of the hand of the lion, and out of the hande of the beare, he shal deliuer me also out of the hand of this Philistine. And Saul sayd vnto Dauid: (m) Go, and the Lorde [shall] be with thee.

(m) For by these examples, he saw that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him.

39 And gyrded Dauid with his owne sword vpon his rayment, and he assayed to go, and because he neuer proued it, Dauid saide vnto Saul: I cannot go with these, for I haue not vsed my selfe thereto. And Dauid put them of him,

(n) As the weapon that he coulde best handle.

40 And toke his (n) staffe in his hand, and chose him fiue smoth stones out of a brooke, and put them in a shepheardes bagge which he had, that is in a scrippe, and his sling was in his hande, and he went to the Philistine.

41 And the Philistine came and drewe neare against Dauid, and the man that bare the shielde went before him.

42 And when the Philistine loked about & sawe Dauid, he disdayned him: for he was but young, ruddie & of a comly face.

43 And the Philistine sayd vnto Dauid: Am I a dogge, that thou commest to me with staues? And the Philistine (o) cursed Dauid in ỹ name of his goddes.

(o) So that he was terrible not onely by stature, strength, and armour: But also by reuiling, cursing, and threatning wordes.

44 And the Philistine sayde to Dauid: Come to me, and I wyll geue thy flesh vnto the foules of the ayre, and to the beastes of the fielde.

45 Then sayde Dauid to the Philistine: Thou commest to me with a sword, a speare, & a shielde: But I come to thee in the name of the Lord of hoastes, the God of the hoast of Israel, whom thou hast rayled vpon.

(p) His faith is so constant, that neither friend nor foe is able to make him doubt of the victory that Gods spirite had assured him of.

46 (p) This day shal the Lorde close thee into my hand, and I shall smite thee, & take thyne head from thee, & will geue the carkases of the hoast of the Philistines this daye vnto the foules of the ayre, & to the beastes of the earth, that all they which be in the worlde, maye knowe that there is a God in Israel:

47 And all this congregation shal know that the Lorde saueth not with sword, & speare (For the battaile is ỹ Lordes) and he shall geue you into our handes.

G

48 And when the Philistine arose to come and drawe nye to Dauid, Dauid hasted, and ran to fight against the Philistine,

49 And Dauid put his hand in his bagge, and toke out a stone, and slang it, and smote the Philistine in his forehead, that the stone suncke into his forehead,* and he fell groueling to the earth. Eccle.xviii.

50 And so Dauid ouercame the Philistine with a sling and a stone, and smote the Philistine, & slue him, euen when Dauid had no sword in his hand.

51 But Dauid ran and stoode vpon the Philistine, and toke his sword, and drue it out of his sheathe, & slue him, and cut of his head therewith. And when the Philistines sawe that their champion was dead, *they fled. Iud.vii.f.

52 And the men of Israel and of Juda arose, and shouted, and followed after the Philistines, vntill they came to the valley, and vnto the gates of Acaron: And the Philistines fell downe wounded by the way to Saaraim, euen vnto Gath, and Acaron.

53 And

53 And the children of Israel returned from chasing after the Philistines, and spoyled their tentes.

54 And Dauid toke the head of the Philistine, and brought it to Hierusalem, but he put his armour in his * tent.

55 When Saul sawe Dauid go forth against the Philistine, he sayd vnto * Abner the captaine of his hoast: Abner, (q) whose sonne is this young man? Abner aunswered: As thy soule liueth (O king) I cannot tell.

56 And the king sayde: Enquire thou whose sonne the youngling is.

57 And whē Dauid was returned from the slaughter of the Philistine, Abner toke him, & brought him before Saul, with the head of the Philistine in his hand.

58 And Saul sayde to him: Whose sonne art thou, thou young man? Dauid aunswered: I am the sonne of thy seruaunt Isai the Bethlehemite.

The .xviii. Chapter.

3 The amitie of Jonathan and Dauid. 8. Saul enuieth Dauid for the prayse that the women gaue him. 11. Saul would haue slaine Dauid. 17. He promiseth him Merab to wife, but geueth him Michol. 27. Dauid deliuereth to Saul two hundred foreskinnes of the Philistines. 29. Saul feareth Dauid, seeing that the Lord is with him.

AND whē he had made an end of speaking vnto Saul, the (a) soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him as his owne soule.

2 And Saul toke him that daye, and would let him go no more home to his fathers house.

3 Then Jonathan and Dauid made a couenaunt, because he loued him as his owne soule.

4 And Jonathan put of the robe that was vpon him, and gaue it to Dauid, and thereto his garmentes, euen to his sword, and to his bowe, and to his girdel.

5 And Dauid went out whythersoeuer Saul sent him, and behaued him selfe (b) wysely: And Saul set him ouer his men of warre, and he was accepted in the sight of all the people, & in the sight of Sauls seruauntes.

6 And as they came againe when Dauid was returned from the slaughter of the (c) Philistine, the women came out of all cities of Israel, singing and dansing, to meete king Saul, with timbrels, with ioy, and with [instrumentes of] musicke.

7 And the women (d) aunswered one another in their play, and sayde: * Saul hath slaine his thousand, and Dauid his ten thousand.

8 And Saul was exceeding (e) wroth, and the saying displeased him, and he sayd: They haue ascribed vnto Dauid ten thousand, & to me but a thousande: and what can he more haue, saue the kingdome?

9 Wherfore Saul had an eye on Dauid from that day forwarde.

10 And on the morow, the euyll spirite sent of God came vpon Saul, and he (f) prophesied in the middes of ỹ house: And Dauid played with his hand, like as at other tymes: & there was a iauelyn in Sauls hand.

11 And Saul toke the iauelyn, and sayd: I will nayle Dauid to the wall with it. And Dauid auoyded out of his presence two times.

12 And Saul was afrayde of Dauid, because the Lorde was with him, & was departed from Saul.

13 Therefore Saul put him from him, and made him a (g) captaine ouer a thousand, and he went out and in before (h) the people.

14 And Dauid behaued him selfe wisely in all his wayes, and the Lorde was with him.

15 Wherefore when Saul sawe that he was so exceeding wise, he was afrayde of him.

16 But all Israel and Juda loued Dauid, because he went out and in before them.

17 And Saul sayde to Dauid: Beholde my eldest daughter Merob, her I will geue thee to wife: Onely be a valiaunt sonne vnto me, & fight the Lordes battayles. For Saul thought: Mine hand shall not be vpon him, but the hande of the

(f) By abuse of the worde, they are some tyme sayde to prophecie, which as mad men speake thinges that haue neyther sense, nor reason in them.

(g) Not for his preferment, whiche he enuied: but vpon hope of your destruction that warre is wont to bring to many.

(h) Dispatching his busines wisely both in warre and peace.

the Philistines shalbe vpon him.

18 And Dauid aunswered Saul: what am I? and what is my lyfe or the kynred of my father in Israel, that I should be sonne in lawe to the king?

19 Howbeit, When the time was come that Merob Sauls daughter shoulde haue ben geuen to Dauid, she was geuē vnto (i) Adriel a Meholathite, to wife.

(i) To whom she bare seuen sonnes, which Dauid put to death at the request of the Gibionites. 2. Sam. 21.

Howbeit, Michol Sauls daughter lo-
20 ued Dauid: and they shewed Saul, and the thing pleased him.

21 And Saul sayde: I will geue him her that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul sayde to Dauid: Thou shalt this day be my sonne in lawe in the one of the twayne.

D

22 And Saul cōmaunded his seruaūtes to come with Dauid secretely, & to say: Behold, the king hath a fauour to thee, and all his seruaūtes loue thee: be now therefore the kinges sonne in lawe.

23 And Sauls seruaumtes spake those wordes in the eares of Dauid. And Dauid said: (k) seemeth it to you a light thing to be a kinges sonne in lawe: seeing that I am a poore man, and of final reputation.

(k) Meaning that he was not able to endow his wyfe with riches accordyngly.

24 And the seruauntes brought Saul word againe, saying: Of this maner spake Dauid.

25 And Saul sayde, This wise shall ye saye to Dauid: The king careth for no other dowry, but for an hundred foreskinnes of the Philistines, to be auenged of the kynges enemies. But Saul thought to make Dauid fall into the handes of the Philistines.

26 And when his seruauntes tolde Dauid these wordes, (l) it pleased Dauid wel to be the kinges sonne in lawe: And the dayes were not expired.

(l) Because he thought hym selfe able to compasse the kynges requeste.

27 Afterward Dauid arose with his men, and went and slue of the Philistines two hundred men, and Dauid brought their foreskinnes, and (m) they gaue them wholly to the king, that he might be the kinges sonne in lawe: * Wherefore Saul gaue him Michol his daughter to wife.

(m) Meaning Dauid & his souldyers.

E

ii. Reg iii.

28 And Saul saw and vnderstoode how that the Lorde was with Dauid, and that Michol his daughter loued him:

29 And he was the more (n) afrayde of Dauid, and Saul became alway Dauids enemie.

(n) Least he would depryue hym of his kingdome.

30 The Lordes of the Philistines vsed to go forth, and whē they went forth Dauid behaued him selfe more wysely then all the seruauntes of Saul, so that his name was much set by.

The .xix. Chapter.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11. Michol his wife saueth him. 18. Dauid commeth to Samuel. 23. The spirite of prophesie commeth on Saul.

A

(a) He layeth a vile hypocrisie, & nowe bursteth out to open crueltie.

1 Saul spake to Jonathā his sonne, and to all his seruauntes, that they should (a) kill Dauid.*

2 But Jonathā Sauls sonne had a great fauour to Dauid, & Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: Nowe therfore I pray thee take heede to thy selfe vntyll the morning, and abyde in some secrete place, and hyde thy selfe:

Reg. 18. a.

3 And I wyll go out, and stande by my father in the fielde where thou art, and wyll commune with my father of thee, and whatsoeuer I see, I wyll tell thee.

4 And Jonathan spake good of Dauid vnto Saul his father, and sayde vnto him: Let not the king sinne against his seruaunt, against Dauid: for he hath not sinned against thee, and his workes haue ben to theeward de very good.

5 For he dyd *put his life in "his hande, and slue the Philistine, and the Lorde brought to passe a great health for all Israel: Thou sawest it, and thou reioycedst: wherfore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

* An Hebruephrase, whereby is meant he put his lyfe in daunger.

6 And Saul hearkened vnto the voyce of Jonathan, and Saul (b) sware, as the Lorde lyueth he shall not dye.

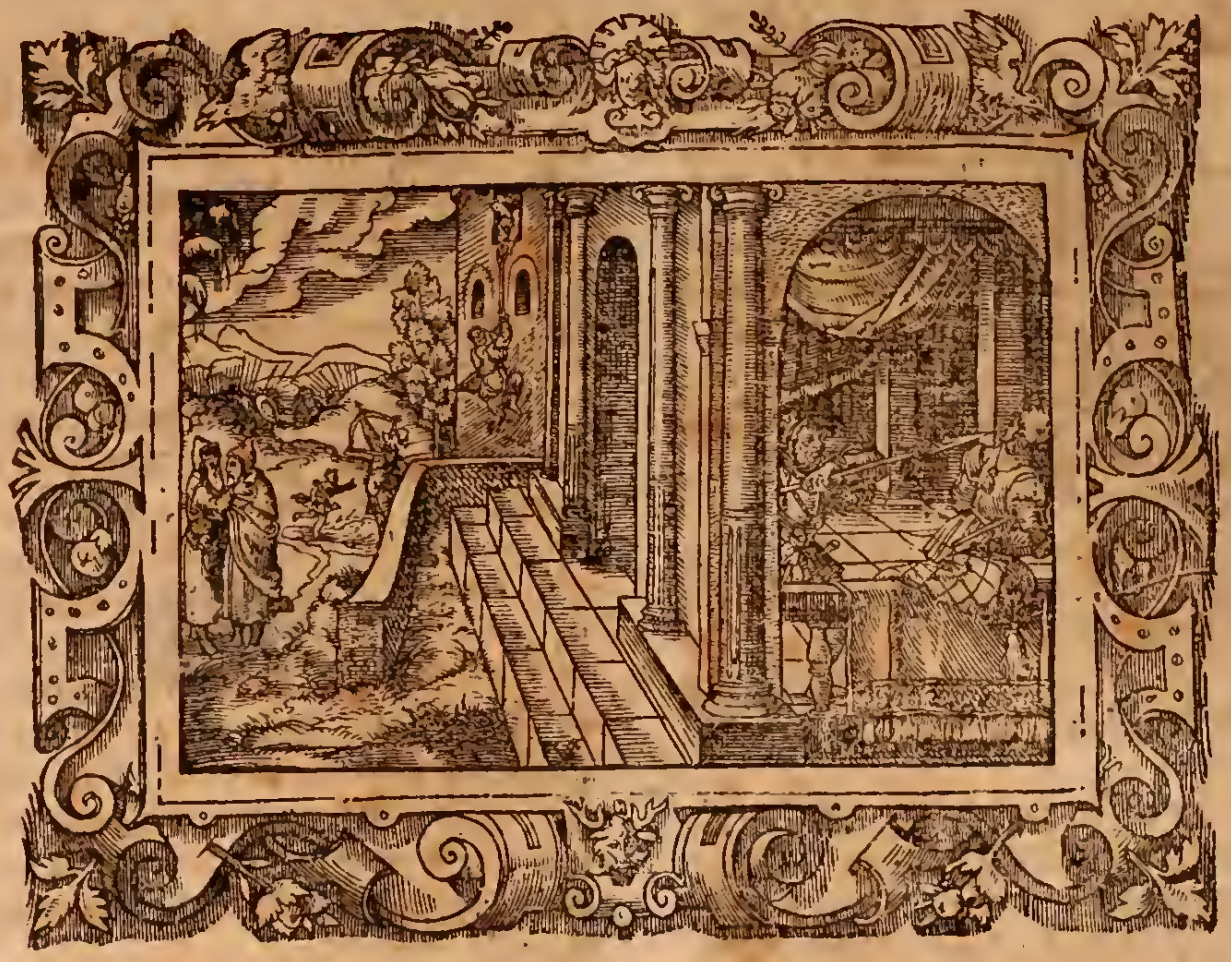
(b) Being perswaded & preached for the tyme by Jonathans oration.

7 And Jonathan called Dauid, & Jonathan shewed hym all those wordes: & Jonathan brought Dauid to Saul, & he was in his (c) presence as in tymes past.

(c) That is, he serued hym

8 And the warre began againe, and Dauid went out, and fought with the Philistines, and slue them with a great slaughter, and they fled from hym.

9 And the euyl spirite of the Lorde was vpon



vpon Saul as he sate in his house, hauing a iauelin in his hand: And Dauid (b) played with his hand.

10 And Saul entended to smyte Dauid to the wall with the iauelyn: But he ryd him selfe out of Sauls presence, as he smote the speare into the walle: And Dauid fled & was saued the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: And Michol Dauids wyfe tolde it him, saying: If thou saue not thy selfe this night, to morowe thou shalt be slayne.

12 And so * Michol (c) let Dauid downe through a windowe: and he went and fled, and was saued.

13 And Michol toke an image, and layde it in the bed, & put a pillowe stuffed with goates heere vnder the head of it, and couered it with a cloth.

¶ 14 And When Saul sent messengers to fetche Dauid, she said, he is sicke.

15 And Saul sent the messengers againe to see Dauid, saying: Bring him to me bed and all, that I may slay him.

16 And When the messengers were come in, behold there lay an image in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saul sayde vnto Michol: why hast thou mocked me so, and sent away mine enemie, that he is escaped? Michol aunswered Saul: For he sayd vnto me, let me go, or els I will kill thee.

18 And so Dauid fled, and escaped, & came to Samuel to Rama, and tolde him all that Saul had done to him: And he and Samuel went and dwelt in (f) Naioth.

(f) It was a scoole where gods law was studied and taught, neare to Rama.

19 And one tolde Saul, saying: Behold, Dauid is at Naioth in Rama.

20 And Saul sent messengers to fet Dauid: And When they sawe a company of prophetes prophecying, & Samuel standing as (g) appoynted ouer them, the spirite of God fell vpon the messengers of Saul, and they (h) prophecied to.

(g) For he was their teacher, and ruler of that scoole.

(h) They song psalmes with the prophetes and praysed God, leauing of to seke after Dauid.

21 And When it was tolde Saul, he sent other messengers, and they prophecied lykewyse. And Saul sent messengers yet againe the third time, and they prophecied also.

D

22 Then went he him selfe to Rama, and came to a great Well that is in Sechu, and he asked and sayde: Where are Samuel & Dauid? And one sayd: Beholde, they be at Naioth in Rama.

23 And he went thyther euen to Naioth in Rama, and the spirite of God (i) came vpon him also, and he went prophecying vntill he came to Naioth in Rama.

(i) That Dauid might the better by that meanes escape his handes.

24 And he stript of his clothes & prophecied before Samuel in lyke maner, and fell naked al that day and all that night: And therof it is that they say, Is Saul also among the prophetes?

The.xx. Chapter.

2 Jonathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Jonathan. 38 Jonathan aduertiseth Dauid by three arrowes, of his fathers fury.

A 1 AND Dauid fled from Naioth Whiche is in Rama, and came, and said before Jonathan, What haue I done? wherin am I faultie? what is the sinne that I haue committed before thy father, that he seketh my lyfe?

2 He sayde vnto him: God forbid, thou shalt not dye: Behold, my father wil do nothing either great or smal, but that he will "shewe it me: And howe should my father hyde this thing from me? he will not do it.

"Heb. Reueale it in myne eare.

3 And Dauid sware againe, and sayde: Thy father knoweth that I haue found grace in thyne eyes, & therfore he thinketh, Jonathan shall not knowe it, lest he be sory: And in very deede, euen as the Lorde lyueth, and as thy soule liueth, there is but a (a) steppe betweene me and death.

(a) That is, I am in great daunger of death.

4 Then sayde Jonathan vnto Dauid: Whatsoeuer thy soule "desireth, that I will do vnto thee.

"Heb. sayth

5 And Dauid sayd vnto Jonathan: Beholde, to morowe is the (b) beginning of the moneth, and I should sit with the king at meate: But let me go, that I may hide my selfe in the fieldes vnto the thirde day at euen.

(b) And therfore a solemne feast, and solemne sacrifices belonging therto. Num. 28. b.

6 If thy father speake of me, then say: Dauid asked leaue of me, that he might go to Bethlehem to his owne citie, for there is holden a yerely feast for all the kinred.

B 7 And if he say it is well done, then thy seruaunt shal haue peace: But and if he be angry, then be sure that wickednesse is vtterly concluded of him.

8 And then thou shalt shewe mercy vnto thy seruaunt for thou hast ioyned thy seruaunt into a (c) couenant of the Lord with thee: Notwithstandyng, if there be in me iniquitie, slay me thy selfe: for why shouldest thou bring me to thy father?

(c) Because it consisted in all godly and honest matters, and for that it was confirmed, of both parties by an oth in the name of the Lorde.

9 And Jonathan answered, God kepe that from thee: For if I knewe that wickednesse were (d) concluded of my father to come vpon thee, woulde not I tel it thee?

(d) That he were fully determined to kill thee.

10 Then sayd Dauid to Jonathan: who shall tell me? howe [shall I knowe] if thy father answere thee cruelly?

11 And Jonathan sayde vnto Dauid: Come, and let vs go out into the fielde. And they went out both of them into the fielde.

12 And Jonathan sayde vnto Dauid: O Lorde God of Israel, When I haue groped my fathers mynd, as this time to morowe, or within these three dayes, and if it be wel with Dauid, and I then sende not vnto thee, and shewe it thee:

13 The Lord do so (e) and muche more vnto Jonathan, But if my father haue pleasure to do thee euyll, I will shewe thee also, and send thee away, that thou mayest go in peace, and the Lorde be with thee, as he hath ben with my father.

(e) That is, the Lord punisheth me right greuously.

14 And [I require] not whiles I liue, [for I dout not] but thou wilt shewe me the mercie of the Lord, that I die not:

15 But [I require] that thou cut not of thy mercy from my house for euer, no not when the Lord hath destroyed the enemies of Dauid, euery one from the face of the earth.

16 And so Jonathan made a bonde with the house of Dauid, [saying:] Let the lord require it at the handes of Dauids enemies.

17 And Jonathan sware againe vnto Dauid, because he loued him (For he loued him as his owne soule)

18 Then sayde Jonathan to Dauid: To morowe is the first day of the moone, and thou shalt be "missed, because the place where thou wast wont to sit, shall be emptie.

"Or, Mone cloud.

19 Therfore thou shalt hyde thy self three dayes, [then] thou shalt go downe quickly, and come to the place where thou diddest hyde thy selfe When the busines was in hande, and shalt remayne by the stone "Esel.

"Hebr. Of the way, because it serued as a signe to shewe the way.

20 And I wil shoote three arowes on the syde therof, as though I shot them at a marke,

21 And I wil sende a lad, and byd him go seke the arrowes. And if I say vnto the lad, See, the arrowes are on this side thee, bring them: then come thou, for it is peace and no hurt, as the Lorde lyueth:

22 But and if I say vnto the lad, beholde the

D

the arows are beyond thee, go thy way, for the (e) Lorde hath sent thee away.
23 And as touching this which thou and I haue spoken, behold the Lorde be betweene thee and me for euer.
24 And so Dauid hid him selfe in the fielde: And when the newe moone was come, the king sate him downe to eate meate.
25 And the king sate as at other times vpon his seate, euen vpon his seate by the wall: And Jonathan arose, and Abner sate by Sauls syde, and Dauids place was emptie.
26 Neuertheless, Saul sayde nothing at all that day: For he thought, Some thing hath befallen him, (f) though he were cleane.
27 But on the morowe, which was the second day of the newe moone, Dauids place was emptie againe: And Saul sayde vnto Jonathan his sonne, Wherfore commeth not that sonne of (g) Jsai to meate, neither yesterday nor to day?
28 And Jonathan answered vnto Saul: Dauid asked licence of me to go to Bethlehem.
29 For he sayd: Let me go I pray thee, for our kinred doth hold an offering in the citie, and my brother hath sent for me: and therfore if I haue found fauour in thyne eyes, let me go I pray thee, and see my brethren. This is the cause that he commeth not vnto the kinges table.
30 Then was Saul angry with Jonathan, and sayd vnto him: Thou (h) sonne of the wicked rebellious woman, do not I knowe that thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother?
31 For as long as the sonne of Jsai liueth vpon the earth, thou shalt not be stablished, nor yet thy kingdome: wherfore nowe send and fet him vnto me, for he is the childe of (i) death.
32 And Jonathan answered vnto Saul his father, and sayde to him: Wherfore should he dye? what hath he done?
33 And Saul lift vp a speare to hit him, Wherby Jonathan wist well that it was vtterly determined of his father to slay Dauid.
34 And so Jonathan arose from the table in a great anger, and did eate no meate the seconde day of the moneth: for he was sory for Dauid, because his father had done him shame.
35 On the next morning, Jonathan went out into the fielde, at ỹ (k) time appoynted with Dauid, and a litle lad with him.
36 And he sayde vnto his boy: Runne, and seke out myne arowes which I shote. And as the boy ran, he shot an arowe beyond him.
37 And when the lad was come to the place whyther Jonathan had shot the arrowe, Jonathan cryed after the lad, & sayd: Is not the arrowe beyond there?
38 And Jonathan cried after the lad againe: Make (l) speede, haste, & stand not still. And Jonathans lad gathered vp the arrowes, and came to his maister.
39 But the lad wist nothing of the matter, only Jonathan an Dauid wist it.
40 And Jonathan gaue his (m) instrumentes vnto the lad that was with him, and sayd vnto him: Go, and carry them to the towne.
41 And assoone as the lad was gone, Dauid arose out of a place that was towarde the south, & fel on his face to the ground, & bowed him selfe three times, And they kissed either other, and wept together, so long till Dauid (n) exceeded.
42 And Jonathan sayd to Dauid, Go in peace: And the thinges which we haue sworne both of vs in ỹ name of the lord, saying, the Lord be betweene thee & me, and betweene thy sede & myne: let them stand for euer. And he arose, & departed: And Jonathan went into the towne.

(e) Willing me as well to giue warning to make away.
(f) He might haue lyne as he vsed to let
(g) Which doth signifie by the sonne and heyre.
(h) Thou folish mate that mocketh thy mother which bred
(i) Whose shall dye.
(k) For this was the third day, as it was agreed vpon.
(l) By these wordes spoke to the boy, he admonisheth Dauid what he shall do.
(m) That is, his bowe and his arowes.
(n) In weeping.

The. xxi. Chapter.

1 Dauid fleeth to Nob to Ahimelech the priest. 6 He getteth of him the shewbread to satisfie his hungre. 7 Doeg Sauls seruaunt was present. 10 Dauid fleeth to king Achis, 13 and there faineth him selfe mad.

Then came Dauid to (a) Nob to Ahimelech the priest, and Ahimelech was astonied at the meeting of Dauid, & sayd vnto him: Why art thou alone and no man with thee?

2 And Dauid said to Ahimelech the priest: The king hath commaunded me a certaine thing, and hath sayd vnto me, Let no man know wher about I send thee, and what I haue commaunded thee: And I haue appoynted my seruauntes to suche and suche places.

3 Nowe therfore if thou hast ought vn-
der thyne hand, *geue me fyue loaues of
1.Reg 25.b. bread, or what commeth to hande.
4 And the priest aunswered Dauid, and
sayd: There is no common bread vnder
myne hand, but here is halowed bread:
if the young mē haue kept them selues,
specially from women.
5 Dauid aunswered the priest, and sayd
vnto him: Of a trueth, women hath ben
separated frō vs this two or three dayes
since I came out, & the (b) vessels of the
(b) That is, their bodies. young men were holy: Howbeit, this
way is vnpure, and howe muche more
shall there be holines in the vessell?
6 And so the priest gaue him halowed
bread: for there was none other bread
there, saue the shew bread that was ta-
ken from before the Lord, to put freshe
bread there the day that it was taken
away.
B. 7 (And there was there the same day a
certaine man, of the seruaūtes of Saul,
(c) abyding before ỹ Lord, named Doeg,
(c) Tarying to worship bre-fore the arke. an Edomite, the chiefest of Sauls
heardmen.)
8 And Dauid sayd vnto Ahimelech: Is
not here vnder thyne hand either speare
or sworde? for I haue neither brought
my sword nor my harnesse with me, be-
cause the kinges busines required haste.
9 And the priest sayd: The sword of Go-
liath the Philistine, whom thou slewest in
the valley of Elah, beholde it is here
wrapt in a cloth behind the (d) Ephod: If
(d) That is, behind the place where the hye priestes gar-ment lay. thou wilt take that, take it: for ther is no
other saue that here. And Dauid sayd:
There is none to that, geue it me.
10 And Dauid arose, & fled the same day
from the (e) presence of Saul, and went
(e) That is, out of his reache, and dominion. to Achis the king of Gath.
11 And the seruauntes of Achis sayde vn-
to him: Is not this Dauid the king of
the land? Dyd they not sing vnto him in
daunses, saying: Saul hath slayne his
thousand, and Dauid his ten thousand?
(f) In Hebrue phrase, wherby is meant that he waied and considered those wordes. 12 And Dauid (f) put those wordes into
his heart, & was sore afrayde of Achis
the king of Gath.
1 And he chaunged his speache before
them, and fained him selfe mad in their
handes, and (g) scrabled on the doores of
(g) After the maner of fooles. the gate, and let his spettell fall downe
vpon his beard.
C 14 Then sayd Achis vnto his seruauntes:
Lo, ye see that this man is besyde him
selfe, wherfore then haue ye brought
him to me?
15 Haue I neede of mad men, that ye
haue brought this felowe to play the
mad man in my presence? (h) Shall he
(h) Meaning that they should beate him away from him, as vnmeete to come to a kings presence. come into my house?

The

The. xxii. Chapter.

1 Dauid hideth him selfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the priests to be slayne. 20 Abiathar escapeth.

A 1 Dauid therfore departed thence, & escaped to the caue (a) Adullam: whē his brethren also & his fathers house heard it, they went downe thyther to him.

2 And there gathered vnto him all men that were in combraunce, and in det, and troubled in their mindes, & he became a captayne ouer them: And there were with him vpon a foure hundred men.

3 And Dauid went thence to Mispah in the land of (b) Moab, and sayde vnto the king of Moab: Let my father and my mother (I pray thee) come foorth vnto you, till I knowe what God wyl do for me.

4 And he (c) brought them before the king of Moab: and they dwelt with him all the whyle that Dauid kept him selfe in the (d) holde.

5 And the prophete Gad sayde vnto Dauid: Abyde not in the hold, but depart & go into the land of Juda. Then Dauid departed, & came into the forest Hareth.

6 And Saul hearde that Dauid was discouered, and also the men that were with him: and Saul sat in Gibea vnder a tree in Rama, hauing his speare in his hande, and all his men stoode about him.

B 7 And Saul sayde vnto his seruauntes that stoode about him, Heare I pray you, ye sonnes of (e) Jemini: Will ẏ sonne of Jsai geue euery one of you fieldes and vineyardes, and make you all captaines ouer thousandes and ouer hundredes,

8 That ye haue also conspired agaynst me, & there is none that telleth me that my sonne hath made a couenaunt with the sonne of Jsai, and there is none of you ẏ is sory for me, or sheweth me that my sonne hath stirred vp my seruaunt to lye in wayte agaynst me [as appeareth] this day?

9 Then aunswered Doeg the Edomite (which was appoynted by ẏ seruauntes of Saul) and sayd: I sawe the sonne of Jsai, when he came to Nob to Ahimelech the sonne of Ahitob,

10 Whiche asked councel of the Lorde for him, and gaue him vittayles, and the sword of Goliath the Philistine also.

11 Then the king sent and called for Ahimelech the priest the sonne of Ahitob, & all his fathers house [that is to saye] the (f) priestes that were in Nob: And they came all to the king.

12 And Saul sayde: Heare nowe thou sonne of Ahitob. He aunswered: Here I am, my lorde.

13 And Saul sayde vnto him: Why haue ye conspired agaynst me, thou, and the sonne of Jsai, in that thou hast geuen him vittayle, and a sworde, and hast asked councel of God for him, ẏ he shoulde aryse against me, and lye in waite for me [as appeareth] this day?

14 Ahimelech aunswered the king, and sayde: Who is so faithfull among all thy seruauntes, as Dauid, and therto the kinges sonne in lawe: and goeth at thy bidding, and is had in honour in thyne house? C

15 Haue I this day begun first (g) to aske councell of God for him? That be farre from me: Let not the king impute any thing vnto his seruaūt, nor to all ẏ house of my father: For thy seruaunt knewe nothing of all this, either lesse or more.

16 The king sayde, Thou shalt surely die Ahimelech, thou, & al thy fathers house.

17 And the king sayde vnto the footemen that stoode about him: Turne, and slay the priestes of the Lorde: both because their hand is with Dauid, and because they knewe when Dauid fled, and shewed it not to me. But the seruauntes of the king (h) would not moue their hādes to fal vpon the priestes of the Lorde.

18 And the king sayde to Doeg: Turne thou, & fall vpon the priestes. And Doeg the Edomite turned, and ranne vpon the priestes, & slue that same day fourescore and fiue persons that did weare a linnen Ephod.

19 And Nob the citie of ẏ priestes, smote he with the edge of the sword, both men and women, children and sucklinges, oxen and asses, & sheepe, with the edge of the sworde.

(a) which was the tribe of Juda & neare to Bethlehem

(b) For there was an other called in Jude.

(c) To auoyde the rage & cruelty of Saul.

(d) That is, in Mispah, which was a strong hold.

(e) Ye that are of my tribe and linage.

(f) which were the reinnaunt of the house of Eli, whose house God threatened to punishe.

(g) When he went about thy affaires.

(h) Because they feared to sheade innocent blood.

20 And one of the sonnes of Ahimelech the sonne of Ahitob, named Abiathar, escaped, and fled to Dauid.
21 And Abiathar shewed Dauid howe that Saul had slayne ỹ Lordes priestes.
22 And Dauid sayde vnto Abiathar: I wist it the same day, when Doeg the Edomite was there, that he would tel Saul: and I am cause of the death of all the persons of thy fathers house.
23 Abyde thou with me, and feare not: For he that seketh my lyfe, he shall seke thine also, with me thou shalt be in safegarde.

The. xxiii. Chapter.

5 Dauid chaseth the Philistines from Keila. 13 Dauid departeth from Keila, and remayneth in the wylderneſſe of Ziph. 16 Jonathan comforteth Dauid. 28 Sauls enterprise is broken in pursuyng Dauid.

A 1 Then they tolde Dauid, saying: Beholde, the Philistines fight against (a) Keila, and spoyle the barnes.
(a) Which was a citie in the tribe of Juda Josu.15.f.
2 Therefore Dauid asked counsell of the lord, saying: Shal I go and smyte these Philistines? And the Lord answered vnto Dauid: Go, and smite the Philistines, and saue Keila.
3 And Dauids men said vnto him, See, we be afrayde here (b) in Juda: howe much more then if we come to Keila against the hoast of the Philistines?
(b) That is, in the innocest of Juda, muche more when we come to the borders against our enemies.
4 Then Dauid asked counsell of the Lorde agayne. And the Lorde answered him, and sayd: Aryse, and go downe to Keila, for I will deliuer the Philistines into thyne hande.
5 And so Dauid and his men went to Keila, and fought with the Philistines, and brought away their cattell, & smote them with a great slaughter, and so Dauid saued ỹ inhabitauntes of Keila.
6 And when Abiathar the sonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with him in his hande.
B (c) So that Saul was nowe destitute of the vse of priesthod and the Ephod, God by his prouidence transferring both to Dauid
7 And it was tolde Saul that Dauid was come to Keila: And Saul sayde, God hath deliuered him into myne hande: For he is shut in, now that he is come into a towne that hath gates and barres.
8 And Saul called all the people together to warre, for to go downe to Keila, and to besiege Dauid and his men.
9 And Dauid hauing knowledge that Saul imagined mischiefe agaynst him, sayde to Abiathar the priest: (d) Bring the Ephod.
(d) To consult with the lorde by Urim, and Thummim.
10 Then sayde Dauid: O Lorde God of Israel, thy seruaunt hath heard that Saul is about to come to Keila to destroye the citie for my sake:
11 Will the lordes of Keila deliuer me into his hande? And will Saul come downe, as thy seruaunt hath heard, O Lorde God of Israel? I beseech thee tell thy seruaunt. And the Lorde sayde: He wil come downe.
12 Then sayde Dauid: Will the lordes of Keila deliuer me and the men that are with me into the hand of Saul? And the Lorde sayde: They wil deliuer thee vp.
13 Then Dauid, & his men, whiche were vpon a sixe hundred, arose and departed out of Keila, and went (e) whyther they coulde: And it was tolde Saul that Dauid was fled from Keila, and he let the iourney alone.
(e) To, and fro as hauing no certayne place to go to.
14 Dauid abode in the wilderneſſe in strong holdes, and remained in a mountayne in the wilderneſſe of Ziph: And Saul sought him euery day, but God (f) deliuered him not into his hande.
C (f) No power nor policy can preuayle against gods children but when he appointeth the time.
15 And Dauid sawe that Saul was come out to seke his lyfe: And Dauid was in the wilderneſſe of Ziph in the wood.
16 And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted his (g) hande in God,
(g) willed him to be of good corage and bold, for God was on his side.
17 And sayd vnto him: Feare not, for the hand of Saul my father shall not finde thee, & thou shalt be king ouer Israel, and I shall be next vnto thee: and that doeth Saul my father knowe.
18 And they made a bond both of them together before the Lorde: And Dauid taried still in the wood, and Jonathan went to his house.
19 Then came the Ziphites to Saul to Gibea, saying: Doth not Dauid hyde him selfe fast by vs in strong holdes, in the Wood in the hill of Hachila, on the right side of "Jesimon?
"Or, of the wilderneſſe.
Nowe therfore O king, thou mayest come downe according to all the lust of thy soule, and our part shalbe to deliuer him

hym into the kinges hande.

D 21 And Saul sayde: Blessed are ye in the Lord, for ye haue compassion on me:

22 Go I pray you and prepare yet better, knowe and see where his (h) foote hath ben, & who hath seene him there: for it is tolde me that he is very subtyll.

23 See therfore, and know al the lurking places where he hydeth him selfe, and come ye againe to me with ỹ certaintie, and I wil go with you: And yf he be in the (i) lande, I will searche him out throughout al the thousandes of Juda.

24 And they arose, and went to Ziph before Saul: But Dauid & his men were in the wildernesse of Maon, in the plaine that is on the right hande of Jesimon.

25 Saul also and his men went to seke him: And they told Dauid, wherfore he came downe vnto a rocke, and abode in the wildernesse of (k) Maon: And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

(k) which was also in the tribe of Juda. Iosu. 15.

26 And Saul and his men went on the one syde of the mountayne, and Dauid & his men on the other syde of the mountaine: And Dauid made haste to get frō the presence of Saul. For Saul and his men, compassed Dauid and his men round about, to take them.

27 But ther came a messenger to Saul, saying: Haste thee and come, for the Philistines haue inuaded the lande.

28 Wherfore Saul returned from persecuting Dauid, and went against the Philistines: And therfore they called that place, (l) Sela Hammahlekoth. And Dauid went thence, and dwelt in strong holdes at Engadi. E

(l) That is, the stone of diuision: because there they deuided them selues.

The. xxiiii. Chapter.

1 Dauid hid in a caue, spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

A 1 When Saul was come againe frō following after ỹ Philistines, there were which told him, saying: Behold, Dauid is in the wildernesse of (a) Engadi.

2 Then Saul toke three thousand chosen men out of all Israel, and went to seke Dauid and his men in the heyght of the rockes "where wilde goates remayne.

"Hebr. Of the wilde goates.

3 And he came to the sheepe coates by the way, where there was a caue, & Saul went in to "do his easement: And Dauid and his men remayned in the "inward partes of the caue.

"Hebr. To couer his feete.

"Hebr in the sydes.

4 And the men of Dauid sayd vnto him: See, the day is come, of which the Lord sayde vnto thee, Behold I will deliuer thyne enemie into thyne hand, and thou shalt do to him as it shall seeme good in thy sight. Then Dauid arose, and cut of the lappe of Sauls garment priuily.

5 And afterwarde Dauids heart smote him, because he had cut of the lap of Sauls garment.

6 And he sayd vnto his men: The Lorde kepe me from doyng that thing vnto my maister the lordes annoynted to lay myne hande vpon him, seing he is the (b) annoynted of the Lorde.

7 And so Dauid kept of his seruauntes with these wordes, and suffred them not to rise against Saul: But Saul rose vp out of the caue, and went away. B

8 Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying: My Lorde king. And when Saul loked behind him, Dauid stowped [with] his face to the earth, and bowed him selfe.

9 And Dauid sayde to Saul: wherfore geuest thou an eare to mens wordes that say, beholde Dauid seketh euyll against thee:

10 Behold, this day thyne eyes haue seene howe that the Lord hath deliuered thee this day into myne hande in the caue: And some bad me kill thee, but I had compassion on thee, and sayd: I will not lay myne handes on my maister, for he is the Lordes annoynted.

11 And moreouer my father, beholde and see yet the lap of thy garment in my hand: Inasmuch as I killed thee not when I cut of the lap of thy garment, vnderstand therfore, & see that there is neither euyll nor wickednesse in me, and that I haue not sinned against thee: And yet thou huntest after my soule to take it.

12 The Lorde be iudge betweene thee and me, & the Lorde auenge me of thee: but myne hande be not vpon thee.

13 According as the "olde prouerbe sayeth, Wickednesse proceedeth frō the wicked: But myne hande be not vpon thee.

C 14 After whom is the king of Israel come out? After whom doest thou pursue? After a dead dog, and after a flea.

15 The Lorde therfore be iudge, & iudge betweene thee & me, and see & pleade my cause, & "auenge me out of thyne hande.

16 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde: Is this thy voyce my sonne Dauid? And Saul lift vp his voyce, and (c) wept,

17 And sayde to Dauid, Thou art more righteous then I: for thou hast rewarded me with good, where as I haue rewarded thee with euyll.

18 And thou hast shewed this day, howe that thou hast dealt wel with me: forasmuch as when the Lorde had closed me in thyne handes, thou killedst me not.

19 For who shall finde his enemie, and let him depart into a (d) good way? Wherfore the Lord reward thee with good, for that thou hast done vnto me this day.

20 And nowe beholde, I wote wel that thou shalt be king, & that the kingdome of Israel shalbe stablished in thyne hande:

21 Swere nowe therfore vnto me by the Lorde, that thou shalt not destroy my seede after me, and that thou shalt not put my name out of my fathers house. D

22 And Dauid sware vnto Saul, & Saul went home: But Dauid and his men gat them vp vnto the holde.

"Or, The prouerbe of an auncient man.

"Hebr. Iudge.

(c) Dauid ouercommeth Saul, by rendring good for euyl, and committing the vengeannce to God.

(d) That is, will let him go safe and without harme.

The .xxv. Chapter.

1 Samuel dieth. 3 Nabal and Ibigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wyues. 44 Michol is geuen to Phalti.

A 1 And* Samuel died, and all the Israelites gathered together, and lamented him, and buried him in his owne (a) house at Rama. And Dauid arose, & went downe to the wildernesse of Pharan.

2 And ther was a man in (b) Maon, whose possession was in Carmel, and the man was exceeding mightie, and had three thousande sheepe & a thousand goates: And he was shearing his sheepe in Carmel.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wysedome, and beautifull: But the man was churlishe, and of shrewde conditions, & was of the kinred of Caleb.

4 And Dauid hearde in the wildernesse, that Nabal did sheare his sheepe.

5 And Dauid sent out ten young men, and sayd vnto them: Get you vp to Carmel, and go to Nabal, and "greete him in my name.

B 6 And ye shal say: So mayest thou lyue, peace be to thee, peace be to thyne house, and peace be vnto all that thou hast.

7 Beholde I haue hearde say that thou hast shearers: Nowe, thy shepheardes (c) were with vs, & we did them no spite, neither was there ought missing vnto them al the while they were in Carmel:

8 Aske thy laddes, & they will shew thee: Wherfore let these young men finde fauour in thyne eyes (for we come in a good "season) & geue I pray thee whatsoeuer (d) commeth to thyne hande vnto thy seruauntes, and to thy sonne Dauid.

9 And when Dauids young men came, they told Nabal all those wordes in the name of Dauid: and helde their peace.

10 And Nabal aunswered Dauids seruauntes, and said: (e) Who is Dauid? and who is ye sonne of Isai? There is plentie of seruauntes now a dayes that breake away euery man from his maister.

11 Shal I then take my bread, my water, and my fleshe that I haue killed for my shearers, and geue it vnto men whom I wot not whence they be?

12 And so Dauids seruauntes turned their way, and went againe, and came and tolde him all those sayinges. C

13 And Dauid sayd vnto his men: Girde euery man his sword about him. And they girded euery man his sword about him, and Dauid was girded with his sword: And there folowed Dauid vpon a foure hundred men, and two hundred abode by the stuffe.

A i.Reg. 28.a.

(a) That is, among his owne kyneed.

(b) Maon & Carmel, were cities in the tribe of Iuda. Carmel the mountaine was in Galilee.

"Heb. aske him in my name of peace.

(c) That is, were conuersaunt with vs in the wyldernesse.

"Heb. In a good day, that is, the day that thou makest a feast for thy shearers.

(d) That is, whatsoeuer thou hast redy for vs.

(e) Nabal lacketh no welth nor ryches: but yet by this his aunswere, it appeareth that he lacketh wysedome & honestie.

But

14 But one of the laddes tolde Abigail Nabals wyfe, saying: Beholde, Dauid sent messengers vnto our maister out of the wildernesse to salute him: and he rayled on them.

15 And yet the men were very good (f) vnto vs, and dyd vs no displeasure, neither missed we any thyng as long as we were conuersaunt with them when we were in the fieldes.

16 They were (g) a wall vnto vs both by night and day, all the while we were with them keping sheepe.

17 Now therefore take heede, & see what thou shalt do: for surelie euyll will come vpon our maister and al his housholde, for he is so wicked, that a man can not speake to him.

18 Then Abigail made haste, and tooke two hundred "loaues, and two bottels of wine, and fiue sheepe redie dressed, and fiue measures of parched corne, and an hundred "fraules of reasynges, and two hundred cakes of hygges, & laded them on asses,

19 And sayde vnto her young men: Go before me, beholde I come after you. But she tolde her husband Nabal nothing thereof.

20 And as she rode on her asse, she came priuylie downe the syde of the hill, and behold Dauid and his men came downe against her, and she met them.

21 And Dauid saide: Surelie in vayne haue I kept all that this felow hath in the wildernes, so that nothing was missed of all that pertayned vnto him: and he hath quite me euill for good.

22 So and more also do God vnto the enemies of Dauid, if I leaue of all that pertayne to him by the dawnyng of the day, any that (h) pysseth against the wall.

23 And when Abigail sawe Dauid, she hasted and lyghted of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde,

24 And fell at his feete, and sayde: Let this iniquitie be counted myne my lorde, and let thyne handmaide I praye thee speake in thyne "audience, & heare the wordes of thy handmayd.

25 Let not my lorde I pray thee regarde this wicked "man Nabal: For as his name is, so is he: Nabal is his name, & folly is with him: But I thyne handmayd sawe not the young men of my lorde whom thou sendedst.

26 Now therefore my lorde, as the Lord lyueth, and as thy soule liueth, euen the Lorde that hath withholden thee from comming to [shed] blood, and saued thee thyne (i) hand: So nowe, I pray God that thyne enemies, & they that intende to do my lorde euyll, may be as Nabal.

27 And now this "blessing which thyne handmayd hath brought vnto my lord, let it be geuen vnto the young men that folowe my lorde.

28 I praye thee forgeue the trespasse of thyne handmayd: for the Lorde will make my lord a (k) sure house, because my lorde fighteth the battailes of the Lord, and there could none euill be found in thee in all thy dayes.

29 And yet a (l) man hath rysen to persecute thee, and to seeke thy soule: but the soule of my Lorde shall be bound (m) in the bundel of the lyuyng with the Lord thy God, and the soules of thy enemies shall God cast out, euen as out of the middle of a slyng.

30 And when the Lorde shall haue done to my lord al the good that he hath promysed thee, and shall haue made thee ruler ouer Israel: F

31 Then shall it be no griefe vnto thee, nor offence of mynde vnto my lorde, that thou hast not shed blood causeles, and that my lord hath not auenged him selfe: But when the Lorde shall haue dealt well with my lord, then thinke on thyne handmayde.

32 And Dauid said to Abigail: Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 Blessed is thy saying, and blessed art thou which hast kept me this day from comming to shed blood, & from auenging my selfe with myne owne hande.

34 For in very deede, as the Lorde God of Israel lyueth, which hath kept me backe from hurting thee: except thou haddest hasted and met me, surely there hadde not ben left vnto Nabal by the dawnyng of the day, any that pysseth against the wall.

35 And so Dauid receaued of her hande that which she had brought him, and sayde vnto her: Go vp in peace to thyne house, beholde I haue heard thy voyce, and haue graunted thy petition. G

36 And Abigail came to Nabal, and beholde, he held a feast in his house lyke the feast of a king, and Nabals heart

was

(f) Innocent and cleane from blood.

" Or, present.

(k) That is, will confirme his kingdome to his posteritie.

(l) To wit, Saul.

(m) Shalbe preserued by Gods protection, from all daungers, that he may lyue long.

was mery within hym, for he was very dronken: wherfore she tolde (n) him nothyng neither lesse nor more, vntyll the morowe morning.

(n) As a man that had no reason to consider the daunger,

¶ 37 But in the morning when the wine was gone out of Nabal, his wyfe tolde him these wordes, and his heart dyed within him, and he became as a stone.

38 And vpon a ten dayes after, the Lord smote Nabal, that he dyed.

39 And when Dauid heard that Nabal was dead, he sayd: Blessed be the Lord that hath * iudged ẏ cause of my rebuke of the hand of Nabal, & hath kept his seruaunt from euill: For the Lord hath recompenced the wickednes of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take her to his wyfe.

* Or, reuenged.

40 And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, saying: Dauid sent vs vnto thee, to take thee to his wyfe. And she arose, & bowed her selfe on her face to the earth, and saide: Behold, let thy handmayd be a seruaunt, to washe the feete of the seruauntes of my lorde.

41 And Abigail hasted, and arose, & gate her vpon an Asse, with fiue damosels of hers that (o) went at her feete, and she went after the messengers of Dauid, & became his wyfe.

(o) In ebrue phrase, where: by is meant, follow on her.

42 Dauid also toke Ahinoam of Jezrael, and they were both his wyues.

43 But Saul had geuen* Michol his daughter, Dauids wyfe, to Phalti the sonne of Lais, which was of (p) Gallim.

ii. Reg. iii. c.

(p) which was a place bordering on the country of the Philistims.

¶ The. xxvi. Chapter.

1 Dauid was discouered vnto Saul by the Ziphites. 12. Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21. Saul confesseth his sinne.

THe Ziphites came againe vnto Saul to Gibea, saying: Doth not Dauid hide him selfe in the * hill of Hachila, which is before * Jesimon?

* Or, in Gibea.

* Or, the wildernesse.

2 Saul arose, & went downe to the wildernes of Ziph, hauing three thousand (a) chosen men of Israel with him, for to seke Dauid in the wildernesse of Ziph.

(a) That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hil of Hachila, which is before Jesimon by the way side: But Dauid dwelt in the wildernesse, and he sawe that Saul came after him into the wildernesse:

4 Dauid therefore sent out spies, & vnderstoode that Saul was come in very deede.

5 And Dauid arose, & came to the place where Saul had pitched: & Dauid beheld the place where Saul lay, & Abner the sonne of Ner which was his chiefe captayne: for Saul lay in the fort, & the people pytched rounde about him.

6 Then

6 Then aunſwered Dauid, and ſpake to Ahimelech the Hethite, and to Abiſai the ſonne of Zaruia, & brother to Ioab, ſaying: who wyll go downe with me to Saul to the hoaſt? And Abiſai ſaide: I wyll go downe with thee.

7 And ſo Dauid and Abiſai came downe to the people by night, and behold Saul lay ſleepyng within the foꝛt, and his ſpeare ſtacke in ẏ grounde at his "head: but Abner and the people lay rounde about hym.

8 Then ſaide Abiſai to Dauid, God hath cloſed thyne enemie into thyne hand thys day: Nowe I pray thee let me ſmite him once with my ſpeare to the earth, & I will not (b) ſmite him the ſecond tyme.

9 And Dauid ſaide to Abiſai, Deſtroye him not: Foꝛ who can laye his hand on the Lozdes annoynted, and be giltleſſe?

10 And Dauid ſayd furthermoꝛe: As the Lozde lyueth, the Lozde ſhall ſmyte him oꝛ his day ſhall come to dye, oꝛ he ſhall deſcend into battaile, and periſhe.

11 The Lozde kepe me from laying myne hand vpon the Lozdes annoynted: But I praye thee take thou nowe the ſpeare that is at his head, and the cruſe of water, and let vs go.

12 And ſo Dauid toke the ſpeare and the cruſe of water from Sauls head, and they gat them away, and no man ſawe it, noꝛ marked it, neither awaked: Foꝛ they were all aſleepe, becauſe the "Lozde had ſent a dead ſleepe vpon thē.

13 Then Dauid went ouer to the other ſyde, and ſtoode on the toppe of an hill a farre of (a great ſpace being betweene them:)

14 And Dauid cryed to the people, and to Abner the ſonne of Ner, ſaying: "Heareſt thou not Abner? Abner aunſwered and ſayd: who art thou that cryeſt to the king?

15 And Dauid ſayde to Abner: Art not thou a (c) man? and Who is lyke to thee in Iſrael? wherefoꝛe then haſt thou not kept thy lozde the king? Foꝛ there came one of the folke in to deſtroye the king thy lozde.

16 It is not well done of thee: As the Lozde lyueth, ye are "worthy to dye, becauſe ye haue not kept the Lozdes annoynted: And nowe ſee where the kinges ſpeare is, and the cruſe of water that was at his head. "Hebr. ſonnes of death. 1.Reg.xx.f.

17 And Saul knew Dauids voyce, and ſayd: *Is this thy voyce my ſonne Dauid? And Dauid ſayde: It is my voyce my lozde, O king. 1.Reg.24.d.

18 And he ſayde: wherefoꝛe doth my lozde thus perſecute his ſeruaunt? foꝛ what haue I done? oꝛ what euyll is in myne hand?

19 Nowe therefoꝛe I praye thee, let my lozde the king heare the wozdes of his ſeruaunt: If the Lozde haue ſtirred thee vp againſt me, (d) let him ſmell the ſauour of a ſacrifice: But and if they be the (e) children of men, curſed are they beſoꝛe the Lozde, foꝛ they haue caſt me out this day from abidyng in the inheritaunce of the Lozde, (f) ſaying: Go, ſerue other goddes. D

(d) That is, let the woꝛke that thou haſt in hande, be accepted beſoꝛe ẏ Lozde.
(e) That haue ſtirred thee vp againſt me.
(f) By their deedes, although not in plaine wozds.

20 Now therefoꝛe let not my blood fall to the earth beſoꝛe the face of the Lozde: Foꝛ the king of Iſrael is come out to ſeeke a flea, as when one doth hunt a partridge in the mountaynes.

21 Then ſaide Saul, I haue ſinned: Come agayne my ſonne Dauid, foꝛ I will do thee no moꝛe harme, becauſe my ſoule was (g) precious in thyne eyes this day: Beholde, I haue played the foole, and haue erred exceedinly.

(g) Becauſe thou eſtemedſt my lyfe this day.

22 And Dauid aunſwered and ſaid: Beholde the kinges ſpeare, let one of the young men come ouer and fet it.

23 The Lozde reward euery man accoꝛding to his righteouſnes, and faythfulneſſe: Foꝛ the Lozde deliuered thee into my hand this day, but I would not lay mine hand vpon the Lozdes annoynted.

24 And behold, like as thy life was much ſet by this day in myne eyes: ſo be my lyfe ſet by in the eyes of the Lozde, that he deliuer me out of all tribulation.

25 Then Saul ſaide to Dauid: Bleſſed art thou my ſonne Dauid, foꝛ thou ſhalt do great thinges and preuaile. And ſo Dauid went his way, and Saul turned to his place agayne.

¶ The

The .xxvii. Chapter.

2 Dauid fleeth to Achis king of Gath, who geueth him Ziklag. 8. Dauid destroyeth certayne of the Philistines. 10. Achis is deceaued by Dauid.

A 1 And Dauid sayd in his heart, I shall perishe one day by the hand of Saul: therefore is there nothing better for me, then to flee and saue my self in the land of the Philistines, and Saul shall ceasse and seeke me no more in all the coastes of Israel, and so shall I escape out of his hand.

2 And Dauid arose, and he and the sixe hundred men that were with him, went vnto Achis the sonne of Maoch, king of Gath.

3 And Dauid dwelt with Achis at Gath, both he and his men, euery man with his housholde, and Dauid with his two wiues, Ahinoam the Jezrahelite, and Abigail Nabals wyfe the Carmelite.

B 4 And it was tolde Saul that Dauid was fled to Gath, aud he sought no more for him.

5 And Dauid sayde vnto Achis: If I haue now founde grace in thyne eyes, (a) let them geue me a place in some towne in ye countrey, that I may dwell there: For why should thy seruaunt dwell in the head citie of the kingdome with thee?

(a) That is, let thyne officers appoynt me a place.

6 Then Achis gaue him (b) Ziklag that same day, for which cause Ziklag pertayneth vnto the kinges of Juda vnto this day.

7 And the tyme that Dauid dwelt in the countrey of the Philistines, was foure monethes, and certaine dayes.

8 And Dauid and his men went vp and inuaded the Gesurites, the Gerzites, & the Amalekites: For those natiōs were from the beginnyng the inhabitauntes of the lande, as men go to Sur, vnto the land of Egypt.

9 And Dauid smote the lande, & left neither man nor woman alyue, and droue away the sheepe, the oxen, the asses, camelles, and clothes, and returned, and came to Achis.

10 And Achis saide: Where haue ye ben a rouing this day? And Dauid aunswered: Against the south of Juda, and against the south of the (c) Jerameelites, and against the south of the (d) Kenites.

11 And Dauid saued neither man nor woman alyue to bring to Gath, saying: lest they should tell on vs, saying, so dyd Dauid, and so will be his maner all the whyle he dwelleth in the countrey of the Philistines.

12 And Achis beleued Dauid, saying: He hath made his people Israel vtterly to abhorre him, & therefore he shalbe my seruaunt for euer.

(b) Dauid which among his frendes could haue no sure abydyng: by the prouidence of God, among his enemies fyndeth protection, & a citie to dwell in.

C

D

(c) which were a familie of the tribe of Juda. 1. Chron. 2. b.

(d) which were the familie of Jethro Moyses father in law.

The .xxviii. Chapter.

2 Dauid hath the chiefe charge promysed about Achis. 8. Saul consulteth with a witch, and she causeth him to speake with Samuel. 18. Who declareth his ruine.

A 1 And in those dayes, the Philistines gathered theyr hoast together to warre, to fight with Israel: And Achis sayd to Dauid, Be sure thou shalt go out with me to battayle, thou and the men that are with thee.

2 And Dauid sayde to Achis: Surelie thou shalt knowe what thy seruaunt can do. And Achis said to Dauid: Then I will make thee keper of my head for euer.

3 Samuel was then dead, and all Israel had lamented him, and buried him in Rama his owne citie: And Saul had put (a) away the sorcerers, and the soothsayers out of the land.

(a) According to Gods commaundement. Exod. xxii. c.

4 And the Philistines gathered together, and came, and pytched in Sunem: And Saul gathered all Israel together, and they pytched in Gilboa.

5 And when Saul sawe the hoast of the Philistines, he was afrayde, & his heart was sore astonied.

6 And when Saul asked councell of the Lorde, the Lorde aunswered him not, neither by dreames, nor by Urim, nor yet by prophetes.

B

7 Then

25 7 Then sayd Saul vnto his seruaũtes: Seeke me a woman that hath a familier spirite, that I may go to her, and aske of her. And his seruauntes sayd to him: Beholde, there is a woman that hath a familier spirite at Endor.

8 And Saul chaunged him selfe, and put on other rayment, and then went he & two men with him, and they came to the woman by nyght, and he sayde: I pray thee coniecture vnto me by the familier spirite, & bring me him vp whom I shall name vnto thee.

9 And the woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherfore then layest thou a snare for my soule, to cause me to die?

10 And Saul sware to her by the Lord, saying: As the Lorde lyueth, there shall no harme come to thee for this thyng.

11 Then saide the woman: whom shall I fetch vp vnto thee? he aunswered: Bring me vp Samuel.

12 When the woman sawe Samuel, she cryed with a loude voyce, and spake to Saul, saying: why hast thou deceaued me? for thou art Saul.

13 And the king saide vnto her: Be not afrayd: what sawest thou? The woman saide vnto Saul: I sawe " gods ascending vp out of the earth.

14 He saide vnto her againe: what fashion is he of? She aunswered: There cõmeth vp an olde man with a mantel vpon him. And Saul perceaued that it was (b) Samuel, and he stowped with his face to the ground, and bowed him selfe.

15 And Samuel said to Saul: why hast thou vnquieted me, to make me be brought vp? Saul aunswered: I am sore encumbred, for ỹ Philistines make warre against me, and God is departed from me, and aunswereth me no more, neither by prophets, nor by dreames: And therefore I haue called thee, that thou mayest (c) tell me what I shall do.

16 Then saide Samuel: wherefore doest thou aske of me, while the Lord is gone from thee, and is become thyne enemie?

17 Truly the Lord hath done to (d) him, euen as he spake by my " hand: * For the Lorde hath rent the kingdome out of thyne hand, and geuen it thy neyghbour Dauid.

(d) That is to Dauid. " Or ministerie.

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 And moreouer, the Lord will deliuer D Israel with thee into the handes of the Philistines: * To morrowe shalt thou and thy sonnes be (e) with me, and the Lorde shall geue the hoast of Israel into the handes of the Philistines.

(e) That is you shall be dead.

20 Then Saul fell straightway all along on the earth, and was sore (f) afrayde because of the wordes of Samuel. And there was no strength in him: for he had eaten no bread all the day, nor all the night.

(f) And yet had no grace to repent and turne to the Lorde.

21 And the woman came vnto Saul, & sawe that he was sore troubled, & sayde vnto him: See, thyne handmayde hath obeyed thy voyce, * & (g) haue put my soule in my hand, and haue hearkened vnto thy wordes which thou sayedst vnto me.

1. Reg. xiii. a.

(g) That is, I haue put my life in daunger.

22 Nowe therefore I pray thee hearken thou also vnto the voyce of thyne handmayde, and let me set a morsell of bread before thee, that thou mayest eate, and get thee strength, & then go on thy iourney.

23 He refused, and sayde: I will not eate. But his seruauntes and the woman together compelled him, and he hearkened vnto their voyce: And so he arose from the earth, and sat on a bed.

24 The woman had a fat calfe in the house, and she hasted and killed it, and tooke floure and kneded it, and did bake vnleauened bread thereof:

25 And brought them before Saul, and before his seruauntes: And when they had eaten, they stoode vp, & went away the same night.

¶ The

The.xxix. Chapter.

4 The princes of the Philistines cause Dauid to be sent backe from the battaile against Israel, because they mistrusted him.

A 1 NOw the Philistines were gathered together with all their armies in Aphec: and the Israelites pytched by "Ain, Which is in Jezrael.

" By the fountaine.

2 And the "princes of the Philistines went forth by (a) hundreds and thousandes: But Dauid and his men came behinde With Achis.

" Or, capetaynes. (a) According to their bands, or enseignes.

3 Thē sayd the princes of the Philistines, What do these Ebrues [here]? Achis said vnto the princes of the Philistines: Is not this Dauid, the seruaunt of Saul the king of Israel, Which hath ben with me these dayes, or these yeres, and I haue found no fault in him, since he fell vnto me, vnto this day?

4 And the princes of the Philistines were wroth with hym, and the princes of the Philistines sayde vnto hym: Make this felowe returne, that he may go againe to his place which thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarie to vs: For wherewith shoulde he obtayne the fauour of his maister? shoulde it not be With the (b) heades of these men?

(b) Would not Saul receaue him to fauour if he could betraye vs.

5 Is not this Dauid, to whom they sang in daunces, saying: Saul slue his thousande, & Dauid his ten thousande?

6 Then Achis called Dauid, and sayde vnto him: As the Lorde lyueth, thou hast ben honest, and good in my sight, when thou (c) wentest out and in With me in the hoast, neither haue I founde euyll With thee sence thou camest to me, vnto this day: Neuertheless, the "princes fauour thee not.

(c) That is, hast resorted fauour with me. " Ebre. thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and go in peace, that thou displease not the princes of the Philistines.

8 And Dauid sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaunt as long as I haue ben with thee vnto this day, that I may not go fight against the enemies of my lorde the king?

9 Achis answered and sayd to Dauid: I know that thou art (d) good in my sight, as an angell of God: Notwithstanding, the princes of the Philistines haue sayde, Let him not go vp With vs to battaile.

(d) I phisle, in meaning thou pleasest me.

10 Wherefore now ryse vp earlie in the morning With thy (e) maisters seruaūtes that are come to thee: and whē ye be vp earlie, assoone as ye haue lyght, departe.

(e) with them that fled vnto thee from Saul.

11 And so Dauid & his men rose vp earlie, to depart in the morning, and to returne into the land of the Philistines: And the Philistines wēt vp to Jezrael.

¶ The.xxx. Chapter.

1 The Amalekites burne Ziklag. 5. Dauids two wiues are taken prisoners. 6. The people would stone him. 8. He asked councell of the Lorde, and pursuing his enemies, recouereth the pray. 24. He deuideth it equally. 26. And sendeth part to his frendes.

A 1 BVt when Dauid and his men were come to Ziklag the third day, the Amalekites had inuaded vppon the south, euen vnto Ziklag, and had (a) smitten Ziklag, and burnt it With fyre.

(a) That is, destroyed the citie.

2 And had taken the women that were therein prisoners, both small and great: but slue not a man, saue carryed them away, and went their wayes.

3 So Dauid and his men came to the citie, and beholde it was burnt With fyre: and their wiues, their sonnes, and their daughters were taken prisoners.

4 Then Dauid & the people that were With him, lift vp their voyces and wept, vntill they could weepe no more.

5 And Dauids two wiues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And Dauid was in great cumbraunce: For

For the people (b) entended to stone him, because the heartes of all ỳ people were vexed euery man for his sonnes and for his daughters: But Dauid toke a good courage to him in the Lorde his God,

7 And * sayde to Abiathar the priest Ahimelechs sonne: I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 And Dauid asked counsel at the Lord, saying: Shall I follow after this company: shall I ouertake them: And he answered him: Folowe, for thou shalt surelie ouertake them, and (c) recouer all.

9 So Dauid and the sixe hundred men that were with him, went and came to the ryuer Besor, where a parte of them abode.

10 But Dauid and foure hundred men followed: (For two hundred abode behinde, being to weery to go ouer the ryuer Besor)

11 And they founde an Egyptian in the fielde, and brought him to Dauid,* and gaue him bread, & he did eate, and water to drinke.

12 And gaue him a fewe fygges, and two clusters of reasinges: And when he had eaten, his spirite came againe to him: For he had eaten no bread nor druncke any water in three dayes and three nightes.

13 And Dauid said vnto him: To whom belongest thou: and Whence art thou: He sayd: I am a young man of Egypt, and seruaunt to an Amalekite, and my maister left me, because three dayes agone I fell sicke.

14 We came a rouyng vpon the south of Chretus, and vpon the [coast] belonging to Juda, and toward the south of Caleb, and we burnt Ziklag with fyre.

15 And Dauid saide to him: Canst thou bring me to this company: And he said: (d) Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my maister, and I will bring thee to this company.

16 And when he had brought him thyther, beholde they laye scattered abrode vpon all the earth, (e) eating, and drynking, & daunsing, because of al the great praye that they had carried away out of the land of the Philistines, and out of the land of Juda.

17 And Dauid layde vpon them from the twylight, euen vnto the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young men which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had carryed away, and Dauid rescued his two wyues:

19 So that there was nothing lacking to them, synall or great, sonne or daughter, or of the spoyle of all that they had taken away, Dauid recouered them all. D

20 And Dauid tooke all the sheepe, and the oxen, and they drawe them before his cattaile, and saide: This is Dauids (f) pray. (f) which the Amalekites had taken of others, and Dauid from them beside the goodes of Ziklag.

21 And Dauid came to the two hundred men, that were so weery for to followe Dauid, whom they had made also to abyde at the ryuer Besor: And they came to meete Dauid & the people that were with him: And when Dauid came to the people, he saluted them.

22 Then answered all the wicked and the vnthryftes of the men that went with Dauid, and saide: Because they went not with vs, therfore wil we geue them none of the pray that we haue recouered: But let euery man take his wife and his children, those let them carry away and departe.

23 Then sayd Dauid: Ye shall not do so my brethren with that which the Lord hath geuen vs, who hath preserued vs, and deliuered the company that came against vs, into our handes.

24 For who will hearkē vnto you in this matter: * But as his parte is that goeth downe and fighteth, so shall his parte be that tarryeth by the stuffe: they shall parte alyke.

25 And so from that day forward, was that made a statute and lawe in Israel, vnto this day, E

26 When Dauid therefore came to Ziklag, he sent (g) of the pray vnto the elders of Juda and to his friendes, saying: See, there is a blessing for you of the spoyle of the enemies of the Lorde. (g) He rewardeth them with giftes, with whom he had ben succoured in the tyme of his persecution.

27 He sent to them of Bethel, to them of south Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthemia,

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Kenites,

30 To them of Horma, to them of Chorashan

alhan, to them of Athach,
31 To them that are in Hebron, and to all places where Dauid and his men were wont to haunt.

Teh .xxxi. Chapter.

4 Saul killeth him selfe. 6. His children are slaine in the battaile. 12. The men of Jabes tooke downe his bodie which was hanged on the wall.

A 1 AND the Philistines fought against Israel: and the men of Israel fled away from the Philistines, and fell downe " wounded in mount Gilboa.

" Or, slaine.

2 And the Philistines preassed sore vpon Saul & his sonnes, & slue Jonathan, & Abinadab, & Melchisua, Sauls sonnes.

3 And when the battaile went sore against Saul, the archers with bowes " found him, and he was sore afrayde of the archers.

" Or hit him.

4 Thē said Saul vnto his harnesse bearer, * Draw out thy sword, & thrust me through therewith: lest the vncircumcised come and thrust me through & mocke me. And his harnesse bearer wolde not, for he was sore afrayd: Therefore Saul toke a sword, and fell vpon it.

Iud. ix.g.

5 And when his harnesse bearer sawe that Saul was dead, he fell lykewise vpon his sword, and dyed with him.

6 And so Saul dyed, & his three sonnes, and his harnesse bearer, and al his men that same day together.

7 And when the men of Israel, that were on the other syde of the (a) valley, and (b) they of the other syde Jordaine, sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, they left the cities, and ran away, and the Philistines came and dwelt in them.

(a) Neere to Gilboa.

(b) That is, the tribes of Ruben, and Gad, & halfe the tribe of Manasse.

8 * On the morow when the Philistines were come to spoyle them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa.

i. Para. x.c.

9 And they cut of his head, and stripped him out of his harnesse, & sent into the land of ỹ Philistines on euery syde, that they should (c) publishe it in the temple of their (d) idolles, and among the people.

(c) In token of victory and triumph.
(d) Ascribing vnto them idolles, that which was the worke of God, vsing them as a scourge to punishe his people.

10 And they layed vp his harnesse in the house of Astaroth: but they hanged vp his body on the wall of Bethsan.

11 When the inhabitauntes of (e) Jabes in Gilead heard thereof, what the Philistines had done to Saul:

(e) Whom he had deliuered from their enemies. Cha. xi.c.

12 They arose, as many as were strong men, and went all night, & toke the bodie of Saul, & the bodies of his sonnes, from the wall of Bethsan, and came to Jabes, * and burnt them there.

Iere xl.

13 And toke their bones & buryed them vnder a tree at Jabes, & (f) fasted seuen dayes.

(f) According to the custome of mourners.

¶ The end of the first booke of Samuel, or first booke of Kinges.

The seconde booke of Samuel,

otherwyse called the seconde booke of the kinges.

The fyrst Chapter.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slayne that brought the tidings. 19 He lamented the death of Saul and Jonathan.

A 1 After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had ben two dates in Ziklag:

2 Beholde, there came a man the thirde day out of the hoast from Saul, with his (a) clothes rent, & earth vpon his head: And when he came to Dauid, he fell to the earth, and did obeysaunce.

3 Dauid sayde vnto him: whence cõmest thou? He sayde vnto him: Out of the hoast of Israel I am escaped.

4 And Dauid sayde vnto him: And what is done I pray thee? tell me. He sayde: The people is fled from the battell, and many of the people are ouerthrowen and dead, and Saul and Jonathan his sonne are dead also.

5 And Dauid sayd vnto the young man that tolde it him: Howe knowest thou that Saul and Jonathan his sonne be dead?

6 The young man that tolde him, answered: (b) As I came vnaduisedly to mount Gilboa, beholde Saul leaned vpon his speare: and lo, the charettes and "horsemen followed hard after him.

B 7 And when he loked backe, he sawe me, and called me. And I answered: here am I.

8 And he sayde vnto me: Who art thou? I answered him: I am an (c) Amalekite.

9 He sayde vnto me agayne: I pray thee come vpon me, and slea me: For anguyshe is come vpon me, because my life is yet whole in me.

10 And so "I stoode vpon him, and slue him, and because I was sure that he coulde not liue after that he had fallen, I toke the crowne that was vpon his head, and the braselet that was on his arme, and haue brought them hyther vnto my lorde.

11 Then Dauid toke holde on his clothes, *and rent them, and so did all the men that were with him. 2.Reg 3.f.

12 And they mourned, and wept, and fasted vntil euen for Saul and Jonathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the sworde.

13 And Dauid sayd vnto the young man that brought him these tidings: whence art thou? He answered: I am the sonne of an aliaunt, an Amalekite.

14 And Dauid sayde vnto him: Howe is C it that thou wast not afrayde to lay thyne hande on the lordes annoynted, to destroy him?

15 And Dauid called one of his young mẽ, and sayd: Go to, and fall vpon him. And he smote him, that he died.

16 Then said Dauid vnto him, Thy blood (d) be vpon thyne owne head: For thyne owne mouth hath testified against thee, saying, I haue slayne the lordes annoynted.

17 And Dauid mourned with this lamentation ouer Saul and ouer Jonathan his sonne,

18 (Also he bad them teache the children of Juda the (e) vse of the bowe: And beholde, it is written in the booke of" the righteous:)

19 O noble Israel, (f) he is slaine vpon thy hie places: howe are the mightie ouerthrowen?

20 Tell it not in Gath, nor publishe it in the streates of Askalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph.

(a) In token of lamentation, as he maketh seme) the ouerthrow of the people of Israel.

(b) As I was in the hill. Or, Capernaum.

(c) He was an Amalekite borne, but reuerced his mastersy and serued with the Israelites

" Or, Came vpon him.

(d) By shedding of blood, thou hast deserued that thy blood be shedde.

(e) That they might be able the defend them selues from their enemies.

" Or, Iasher

(f) Meaning Saul.

H 1 21 De

21 Ye mountaynes of Gilboa, vpon you be neither deawe nor raine, nor (g) fieldes of offeringes: For there the shield of the mightie is cast downe, the shielde of Saul, as though he had not ben annoynted with oyle.

(g) Let theie fertile fieldes be barren and bring foorth no fruite to offer to the Lorde.

22 The bowe of Jonathan neuer turned backe, neither did the sword of Saul returne emptie frō the blood of the slayne, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasaunt in their lyues, and in their deathes they were not deuided: They were swyfter then Egles, and stronger then Lions.

24 Ye daughters of Israel weepe ouer Saul, which clothed you in scarlet with (h) pleasures, and hanged ornamentes of golde vpon your apparell.

(h) As riche garmentes and costely rowelles.

25 Howe were the mightie slayne in the middest of the battel? O Jonathan thou wast slayne in thyne hye places.

26 Wo is me for thee my brother Jonathan, very kinde hast thou ben vnto me: Thy loue to me was wonderful, passing the loue of (i) women.

(i) Eyther towardes their husbāds, or their children.

27 O how are the mightie ouerthrowen, and the weapons of warre destroyed?

The. ii. Chapter.

4 Dauid is annoynted king in Hebron. 9 Abner maketh Isboseth king ouer Israel.
15 The battell of the seruauntes of Dauid and Isboseth. 32 The burial of Asahel.

A

1 After this, Dauid (a) asked counsel at the lord, saying: Shall I go vp into any of the cities of Juda? And the Lorde sayd vnto him: Go vp. And Dauid said: Whyther shall I go? He aunswered: Vnto (b) Hebron.

(a) By the meanes of the high priest hauing on the Ephod, as 1. Sa. 23. a. 2. Sam. 5. c.

(b) where God woulde haue him to beginne to raigne.

2 And so Dauid went thyther with his two wyues, Ahinoam the Jezraelite, & Abigail Nabals wyfe the Carmelite.

3 And the men that were with (c) him did Dauid cary vp also, euery man with his housholde: And they dwelt in the townes of Hebron.

(c) In the time of his persecution.

4 And the men of Juda came, and there they annoynted Dauid kyng ouer the house of Juda: And they tolde Dauid, saying, It is the men of Jabes Gilead that buried Saul.

5 And Dauid sent messengers vnto the men of Jabes Gilead, and sayde vnto them: Blessed are ye vnto the lord, that ye haue shewed suche kindnesse vnto your lord Saul, and haue buried him.

B

6 And nowe the Lorde shewe mercy and (d) trueth vnto you: And (e) I will do you also suche kindnes, as ye haue done in this thing:

(d) According to his promise, which is to recompence them that are mercifull.

(e) As Gods instrument, charged to execute Gods wil, by recompensing kindenesse and mercy.

7 Therfore nowe let your handes be strong, and " play ye the men: For your maister Saul is dead, and they that are of the house of Juda haue annoynted me king ouer them.

" Heb. Be ye the children of strength.

8 But Abner the sonne of Ner that was captayne of Sauls hoaste, toke Isboseth the sonne of Saul, and brought him to (f) Mahanaim,

9 And made him king ouer Gilead, and ouer the Assurites, and ouer Jezrael, Ephraim, Beniamin, & ouer (g) all Israel.

(f) The name of a place beyond Jordane bordering on the inheritaunce of Gad, frō the halfe of Manasse. Jo. 13. d.

(g) whiche then were xi. tribes.

10 And Isboseth Sauls sonne was fourtie yeres olde when he began to raigne ouer Israel, and raigned two yeres: But the house of Juda folowed Dauid.

11 (And the time whiche Dauid raigned in Hebron ouer the house of Juda, was seuen yeres and sixe monethes.)

12 And Abner the sonne of Ner, and the seruauntes of Isboseth the sonne of Saul wēt out of Mahanaim to Gibeon

13 And Joab the sonne of Zaruia, and the seruauntes of Dauid, went out and met one another by the poole of Gibeon: And they sate downe, the one on the one side of the poole, and the other on the other side.

C

14 And Abner sayde to Joab: Let the young men nowe aryse, and (h) play before vs. And Joab sayde: Let them aryse.

(h) Let them trie howe they can handell their weapons in our sight.

15 Then there arose & went ouer twelue of Beniamin by numbre, which pertayned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid.

16 And euery one caught his felowe by ye head, & thrust his sword in his felowes (i) side, and so they fell downe together: Wherefore the place was called " Helkath hazzurim, which is in Gibeon.

(i) That is, his aduersaries side. " Or, The fielde of strong men.

17 And there was an exceeding cruell (k) battel that same day: For Abner and the men of Israel fell before the seruauntes of Dauid.

(k) For after the death of the young men that first tried their cunning, both captaynes with their mē joyned together in battel.

18 And

18 And there were three sonnes of Zaruia there: Joab, Abisai, and Asahel: And Asahel was as light of foote as a wilde Roe.

19 And Asahel folowed after Abner, and in goyng he turned neither to the right hande nor to the left, from Abner.

20 Then Abner loked behynd him, and sayde: Art thou Asahel? He answered: Yea.

21 Abner sayd: Turne thee either to the right hande or the left, and catche one of the young men, and take thee his "weapons. But Asahel woulde not depart from him.

22 And Abner sayd agayne to Asahel, Depart frō me: (l) wherfore should I smite thee to the grounde, and not be able to holde vp my face to Joab thy brother?

23 Howbeit, When he woulde in no wyse depart, Abner with the hynder ende of the speare smote him vnder the (m) fyft ribbe, that the speare came out behinde him, that he fell downe in the same place, and died there: And as many as came to the place where Asahel fell downe and died, stoode still.

24 Joab also and Abisai pursued after Abner: And the sunne went downe when they were come to the hil Amma, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, & were on a heape, and stoode on the top of an hill.

26 Then Abner called to Joab, and said: Shall the (n) sword deuour for euer? Knowest thou not, that it wil be bitternesse in the latter ende? Howe long then shall it be yer thou bid the people returne from folowing their brethren?

(n) Shall we not make an ende of murthering.

27 And Joab sayde: As God lyueth, if thou haddest not spoken, surely euen in the morning the people had departed, euery one from persecuting his brother.

28 And so Joab blewe a trumpet, and all the people stoode still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the "playne, & went ouer Jordane, & past through all Bethoron, till they came to Mahanaim.

"Or, Wilderneſſe.

30 And Joab returned from persecuting Abner, and when he had gathered all the people together, there lacked of Dauids seruaūtes nineteene men, & Asahel.

31 But the seruauntes of Dauid had smitten of Beniamin and of Abners men, [so that] three hundred and threescore men died.

32 And they toke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: And Joab and his men went all night, and the day arose to them at Hebron.

The. iii. Chapter.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth him.

1 There was then (a) long warre betweene the house of Saul, and the house of Dauid: But Dauid waxed strōger and stronger, and the house of Saul waxed weaker and weaker.

2 And vnto Dauid were children borne in Hebron: his eldest sonne also was Amnon of Ahinoam the Jesraelite:

3 The seconde, (b) Cheleab of Abigail the wyfe of Nabal the Carmelite: the third, Absalom the sonne of Maacha the daughter of Thalmai, the king of Gessur:

4 The fourth, Adonia the sonne of Haggith: the fyft, Sephatia the sonne of Abital:

5 And the sixt Jethream, by Egla Dauids wyfe: These were borne to Dauid in (c) Hebron.

(c) Within the seuen yeres & sixe monethes that he raigned ouer Iuda in Hebron.

6 And whyle there was warre betweene the house of Saul and the house of Dauid, Abner "held vp the house of Saul.

"Heb. Fortified him selfe for the house of Saul.

7 And Saul had a concubine named Rispha, the daughter of Aia: And Isboseth sayd to Abner, wherfore hast thou gone in vnto my fathers concubine?

8 Then was Abner very wroth for the wordes of Isboseth, and sayde: Am I (d) a dogges head, Whiche against Juda do shew mercie this day vnto the house of Saul thy father, and to his brethren and frendes, & haue not deliuered thee into the hande of Dauid: and thou fyndest a fault in me this day for this woman?

(d) Doest thou esteeme me no more then a dogge, for all my seruice done to thy fathers house

9 So do God to Abner, and more also, except as the Lorde hath sworne to Dauid, euen so will I do to him,

10 To bring the kingdome frō the house of Saul, that the throne of Dauid may be stablished ouer Israel and ouer Juda, euen from Dan to Beersheba.

11 And he coulde geue Abner neuer a worde to aunswere, because he feared him.

12 And Abner sent messengers to Dauid secretly, saying: whose is the land? who should [also] say, Make a bond with me, and beholde my hande is with thee, to bring all Israel vnto thee.

13 He sayde: Well, I will make a bonde with the: But one thing I require of thee, that is, that thou see not my face, except thou first bring Michol Sauls daughter, when thou cōmest to see me.

14 And Dauid sent messengers to Isboseth Sauls sonne, saying: Deliuer me my wife Michol, Whiche I maried for an hundred foreskinnes of ỹ Philistines.

15 And Isboseth sent, and toke her from her husband Phalti the sonne of Lais.

16 And her husband went with her, and came weeping behinde her, til they came to Bahurim. Then sayde Abner vnto him, Go and returne. And he returned.

17 And Abner had communication with the elders of Israel, saying: Ye sought for Dauid in times past, that he might be your king:

18 Nowe then do it: for the Lorde hath spoken of Dauid, saying: By the hande of my seruaunt Dauid, I will saue my people Israel out of the handes of the Philistines, and out of the hande of all their enemies.

19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron all that Israel was content with and the whole (f) house of Beniamin.

(e) An Hebruc maner of speaking, which signifieth to speake to.

(f) who challenged the kingdome because of Saul

20 And so Abner came to Dauid to Hebron, hauing twentie men with him: & Dauid made him & the men that were with him a feast.

21 And Abner sayde vnto Dauid: I will vp, & go gather all Israel vnto my lorde the king, that they may make an appoyntment with thee, and that thou mayest raigne ouer all that thyne heart desireth. And when Dauid had let Abner depart, he went in "peace.

" Or, without hurt.

22 And behold, the seruauntes of Dauid and Joab came from the (g) campe, and brought a great pray with them: (But Abner was not with Dauid in Hebron, for he had sent him away to depart in peace.)

(g) from warre against the Philistines.

23 When Joab and al the hoast that was with him were come, men tolde Joab, saying: Abner the sonne of Ner came to the king, and he hath sent him away, that he is gone in peace.

24 Then Joab came to the king, and said: (h) what hast thou done? Behold, Abner came vnto thee, and why hast thou sent him away, and he is quyte gone?

(h) As though he would say, thou hast done foolishly.

25 Thou knowest Abner the sonne of Ner, for he came to deceaue thee, and to knowe thy outgoyng and ingoyng, and to knowe all that thou doest.

26 And when Joab was come out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sira, vnknowing to Dauid.

27 And when Abner was come againe to Hebron, Joab toke him aside in the gate to speake with him "peaceably, and smote him vnder the fyft ribbe, that he died for the blood of Asahel his brother,

" Or, deceitfully.

28 And when afterwarde it came to Dauids eare, he sayde: I and my kingdome are (i) guiltesse before the Lord for euer concerning the blood of Abner the sonne of Ner.

(i) Being innocent, neither knowing nor consenting to his death.

29 Let the blood fall on the head of Joab and on all his fathers house, that the house of Joab be neuer without one or other that hath running issues or leper, or that leaneth on a staffe, or that doth fall on the sword, or that lacketh bread.

30 (So Joab & (k) Abisai his brother slue Abner, because he had slayne their brother Asahel at Gibeon in battell.)

(k) As one that conspired to the same thing.

31 And Dauid sayde to Joab and to all the people that were with him: Rent your clothes, and put on sackcloth, and mourne (l) before Abner. And king Dauid him selfe followed the beere.

(l) Meaning before the corpse.

32 And when they buried Abner in Hebron, the king lift vp his voyce, & wept

beside

beſyde the ſepulchre of Abner, and al the people wept.

33 And the king lamented ouer Abner, and ſayde: Died Abner as a (m) foole dieth?

34 Thy handes were not bounde, nor thy feete brought into fetters of braſſe: but as a man falleth before wicked children, ſo felleſt thou. And all they that were of the people, wept yet more ouer him.

35 And when all the people came to cauſe Dauid (n) eate meate whyle it was yet day, Dauid ſware, ſaying: So do God to me and more alſo, if I taſte bread or ought els tyll the ſunne be downe.

36 And all the people wiſt it, and it pleaſed them: as whatſoeuer the king did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtoode that day, how that it was not the kinges deede that Abner the ſonne of Ner was ſlayne.

38 And the king ſaid vnto his ſeruauntes: Knowe ye not howe that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day tender and newly annoynted king, and theſe men the ſonnes of Zaruia be to hard for me: The Lorde reward the doer of euyll, according to his wickedneſſe.

The. iiii. Chapter.

5 Baanah and Rechab ſlay Iſboſeth the ſonne of Saul. 12 Dauid commaunded them to the ſlayne.

AND when Sauls (a) ſonne heard that Abner was dead in Hebron, his handes were (b) feeble, & al the Iſraelites were afrayde.

2 And Sauls ſone had two me that were captaines of bandes, the one called Baanah, & the other Rechab, the ſonnes of Rimmon a Berothite, of the children of Beniamin: (for (c) Beroth was reckened to Beniamin,

3 And theſe Berothites fled to (d) Githaim, and ſoiourned there vntill this day)

4 And Jonathan Sauls ſonne had a ſonne that was lame on his feete, and was fiue yeres olde when the tydinges came of Saul & Jonathan out of Jeſrael: And his nurſe toke hym vp, and fled away, and as ſhe made haſte to flee, the chylde fell, and began to halt, and his name was Miphiboſeth.

5 And the ſonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the houſe of Iſboſeth (whiche ſlept on a bed at noone.)

6 And behold, they came into the middes of the houſe, as though they (e) woulde haue fetched wheate, and Rechab and Baanah his brother ſmote him vnder the fyft ribbe, and fled.

7 For when they came into the houſe, he ſlept on his bed in his bed chamber, and they ſmote him and ſlue him, & beheaded him, and toke his head, & gat them away through the plaine all the night. "Or, wilderneſſe.

8 And they brought the head of Iſboſeth vnto Dauid to Hebron, and ſayde to the king: Behold, there is the head of Iſboſeth Sauls ſonne thyne enemie whiche ſought after thy lyfe, and the Lorde hath auenged my lorde the kyng this day of Saul and of his ſeede.

9 And Dauid aunſwered Rechab and Baanah his brother ỹ ſonnes of Rimmon the Berothite, and ſaid vnto them: As the Lorde lyueth, whiche hath deliuered my ſoule out of all aduerſites:

10 when one tolde me & ſayde that Saul was dead (thynking to haue brought good tydinges) I caught him, and ſlue him in Ziklag: whiche thought that I woulde haue geuen him a reward for his tydinges bringing:

11 Howe much more when wicked men haue ſlayne a righteous perſon in his owne houſe and vpon his bed: Shal I not nowe therfore (f) require his blood of your hande, & take you from the earth?

12 And Dauid commaunded his young men, and they ſlue them, and cut of their handes and feete, and hanged them vp ouer the poole in Hebron: But they toke the head of Iſboſeth, & buried it in the ſepulchre of Abner in Hebron.

(f) The iudgement of the wicked blinded with ambition and couetouſnes, differeth farre from the iudgement of the godly. That which the one iudgeth worthy thankes and reward: the other iudgeth worthy death.

The .v. Chapter.

3 Dauid is made king ouer all Israel. 7 He taketh the forte of Sion. 19 He asketh counsel of the Lorde. 20 And ouercommeth the Philistines twise.

A i.Par.x.a.

1 Then came all the tribes of Israel *to Dauid vnto Hebron, and sayde thus: Beholde, We are thy (a) bone, and thy flesh.

(a) We are thy kinred and most neare ioyned vnto thee.

2 And in time past whē Saul was our king, thou leddest Israel in and out: and the Lord hath sayd to thee, thou shalt feede my people Israel, & thou shalt be a captayne ouer Israel.

3 And so all the elders of Israel came to the *king to Hebron, and king Dauid made a couenaunt with them in Hebron (b) before the Lorde: and they (c) annointed Dauid king ouer Israel.

ii.Reg. ii.c.

(b) That is, taking the Lord to witnesse, for the arke was as yet in Abinadab his house. (c) That is, the third time that Dauid was annoynted.

4 Dauid was thirtie yeres olde when he began to raigne, and he raigned fourtie yeres.

5 In Hebron he raigned ouer Juda seuen yeres and sixe monethes: and in Hierusalem he raigned thirtie and three yeres ouer all Israel and Juda.

6 The king also and his men went to Hierusalem vnto the Jebusites the inhabitauntes of the lande, whiche spake vnto Dauid, saying: Except thou take away the blinde and the lame, thou shalt not come in hyther: For they said, Thou

B art not able to come in hyther.

7 Neuertheless, Dauid toke the strong hold of Sion: the same is the citie of Dauid.

8 And Dauid sayde the same day: Whosoeuer smyteth the Jebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde, hated of Dauid soule, [I will preferre him.] Wherfore they said: The blinde and the lame shal not come into that house.

9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and buylt round about it, from Millo & inward.

10 And Dauid prospered and grewe, and ỹ Lord God of hoastes was with him.

11 And Hiram king of Tyre sent messengers to Dauid, and Cedar trees, & carpenters, and masons for walles: and they buylt Dauid an house.

12 And Dauid perceaued that the Lord had stablished him king ouer Israel, & that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo concubines and wyues out of Hierusalem, after he was come from Hebron, and mo sonnes & daughters were yet borne to Dauid.

14 *And these be the names of the sonnes that were borne vnto him in Hierusalem: Samua, Sobab, Nathan, & Solomon, ℭ i.Par.iii.b.

15 Jbhar also and Elisua, Nepheg, and Japhia,

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines hearde that they had annoynted Dauid king ouer Israel, they came all vp to (d) seke Dauid: And assoone as Dauid hearde of it, he gat him to an holde.

(d) That is, they came to fight against Dauid.

18 And When the Philistines came, they spread them selues in the valley of Raphaim.

19 And Dauid (e) asked counsel of the Lord, saying: Shall I go vp to the Philistines? Wilt thou deliuer them into my handes? And the Lorde answered vnto Dauid: Go vp, for I will doubtlesse deliuer the Philistines into thy handes.

(e) By Vrim: that the priest.

20 And Dauid came to Baal Perazim, and smote them there, and sayde: The Lorde hath deuided myne enemies asunder before me, as waters be deuided asunder: And therefore he called the name of that place "Baal Perazim.

" Or, The plaine of deuidings.

21 And there they left their images, and Dauid and his men burnt them.

22 And the Philistines came yet againe, and layde them selues in the valley of Rephaim.

23 And when Dauid asked counsel of the Lorde, he answered, Thou shalt not go vp: but compasse them on the backsyde, and come vpon them ouer against the Mulbery trees.

24 And When thou hearest the noyse of a thing goyng in the toppe of the Mulbery trees, then remoue: for then shall the Lorde go out before thee, to smyte the hoast of the Philistines.

25 And Dauid did as the Lorde had commaunded him: and smote the Philistines from Geba, vntill thou come to (f) Gazer.

(f) Which was in the tribe of Ephraim: but the Philistines did possesse it.

The

The .vi. Chapter.

3 The arke brought fooꝛth of the houſe of Abinadab. 7 Uzzah is ſtriken, and dieth. Dauid dauunceth beſoꝛe it. 16 And is therfoꝛe deſpiſed of his wyfe Michol.

1 AGaine Dauid gathe-
red together all the
choſen men of Iſrael,
euen thirtie thouſand.
2 And aroſe, and went
with all the folke that
were with him, from
(a) Baala of Juda, to fet away from
thence the arke of God, whoſe name is
called by the name of the lord of hoaſtes
that dwelleth vpon it betweene the che-
rubims.
3 And they put the arke of God vpon a
newe cart, & brought it out of the houſe
of Abinadab that was (b) in Gibea: And
Uzza and Ahio the ſonnes of Abinadab
draue the newe carte.
4 And when they brought the arke of
God out of the houſe of Abinadab that
was at Gibea, Ahio went beſoꝛe the
arke.
5 And Dauid and all the houſe of Iſrael
played beſoꝛe the lord on ſundꝛy inſtru-
mentes made of Cedar wood, with har-
pes, pſalteries, timbꝛelles, hoꝛnettes,
and ſimbals.
6 And when they came to Nachons
thꝛeſhing floore, Uzza put his hand to
the arke of God, & helde it, foꝛ the oxen
did ſhake it.
7 And the Lord was wꝛoth with Uzza,
and God ſmote him in the ſame place foꝛ
his (c) fault, and there he died beſoꝛe the
arke of God.
8 And Dauid was diſpleaſed, becauſe
the Lorde had ſmitten Uzza: And he
called the name of the place "Perez
Uzza, vntill this day.
9 And Dauid was then afraide of the
Lorde, and ſayd: Howe ſhall the arke of
the Lord come to me?
10 And ſo Dauid woulde not bꝛing the
arke of the Lorde vnto him into the ci-
tie of Dauid: but Dauid caꝛied it into
the houſe of Obed Edom, a (d) Gethite.
11 And the arke of the Lorde continued
in the houſe of Obed Edom the Gethite
thꝛee monethes: and the Lorde bleſſed
Obed Edom, and all his houſholde.
12 And one tolde king Dauid howe that
the Lorde had bleſſed the houſe of O-
bed Edom, and all that parteyned vnto
him, becauſe of the arke of God. And
Dauid went, and (e) bꝛought the arke of
God from the houſe of Obed Edom,
into the citie of Dauid with gladnes.
13 And when they that bare the arke of
the Lorde, had gone ſixe paces, he offe-
red an oxe and a fat beaſt.
14 And Dauid dauunced beſoꝛe the Lorde
with all his might, & was girded with
a linnen (f) Ephod.
15 So Dauid and all the houſe of Iſrael
bꝛought the arke of the Lorde with
ſhowting and trumpet blowing.
16 And as ỹ arke of the Lord came into the
citie of Dauid, Michol Sauls daughter
loked thꝛough a windowe, and ſawe
king Dauid ſpꝛing and dauunce beſoꝛe
the Lord, and ſhe (g) deſpyſed him in her
heart.
17 And when they bꝛought in the arke of
the Lord, they ſet it in his place, euen in
the middes of the tabernacle that Da-
uid had pitched foꝛ it: and Dauid offe-
red burnt offeringes & peace offeringes
beſoꝛe the Lorde.
18 And aſſoone as Dauid had made an
ende of offering burnt offeringes and
peace offeringes, he bleſſed the people in
the name of the Lorde of hoaſtes,
19 And gaue among all the folke, euen
among the whole multitude of Iſrael,
aſwel to the women as men, to euery
one a cake of bꝛead, & a peece of fleſhe,
and a flacked of wine: And ſo al the peo-
ple departed euery one to his houſe.
20 Then Dauid returned to (h) bleſſe his
houſholde, and Michol the daughter of
Saul came out to meete Dauid, & ſayd:
O howe glorious was the king of Iſ-
rael this day, whiche was vncouered to
day in the eyes of the maydens of his
ſeruauntes, as a foole vncouereth him
ſelfe?
21 And Dauid ſayd vnto Michol: It was
beſoꝛe the (i) Lorde, whiche choſe me ra-
ther then thy father and all his houſe,
and commaunded me to be ruler ouer
all the people of the Lorde, euen ouer
Iſrael, and therefoꝛe will I play be-
foꝛe the Lorde:

(a) A citie in the tribe of Iuda, called Baalathi-ehud. Iosu. 15.d

(b) Which ſtode in hie in the cite of Kiriath-iearim. 1. Sam. 7.a

(c) Not intent to reuenge it good, but being ſorie to haue moued, and a iuſt.

(d) Of the familie of Dan.

(e) Meaning he cauſed the Leuites to beare it accoꝛding to the lawe.

(f) With a garment lyke the prieſtes garment.

(g) As one that had by light behauiour diſgraced him ſelf, and played a fooliſhe part as ſhe thought.

(h) That is, to pray foꝛ his houſe, as he had done foꝛ the people.

(i) Whoſe glorie is to be eſtemed more then the pleaſing of men.

22 And will yet be more vyle then so, and will be meeke in myne owne sight: and of the very same mayde seruauntes which thou hast spoken of, shall I be had in honour.

23 Therfore Michol the daughter of Saul had (k) no childe vnto the day of her death.

(k) For punishement she came for mocking the seruaunt of God.

The. vii. Chapter.

2 Dauid woulde buylde God an house, but is forbidden by the prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuaunce of his kingdome and posteritie.

1 AFterward when the king sate in his house, & the Lord had geuen him rest round about from all his enemies,

2 The king sayde vnto Nathan the prophete: Beholde, I dwell nowe in an house of Cedar trees, but the arke of God dwelleth within the (a) curtaynes.

(a) That is, within the tabernacle couered with skinnes. Exo. 26. b.

3 And Nathan sayde to the king: Go, and do all that is in thyne heart, for the Lord is with thee.

4 And the same night the worde of the Lorde came vnto Nathan, saying:

5 Go, and tell my seruaunt Dauid, thus sayeth the Lorde: (b) shalt thou buylde me an house to dwell in?

(b) Meaning he should not, although afore without counsell of the Lorde he had permitted him

6 For I haue not dwelt in any house, sence the time that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

B 7 In all the places wherin I haue walked with all the children of Israel, spake I one worde with any of ỹ tribes of Israel, when I commaunded [the iudges] to feede my people Israel, saying, why build ye not me an house of Cedar trees?

8 Now therfore, so say vnto my seruaunt Dauid: thus sayeth the lord of hoastes, I toke thee from the sheepe coate as thou wast folowing sheepe, that thou mightest be ruler ouer my people ouer Israel.

9 And I was with thee in all that thou wentest to, and haue destroyed all thyne (c) enemies out of thy sight, & haue made thee a great (d) name, lyke vnto the name of the great men that are in the earth.

(c) Both outward, as the Philistines: & inward, as Saul and his house.

(d) For thy noble acte, & the largenes of thy kingdome.

10 (Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, & (e) moue no more: neither shall wicked people trouble them any more, as before time,

(e) He promiseth them quietnes, if they will walke in his feare and obedience.

11 And sence the time that I set iudges ouer my people of Israel) And I will geue thee rest from all thyne enemies: And the Lorde telleth thee, that he will make thee an house.

12 And when thy dayes be fulfilled, then shalt sleepe with thy fathers, and I will set vp thy seede after thee, whiche shall proceede out of thy body, and will stablyshe his kingdome.

13 He shall buyld house an for my name, & I will stablyshe the throne of his kingdome for euer.

14 I will be his father, and he shalbe my sonne: If he sinne, I will chasten him with the (f) rodde of men, and with the plagues of the children of men.

C (f) That is, gently, as fathers vse to chastise their children.

15 But my mercy shall not depart away from him, as I toke it from Saul, whō I put away before thee.

16 And thyne house, and thy kingdome shall be stablished for euer before thee, [euen] thy (g) throne shalbe stablished for euer.

(g) This was begonne in Solomons a figure, but accomplished in Christ.

17 According to all these wordes and according to all this vision, so dyd Nathan speake vnto Dauid.

18 Then went king Dauid in, and sat him downe before the Lord, and sayde: Who am I, O Lorde God: and what is my house that thou hast brought me (h) hyther to:

(h) That is, to so great dignitie.

19 And this was yet a small thing in thy sight O Lorde God: but thou hast spoken also of thy seruauntes house for a great whyle: but "doth this appertayne to man, O Lorde God:

"Heb. Is this the law of man?

20 And what can Dauid say more vnto thee: for thou Lorde God knowest thy seruaunt.

21 Euen for thy wordes sake, & according to thyne owne heart, hast thou done all these great thinges, to make them knowen vnto thy seruaunt. D

22 Wherfore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to al that we haue heard with our eares.

23 And

23 *And what one people in the earth is lyke thy people, lyke Israel, whose God went and redeemed them to hym selfe, that they myght be his people, and that he myght make hym a name, and do for you (i) great thynges and terrible for thy lande, O Lorde [euen] for thy people *which thou redeemedst to thee out of Egypt [euen] from the (k) nations and their gods.

(i) O Israel.

Exo.xiii.d.

(k) From the Egyptians, and their gods.

24 For thou hast (l) ordeyned thy people Israel to be thy people for euer, and thou Lorde art become their God.

(l) Of thy free election.

25 And nowe Lorde God, the worde that thou hast spoken concernyng thy seruaunt and his house, make it good for euer, and do as thou hast saide:

26 And let thy name be magnified for euer of men that shall say, The Lorde of hoastes is the God ouer Israel: and let the house of thy seruaunt Dauid be stablished before thee.

27 For thou, O Lorde of hoastes, God of Israel, (m) hast tolde in the eare of thy seruaunt, saying, I wyll buylde thee an house: And therefore hath thy seruaunt founde in his heart to pray this prayer vnto thee.

(m) An Ebrew phrase, in meaning, thou hast reuealed to thy seruaunt.

28 *Therefore nowe Lorde God (thou art God, and thy wordes be true, thou that hast tolde this goodnes vnto thy seruaunt) Deu.xxiii.f

29 Therefore nowe let it please thee to blesse the house of thy seruaunt, that it may continue for euer before thee: for thou Lorde God hast spoken it, and with thy blessyng let the house of thy seruaunt be blessed for euer.

¶ *The .viii. Chapter.*

1 Dauid ouercommeth the Philistines, and other straunge nations, and maketh them tributaries to Israel.

1 After this, now Dauid smote the Philistines, and subdued them: and Dauid toke the "bridel of bondage out of the (a) hand of the Philistines.

"Or, Metegammah.

(a) So that they payed no more tributes.

2 *And he smote the Moabites, and measured them with a lyne, and cast them downe to the grounde, euen with two lynes measured he them, to put them to death, and with one full corde to kepe them alyue: And so became the Moabites Dauids seruauntes, and brought giftes. Nu.xxiiii.c.

3 Dauid smote also Hadarezer ỹ sonne of Rehob king of Zoba, as he went to "recouer his border at the ryuer "Pherath.

"Or, enlarge

"Or, Euphrates.

4 And Dauid toke of his, a thousand and seuen hundred horsemen, and "destroyed all the charets, and twentie thousand footemen: but reserued an hundred charets of them.

"Or, hogshed the horses of the charets.

5 And when the "Syrians of Damascon came to succour Hadarezer king of Zoba, Dauid slue of the Syrians two and twentie thousand men.

"Or, Aramites.

6 And put souldiers in Syria Damascon: And the Syrians became seruaũtes to Dauid, and (b) brought giftes; and the Lorde saued Dauid, in all that he went vnto.

(b) That is, they payed yerely tribute.

7 And Dauid toke the shieldes of golde that belonged to the seruauntes of Hadarezer, & brought them to (c) Hierusalem. 25

(c) To the vse of the temple.

8 And out of Beta and Berothai, cities of Hadarezer, did Dauid bryng exceeding much brasse. 1.Par.xix.a.

9 *When Thoi king of Hamath heard how Dauid had smitten all the hoast of Hadarezer,

10 Thoi sent Joram his sonne vnto king Dauid, to "salute him, and to blesse him, because he had fought against Hadarezer, and beaten him (for Thoi had great warre with Hadarezer) And [Joram] "brought with him vessels of siluer, vessels of golde, and vessels of brasse.

"Ebre. to aske peace.

"Ebre. in his hand.

11 Which brasse king Dauid did dedicate vnto the Lorde, with the siluer & golde that he had dedicate of al nations which he subdued.

12 Of "Syria, of the Moabites, & of the children of Ammon, of the Philistines, and of Hamalek, and of the spoyle of Hadarezer sonne of Rehob king of Zoba.

"Or, Aram, or Edomita. C

13 And Dauid gat him a name after that he returned & had smitten of the Syrians in the valley of salt xviii. thousand men.

14 *And he put a garison in Edom, euen throughout all Edom put he souldiers, and all they of Edom became Dauids seruauntes: And the Lorde kept Dauid whatsoeuer Nu. xxiiii.d

whatsoeuer he toke in hand.
1 And Dauid raigned ouer all Israel, and executed (d) iudgement and iustice vnto all his people.
16 And* Joab the sonne of Zaruia was ouer the hoast, & Jehosaphat the sonne of Ahilud was " recorder.
17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, & Saraiah was the scribe.
18 And Banaiahu the sonne of Jehoida and the (e) Cherethites, and the Phelethites, and Dauids sonnes, were chiefe rulers.

(d) He gaue iudgement in controuersies, by right and equitie.
ii Reg. xx d
" Or, writer of cronicles.
(e) The Cherethites, and Phelethites, were ye the kings garde, hauing charge of his person.

The .ix. Chapter.

9 Dauid restoreth all the landes of Saul to Miphiboseth the sonne of Jonathan.
10. He appoynted Ziba to see to the profite of his landes.

1 AND Dauid sayde: Is there yet any man left of ẏ house of Saul? For I will shewe him mercie for (a) Jonathans sake.
2 And there was of the householde of Saul, a seruaunt whose name was Ziba, and when they had called him vnto Dauid, the king saide vnto him: Art thou Ziba? He said: Thy seruaunt is he.
3 And the king saide: Remaineth there yet any man of the house of Saul, whō I may shewe the (b) mercie of God vpon? Ziba aunswered the king: * Jonathan hath yet a sonne, which is lame on his feete.
4 The king said vnto him: Where is he? Ziba saide vnto the king: Behold, he is in the house of Machir the sonne of (c) Amiel of Lodeber.
5 Then king Dauid sent, & fet him out of the house of Machir the sonne of Amiel of Lodeber.
6 Now when Miphiboseth the sonne of Jonathan ẏ sonne of Saul was come vnto Dauid, he fell on his face, and dyd reuerence: And Dauid saide, Miphiboseth? He aunswered: Beholde thy seruaunt.
B 7 Dauid saide vnto him: Feare not, for I will surelie shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father, & thou shalt eate bread on myne owne table continually.
8 And he bowed him selfe, and sayde: What is thy seruaunt, that thou shouldest loke vpon such a (d) dead dogge as I am?
9 Then the king called to Ziba Sauls seruaunt, and said vnto him: I haue geuen vnto thy maisters " sonne all that parteyned to Saul and to all his house.
10 Thou therefore, and thy sonnes, and thy seruauntes, shall tyll the land for him, & bring in, that thy maisters sonne may haue foode to eate: But Miphiboseth thy maisters sonne shall eate bread alway vpon my table. For Ziba had fifteene sonnes, & twentie seruauntes.
11 Then saide Ziba vnto the king: According to all that my Lorde the king hath commaunded his seruaunt, so shall thy seruaunt do, (e) that Miphiboseth may eate [as the king saide] vpon my table, as one of the kinges sonnes.
12 Miphiboseth had a sonne that was young, named Micha: and al that dwelt in the house of Ziba, were seruauntes vnto Miphiboseth.
13 And Miphiboseth dwelt in Hierusalem, for he dyd eate continually at the kinges table,* and was lame on both his feete.

(a) To whom I bound my selfe vp oth.
i Sa. 20. c.
(b) That is, great mercie and such as is accepted before God.
ii Reg. iiii. b.
(c) Who was also called Eliam the father of Bathseba Dauids wyre.
(d) Meaning a dispised person.
" Or, Nephewe.
(e) That he may haue wherewith to furnishe him selfe, and be meete for the kinges table.
ii Re. iiii. b.

The .x. Chapter.

4 The messengers of Dauid are villanously entreated of the king of Ammon.
7 Joab is sent against the Ammonites.

A 1 AFter this, the king of the children of Ammon dyed, and Hanon his sonne raigned in his steade.
2 Then saide Dauid: I will shewe kindnesse vnto Hanon the sonne of Nahas, as his father shewed (a) kindnesse vnto me. And Dauid sent to comfort him by the (b) hand of his seruauntes, ouer his father: And Dauids seruauntes came in to the land of the children of Ammon.
3 And the princes of the children of Ammon

(a) This kindnesse is thought to be by sauing one of his brethrē which fled to him from the king of Ammon, or for that Dauid in his trouble receaued at his handes relief and comfort.
(b) That is, by his seruauntes.

mon sayde vnto Hanon their lorde: "Thinkest thou that Dauid doth honor thy father, that he hath sent comfortours to thee? Hath not Dauid rather sent his seruauntes vnto thee, to searche the citie, and to spie it out, and to ouerthrowe it?

4 Wherefore Hanon toke Dauids seruauntes, and shaued of the one (c) halfe of their beardes, & cut of their garmētes in the middle, euen hard to the buttockes of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meete them (for they were men exceedingly ashamed) and the king said: Tary at Jericho vntill your beardes be growen, and then returne.

6 And when the children of Ammon sawe that they (b) stancke in the sight of Dauid, they sent & hyred the * Syrians of the house of Rehob, and the Syrians of Zoba. xx. thousand footemen, and of king Maacha a thousand men, and of Istob twelue thousand men.

7 And when Dauid heard of it, he sent Joab and all the hoast of strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Syrians of Zoba, of Rehob, Istob, and Maacha, were by them selues in the fielde.

9 Whē Joab sawe that the front of the battaile was against him before and behinde, he chose of all the choyse of Israel, and put them in aray against the Syrians.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he saide: If the Syrians be stronger then I, thou shalt helpe me: But if the children of Ammon be to strong for thee, I will come and succour thee.

12 Therefore quite thee lyke a man, and let vs be valiaunt for our people and for the cities of our God: And the Lorde do that which is good in his owne eyes.

13 And Joab proceeded forth, & the people that was with him, to fight against the Syrians: but they fled before him. ¶

14 And when the children of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred into the citie: And so Joab returned from the children of Ammon, and came to Hierusalem.

15 And whē the Syrians saw that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the * ryuer, and they came to Helam: & Zoba the captayne of the hoast of Hadarezer went before them. * Or, Euphrates.

17 And when it was shewed Dauid, he gathered (e) al Israel together, & passed ouer Jordane, and came to Helam: And the Syrians set them selues in aray against Dauid, and fought with him. (e) Meaning the greatest parte.

18 And the Syrians fled before Israel, and Dauid destroyed (f) seuen hundred charets of the Syrians, & fourtie thousand horsemen, and smote Zoba the captaine of their hoast, which also dyed there. (f) which were the chiefest and most principall, for in all he destroyed seuen thousand. 1 Chro. xix. d. or the souldiers which were in. 700. charets.

19 And when all the kinges that were seruauntes to Hadarezer, sawe that they fel before Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the children of Ammon any more.

¶ *The .xi. Chapter.*

1 The citie Rabba is beleiged. 4. Dauid committeth adultery. 17 Urias is slaine. 27 Dauid marryeth Bethsabe.

1 AND it came to passe that after the yere was expired, in the time (a) when kinges go forth to battaile, Dauid sent Joab & his seruātes with him, and all Israel, which * destroyed the children of Ammon, & beleiged Rabba: But Dauid taryed still at Hierusalem.

2 And in an euening tyde, Dauid arose out of his (b) bed, and walked vpon the roofe of the kinges palace, and from the roofe he sawe a woman * washing her selfe, and the woman was very beautifull to loke vpon. (b) whereupon he vsed to rest at after noone, as was red of Isboseth. Chap. iii. c. Exo. ii. a.

3 And Dauid sent to enquire what woman it should be: And one saide, Is not this Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite?

4 And

4 And Dauid sent messengers, and toke her away: And she came in vnto him,* and he lay With) her (and she Was purified from her vnclennesse)and returned vnto her house.

Leu.xviii.c.

(d) Fearing lest she should be stoned according to the lawe.

5 And the Woman conceaued, and sent and (d) tolde Dauid,& sayde: I am With childe.

6 And Dauid sent to Joab,saying: Send me Urias the Hethite. And Joab sent Urias to Dauid.

7 And Whē Urias Was come vnto him, Dauid demaunded of him howe Joab did,and how the people fared,and how the warre prospered:

(e) Dauid thought by this meanes to cloke his fault.

8 And Dauid sayde to Urias: (e) Go downe to thy house,& Washe thy feete. And Urias departed out of the kinges palace, and there folowed him a present from the king.

9 But Urias slept at the doore of ỹ kinges palace, With all the seruauntes of his lorde,and went not downe to his house.

10 Which When they had tolde Dauid, saying, Urias went not downe vnto his house: Dauid sayde vnto Urias, Camest thou not from thy iourney: Why diddest thou not go downe then vnto thyne house:

11 Urias answered Dauid: The arke,& Israel, and Juda dWell in pauilions, and my lorde Joab and the seruauntes of my lorde abyde in the open fieldes, and shall I then go into myne house,to eate, and drinke,& lye With my wyfe: By thy lyfe,and by the lyfe of thy soule, I Will not do this thing.

2 Reg.11.c.

12 And Dauid sayde vnto Urias: Tary here this day also, and to morow I wil let thee departe. And so Urias abode in Hierusalem that day,and the morow.

13 And When Dauid had called him, he did eate and drinke before him, and he made him(f) drunke: And at euen he went out to lye on his couch With ỹ seruātes of his lorde,but Went not downe to his house.

(f) Thereby to prouoke him to go and lye by his wyfe.

14 On the morowe Dauid wrote a letter to Joab, and sent it by the hand of Urias.

(g) Except God continually vpholde vs With his mighty hand, the most perfecte fall headlong to all vice and abhominacion.

15 And he wrote thus in the letter: (g) Put ye Urias in the forefront of the sharper battaile, and come ye backe from him, that he maye be smytten,and dye.

16 So When Joab besieged the citie, he assigned Urias vnto a place where he wist that strong men were.

17 And the men of the citie came out, and fought With Joab: And there were certayne ouerthrowen of the people of the seruauntes of Dauid:& Urias the Hethite dyed also.

18 Then Joab sent, and tolde Dauid all the thinges concerning the warre:

19 And charged the messenger, saying: When thou hast made an ende of telling the matters of the warre vnto the king:

20 If the kinges anger aryse, and he say vnto thee, Wherfore approched ye so nye vnto the citie When ye did fight: Wyst

ye

ye not that they would hurle and shoote from the wall?

21 Who smote Abimelech sonne of (h) Jerubesheth? * Did not a woman cast a peece of a mylstone vpon him from of the wall, and he dyed in Thebes? why went ye nye the wall? Then say thou: Thy seruaunt Urias the Hethite is dead also.

22 So the messenger went, & came and shewed Dauid all that Joab had sent him for.

23 And the messenger saide vnto Dauid: The men preuailed against vs, & came out vnto vs into the fielde, & we "pursued them, euen vnto the entring of the gate:

24 And the shooters shotte from the walles vpon thy seruauntes, and some of the kinges seruauntes be dead, and thy seruaunt Urias the Hethite is dead also.

25 And Dauid saide vnto the messenger, thus shalt thou saye vnto Joab: Let not that thing trouble thee, for ỹ sword deuoureth " one as well as another: Make thy battayle more strong against the citie to ouerthrowe it, & encourage thou him.

26 And when the wyfe of Urias heard that her husband was dead, she mourned for him.

27 And when the mourning was past, Dauid sent and fet her to his house, and she became his wyfe, and bare him a sonne: But this thing that Dauid dyd, "displeased the Lorde.

" Ebr. so and so.

" was euill in the eyes of the Lord.

¶ *The .xii. Chapter.*

1 Dauid reproued by Nathan, confesseth his sinne. 18 The childe conceaued in adultry, dyeth. 24 Solomon is borne. 26 Rabba is taken. 31 The citezins are greeuously punished.

1 AND the Lord sent Nathan vnto Dauid, and he came vnto him, and tolde him: There were two men in one citie, the one rich, & the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had nothing saue one litle sheepe, which he had bought and nourished vp: And it grew vp with him and with his children also, and did eate of his owne meate, and drancke of his owne cuppe, & slept in his bosome, and was vnto him as his daughter.

4 And there came a "straunger vnto the rich man, and he "spared to take of his owne sheepe and of his owne oxen to dresse for ỹ straunger that was come vnto him: But toke the poore mans sheepe, and dressed it for the man that was come to him.

5 And "Dauid was exceeding wroth with the man, and saide to Nathan: As the Lorde lyueth, the man that hath done this thing *(a) is the childe of death.

6 He shal restore the lambe* foure folde, because he did this thyng and had no pitie.

7 And Nathan saide to Dauid, Thou art the man: Thus saith the Lord God of Israel*, I annoynted thee king ouer Israel, and ryd thee out of the hand of Saul. i. Reg. xvi. c.

8 I gaue thee thy maisters (b) house, and thy maisters (c) wyues into thy bosome, and gaue thee the house of Israel and of Juda, and might (if that had ben to litle) haue geuen thee so muche more.

9 Wherefore then hast thou despised the commaundement of the Lorde to do euill in his sight? Thou hast kild Urias the Hethite with the sword, & hast taken his wyfe to thy wyfe, and hast (d) slaine him with the sword of the children of Ammon.

10 Now therefore, the sword shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe.

11 Wherefore thus saith the Lorde: Beholde, I will stirre vp euil against thee, euen out of thyne owne house, and wyll *take thy wyues before thyne eyes, and geue them vnto thy neyghbour, and he shall lye with thy wyues in the sight of this (e) sunne. Deu. xviii. c.

12 For thou diddest it secretly: but I wil do this thing before al Israel, and in the open sunne lyght.

13 And Dauid saide vnto Nathan: * I haue sinned against the Lord. And Nathan

(b) For Dauid succeaded Saul in his kingdome.

(c) They expounde this of Egla, and as some thinke Ritzpa. Is for Michol she was Sauls daughter.

(d) Most cruelly delyuering him to the handes of gods enemies.

(e) Meaning openly as at noone dayes.

C Eccl. xlvii. c.

than saide vnto Dauid: The Lord also hath (f) put away thy sinne, thou shalt not dye.

(f) Because thou hast vnfaincedly turned vnto the Lorde, and confessed thy sinne.

14 Howbeit, because in doing this deede thou hast geuen ỹ enemies of the Lord a cause to (g) blaspheme, the childe that is borne vnto thee shall surely dye.

(g) In saying that the Lord hath appoynted a wicked man to raigne ouer his people.

15 And Nathan departed vnto his house: And the Lorde strake the childe that Urias wyfe bare vnto Dauid, and it sickened sore.

16 Dauid therefore besought God for the childe, and fasted, and (h) went in, & laye all night vpon the earth.

(h) To wyt to his priuie chamber.

17 And the elders of his house arose and went to him, to take him vp from the earth: But he would not, neither did he eate meate with them.

18 And the seuenth day the childe dyed, and the seruauntes of Dauid feared to tell him that the childe was dead: For they said, beholde, While the childe was yet alyue we spake vnto hym, and he would not hearkē vnto our voyce: how will he then "vexe him selfe, if we tell him that the childe is dead?

" Do euill.

19 But Dauid seing his seruaūtes whispering, perceaued that the childe was dead: & Dauid said vnto his seruauntes, Is the childe dead? They saide: He is dead.

20 And Dauid arose from the earth, and washed and annoynted him selfe, and chaunged his apparell, and came into the house of the Lord, and worshipped: and afterward came to his owne house, & bad that they should set bread before him, and he dyd eate.

B

21 Then said his (i) seruauntes vnto him: what thing is this that thou hast done? Thou diddest fast & weepe for the childe while it was alyue, & assoone as it was dead, thou diddest ryse vp & eate meate.

(i) As they which considered not that God graunteth many thinges to the sobbes and teares of the faithfull.

22 He said: while the childe was yet alyue I fasted and wept: for this I thought, who can tell whether God wyll haue mercy on me, that the childe may lyue?

23 *But now seeing it is dead, wherefore should I fast? (k) Can I bring him againe any more? I shall go to him, rather then he shall come againe to me.

Eccle. 38.2.

(k) He confesseth him selfe to God's will, and comforteth him selfe by obedience to the same.

24 And Dauid comforted Bethsabe his wyfe, & went in vnto her and lay with her, and she bare a sonne, and he called his name * Solomon, and the Lord loued him,

Mach. i.a.

25 And had sent by the hand of (l) Nathan the prophet: therefore (m) he called his name * Jedidia, of the Lordes behalfe.

(l) To call him Solomon.

(m) Meaning Dauid. 1. Para. 22.b.

26 Then Joab fought against Rabba of the children of Ammon, and toke the " citie of the kingdome.

" Or, the chiefest citie.

27 And Joab sent messengers to Dauid, saying: I haue fought against Rabba, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayst take it: lest I take it, & it be called after my name.

29 And Dauid gathered al the people together, & went against Rabba, and besieged it, and toke it.

30 And he toke their kinges crowne from *of his head (which wayed a (n) talent of golde, & in it were precious stones) and it was set on Dauids head, and he brought away the spoyle of the citie, in exceeding great abundaunce.

1. Par. xx.b.

(n) That is, three score pound, after the weight of the common talent.

31 And he caryed away the people that was therein, & put them (o) vnder saws, and vnder iron harrowes, and vnder axes of iron, & thrust them into the tylekyll: thus dyd he with all the cities of the children of Ammon. And so Dauid and al the people returned vnto Hierusalem.

(o) recompensing the cruell enemies of God, with cruel death.

¶ The .xiii. Chapter.

14 Amnon Dauids sonne defileth his sister Thamar. 19 Thamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

A 1 After this, so it was that Absalom the sonne of Dauid had a fayre sister, named (a) Thamar, whom Ammon ỹ sonne of Dauid loued.

(a) Thamar was Absaloms sister both by father and mother, and Ammon only by father.

2 And he was so sore vexed, that he fell sycke for his sister Thamar: for she was a (b) virgin, and he thought it hard for him to do any thing to her.

(b) And therfore kept in her fathers house, as virgins were accustomed.

3 But Ammon had a frende called Jonadab, the sonne of Simah, Dauids brother: And Jonadab was a very subtile man.

4 And he said vnto him: How commeth it

it, that thou being the kinges sonne, art thus consumed from day to day: Wylt thou not tell me: Amnon answered him: I loue Thamar my brother Absalomis sister.

5 Jonadab saide vnto him, (c) Lay thee downe on thy bed, and make thy selfe sicke: And when thy father is come to see thee, saye vnto him: I pray thee let my sister Thamar come, and geue me meate, and dresse it in my syght, that I may see it, and eate it of her hand.

6 And so Amnon laye downe, and made him selfe sicke: And when the king was come to see him, Amnon saide vnto the king: I pray thee let Thamar my sister come, and make me a coople of (d) cakes in my sight, that I may eate of her hand.

7 Then Dauid sent home to Thamar, saying: Go now to thy brother Amnōs house, and dresse him meate.

8 So Thamar went to her brother Amnons house, & he was layed downe: And she toke floure, and kneaded it, and made cakes in his sight, and dyd bake them.

9 And toke a panne, and (e) powred them out before him: but he would not eate. And Amnon saide: Haue out all men from me. And they went all out from him.

10 And Amnon saide vnto Thamar: Bring the meate into the chamber, that I may eate of thyne hand. And Thamar toke ỹ cakes which she had made, and brought them into the chamber to Amnon her brother:

11 And whē she had set them before him to eate, he toke her, and saide vnto her: Come, lye with me my sister.

12 And she answered him: Nay my brother, do not force me, for there hath no such thing ben done in Israel: Do not thou this folly.

13 And I, "whyther shall I cause my shame to go: And thou shalt be as one of the fooles in Israel: Now therefore, I pray thee speake vnto the king, and he wyll not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce: but being stronger then she, * forced her, and lay with her.

15 And then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue with which he before loued her: And Amnon saide vnto her: Up, and get thee hence.

16 She answered him, "There is no cause: This euill that thou puttest me away, is greater then the other that thou diddest vnto me. Neuertheless, he would not heare her:

17 But called his" boye that serued him, and saide: Put away this woman from me, and bolt the dooze after her.

18 And she had a garment of (f) diuers colours vpon her: for with such wer the kinges daughters (that were virgins) appareled. Then his seruaunt brought her out, and locked the dooze after her.

19 And Thamar toke and put ashes on her head, and rent her garment of diuers colours that was on her, & layed her hand on her head, and so went, and as she went, cryed.

20 And Absalom her brother saide vnto her: Hath Amnon thy brother ben with thee: Now yet be still my sister, he is thy brother, let not this thing greeue thyne heart. And so Thamar remayned desolate in her brother Absalomis house.

21 But when king Dauid heard of all these thinges, he was very wroth.

22 And Absalom sayde vnto his brother Amnon neither good nor bad: Howbeit, Absalom hated Amnon, because he had forced his sister Thamar.

23 And after the tyme of two yeres, Absalom had* sheepe shearers in the" playne of Hazor beside Ephraim, & bade all the kinges sonnes.

24 And came to the king, and saide: Beholde, thy seruaunt hath sheepe shearers, I pray thee that the king with his seruauntes come to thy seruaunt.

25 The king answered Absalom: Nay my sonne, I pray thee let vs not go all, lest we be chargeable vnto thee. And Absalom laye sore vpon him: howbeit he would not go, but "blessed him.

26 Then saide Absalom: but I pray thee shall not my brother (g) Amnon go with vs: And the king answered him: What needeth it that he go with thee:

27 But Absalom made such instaunce, that he let Amnon & all the kinges children go with him.

28 Now had Absalom commaunded his young men, saying: Marke when Amnons (h) heart is mery with wine, and when I bid you smyte Amnon: then kil him, and feare not: haue not I bidden you: be bolde therfore, & play the men.

29 And

(c) This freend counseyleth to his dissimulacion by and by, and instructeth: he worketh craftely to get his pretence.

(d) Wyttingly desyreth that delycate kynde of meate.

(e) That is, turned the dysshe.

* Gen. 34. a. 2. Sam. xviii. a

(f) For that which was of diuers colours or peeces, in those dayes was had in great estimation. Gen. 37. d

(g) Pretending to ỹ king that Amnon was most deare vnto him.

(h) Then beyng boyde of care, & castyng no peryll.

" Or, for this cause.

" Or, seruant.

" Or, Baal Hazor.

" Or, thanked.

29 And the seruauntes of Absalom dyd vnto Ammon euen as Absalom had commaunded: And al the kinges sonnes arose, and euery man gat him vp vpon his mule, and fled.

30 And whyle they were yet in the way, tydinges came to Dauid, saying: Absalom hath slaine all the kinges sonnes, and there is none left alyue.

i.Reg.i.b. (l) In token of sorowe and greefe.

31 Then the king arose, & *tare his garmentes, and lay along on the (l) earth: and all his seruauntes stoode by with their clothes rent.

32 And Jonadab the sonne of Simeach Dauids brother, answered, and sayde: Let not my lorde suppose that they haue slaine all the young men of the kings sonnes, but Ammon onely is dead: For that hath ben determined in Absaloms minde, since he forced his sister Thamar.

"Or, take it to heart. 33 Now therefore, let not my lorde the king "take the thing so greeuously, to thinke that all the kinges sonnes are dead, "for Ammon onely is dead.

"Or, dead. 34 But Absalom fled: And ỹ young man that kept the watch, lyft vp his eyes & loked, and beholde there came much people by the way of the hill syde "behinde him.

"Or, next after him.

35 And Jonadab said vnto the king, Beholde, the kinges sonnes come: As thy seruaunt said, so it is.

36 And assoone as he had left speaking, beholde the kinges sonnes came, & lyft vp their voyces, and wept: The king also & all his seruauntes wept exceedingly sore.

(k) For Maachah his mother was the daughter of this Thalmai. Chap.3. 37 But Absalom escaped, and went to (k) Thalmai the sonne of Ammihur kyng of Gesur: And Dauid mourned for his sonne euery day.

38 And so Absalom escaped, and went to Gesur, and was there three yeres.

"Or, entred. 39 And king Dauid "desired to go foorth vnto Absalom: For where as Ammon was dead, he was comforted ouer him.

¶ *The .xiiii. Chapter.*

2 Absalom is reconciled to his father by the subtiltie of Joab. 24 Absalom may not see the kinges face. 25 The beautie of Absalom. 30 He causeth Joabs corne to be burnt, and is brought to his fathers presence.

A 1 Dab ỹ sonne of Zaruia perceaued that the kynges (a) heart was toward Absalom:

(a) That the king fauored him.

2 And he sent to Thekoa, and fet thence a wyse woman, & sayde vnto her: I pray thee faine thy selfe to be a mourner, and put on mourning apparell, and (b) annoynt not thy self with oyle, but be as a woman that had long tyme mourned for the dead:

(b) In token of mourning, for they vsed annoynting to seeme cheerefull.

3 And come to the king, and speake on this maner vnto hym (And so Joab "taught her what she should say.)

"Ebre. put wordes in her mouth.

4 And when the woman of Thekoa spake with the king, she fell on her face to the grounde, and did obeysaunce, and sayde: "Helpe, O king.

"Ebre. saue.

5 The king said vnto her: What ayleth thee: She answered: I am in deede a "wydow, and myne husband is dead.

"Ebre. a wydow woman.

6 And thy handmayde had (c) two sonnes, and they two fought together in the fielde, where was no man to go betweene them, but the one smote the other, and slue him.

(c) Under this parable, she describeth the death of Ammon, by Absalom.

7 And beholde, the whole kindred is risen against thy handmayd, & they said: *Deliuer hym that smote his brother, that we may kill him for the (d) soule of his brother whom he slue, We will destroy the heyre also: And so they shall quenche my sparkle which is left, and shall not leaue to my husband neither name nor issue vpon the earth.

Deu.xix.c.

(d) According to the lawe which commaundeth the slayer to be slaine. Gene.ix.b. Exo.xxi.b.

8 And the king sayde vnto the woman: Go home to thyne house, I wyll geue a charge for thee.

9 And the woman of Thekoa saide vnto the king: My lorde O king, this (e) trespasse be on me and on my fathers house: and the king and his throne be "giltlesse.

(e) As touching the breache of the lawe which punisheth blood, let me beare the blame.

"Or, innocent.

10 And the king saide: If any man say ought vnto thee, bring him to me, and he shall "hurt thee no more.

"Ebre. touch.

11 Then saide she: I pray thee let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered: As the Lorde lyueth, *there shal not one heere of thy sonne fall to the earth.

i.Reg.1.

12 The

12 The woman sayde: Let thyne handmayde speake one worde vnto my lorde the king. And he sayde: Say on.

13 The woman sayd: wherfore thenk hast thou (f) thought suche a thing against the people of God: For the king doth speake this thing as one which is faultie, that he shoulde not fet home againe his banished.

14 For we must nedes dye, and are as water spilt on the ground, which cannot be gathered vp againe: Neither doth God spare any person, yet doth he appoynt (g) meanes that his banished be not vtterly expelled from him.

15 Nowe therfore I am come to speake of this thing vnto the my lorde the king, [because] they that be of ỹ people (h) haue made me afrayd: And thy handmayde sayd, Now will I speake vnto the king, it may be that the king will performe the request of his handmayde.

16 And the king shall heare his handmayde, to deliuer her out of the hand of the man that woulde haue destroyed me, and also my sonne out of the inheritaunce of God.

17 And thyne handmayde sayde: The worde of my lord the king shall now be. "comfortable: For my lord the king is as an (i) angel of God, in hearing of good & bad: Therfore the Lorde thy God be with thee.

18 Then the king aunswered, and sayde vnto the woman: Hyde not from me I pray thee ỹ thing that I shall aske thee. And the woman sayde: Let my lord the king nowe speake.

19 And the king sayd: Is not the (k) hand of Joab with thee in all this matter? The woman aunswered, and sayde: As thy soule liueth my lorde the king, I wil not turne to the right hande nor to the left from ought that my lorde the king hath spokē: for euen thy seruaunt Joab bad me, and he put all these wordes in the mouth of thyne handmayde:

20 For to the intent that I shoulde (l) chaunge the fourme of speach, hath thy seruaunt Joab done this thing: And my lorde is wyse, according to the wisdome of an angel of God, to vnderstande all thinges that are in the earth.

21 And the king sayd vnto Joab: Behold, I (m) haue done this thing: Go & bring the yonge man Absalom againe.

22 And Joab fell to the ground on his face, and bowed him selfe, and "thanked the king: And Joab sayd, Now thy seruaunt knoweth, that I haue founde grace in thy sight my lorde O king, in that the king hath fulfilled the request of his seruaunt. "Hebr. Blessed.

23 And so Joab arose, and went to Gesur, and brought Absalom to Hierusalem.

24 And the king sayde: Let him turne to his owne house, & not see my face. And so Absalō returned to his owne house, and sawe not the kinges face.

25 But in al Israel there was none to be so muche prayed as Absalom for beautie: from ỹ sole of his foote to the toppe of his head, there was no blemishe in him.

26 And when he polled his head (for at euery yeres ende he polled it, because the heere was heauy on him therfore he polled it) he weighed the heere of his head at two hundreth (n) sicles, after the kinges wayght. (n) whiche waged sixe pounde foure ounces, after halfe an ounce to the sicle.

27 And Absalom had three sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to loke vpon.

28 So Absalom dwelt two yeres in Hierusalem, and sawe not the kinges face.

29 Therfore Absalom sent for Joab to haue sent him to the king, but he would not come to him: And when he sent againe, he would not come.

30 Therfore he sayde vnto his seruauntes: Behold, Joab hath a field by my "place, & he hath barlye therin: Go, & (o) set it on fyre. And Absaloms seruauntes set it on fire. "Or, Possession. (o) Here is an vnmercyful cruell heart, couered vnder this beautiful body

31 Then Joab arose, and came to Absalom vnto his house, and sayd vnto him: Wherfore haue thy seruauntes burnt my fielde with fire?

32 And Absalō aunswered Joab: Behold, I sent for thee, desiring thee to come, because I woulde haue sent thee to the king, for to say, Wherfore am I come from Gesur? It had ben better for me to haue ben there still: Nowe therfore would I see the kinges face: And if ther be any (p) trespasse in me, let hym kil me. (p) If I haue offended by reuenging my sisters dishonour.

33 And so Joab came to the king, and tolde him: which when he had sent for Absalom, he came to the king, and fel to the ground on his face before him, and the king kissed Absalom. (q) Thus the wicked minister the selues in their cupid.

The. xv. Chapter.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his seruauntes flee.
31 Dauids prayer. 34 Husai is sent to Absalom to discourse his counsell.

A 1 AFter this, Absalō "prepared him charettes & horses, and fiftie men to runne before him.

"Heb. made him.

2 And Absalom rose vp early, and stoode in the place of the entring in of the gate: And euery man that had any "matter and came to the king for iudgement, him did Absalom cal vnto him, and sayde: Of what citie art thou? He aunswered: Thy seruaunt is of one of the (a) tribes of Israel.

"Or, controuersie.

(a) That is, noting of what citie or place he was.

3 And Absalom said vnto him: See, thy matters are good and righteous, but there is (b) no man [deputed] of the king to heare thee.

(b) Thus the enuious can depraue and condemne for negligence & vnmeetnes, him whom God for diligence and iustice doth commend and allowe.

4 Absalom sayde moreouer: Oh, that I were made iudge in the land, that euery man which hath any plea and matter in the lawe, might come to me, and that I might do him iustice.

5 And when any man came nye to him, and dyd him obeysaunce, he put foorth his hande, and toke him to him, and kissed him.

6 And on this maner dyd Absalom to al Israel that came to the king for iudgement: so Absalom (c) stale the hearts of the men of Israel.

(c) By stirring them frō his father to him selfe.

7 And after (d) fourtie yeres, Absalom said vnto the king: I pray thee let me go to Hebron, & pay my vowe which I haue vowed vnto the Lorde:

(d) Counting from the time that the Israelites had asked a king of Samuel.

B 8 For thy seruaunt vowed a vowe (when I was in Gesur in Syria) saying: If the Lorde shall bring me againe in deede to Hierusalem, I (e) wil serue the Lorde.

(e) By colour of religion he hunteth after the kingdome

9 And the king said vnto him: Go in peace. And so he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying: Assoone as ye heare the voyce of the trumpet blow, ye shall say, Absalom raigneth in Hebrō.

11 And with Absalom went two hundred men out of Hierusalem, that were (f) called: And they went with pure hearts, not knowing of (g) any thing.

(f) And byd to his feast in Hebron.

(g) That Absalom went about.

12 And Absalom sent for Ahithophel the Gilonite Dauids counseller, frō his citie Gilo, while he offered sacrifices, and there was wrought strong treason: For the people went and increased with Absalom.

13 And ther came a messenger to Dauid, and sayde: The hearts of the men of Israel are turned after Absalom.

14 And Dauid said vnto all his seruaūtes that were with him at Hierusalem: Vp, that we may flee, for we shall not els escape (h) from Absalom: Make speede to departe, lest he come sodenly & catche vs, and bring euyll vpon vs, and smyte the citie with the edge of the sworde.

C

(h) For neither is there hope of mercy at his cruel hands: neither are we at this sodein, able to make our parte good against him.

15 And the kinges seruauntes sayd vnto him: Beholde, thy seruauntes are redy to do whatsoeuer my lord the king shall "appoynt.

"Hebr. Choose.

16 And the king departed, and al his housholde (i) at his feete: And the king left ten concubines to kepe the house.

(i) That is, after him.

17 And the king went foorth and all the people at his feete, and taried in a place that was (k) farre of.

(k) To wit, from Hierusalem.

18 And al his seruauntes went about him: and all the Cerethites, and all the Plethites, and all the Gethites, euen sixe hundred men whiche were come "after him from Geth, went before the king.

"Heb. At his feete.

19 Then sayde the king to Ithai the Gethite: Wherfore commest thou with vs? Returne, and abyde with the king, for thou art a straunger, depart therfore to thy place.

20 Thou camest yesterday, and should I vnquiet thee to day to go with vs? I will go whyther I can: Therfore returne thou, & cary againe thy (l) brethren: Mercy and trueth be with thee.

(l) That is, the souldiours that be with thee.

D

21 And Ithai aunswered the king, & said: As the Lord lyueth, and as my lord the king lyueth, in what place my lorde the king shalbe, whether in death or lyfe, euen there also will thy seruaunt be.

22 And Dauid said to Ithai: Come then, and go forward. And Ithai the Gethite went foorth, and all his men, and all the children that were with him.

23 And all the countrey wepte with a loude

loude voyce, & all the people went ouer: The king also him selfe passed ouer the brooke Cedron, and all the people went ouer towarde the waye that leadeth to the wildernesse.

24 And lo Sadoc also and all the Leuites were with him, & (m)bare the arke of the appoyntment of God, and they set downe the arke of God, and Abiathar (n)went vp, vntill the people were all come ouer, out of the citie.

25 And the king sayde vnto Sadoc, Cary the arke of God againe into the citie: If I shall finde fauour in the eyes of the Lorde, he will bring me againe, & shewe me both it, and the tabernacle therof.

26 But if he thus say, I haue no lust vnto thee: beholde (o)here am I, let him do with me what semeth good in his eyes.

27 The king sayde also vnto Sadoc the priest: Art not thou a Sear? Returne into the citie in peace, and take your two sonnes with you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tary in the fieldes of the wildernesse, vntil there come some word from you to be tolde me.

29 Sadoc therfore and Abiathar caried the arke of God againe to Hierusalem, and they taried there.

30 And Dauid went vpon mount Oliuet, and wept as he went vp, and had his head (p)couered, & went barefoote: And all the people that was with him, had euery man his head couered: & as they went vp, they wept.

31 And one tolde Dauid, saying: Ahithophel is one of them that haue conspired with Absalom. And Dauid sayde: O Lorde I pray thee, turne the (q)counsell of Ahithophel into foolishnes.

32 When Dauid was come to the toppe of the mount, he worshipped God: and beholde, Husai the Arachite came against him, with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayde: If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruaunt O king: as I haue thus long ben thy fathers seruaunt, so am I nowe thy seruaunt, thou mayest "for my sake destroy the counsel of Ahithophel.

35 And hast thou not there with thee Sadoc and Abiathar the priestes? therfore whatsoeuer thou shalt here out of the kings house, thou shalt shewe to Sadoc and Abiathar the priestes.

36 And behold, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shal ye sende me all that ye can heare.

37 And so Husai Dauids freende went to the citie, and Absalom entred into Hierusalem.

(q) Terrible is the counsell of the wicked worldly wyse, against the innocent: except God who oft turneth it to folly, do frustrate and disapoynt the same.

"Heb. To me, that is, to my commoditie.

The .xvi. Chapter.

1 The infidelitie of Ziba. 5 Simei curseth Dauid. 16 Husai commeth to Absalom
21 The counsell of Ahithophel for the concubines.

1 AND when Dauid was a litle past the (a)toppe [of the hill] beholde, Ziba the seruaunt of Miphiboseth mette him with a coople of asses sadled, & vpon them two hundred loues of bread, & one hundred bunches of resinges, and an hundred of dried "figges, & a bottel of wyne.

2 And the king sayde vnto Ziba: What meanest thou with these? And Ziba sayde: They be Asses for the kinges houshold to ryde on, and bread and fruit for the young men to eate, and wine, that such as be faynt in the wildernesse may drinke.

3 And the king sayde: Where is thy maisters sonne? Ziba answered vnto the king, Behold he tarieth still at Hierusalem: For he sayde, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the king to Ziba: Behold, thyne are all that pertayned vnto Miphiboseth. And Ziba sayde: I humbly "beseche thee that I may finde grace in thy sight, my lorde O king.

5 And when king Dauid came to (b) Bahurim, beholde, thence came out a man of the kinred of the house of Saul, named Semei the sonne of Gera, and he came out cursing.

"Heb. I worship.

(b) which was a citie in the tribe of Benjamin.

6 And he cast stones at Dauid, and at all the seruauntes of Dauid: And all the people and al the men of warre were on his (t) right hande, and on his left.

(t) That is, round about him.

7 And thus sayd Semei when he cursed: Come foorth, come foorth thou "bloodsheder, and thou man of "Belial.

"Heb. Man of blood.
"Or, wicked man.

8 The Lord hath brought vpon thee all the (u) blood of the house of Saul, in whose steade thou hast raigned, and the Lorde hath deliuered the kingdome into the hande of Absalom thy sonne: And beholde, thou art come to thy mischiefe, because thou art a bloodsheder.

(u) This he sayde, because of the death of Isboseth and Abner, suspecting Dauid to be guilty to the same.

9 Then sayde Abisai the sonne of Zaruia vnto the king: Why doth this dead dogge curse my lord the king? let me go nowe, and take of the head of him.

10 And the king sayde: What haue I to do with you ye sonnes of Zaruia? for he curseth euen because the Lord hath (x) bidden him curse Dauid: Who dare then say, Wherfore hast thou done so?

(x) Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth him selfe to his rod.

11 And Dauid sayde to Abisai, and to all his seruauntes, Behold, my sonne which came of myne owne bowels, seketh my lyfe: how much more then may this sonne of Jemini do it? Suffre him to curse, for the Lorde hath bidden him.

12 It may be that the Lorde will loke on myne "affliction, and (y) do me good for his cursing this day.

"Heb. On myne eye.
(y) Meaning that the lorde will sende comforte to his, when they are oppressed.

13 And as Dauid and his men went by the way, Semei went along on the hilles syde ouer against him, & cursed as he went, and threwe stones at him, and cast duste.

14 And the king and all that were with him came weery, and refreshed them selues (z) there.

(z) Or, at Sahurim.

15 And Absalom & al the people the men of Israel came to Hierusalem, and Ahithophel was with him.

16 And assoone as Husai the Arachite Dauids frend, was come vnto Absalō, Husai sayde vnto Absalom: God saue the king, "God saue the king.

"Heb. Let the king lyue.

17 And Absalom sayde to Husai: Is this the kindnesse to thy (b) frende? Why wentest thou not with him?

(b) Meaning Dauid.

18 Husai answered vnto Absalom, Nay not so: But whom the Lorde and this people and all the men of Israel choose, his will I be, & with him wil I dwell.

19 And "moreouer, vnto whom shal I do seruice? not to his sonne? And as I was seruaunt before thy father, so will I before thee.

"Heb. The seconde time.

20 Then spake Absalom to Ahithophel: Geue counsel what we shall do.

21 And (1) Ahithophel said vnto Absalom: Get thee in vnto thy fathers cōcubines whiche he hath left to kepe the house, and all Israel shal heare, that thou art abhorred of thy father: then shall the hādes of al that are with thee, be strong.

D (1) Suspecting the possibilitie of reconciliation betwixt the father, and the sonne, & consequently his owne destruction: he geueth such counsell that is lyke to barre frendshippe for euer.

22 And so they spread Absalom a tent vpon the toppe of the house, and Absalom went in vnto his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel whiche he counseled in those dayes, was as a man had asked counsel (k) at the oracle of God: euen so was all the counsel of Ahithophel, both with Dauid and with Absalom.

(k) It was so esteemed for the successe therof.

The. xvii. Chapter.

7 Ahithophels counsel is ouerthrowen by Husai. 14 The Lorde had so ordeined. 19 The priestes sonnes are hid in the wel. 22 Dauid goeth ouer Iordane. 23 Ahithophel hangeth him selfe. 27 They bring vittayles to Dauid.

1 Ahithophel also said vnto Absalom: (a) Let me choose out now twelue thousand men, and I wil vp and folowe after Dauid this night:

(a) As though he would say, geue me authoritie to choose.

2 And I wil come vpō him whyle he is weery and weake handed, and will feare him: And all the people that are with him, shall flee, and so will I smite the king only,

3 And wil bring againe all the people vnto thee: and when al shall returne, the (b) man whom thou seketh [being slayne] all the people shalbe in peace.

(b) Meaning Dauid.

4 And the saying "pleased Absalom wel and al the elders of Israel.

"Heb. was right in the eyes of Absalom.

5 Then sayde Absalom: Cal nowe Husai the Arachite also, and let vs heare lykewyse "What he sayth.

"Heb. what is in his mouth.

6 When Husai was come to Absalom, Absalom spake vnto him, saying: Ahithophel hath geuen "such counsel: Shal we do after his saying, or no? tell thou.

"Or, spoken thus.

7 Husai answered vnto Absalom: The counsel that Ahithophel hath geuen, is not good at this time. 15

8 For sayde Husai, thou knowest thy father & his men howe that they be strong men, and they be chafed in their mindes, and

and are euen as a Beare robbed of her whelpes in the fielde: Thy father is a man also practised in warre, and wil not "lodge with the people.

9 Behold he is hyd nowe in some caue, or in some other place: And though some of his men be ouerthrowen at the first brunt, yet they that heare it, will say: The people that followeth Absalom, be "put to the worse.

10 And he also that is valiaunt, whose heart is as ỹ heart of a Liõ, shal "shrink and faynt: For all Israel knoweth, that thy father is a mightie man, and they which be with him are "stout men.

11 Therfore my counsell is, that al Israel be gathered vnto thee frõ Dan to Beersebà, as the sande of the sea in number, and that thou go to battayle in thyne owne person.

12 For so shall we come vpon him in one place or other where we shal finde him, and we wil fal vpon him, euen as thicke as the deawe falleth on ỹ ground: And of al the men that are with him, we shal not leaue him one.

13 Moreouer, if he be gotten into a towne, then shall al the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntil ther be not one small stone founde there.

14 And Absalom and all the men of Israel sayde: The counsel of Husai the Arachite, is better then the counsell of Ahithophel. For "it was euen the Lordes determination to destroy the (c) good counsell of Ahithophel, that the Lorde might (d) bring euyll vpon Absalom.

15 Then sayde Husai vnto Sadoc & Abiathar the priestes: Of this & that maner did Ahithophel and the elders of Israel counsel Absalom, and thus & thus haue I counsayled.

16 Nowe therfore send quickly, & shewe Dauid, saying: Tarie not this night in ỹ fieldes of the wildernesse, but get thee (e) ouer, lest the king be deuoured, & all the people that are with him.

17 Now Jonathan and Ahimaaz abode by the well Rogel: (for they might not be seene to come into the citie) and a wench went and (f) told them: And they went, and shewed king Dauid.

18 Neuertheless, a lad sawe them, and tolde it to Absalom: But they went both of them away quickly, & came to a mans house in Bahurim, which had a well in his yarde, into the whiche they went downe.

19 And the wyfe toke and spread a couerlet ouer the welles mouth, & spread ground corne theron: and the thing was not spied.

20 And when Absaloms seruauntes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathan? The woman aunswered thẽ: They be gone ouer the brooke of water. And whẽ they had sought them, and coulde not finde them, they returned to Hierusalem.

21 And assoone as they were departed, the other came out of the wel, and went and tolde king Dauid, and sayde vnto him: Up, and get you quickly ouer the water, for (g) suche counsel hath Ahithophel geuen against you. D

22 Then Dauid arose, and all the people that were with him, & they were come ouer Jordane (h) by that it was day: so that there lacked not one of them that was not come ouer Jordane.

23 And when Ahithophel sawe that his counsel was not followed, he sadled his Asse, and arose and gate him home to his owne house, and to his owne citie, & put his housholde in order, and (i) hanged him selfe, and died, and was buried in the sepulchre of his father.

24 Then Dauid came to Mahanaim, And Absalom passed ouer Jordane, he and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoast in stede of Joab: Which Amasa, was a mans sonne named Jethra an Israelite, that went in to Abigail the daughter of (k) Nahas, sister to Zaruia Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And when Dauid was come to Mahanaim, Sobi the sonne of Nahas, out of Rabba of the children of Ammon, & Machir the sonne of Ammiel out of Lodeber, and Barzellai the Gileadite out of Rogelim,

28 (l) Brought beddes, basens, earthen vessels, wheat and barly, floure & parched corne, beanes, lentiles, & parched pulse,

29 Hony, butter, sheepe, & cheese of kyne, for Dauid and for the people that were with him, to eate: For they sayde, The people is hungry, weery, and thirstie, in the wildernesse.

(g) To wit, to pursue the with all hast.

(h) So ỹ they trauayled all night, and by mourning had all their company passed ouer.

(i) Thus God somtimes in this lyfe executeth iudgement vpon the cruel persecutor of the innocent, to admonishe vs what iudgement al suche shal haue in the worlde to come.

(k) Who was also called Ithal Dauids father.

(l) God by them succouring the necessitie of his faithfull seruaunt in his trouble and affliction.

The .xviii. Chapter.

2 Dauid deuideth his armie into three partes. 9 Absalom is hanged, slayne, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

1 AND Dauid numbred the people that were with him, and set captaynes of thousandes and of hundredes ouer them.

2 And Dauid sēt foorth the third part of the people vnder the hande of Joab, and the third part vnder the hand of Abisai the sonne of Zaruia Joabs brother, and the other third part vnder the hand of Ithai the Gethite: And the king said vnto the people, I will go with you my selfe also.

3 And the people answered, Thou shalt not go foorth: for if we flee away, they will not care for vs, neither shal they regard vs, though halfe of vs were slaine: but thou (a) art nowe worth ten thousande of vs, wherfore it is better that thou succour vs out of the citie.

(a) Signifying that a good gouernour ought to be so deere vnto his people, that they will rather lose their liues then that ought shoolde come vnto him

4 And the king sayde vnto them: what seemeth you best, that will I do. And the king stoode by the gate syde, and all the people came out by hundredes, and by thousandes.

5 And the king commaunded Joab, and Abisai, and Ithai, saying: Intreate the young man Absalom gently for my sake. And all the people hearde that the king gaue all the captaynes charge concerning Absalom.

6 And so the people wēt out into the fielde against Israel (and the battel was in the (b) Wood of Ephraim)

(b) So called, because the Ephraimites (as some say) fed their cattel beyond Jordane in this wood.

7 Where the people of Israel were slaine before the seruauntes of Dauid: & there was a great slaughter that day, euen of twentie thousande men.

8 For the battell was scattered ouer al the countrey: And the wood deuoured mo people that day, then dyd the sword.

9 And Absalom mette the seruauntes of Dauid ryding vpon a mule, whiche caried him vnder the thycke bowes of a great oke, and his head was caught of the oke, and he was (c) left vp betweene the heauen and the earth: and the mule that was vnder him, went away.

(c) By gods prouidence, that this might be an example for euer, what is to afore God, the sonne to rebel against the father.

10 And one that sawe it, tolde Joab, saying: Beholde, I sawe Absalom hange in an oke.

11 And Joab sayd vnto the man that told him: If thou diddest see him, why diddest not thou there smite him to the ground, and I would haue geuen thee ten sicles of siluer, and a gyrdle.

12 The man sayd vnto Joab: Though I should "receaue a thousande sicles of siluer in myne hande, yet would I not stretche out myne hand against ỹ kinges sonne;

"He weigh vpon myne hand.

sonne: For we heard with our eares when the king charged thee, & Abisai, and Ithai, saying: Beware that none touche the young man Absalom.

13 Moreouer, if I had done it, I shoulde haue done against mine owne lyfe: for there is no matter hyd from the king, yea & thou thy selfe wouldest haue ben against me.

14 Then sayde Joab, I may not stand thus tarying with thee: And he toke three dartes in his hande, & thrust them "through Absalom whyle he was yet alyue in the mydes of the oke.

15 And ten seruauntes that bare Joabs weapons, turned and smote Absalom, and slue him.

16 And Joab blew the trumpet, and the people returned from folowing Israel: for Joab (o) held backe the people.

17 And they toke Absalom, and cast him into a great pyt in the wood, and layed a mightie great heape of stones vpon him: And all Israel fled euery one to their tentes.

18 And this Absalom yet in his lyfe time toke and reared vp a piller, whiche is in the kinges dale: For he sayd, I haue no (c) sonne to kepe my name in remembraunce, and he called the piller after his owne name, and it is called vnto this day Absalomis place.

19 Then sayd Ahimaaz the sonne of Sadoc: Let me runne nowe and beare the king tydinges, how that the Lord hath (d) iudged him quyte of the hande of his enemies.

20 And Joab sayd vnto him: Thou art no man to beare (e) tidinges to day, thou shalt beare tydinges another time: but to day thou shalt beare none, because the kinges sonne is dead.

21 Then sayd Joab to Chusi: Go and tell the kyng what thou hast seene. And Chusi bowed him selfe vnto Joab, and ranne.

22 Then sayd Ahimaaz the sonne of Sadoc againe to Joab: What I pray thee, if I also runne after Chusi?
And Joab sayde: Wherfore wilt thou runne my sonne, seyng that thou hast no tydinges to bring?

23 Yet What if I runne? he said vnto him: Runne. Then Ahimaaz ranne by the way of the playne, & came before Chusi.

24 And Dauid sate betweene the two (b) gates: And the watchman went vp to the roofe ouer the gate vnto the wal, and lift vp his eyes and sawe, & beholde there came a man runnyng alone.

(b) He sate in the gate of the citie of Mahanaim.

25 And the watchman cryed, & tolde the king. And the king sayd: If he be alone, there (c) is tydinges in his mouth. And he came a pace, and drewe neare.

(c) That is, he bringeth tydinges.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and sayd: Behold, there commeth another man running alone. And the king sayd: He is also a tydinges bringer.

27 And the watchman sayde: "Me thinketh the running of the formost, is lyke the running of Ahimaaz the sonne of Sadoc. The king sayde: He is a (h) good man, and commeth with good tidinges.

"Heb. I see the running

(h) He had had experience of his fidelitie. Chap. 17. c.

28 And Ahimaaz called & said vnto ỹ king, peace be with thee: And he fell downe to the earth vpō his face before the king, and sayd: Blessed be the Lord thy God, which hath "shut vp the mē that lift vp their handes against my lorde the king.

"Or, Deliuered vp.

29 And the king sayd: Is the young man Absalom safe? Ahimaaz answered: When Joab sent the kinges seruaunt, and me thy (i) seruaunt, I sawe a great tumult, but I wote not what it was.

(i) To wit Chusi, who was an Ethiopian.

30 And the king sayde vnto him: Turne aside, and stand here. And he turned aside, and stoode styll.

31 And behold, Chusi came also, and sayd: "Tydinges my lorde the king, for the Lord hath "deliuered thee this day out of the hande of al them that rose against thee.

"Hebr. Tidinges bro "ged.

32 And the king sayde vnto Chusi: Is the young man Absalom safe? Chusi answered: The enemies of my lorde the king, and all that ryse against thee to do thee hurt, be as that young man is.

33 And the king was (m) moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he sayde, O my sonne Absalom, my sonne, my sonne Absalom: Would God I had died for thee, O Absalom my sonne, my sonne.

(m) The rebellion of his sonne, could not quenche his fatherly affection.

The. xix. Chapter.

7 Joab encourageth the king. 8 Dauid is restored. 23 Simei is pardoned. 24 Miphiboseth meeteth the king. 39 Barzelai departeth. 41 Israel striueth with Juda.

A 1 And it was told Joab, beholde the king weepeth, & mourneth for Absalom.

"Hebr. Saluation or deliueraũce. 2 And the "victorie of that day was turned into mourning vnto al the people: for the people heard say that day howe ye king sorowed for his sonne.

3 And the people went that day into the citie by stealth, as people confounded to conuey them selues when they flee in battell.

(a) As they do that mourne. 4 But the king (a) hyd his face, and cryed with a loude voyce: O my sonne Absalom, O Absalom my sonne, my sonne.

(b) At Mahanaim. 5 And Joab came into (b) the house to the king, and sayd: Thou hast shamed this day the faces of all thy seruaũtes, which this day haue saued thy life, & the liues of thy sonnes, and of thy daughters, & the liues of thy wyues, and of thy concubines,

6 In that thou louest thyne enemies, and hatest thy freudes: For thou hast declared this day, that thou regardest neither thy "princes nor seruauntes: And this day I do perceaue, that if Absalom had lyued, and all we had died this day, that had "pleased thee well.

"Or, Captaines.

"Hebr. Ben right in thyne eyes.

B 7 Nowe therfore vp, and come out, and speake "cõfortably vnto thy seruauntes: For I sweare by the Lorde, except thou come out, there will not tary one man with thee this night, and that wilbe worse vnto thee, then all the euyll that fell on thee from thy youth vnto this houre.

"Heb. To ... of

8 Then the king arose, and sate in the (c) gate: And they tolde vnto all the people, saying, beholde the king doth sit in the gate, and all the people came before the king: For Israel had fled, euery man to his tent.

(d) who should first bring home the king. 9 And al ye people were at (d) strife throughout all the tribes of Israel, saying: The king saued vs out of the hand of our enemies, & he deliuered vs out of the hande of the Philistines, and nowe he is fled out of the lande for Absalom:

10 But Absalom whom we annoynted ouer vs, is dead in battell: Therefore, why are ye so still, that ye bring not the king agayne?

11 And king Dauid sent to (e) Sadoc & Abiathar the priestes, saying: Speake vnto the elders of Juda, and say: Why are ye behinde to bring the king againe to his house (seyng that such tydinges is come from all Israel vnto the king, euen to his house?)

(e) As to them whose office is to tell the people their dutie.

12 Ye are my brethren, my bones, and my fleshe: Wherfore then are ye the last that bryng the king againe?

13 And say ye to Amasa: Art thou not of my bone and of my fleshe? God do so to me and more also, if thou be not captayne of the hoast to me for euer in the (f) roome of Joab.

(f) Beside his pollicie, that is, by winning of the captaine to winne the people: it seueth that he hath yet a grudge againe Joab, for the death of Absalom.

14 And he bowed the heartes of all the men of Juda, euen as the heart of one man, so that they sent [this word] to the king: Returne thou with all thy seruauntes.

15 So the king returned, and came to Jordane: And Juda came to Gilgal for to go to meete the king, and to conuey him ouer Jordane.

(g) who had before reuiled him. Cha. 6. c.

16 And (g) Simei the sonne of Gera the sonne of Jemini, whiche was of Bahurim, hasted and came downe with the men of Juda to meete king Dauid.

17 And there were a thousand men of Beniamin with him, and Ziba the seruaunt of the house of Saul and his fyfteene sonnes and twentie seruauntes with him, and they went ouer Jordane before the king.

18 And there went ouer a boate to carie ouer the kinges housholde, and to do him pleasure: And Simei the sonne of Gera fel before the king as he was come ouer Jordane,

19 And sayde vnto the king: Let not my lorde impute wickednes vnto me, nor remembre the thinges that thy seruaunt dyd (h) wickedly when my lord the king departed out of Hierusalẽ, that the king should take it to his heart.

(h) For in his aduersitie he was his most cruell enemie, although nowe in his prosperitie he seketh by flattery to crepe into fauour.

20 For thy seruaunt doth knowe howe that I haue done amisse: And therfore behold, I am the first this day of all the house of (i) Joseph, that am come downe to meete my lorde the king.

(i) By Joseph is commonly vnderstand Ephraim, Manasses, & Beniamin, whereof he was: because these three were vnder one standard. Num. 2. c.

21 But Abisai the sonne of Zaruia annswered, and sayd: Shall not Simei dye for this, because he cursed the Lordes annoynted?

22 And

22 And Dauid sayde: What haue I to do with you ye sonnes of Zaruia: For this day ye be aduersaries vnto me: Shall there any man dye this day in Israel: Do not I knowe that I am this day kyng ouer Israel:

23 And therfore the kyng sayde vnto Simei, Thou shalt not dye: and the kyng sware vnto hym.

24 And Miphiboseth the sonne of Saul came downe to meete the kyng, and had neither washed his feete, nor dressed his bearde, nor (m) washed his clothes, from the tyme the kyng departed, vntyll he came againe in peace.

25 And When he(n) was come to Hierusalem and met the kyng, the kyng sayde vnto him: wherfore Wentest not thou with me Miphiboseth:

26 He answered: My lorde O king, my seruaunt deceaued me: For thy seruaunt saide, I would haue myne asse sadled to ryde thereon, for to go to the king: because thy seruaunt is lame.

27 And he hath accused thy seruaunt vnto my lorde the king, and my lorde the king is as an (o) angell of God: do therfore What seemeth (p) good in thine eyes.

28 For all my fathers house were but (q) dead men before my lorde the king, and yet diddest thou put thy seruaunt among thē that dyd eate at thyne owne table: what right therefore haue I yet to crye any more vnto the king:

29 And the king said vnto him: Why speakest thou any more of thy matters: I haue saide, Thou and Ziba deuide the (r) landes betweene you.

30 And Miphiboseth sayd vnto the king: yea, let him take all, forsomuch as my lord ꝑ king is come againe in peace vnto his owne house.

31 And Barzellai ꝑ Gileadite came downe from Roglim, and went ouer Iordane with the king, to conduct him ouer Iordane.

32 Barzellai was a very aged man, euen foure score yeres olde, and prouided the king of sustenaunce while he laye at Mahanaim: for he was a man of very great substaunce.

33 And the king said vnto Barzellai, come ouer with me, & I will feede thee with me in Hierusalem.

34 And Barzellai saide vnto the king: "How long haue I to liue, that I shuld go vp with the king vnto Hierusalem: "Ebre. how many dayes are the yeres of my lyfe?

35 I am this day foure score yeres olde: & can I deserne betweene good or euyll: Hath thy seruaunt any taste in that he eateth or drinketh: Can he heare any more the voyce of syngyng men and women: wherfore thē should thy seruaunt be yet a burthen vnto my lord the king:

36 Thy seruaunt will go a lytle Way ouer Iordane with the king: & Why wyl the king recompence it me with such a reward:

37 O let thy seruaunt turne backe agayne, that I may dye in myne owne citie, and [be buryed] in the graue of my father & of my mother: Beholde, here is thy seruaunt (s) Chimham, let him go with my lorde the king, and do to him what shall please thee. (s) My sonne.

38 And the king answered: Chimham shall go with me, and I will do to him that thou shalt be content with: And what soeuer thou shalt "require of me, that same will I do for thee. "Or, chuse.

39 And al the people went ouer Iordane: and whē the king was come ouer Iordane, he kissed Barzellai, & "blessed him, & he went backe againe vnto his owne place. "Or, bad him farewell.

40 And then the king went to Gilgal, & Chimham went with him: And al the people of Iuda, conducted the king, and also halfe the people (t) of Israel. (t) which had taken part with the king.

41 And beholde, all the men of Israel came to the king, & saide vnto the king: Why haue our brethren the men of Iuda stolen thee away, and haue brought the king and his houshold and all Dauids men with him ouer Iordane:

42 And all the men of Iuda answered the men of Israel, Because the king is neare of kinne to vs: Wherefore be ye angry for this matter: Haue We eaten of the kinges cost: or haue We taken any bybes:

43 And the men of Israel answered the men of Iuda, and saide: We haue ten partes in the king, and haue thereto more ryght to Dauid then ye: Why then did ye despise vs, that our aduise should not be first had, in restoring our king: And the wordes of the men of Iuda were fiercer thē the wordes of the men of Israel.

¶ The

The.xx. Chapter.

1 Seba rayseth Israel against Dauid. 10 Ioab killeth Amasa traiterously.
22 The head of Seba is deliuered to Ioab. 23 Dauids chiefe officers.

A (a) where the same tribes contended against Iudah. " Or wicked man.

1 When there came (a) thither a certaine man " of Belial, named Seba, the sonne of Bichri, a man of Jemini, he blew a trumpet, and said: We haue no part in Dauid, neither haue we inheritaunce in the sonne of Isai: euery man to his tentes, O Israel.

2 And so euery man of Israel went frō Dauid, and followed Seba the sonne of Bichri: But the men of Juda claue fast vnto their king from Jordane to Hierusalem.

3 And Dauid came to his house to Hierusalem,* and the king toke the ten women his concubines, that he had left behind him to kepe ẏ house, & put them in warde, & fed them, but lay no more with them: And so they were inclosed vnto the day of their death, lyuing in wydowhood.

* ii. Reg. xv. d

(b) why was his chiefe captayne in Ioabs roome Chap. xx. c.

4 Then saide the king to (b) Amasa: Call me the men of Juda together within three dayes, and be thou here also.

5 And so Amasa went to gather ẏ men of Juda together, but taryed longer thē the time which he had appoynted him.

6 And Dauid saide to Abisai: Now shal Seba the sonne of Bichri do vs more harme then did Absalom: Take thou therefore thy lordes (c) seruauntes, and followe after him, lest he get him walled cities, and escape vs.

(c) Meaning the souldiers that were vnder Ioab his eldest brother.

B 7 And there went out after him Joabs men, and the Cerethites, and the Phelethites, and all the mightyest men: And they departed out of Hierusalem, to follow after Seba the sonne of Bichri.

8 And when they were at ẏ great stone in Gibeon, Amasa went before them: And Joabs (d) garment that he had about him, was girde vnto him, & he had gyrded thereon a sword, which was ioyned fast to his loynes in a sheath, that as he went it fell sometime out.

(d) which was a coate that he vsed to weare in the warres.

9 And Joab saide to Amasa: Art thou in " health my brother? And Joab toke Amasa by ẏ beard with the right hand, to* kisse him.

" Ebre. peace.

Pro. 27. a.

10 But Amasa toke no heede to the sword that was in Joabs hand: for therewith he smote him* in the fyft [rybbe] & shed out his bowels to the grounde, and " thrust at him no more, & he dyed: So Joab and Abisai his brother followed after Seba the sonne of Bichri.

* ii. Regū. i.

" Ebre. doubled not his stroke.

11 And one of Joabs men stoode by him, and saide: He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab.

12 And Amasa wallowed in blood in the middes of the way: And when the man sawe that* all the people stoode still, he remoued Amasa out of the way into the fielde, and cast a cloth vpon him, because he saw that euery one that came by him stoode still. C

13 And assoone as he was remoued out of the way, al the people went after Joab, to folow after Seba the sonne of Bichri.

14 And he went thorow all the tribes of Israel, vnto Abel, and to Bethmaacha, and all the places of Berim: And they gathered together, and went after him.

15 And they came and besieged him in Abel, neare to Bethmaacha: And they cast vp a baucke against the citie, and the people therof stoode on the ramper, and all the people that was with Joab, " thrust at the wall to ouerthrowe it.

" Ebre. destroyed to cast downe the wall.

16 Then cryed a wyse woman out of the citie, heare, heare, I pray you say vnto Joab: Come hither that I may speake with thee.

17 When Joab was come vnto her, the woman saide: Art thou Joab? He answered: I am he. She saide vnto him: Heare the wordes of thyne handmayd. And he answered: I do heare.

18 Then she spake thus: (e) They spake in the olde tyme, saying, They should aske of Abel: And so haue they continued.

(e) She speaketh of the olde custome was not to destroy a citie, before peace was offered. Deu. xx. c.

19 I am (f) one of them that are peaceable & faithfull in Israel, and thou goest about to destroy a citie, and a mother in Israel: Why wilt thou deuour the inheritaunce of the Lorde?

(f) She speaketh in the name of the citie. D

20 And Joab answered, and sayd: God forbyd, God forbid it me that I should either deuour, or destroy.

21 The matter is not so: But a man of mount

mount Ephraim (Seba the sonne of Bichri by name) hath lyft vp his hand against the king, euen against Dauid: Delyuer vs him onely, & I wyll depart from the citie. And the woman said vnto Joab: Behold, his head shalbe throwen to thee ouer the wall.

22 And then the woman went vnto all the people with her wisedome, and they smote of the head of Seba ỹ sonne of Bichri, and cast it out to Joab: *And he blew a trumpet, & they "retyred from the citie, euery man to his tent: And Joab returned to Hierusalem, vnto the king.

23 Joab was ouer all the hoast of Israel, and Banaia the sonne of Jehoida was ouer the Cerethites & Phelethites.

24 And Aduram was ouer the tribute, and Jehosaphat the sonne of Ahilud, was recorder.

25 Seua was scribe, and Sadoc and Abiathar were the prestes.

26 And Jra the Jairite was (g) chiefe about Dauid.

(g) In dignitie & counsel.

¶ The .xxi. Chapter.

1 Three deare yeres. 9 The vengeaunce of the sinnes of Saul, lighteth on his seuen sonnes, which are hanged. 15 Foure great battailes, which Dauid had against the Philistines.

A I THEN there was an hunger in the dayes of Dauid three yeres" together: And Dauid "enquired of ỹ Lorde. And the Lorde answered: It is for Saul, and the house of blood, because he slue the* (a) Gibeonites.

2 And the king called the Gibeonites, and saide vnto them: (Now the Gibeonites were not of the* children of Israel, but a remnaunt of the Amorites, and the children of Israel sware vnto them: And Saul sought to slay them, for a zeale that he had to the children of Israel and of Juda.)

3 Wherefore Dauid saide vnto the Gibeonites: (b) What shall I do for you, & wherewith shall I make the attonement, that ye may blesse ỹ inheritaunce of the Lorde?

4 The Gibeonites answered him: We will haue no siluer nor golde of Saul nor of his house, neither is it our mind that thou shouldest kil (c) any man in Israel. He saide: What you shall say, that will I do for you.

5 They answered the king: The man that consumed vs, and imagined to bring vs to naught, that we are destroyed from remaining in any of the coastes of Israel:

6 Let seuen men of his (d) sonnes be deliuered vnto vs, & we will hang them vp (e) vnto the Lorde in Gibeah of Saul whom ỹ Lord did choose. And the king saide: I will geue them you.

7 But the king had compassion on Miphiboseth the sonne of Jonathan the sonne of Saul, because of the Lordes oth that was betweene them, euen betweene Dauid & Jonathan the sonne of Saul.

8 But the king toke the two sonnes of Rispha the daughter of Aia whom she bare vnto Saul, euen Armoni and Miphiboseth, and the fiue sonnes of Michol the daughter of Saul, whom (f) she bare to Adriel the sonne of Barzelai the Meholathite.

9 And he deliuered them vnto ỹ handes of the Gibeonites, which hanged them in the hill before the Lorde: And they " fell all seuen together, and were slaine in the dayes of haruest, euen in the (g) first dayes, and in the beginning of barlye haruest.

10 And Rispha the daughter of Aia, toke (h) sackcloth, & hanged it vp for her vpon the rocke [euen] from the beginning of haruest, vntill (i) water dropped vpon them out of heauen, & suffered neither the byrdes of the ayre to "lyght on them by day, nor beastes of ỹ fielde by night.

11 And it was tolde Dauid what Rispha the daughter of Aia the concubine of Saul, had done.

12 And Dauid went and toke the bones of Saul and of Jonathan his sonne, from the citezins of Jabes in Gilead, which had stolen them from the streate of Bethsan where the Philistines had hanged them, whē the Philistines had slaine Saul in Gilboa:

13 And he brought thence the bones of Saul,

(f) That is, whom she hauing no children of her owne) brought vp, being the children of Adriel, by Merab hee sister.

" Or, dyed.

(g) which was in the moneth Abib, or Nisan, which containeth parte of March, and parte of Aprill.

(h) To make her a tent.

(i) Because drought was the meane of this famine, God by sendyng of rayne shewed that he was pacified.

" Or, rest.

Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul & Jonathan his sonne buryed they in the countrey of Beniamin, in Zela, in the sepulchre of Cis his father: And when they had performed al that the king commaunded, God was then (k) at one with the land.

(k) For where the magistrates suffer faultes unpunished there the plague of God lyeth upon the land.

15 Moreouer, ẏ Philistines had yet warre againe with Israel, and Dauid went downe and his seruauntes with him, & fought against the Philistines: And Dauid waxed faintie.

16 And Iesbi benob one of the sonnes of the giauntes (the iron of whose speare wayed three hundred (l) sicles of brasse) and he being gyrded with a new sword, thought to haue slaine Dauid.

(l) which amount to nyne pound, a quarter and halfe.

ii.Reg.23.c. 17 *But Abisai the sonne of Zaruia succoured him, & smote the Philistine, and killed him. Then the seruauntes of Dauid sware vnto him, saying: Thou shalt go no more out with vs to battaile, that thou quenche not the (m) light of Israel.

18 And yet after this, there was a battaile with the Philistines at (n) Gob, and then Sibbechai the Husathite slue (o) Saph which was one of ẏ sonnes of the giauntes.

(m) That the glory and wealth of Israel perish not with them.

(n) Called Gezer. i.Chro.xx.

(o) Called Sippai, alias, i.Chro.xx.

19 And there was another battaile in * Gob with the Philistines, where Elhanan the sonne of Jaere Oregim a Bethlehemite slue (p) Goliath ẏ Gethite: the staffe of whose speare was as great as a weauers clothbeame.

i para.xxi.a.

(p) That is, Lahmi the brother of Goliah, whō Dauid slue, i.Chro.xx.

20 And there was yet another battaile in Geth, wher was a man of a great stature, and had on euery hand sixe fingers, & on euery foote sixe toes, foure & twentie in number, and was borne also of the kindred of the giauntes in Geth.

21 And when he defyed Israel, Jonathan the sonne of Simea the brother of Dauid slue him.

22 These foure were borne to the giaunt in Geth, and dyed by the hand of Dauid, & by the handes of his seruauntes.

¶ *The .xxii. Chapter.*

2 Dauid after his victories prayseth God. 8 The anger of God toward the wicked.
44 He prophecieth of the reiection of the Jewes, and vocation of the Gentiles.

A (a) wherein he prayseth God for the victories and benefites he receaued at his handes.

1 AND Dauid spake the wordes of this (a) song vnto the Lorde, What time the Lorde had deliuered him out of the hand of al his enemies, and out of the hand of Saul.

2 And he saide: The Lorde is my rocke, and my castell, and my deliuerer.

" Or, rocke. 3 God is my " strength, in him will I trust: he is my shielde, and the horne of my saluation, my hie towre, and my refuge, my sauiour, thou hast saued me from wrong.

Psal.xviii.a. 4 *I will call on the Lorde which is prayse worthy: and so shall I be saued from myne enemies.

" Or, vngodlynes. 5 For the panges of death closed me about: the fludes of " Belial put me in feare.

" Or, graue. 6 The sorowes of " hell compassed me about, the snares of death ouertoke me.

7 In my tribulation did I call vpon the Lorde, and crye to my God: and he dyd heare my voyce out of his temple, and my crye [did enter] into his eares.

B

8 The earth trembled and quaked: the foundations of heauen moued & shooke when he was angry.

9 Smoke went out at his nosthyrls, & consuming (b) fyre out of his mouth: coles were kindled thereat.

(b) Lightening & thunderyng.

10 And he bowed heauen & came downe: and there was darkenesse vnder his feete.

11 And he rode vpon Cherub and did flee: he was seene vppon the winges of the winde.

12 He made darknes a tabernacle rounde about him: With waters gathered together in thicke cloudes. C

13 Through the brightnes of his presence were (c) the coles of fyre kindled.

(c) By this description of a tempest, he declareth the power of god against his enemies.

14 The Lorde thundred from heauen: & he that is most hie, put out his voyce.

15 He shot arrowes, and scattered them: [to wit] lyghtning, & ouerthrew them. D

16 The chanels of the sea appeared: and the foundatiōs of the world were seene, by the reason of ẏ rebuking of the Lord, and through the blasting of the breath of his nosthyrls.

17 He sent from aboue and toke me: he drew me out of many waters.

18 He

18 He deliuered me from my mightie ene-
mie, and from them that hated me: for
they were to strong for me.
D 19 When they had (e) preuented me in the
daye of my calamitie: the Lorde stayed
me vp.
20 For he brought me out into roomth:
he deliuered me, because he had a fauour
vnto me.
21 The Lorde rewarded me according
to my (f) righteousnesse: accordyng to the
purenes of my hands he recompensed
me.
22 For I haue kept the wayes of ẏ Lord:
and did not wickedly agaynst my God.
23 For all his lawes were in my sight: &
his statutes, I did not depart therefrō.
24 In his sight also haue I ben vpright:
and haue kept me from myne owne ini-
quitie.
25 And the Lorde did to me againe ac-
cording to my righteousnesse: euen after
my purenes in his eye sight.
E 26 With the godly thou shalt be godlie:
and with the man that is vpright, thou
shalt be vpright.
27 With the pure thou shalt be pure: and
with the froward thou wilt shewe thy
selfe (g) froward.
28 And the poore people thou wilt saue:
but thyne eyes are vpon the proude, to
bring them downe.
29 For thou art my lyght, O Lorde: and
the Lorde shall light my darkenesse.
30 For by thee I shall breake through an
hoast of men: and by my God wyll I
spring ouer a wall.
31 God is vncorrupt in his way, the
word of the Lord is tryed in the fyre: he
is a shielde to all them that trust in him.
32 For who is a God saue the Lord? and
who is mightie saue our God?
F 33 God strengthneth me in battaile: & ryd-
deth the way cleare before me.
34 He maketh my feete lyke (h) hyndes
feete: and setteth me vpon my hie pla-
ces.
35 He teacheth my handes to fight: that
euen a bowe of steele is broken with
myne armes.

(e) when I was so besette that al meanes seemed to faile.

(f) whereby I hauing his enemie, was forced to say, Thou art more righteous then I. Sam. xxiiii. d

(g) Theie wickednesse because that thou seemest to forget thy wonted mercy.

(h) Swyft to auoyde all daunger.

36 Thou hast geuen me the shielde of thy
saluation: and with thy loning meke-
nesse thou doest multiplie me.
37 Thou hast enlarged my steps vnder
me: and my legges shall not faile me.
38 I haue folowed vpon myne enemies,
and destroyed them: and turned not
againe, vntill I had consumed them.
39 I haue wasted them, and wounded
them, that they shal not be able to aryse:
yea, they shall fall vnder my feete. G
40 Thou hast gyrded me about with
might to battayle: and them that rose a-
gainst me, hast thou subdued vnder me.
41 And thou hast geuen me the neckes of
myne enemies: that I might destroye
them that hate me.
42 They loked about, but there was none
to saue them: [euen] vnto the Lorde, but
he heard them not.
43 Then did I beate them as small as
the dust of the earth: I did stampe them
as the clay of the streate, and did spreade
them abrode.
44 Thou also hast deliuered me from the
discention of my people, thou hast kept
me to be an head ouer nations: the peo-
ple which I knew not, do serue me. H
45 Straunge childrē (i) dissemble with me:
at the hearing of the eare, they obey me.
46 Straunge children wil shrinke away:
and they shall be smytten with feare in
their priuie chamber.
47 Let the Lord lyue, and blessed be my
strength: magnified be God [euen] the
force of my saluation.
48 It is God that geueth me [power] to
reuenge me: & bringeth downe the peo-
ple vnder me.
49 He deliuereth me from myne enemies,
thou also hast lyft me on hie from them
that rose against me: thou hast delyue-
red me from the wicked man.
50 And therefore I wyll prayse thee O
Lorde among the nations: and wyll
sing vnto thy name.
51 He is the towre of saluation for his
king, and dealeth mercyfully with his
annoynted: euen with Dauid, and with
his seede for euermore.

(i) Are forced for feare of my power to faine and professe subiection and obedience vnto me against their heart.

The

¶ The .xxiii. Chapter.

1 The last wordes of Dauid. 6 The wicked shall be plucked vp as thornes. 8 The names and factes of his mighty men. 15 He desireth water, & would not drinke.

A (a) which he spake after he had made the Psalmes.

1 THese also be the (a) last wordes of Dauid: Dauid the sonne of Isai said: and ẏ man which was ordayned the annoynted of the God of Jacob and the sweete Psalmist of Israel, sayde:

2 The spirite of the Lorde spake by me, and his word was in my (b) tongue.

(b) We vnderstande he spake nothing but by the motion of gods spirite.

3 The God of Israel spake to me, euen the most mighte of Israel sayde: A ruler ouer men being iust, ruling in ẏ feare of God:

4 And as the morning lyght when the sunne is vp, a morning in which are no cloudes, [so shal my house be, but not] as the grasse of the earth is by bryghtnesse and rayne.

5 For so shal not my house be with God: ii.Reg.vii.c. * For he hath made with me an euerlasting couenaunt, perfect and sure in all poyntes: and this is truly all my health, and all my desyre, " that it growe, but not as grasse.

" Ebre. that he will not make it growe: Meaning as the grasse which continueth not, but withereth and falleth away.

6 But the vngodly man, shall be as a thorne cleane pluckt vp, which can not be taken with handes:

7 But the man that shall touche them, must be defenced with iron, or with the shaft of a speare, and they shalbe burnt with fire in the same place.

B 8 These be the names of the mighte men whom Dauid had: One that sate in the (c) seate of wisedome, being chiefest among the princes, was Adino of Ezni, he slue eyght hundred at one tyme.

(c) As one of the kinges counsell.

9 After him was Eliazar the sonne of Dodo the sonne of Ahohi, one of the three worthies with Dauid, which " defyed the Philistines that were there gathered together to battaile, when the men of Israel were (d) gone vp.

" Or, assailed with daunger of their lyues.

(d) Meaning fled from the battaple.

10 He arose and layed on the Philistines, vntill his hand was weery, and (e) claue vnto the sword: And the Lorde gaue great victory the same day, and the people returned after him, only to spoyle.

(e) By a crampe which came of wearynes and straining.

11 After him was Samma the sonne of Age the Hararite: & the Philistines gathered together beside a towne, where was a parcell of land full of lentils, and the people fled from the Philistines:

12 But he stoode in ẏ middest of the grounde, and defended it, & slue the Philistines: and the Lorde gaue great victorie.

13 * These three (which were of the thirtie chiefe captaines) went downe to Dauid in the harueste tyme vnto the caue Adullam: and the hoast of the Philistines pyched in the valley of giauntes. i.Para. xi.b

C

14 And Dauid was then in an houlde, and the souldiers of ẏ Philistines were in Bethlehem.

15 And Dauid (f) longed, & saide: Oh that I had of the water that is in the wel by the gate of Bethlehem for to drynke.

(f) Being ouercome with wearynes and thirst.

16 And the three mighte brake through the hoast of the Philistines, & drue water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: Neuertheles he would not drinke thereof, but (g) powred it vnto the Lorde,

(g) Vnderstanding his affection, and despysyng God not to be offended for the rashe enterpryse.

17 And saide, The Lorde forbyd that I should do so: Is not this the blood of the men that went in ieoperdie of theyr lyues? & therefore he would not drinke it. And these thinges did these three mighte men.

18 * Abisai the brother of Joab the sonne of Zaruia, was chiefe among the three, & he lyft vp his speare against three hundred, " and slue them, & had the name among the three: ii.Reg.u.g. " Eb. slaine.

D

19 For he was most excellent of the three, and was their captayne: Howbeit he attayned not vnto [the first] three.

20 And Banaiah the sonne of Jehoiada the sonne of a mighte man, valiaunt in actes, of Kabzeel, slue two strōg men of Moab: He went downe also, and slue a lion in the middest of a pit in time of snowe.

21 And he slue an Egyptian " a goodly bigge man, and the Egyptian had a (h) speare in his hand: But he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slue him with his owne speare.

" Or, a man of great stature. (h) which was as bygge as a weauers beame, 1.Chro.xi.c.

22 These thinges did Banaiah ẏ sonne of Jehoiada, and had the name among the

the three worthies.

23 He was honorable among (i) thirtie, but he attayned not to [the first] three: And Dauid made him of his counsel.

24 Asahel the brother of Joab, was one of the thirtie: Elhanan the sonne of Dodo, of Bethlehem:

25 Samma the Harodite, Elica the Harodite, Helez the Paltite, Ira the sonne of Acces the Thecoite:

26 Abiezer of Anathoth, (k) Mebunnai ꝯ Husathite:

27 Zelmon an Ahohite, Maharai the Netophathite:

28 Heleb the sonne of Baanah an Netophatite, Ithai the sonne of Ribai out of Gibea of the children of Beniamin:

29 Banaiah the Pirathonite, Heddai of the ryuer of Gaas:

30 Abialbon the Arbathite, Asmaueth the Barhumite:

31 Eliahba a Saalbonite: of the sonnes of Jasen, Jonathan:

32 Samma the Hararite, Ahiam ꝯ sonne of Sarar an Hararite:

33 Eliphelet ꝯ sonne of Aasbai the sonne of Maachathi, Eliam the sonne of Ahithophel the Gilonite:

34 Hezrai the Carmelite, Paarai the Arbite.

35 Igal the sonne of Nathan of Zoba, Bani the Gadite:

36 Zelec the Ammonite, Naharai the Berothite, which was the harnesse bearer of Joab the sonne of Zaruia:

37 Ira the Jethrite, Gareb ꝯ Jethrite:

38 Uria the Hethite: thirtie and seuen in all.

¶ *The .xxiiii. Chapter.*

1 Dauid causeth the people to be numbred. 10 He repenteth, and chooseth to fall into Gods handes. 15 Seuentie thousand perishe with the pestilence.

A 1 AND agayne the Lorde was wroth against Israel, and (a) he moued Dauid agaynst them, in that he sayde: * Go number Israel & Juda.

2 For the king sayde to Joab the captaine of the hoast which was with him: Go thou about nowe throughout all the tribes of Israel, euen from Dan to Beerseba, and number ye the people, that I may knowe the (b) number of them.

3 And Joab saide vnto the king: The Lorde thy God encrease the people an hundreth folde mo then they be, & that the eyes of my lorde the king may see it: And what is the cause that my lorde the king hath a lust to this thyng?

4 Notwithstanding, the kinges word preuayled agaynst Joab & against the captaines of the hoast: And Joab & the captaynes of the hoast, went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Jordane, & pitched in Aroer on the right syde of the citie that lyeth in the myddest of the " valey of Gad, and toward Jazer.

6 And then they came to Gilead, and to the " land Tahtim hodshi, & from thẽce they came to Dan Jaan, and about to Sidon.

7 And came to the strong hould of Tyre, and to all the cities of the Heuites and of the Chanaanites: & then went out to the south of Juda, euen to Beerseba. B

8 And so when they had ben abrode throughout all the land, they returned to Hierusalem, after the end of nine monethes and twentie dayes.

9 And Joab deliuered the number and summe of the people vnto the king, and there were in Israel eyght hundred thousand men of might that drewe swordes: and the men of Juda were fiue hundred thousand men.

10 And Dauids heart smote him, after that he had numbred the people: And Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: And nowe I beseche thee Lord take away the trespasse of thy seruaunt, for I haue done very foolishly.

11 And when Dauid was vp in the morning, the word of the Lorde came vnto the prophet Gad Dauids (c) seer, saying:

12 Go and say vnto Dauid, thus sayth the Lorde: I offer thee three thynges, choose thee which of them I shall do vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him: Wylt thou haue (d) seuen yeres hunger to come vpon thy land:

(c) whom God hath appoynted for Dauid, and his tyme.

(d) For three peres of famine were past for the Gibeonites: this was the fourth yere, to the which should haue ben added three peres more. 1 Chro. xxi. b.

land: or wilt thou flee three monethes before thyne enemies, they folowyng thee: or that there be three dayes pestilence in thy land? Now therefore aduise thee, and see what aunswere I shall geue to him that sent me.

C 14 And Dauid saide vnto Gad, I am in a wonderfull strayte: Let vs fall now into the hand of the Lorde (for much is his mercy) and let me not fall into the hand of man.

15 And so the Lorde sent a pestilence in Israel, from the morning vnto the time appoynted: And there dyed of the people from (e) Dan to Beerseba seuentie thousand men.

(e) From the one syde of the countrey to the other.

16 And when the angel stretched out his hand vpon Hierusalem to destroy it, the Lorde repented him of the euill, & saide to the angel that destroyed the people: It is now sufficient, holde thyne hand. And the angell of the Lord was by the threshing place of Areuna the Jebusite.

17 And Dauid spake vnto the Lorde, when he saw the angell that smote the people, and saide: Lo, it is I that haue sinned, and that haue done wickedlie: But these sheepe, what haue they done? Let thyne hand I pray thee be against me, and against my fathers house.

B

18 And Gad came the same day to Dauid, and said vnto him: Go vp and reare an aulter vnto the Lorde in the threshing floore of (f) Areuna the Jebusite.

(f) Called also Ornan. 1.Chro.22.c.

19 And Dauid according to the saying of Gad, went vp as the Lorde commaunded.

20 And Areuna loked, and sawe the king and his seruauntes comming toward him: and Areuna went out, and bowed him selfe before the king on his face vpon the ground.

12 And Areuna sayde: Wherefore is my lord the king come to his seruaunt? Dauid aunswered: To bye the threshing floore of thee, and to make an aulter vnto the Lord, that the plague may ceasse from the people.

22 And Areuna saide vnto Dauid: Let my lorde the king take and offer what seemeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and charets, and the other instrumentes of the oxen for wood.

23 All these thinges did Areuna as a king geue vnto the king, & said moreouer vnto the king: The Lorde thy God accept thee.

(g) Thatis, abundantly, for as some wryte, he was king of Hierusalem before Dauid wan the towre.

24 And the king saide vnto Areuna: Not so, but I will bye it of thee at a price, and wil not offer sacrifice vnto the Lord my God of the which doth cost me nothing. And so Dauid bought the threshing floore and the oxen for (h) fiftie sicles of siluer.

(h) Some wryte, that euery tribe gaue fiftie, which make 600. or that afterwarde he bought as much as came to, 550. sicles. 1.Chro.11.a.

25 And Dauid buylt there an aulter vnto the Lorde, and offered burnt sacrifices, and peace offeringes: And so the Lorde was intreated for the land, and the plague ceassed from Israel.

E

D

The end of the second booke of Samuel, otherwyse called the second booke of the Kinges.

R. M.

The thirde booke of the kinges, after the reckening of the Latiniſtes: which thirde booke and the fourth alſo, is but one with the Hebrues.

The firſt Chapter.

3 Abiſag kepeth Dauid in his extreme age. 5 Adonia vſurpeth the kingdome. 30 Solomon is annoynted king. 50 Adonia fled to the aulter.

E. VV.

A 1 ND king Dauid was (a) olde and ſtricken in yeres, ſo that whē they couered him with clothes, he caught no heate.

2 Wherefore his ſeruauntes ſayde vnto him: Let there be ſought for my lord the king a young virgyn, to "ſtande before the king and to cherifhe him, and let her lye in thy boſome, that my lorde the king may get heate.

3 And ſo they ſought for a faire damoſell throughout al the coaſtes of Iſrael, and founde one Abiſag a (b) Sunamite, and brought her to the king.

4 And the damoſell was exceeding faire, and cherifhed the king, and miniſtred to him: But the king knewe her not.

5 And "Adonia the ſonne of Haggith exalted him ſelfe, ſaying: I wilbe king. And he gat him charettes and horſemen, and (c) fyftie men to runne before him.

6 And his father for his time would not diſpleaſe him, to ſay Why haſt thou done ſo: And he was a very goodly man: and his mother bare him next after Abſalom.

B 7 And he toke counſell at Joab the ſonne of Zaruia, and at Abiathar the prieſt: and they (d) helped forward Adonia:

8 But Sadoc the prieſt, "Banaiah the ſonne of Jehoiada, Nathan the prophete, Semei, and Rei, and the men of might which were with Dauid, they were not with Adonia.

9 And Adonia ſacrificed ſheepe, and oxen, and fat cattel, by the ſtone of Zoheleth, Whiche is by the Well of Rogel, and called all his brethren the kinges ſonnes, and all the men of Juda the kinges ſeruauntes:

10 But Nathan the prophete, and Banaiah, and the mightie men, and "Solomon his brother he called not. " Salomon: or, Selomoh.

11 Wherefore Nathan ſpake vnto Bethſabe the mother of Solomon, ſaying: Haſt thou not hearde that Adonia the ſonne of Haggith doth raigne, and Dauid our lorde knoweth it not?

12 Nowe therfore come, and I will geue thee counſell howe to ſaue thyne owne lyfe, and the (e) lyfe of thy ſonne Solomon. (e) For Adonia will deſtroy thy ſonne and thee if he raigne.

13 Go and get thee in vnto king Dauid, & ſay vnto him: Diddeſt not thou my lorde O king, ſweare vnto thy handmayde, ſaying, Aſſuredly Solomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my ſeate: why is then Adonia king?

C 14 Beholde, whyle thou yet talkeſt there with the king, I wil come in after thee, and (f) confirme thy wordes. (f) By declaring ſuche thinges as may further the ſame.

15 And Bethſabe went in vnto the king into the chamber: And the king was very olde, and Abiſag the Sunamite miniſtred vnto the king.

16 And Bethſabe ſtouped & made obeyſaunce vnto the king: And the king ſayd, What is thy matter?

17 She aunſwered: My lorde, thou ſwareſt by the Lorde thy God vnto thine handmayde [ſaying] Aſſuredly Solomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my ſeate.

18 And beholde, nowe is Adonia king, & nowe thou my lord the king knoweſt it not.

19 And he hath offered oxen, fat cattel, and many ſheepe, and hath called all the ſonnes of the king, and Abiathar the prieſt, and Joab the captayne of the hoaſt: But Solomon thy ſeruaunt hath he not bydden.

B 1 20 And

20 And nowe my lorde ✠ king, the eyes of all Israel wayte on thee, that thou shouldest tell them who ought to sit on the seate of my lord the king after him:

✠ 21 For els when my lorde the king shall sleepe with his fathers, I & my sonne Solomon shalbe (g) synners.

(g) That is, shalbe reputed as sinners, and condemned to death as traitgressours

22 And lo whyle she yet talked with the king, Nathan the prophet came also.

23 And they told the king, saying: Behold, [here commeth] Nathan the prophet. And when he was come in to the king, he made obeysaunce before the king vpō his face on the grounde.

24 And Nathan sayde: My lord (✠ king) hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate:

25 For he is gone downe this day, & hath slayne oxen, & fat cattell, and sheepe a great meany, & hath called al the kinges sonnes, and the captaynes of the hoast, and Abiathar the priest: And beholde, they eate & drinke before him, and say: God "saue king Adonia.

"Heb. Let the king Adonia lyue.

26 But me thy seruaunt, and Sadoc the priest, and Banaiah the sonne of Iehoiada, & thy seruaunt Solomon, hath he not called.

27 Is this thing done of my lord the king, and thou hast not shewed it vnto thy (h) seruaunt Who should sit on the seate of my lorde the king after him:

(h) Meaning that he ought in such affaires, enterprise nothing except he had consulted with the Lord.

28 Then king Dauid aunswered, & sayd: Cal me Bethsabe. And she came into the kinges presence, and stoode before him.

29 And the king ſware, saying: As the Lord lyueth that hath ryd my soule out of all aduersite,

30 Euen as I ſware vnto thee by the Lord God of Israel, saying, Assuredly Solomon thy sonne shal raigne after me, & he shal sit vpon my seate for me: so will I certeinly do this day.

31 Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the king, & sayde: I pray God that my lorde king Dauid may lyue for euer.

32 And king Dauid sayde: Call me Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Iehoiada. And they came before the king.

33 The king also sayde vnto them: Take

(i) Meaning the kinges seruauntes & suche as were of his garde.

with you the (i) seruauntes of your lord, & set Solomō my sonne vpon myne owne mule, and cary him downe to Gihon:

34 And let Sadoc the priest and Nathan the prophet annoynt him there king ouer Israel: And blowe ye with trumpettes, & say, God saue king Solomon.

35 And then ye shall come vp after him, that he may come and sit vpō my seate, for he shalbe king in my steade: and I haue "commaunded him to be captayne ouer Israel and Iuda.

"Or, Ioyned.

36 And Banaiah the sonne of Iehoiada aunswered the king, and sayde, Amen: And the Lord God of my lorde the king say so to.

37 And as the Lorde hath ben with my lord the king, euē so be he with Solomō also,

also, and make his seate greater then the seate of my lord king Dauids hath ben.
F 38 And so Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Cerethites, and Phelethites went downe, and set Solomon vpon king Dauids mule, and brought him to Gihon.
39 And Sadoc the priest toke an horne of (k) oyle out of the tabernacle, & annoynted Solomon: And they blew the trumpettes, and al the people sayde: God saue king Solomon.
40 And all the people came vp after him, pyping with pypes and reioysing greatly, so that the earth "rang with the sounde of them.
41 And Adonia and al the ghestes that he had called vnto him, heard it [euen] as they had made an ende of eating. And when Joab heard the sounde of the trumpet, he sayde: what meaneth this noyse and vproze in the citie?
42 And as he yet spake, beholde Jonathan the sonne of Abiathar the priest came, and Adonia said vnto him: Come in, for thou art a valiant man, and bringest good tydinges.
43 And Jonathan answered and sayde to Adonia: Verily our lorde king Dauid hath made Solomon king.
44 And the king hath sent with him Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, & the Cerethites, and the Phelethites, & they haue set him vpõ the kinges mule.
G 45 And Sadoc the priest & Nathan the prophete, haue annoynted him king in Gihon. And they came vp from thence, & reioyced, that the citie did sounde againe: And that is the noyse, that ye haue heard.
46 And Solomon sitteth on the seate of the kingdome.
47 And moreouer, the kinges seruauntes came to (l) blesse our lorde king Dauid, saying: God make the name of Solomõ more honorable then thy name, & make his seate greater then thy seate. (m) And the king bowed him selfe vpon the bed.
48 And thus sayd the king: Blessed be the Lord God of Israel, which hath made one to sit on my seate this day, myne eye seyng it.
49 And al the ghestes that were with Adonia were afrayde, and rose vp, & went euery man his way.
50 And Adonia fearing the presence of Solomon, arose, and went and caught hold on the hornes of the aulter.
51 And one tolde Solomon, saying: Behold, Adonia feareth king Solomon: for lo he hath *caught hold on the hornes of the aulter, saying: Let king Solomon sweare vnto me this day that he wil not slay his seruaunt with the sword.
52 And Solomõ said: If he wil shew him selfe a worthy mã, ther shal not an heer of hym fal to the earth: But & if wickednesse be founde in him, he shall dye.
53 And so king Solomon sent, and they brought him from the aulter, and he came and did obeysaunce vnto king Solomon: And Solomon sayde vnto him, Get thee to thyne house.

(k) To take.
(l) To salute him, and to praise God for him.
(m) He gaue God thankes for the good successe.
Exod. xxi b

The ii. Chapter.

1 Dauid exhorteth Solomon, and geueth charge as concerning Joab, Barzellai, and Semei. 10 The death of Dauid. 17 Adonia alieth Abisag to wyfe. 25 He is slayne. 35 Sadoc was plased in Abiathars roome.

A 1 The dayes of Dauid drew nie that he should dye, & he charged Solomon his sonne, saying:
2 (a) I go the way of al the earth, * be thou strong therfore, & shewe thy selfe a man.
3 Kepe thou the watch of the Lorde thy God, that thou walke in his wayes, and kepe his statutes, and his preceptes, his iudgementes, and his testimonies, euen as it is written in the lawe of Moyses: that thou mayst prosper in all that thou doest, and in euery thing that thou medlest withall.
4 That the Lorde also may make good his worde which he spake vnto me, saying: If thy children take heede to their way, that they walke before me in trueth, with all their heartes, & with al their soules, *thou shalt not (saith he) be without a man on the seate of Israel.
5 *Moreouer, thou wottest howe Joab the sonne of Zaruia serued me, and what he did to the two captaynes of the

iii. Re. ix. d.
ii. Reg ii c. and xx. c.

hoastes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether, whom he slue, and shed blood in time of peace (euen as it had ben in warre) & put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Deale with him therefore according to thy wisdome, and bring not his hoore head downe to the graue in peace.

ii Re. xix. f. B 7 *But shewe kindnes vnto the sonnes of Barzellai ỹ Gileadite, that they may eate at thy table: For they came to me whē I fled from Absalom thy brother.

ii. Re. xvi. b. 8 *And behold, thou hast with thee Semei the sonne of Gera the sonne of Jemini of Bahurim, whiche cursed me with an horrible curse, in the day when I went to Mahanaim: But he came to meete me at Jordane, & I sware to him by the Lord, saying: I wil not slay thee with the swoorde.

9 But thou shalt not count him as vngiltie: For thou art a man of wisdome, and knowest what thou oughtest to do vnto him, his hoore head shalt thou bring to the graue with blood.

Act. ii. c. 10 And so *Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes whiche Dauid raigned vpon Israel were fourtie yeres: seuen yeres raigned he in Hebron, & thirtie and three yeres raigned he in Hierusalem.

i. Pa. xxix. f 12 *Then sate Solomon vpon the seate of Dauid his father, and his kingdome was stablished mightyly.

13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and she sayde: *Cōmest thou peaceably? ii. Re. xvi. b. And he sayde, peaceably.

℄ 14 He sayde moreouer: I haue somwhat to say vnto thee. She sayd: Say on.

15 And he sayd: Thou knowest that the kingdome was myne, & that all Israel set their faces on me, that I shoulde raigne: howbeit, the kingdome is turned away, and geuen to my brother: for it is appoynted him of the Lorde.

16 And nowe I aske a petition of thee, deny me not. And she sayde vnto him: Say on.

17 And he said: Speake I pray thee, vnto Solomō the king (for he wil not say thee nay) that he geue me Abisag the Sunamite to wyfe.

18 And Bethsabe sayd: Wel, I wil speake for thee vnto the king.

19 Bethsabe therfore went vnto king Solomon, to speake vnto him for Adonia: And the king rose vp to meete her, and bowed him selfe vnto her, and sate hym downe on his seate, & there was a seate set for the kinges mother, & she sate on his right syde.

20 Then she sayd: I desire a litle petition of thee, I pray thee say me not nay. And the king sayd vnto her: Aske on, my mother, for I will not say thee nay.

21 She sayde: Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. D

22 And king Solomon answered and sayde vnto his mother: Why doest thou aske Abisag the Sunamite for Adonia? (b) aske for him the kingdome also: for he is myne elder brother, and hath for him Abiathar the priest, and Joab the sonne of Zaruia.

(b) Meaning that if he should haue graunted Abisag, he wold afterward haue aspired to the kingdome.

23 Then king Solomon sware by the Lord, saying: God do so and so to me, if Adonia haue not spoken this woorde against his owne lyfe.

24 Nowe therefore, as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house as he promised, Adonia shall dye this day.

25 And king Solomon sent by the hande of Banaiah the sonne of Jehoiada, and he smote him that he died.

26 And vnto Abiathar the priest sayd the king: Get thee to Anatoth vnto thine owne fieldes, for thou art woorthy of death: but I will not at this time kill thee, because thou bearest the arke of the Lorde God before Dauid my father, and because thou hast suffered with my father in all his afflictions.

(c) King Solomon deposeth the high priest. 1. Sam. ii. 27 (c) And so Solomon put away Abiathar from beyng priest vnto the *Lord: that he might fulfill the woordes of the Lord, which he spake ouer the house of Eli in Silo.

28 Then tydinges came also to Joab (for Joab had turned after Adonia, though he turned not after Absalom) and Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aulter. ℄

29 And

29 And it was told king Solomon howe that Joab fled vnto the tabernacle of the Lorde, and beholde he is by the aulter: Then Solomon sent Banaiah the sonne of Jehoiada, saying: Go and fall vpon him.

E 30 And Banaiah came to the tabernacle of the Lorde, and sayde vnto him: Thus sayeth the king, Come out. And he sayde: Nay, but I will dye euen here. And Banaiah brought the king word againe, saying: Thus sayde Joab, and thus he aunswered me.

Times 31 to take make from altar. put.

(o) And the king sayde vnto him, Do euen as he hath sayd: Smite him, & burie him, that thou mayest take away the blood which Joab shed causeleslie, from me, and from the house of my father.

32 And the Lorde shall bring his blood vpon his owne head: for he smote two men righteouser and better then he, and slue them with the sworde, my father Dauid not knowing therof, euen Abner the sonne of Ner captayne of the hoast of Israel, and Amasa the sonne of Jether captayne of the hoast of Juda.

33 Their blood shal therfore returne vpon the head of Joab, & on the head of his seede for euer: But vpon Dauid, & vpon his seed, & vpon his house, & vpō his seat shall there be peace for euer of the Lord.

34 So Banaiah the sonne of Jehoiada went vp, & he fel vpon him and slue him, and buried him in his house in the wilderneslie.

35 And the king put Banaiah the sonne of Jehoiada in his roome ouer ỹ hoast, and put Sadoc the priest in the roome of Abiathar.

F 36 And the king sent and called Semei, & sayde vnto him: Buylde thee an house in Hierusalem, and dwell there, & see that thou go not foorth thence any whyther.

37 For be thou sure, that the day that thou goest out, and passest ouer the riuer of Cedron, thou shalt dye that day, and thy blood shalbe vpon thyne owne head.

38 And Semei sayde vnto the king, This saying is good: As my lorde ỹ king hath sayde, so will thy seruaunt do. And Semei dwelt in Hierusalem many a day.

39 And it chaunced after three yeres, that two of the seruauntes of Semei ranne away vnto Achis sonne of Maacha king of Geth: And they told Semei, saying, Behold, thy seruauntes be in Geth.

40 (c) And Semei stoode vp, and sadled his asse, and gat him to Geth to Achis to seke his seruauntes: And Semei wēt & brought his seruauntes againe from Geth.

(c) His couetous mynde made him venter his lyfe.

41 And it was tolde Solomon, howe that Semei had gone from Hierusalem to Geth, and was come againe.

G 42 And the king sent & called Semei, and said vnto him: Did I not charge thee by the Lorde with an oth, & testified vnto thee, saying: Be sure, that whensoeuer thou goest out & walkest abroade any whyther, thou shalt dye the death: And thou saydest vnto me: It is good tydinges that I haue heard.

43 Why then hast thou not kept the oth of the Lorde, and the commaundement that I charged thee withall:

44 The king sayde moreouer to Semei: ii. Re. xvi. b. *Thou remembrest all the wickednesse which thyne heart knoweth, and that thou diddest to Dauid my father: the Lorde also shall bring thy wickednesse vpon thyne owne head:

45 And king Solomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer.

46 So the king commaunded Banaiah the sonne of Jehoiada: Which went out, and smote him that he died: And the kingdome was stablished in the hande of Solomon.

The iii. Chapter.

1 Solomon taketh Pharoes daughter to wyfe. 5 The Lord appeareth to him and geueth him wisdome. 17 The pleading of the two harlottes, and Solomons sentence therin.

A 1 SOlomon made affinitie with Pharao king of Egypt, & toke Pharaos daughter, and brought her into the (a) citie of Dauid, vntil he had made an ende of buylding his owne house, and the house of the Lorde, and the wall of Hierusalem round about.

(a) Bethlehē.

2 Onely the people sacrificed in (b) hygh places, because there was no house built vnto the name of the Lorde vntill those dayes.

(b) Where aulters were appoynted before the temple was buylt, to offer vnto the Lord.

3 And Solomon loued the Lorde, walking in the ordinaunces of Dauid his father: saue onely that he sacrificed and offered incense vpon aulters in hygh places.

ii. Par. i. a. 4 *And the king went to Gibeon, to offer there, for that was the speciall hygh place: And a thousande burnt offringes dyd Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God sayd: Aske what thou wilt, that I may geue it thee.

6 And Solomon sayde: Thou hast shewed vnto thy seruaūt Dauid my father great mercie, When he walked before thee in trueth, in righteousnesse, and in plainnesse of heart with thee, and thou hast kept for him this great mercy, that thou hast geuen him a sonne to sit on his seate, as it is come to passe this day.

B ii. Par. i. b. 7 *And nowe O Lord my God, it is thou that hast made thy seruaunt king in steade of Dauid my father: * And I am but young, & (c) wote not howe to go out and in.

Sap. ix. a. (c) To behaue my selfe in this great charge of ruling.

8 And thy seruaunt is in the middest of thy people which thou hast chosen: and verily the people are so many, that they cannot be told nor nūbred for multitude.

9 (d) Gene* therfore thy seruaunt an vnderstanding heart to iudge thy people, that I may discerne betweene good & bad: For who is able to iudge this thy so mightie a people?

Sap. ix. a. (d) Gouernement pertaineth to men of wisedome and vnderstanding.

10 And this pleased the Lorde well that Solomon had desired this thing,

11 And God sayde vnto him: Thou hast not asked for thy selfe long lyfe, neither hast asked riches for thy selfe, nor hast asked the lyfe of thy enemies, but hast asked for thy selfe vnderstanding & discretion in iudgement:

12 Behold, I haue done according to thy wordes, lo I haue geuen thee a wyse & an vnderstanding heart, so that there was none lyke thee before thee, neither after thee shal any aryse lyke vnto thee.

13 And

13 And I haue also geuen thee that which thou hast not asked, euen ryches and honour, so that ther shalbe no king lyke vnto thee all thy dayes.

¶ 14 And if thou wilt walke in my wayes, to kepe myne ordinaunces and my commaundementes, *as thy father Dauid dyd walke, I will lengthen thy dayes.

*c. xv. a.

15 When Solomon awoke, (c) beholde it was a dreame: * And he came to Hierusalem and stoode before the arke of the couenaunt of the Lorde, & offred burnt offringes and peace offringes, and made a feast to all his seruauntes.

(c) God hath spoken to me. Gen. xxviii. b.

16 Then came there two women that were harlottes, vnto the king, & stoode before him.

17 And the one woman sayde: Oh my lorde, I and this woman dwell in one house, and I was deliuered of a childe, with her in the house:

18 And the thirde day after that I was deliuered, she was deliuered also: and we were together, & no straunger with vs in the house, saue we two.

19 And this wiues childe died in the night, for she smothered it.

20 And she rose at mydnight and toke my sonne from my syde while thyne handmayde slept, and layde it in her bosome, and put her dead childe in my bosome.

D 21 And when I rose in the morning to geue my childe sucke, beholde it was dead: But when I had loked vpon it in the morning, beholde, it was not my sonne which I dyd beare.

22 And the other woman sayd: It is not so, but my sonne liueth, and thy sonne is dead. And she sayde againe: No, but thy sonne is dead, and my sonne is alyue. And thus they pleaded before the king.

23 Then sayde the king: The one sayth, this that is alyue is my sonne, and the dead is thyne: And the other sayth, nay: but thy sonne is the dead, and the liuing childe is myne.

24 And the king sayde: (f) Bring me a sworde. And they brought out a sworde before the king.

(f) The wisedome of king Solomon.

25 And the king sayde: Deuide the liuing child in two, and geue the one halfe to the one, and the other to the other.

26 Then spake the woman whose the liuing childe was, vnto the king (for her bowelles yerned vpon her sonne) and sayde: I beseech thee my lorde geue her the liuing childe, and in no wyse slay it: But the other sayde, Let it be neither myne nor thyne, but deuide it.

27 Then the king aunswered and sayde: *Geue her the liuing childe, and slay it not, for she is the mother therof.

Luk. vii. a

28 And all they of Israel hearde of the iudgement which the king had iudged, and feared the king: for they sawe that the wysdome of God was in him to do iustice.

E

The. iiii. Chapter.

2 The princes and rulers vnder Solomon. 22 The purueyaunce for his vittailes. 26 The number of his horses. 32 His bookes and writings.

A 1 And so king Solomon was king ouer all Israel.

2 And these were his lordes: Azariahu the sonne of Sadoc the priest.

3 Elihoreph and Ahiah the sonnes of Sisa, scribes: Jehosaphat the sonne of Ahilud, the recorder.

4 Banaiah the sonne of Jehoiada was ouer the hoast: Sadoc and (g) Abiathar were the priestes.

(g) That ther were two high priestes. Abiathar had displeased the king: but he repented of his sinne.

5 And Azariahu the sonne of Nathan was ouer the officers: And Zabud the sonne of Nathan was a priest, ẏ kinges companion.

6 And Ahisar was steward of ẏ houshold: And *Adoniram the sonne of Abda was ouer the tributes.

iii. Reg. v. d.

7 And Solomon had twelue officers ouer all Israel, which prouided vittayles for the king and his houshold: eche man his moneth in a yere, made prouision for necessarie thinges.

B

8 And these are their names: the sonne of Hur in mount Ephraim,

9 The sonne of Dekar in Makaz and in Saalbin, and Bethsames, Elon, and Bethhanan.

10 The sonne of Heled in Aruboth, to whom parteyned Socho and all the land of Hepher.

11 The sonne of Abinadab in all the region of Dor, whiche had Taphath the daughter of Solomon to wyfe.

12 Baana the sonne of Ahilud was ouer Thaanach and Megiddo, and ouer all Bethsan, whiche is by Zarthana beneath Jezrael, frō Bethsan to ye plaine of Mehola, euen vnto the place that is ouer against Jecmeam.

13 The sonne of Gaber had Ramoth Gilead, and his were the townes of Jair the sonne of Manasse which are in Gilead: and vnder him was the region of Argob whiche is in Basan threescore great cities with walles and barres of brasse.

C 14 Ahinadab the sonne of Hiddo had Mahenaim.

15 Ahimaaz was in Nephthalim, and he toke Basmath the daughter of Solomon to wyfe.

16 Baana the sonne of Husai was in Aser and in Aloth.

17 Jehosaphat the sonne of Paruah was in Isachar.

18 Semei the sonne of Ela was in Beniamin.

19 Gaber the sonne of Uri was in the countrey of Gilead, the land of Sehon king of the Amorites, and of Og king of Basan, & was officer alone in the lande.

20 And Juda and Israel were many [euen] as the sande of the sea in numbre, eating, drincking, and making mery.

Gen.xv.d. Exo.xxiii.d Psal.lxxii.d D 21 *And Solomon raigned ouer all kingdomes from the riuer vnto the lande of the Philistines, [euen] vnto the border of Egypt: and they brought presentes, and serued Solomon al the dayes of his life.

* Corus the Latin word containeth xv. bussels.

22 And Solomons bread for one day was thirtie "quarters of manchet flowre, & threescore quarters of meale:

23 Ten stalled oxen, and twentie out of the pastures, and a hundred sheepe, beside hartes, buckes, and wilde goates, and capons.

24 For he ruled in all the region on the other syde Euphrates, from Thiphsah to Azza, ouer al the kinges on the other syde the riuer: And he had peace "with all his seruauntes on euery syde.

" Or, on euery syde round about him.

25 And Juda and Israel dwelt without feare, euery man vnder his vine and vnder his figgetree, from Danto Beerseba all the dayes of Solomon.

26 And Solomon had * fourtie thousand stalles of horses for charettes, & twelue thousande horsemen. Deu.xvii.d.

27 And the officers prouided vittayle for king Solomon and for all that came out of any place to king Solomons table, euery man his moneth, so that they lacked nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man in his office.

9 *And God gaue Solomon wysdome and vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore. Eccl.xlxi.e

30 And Solomons wysdome excelled the wysedome of all the children of the east countrey, and al the wisdome of Egypt.

31 For he was wiser then al men, yea then Ethan the Ezrahite, and Heman, Chalcol, and Darda the sonnes of Mahol: And his name was spoken of throughout all nations on euery syde.

32 And Solomon spake three thousande (b) prouerbes: And his songes were a thousande and fiue. (b) The most part whereof are perished.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Isope that springeth out of the wall: He spake also of beastes, of foules, of wormes, and of fishes.

34 And there came of all nations to heare the wysdome of Solomon, and from all kinges of the earth, which had heard of his wysdome.

The .v. Chapter.

1 Hiram sendeth to Solomon, and Solomon to him, purposing to buylde the house of God. 6 He prepareth stuffe for the buylding. 13 The number of the workmen.

A 1 And Hirā king of Tyre sent his seruauntes vnto Solomon (for he had hearde that they had annoynted him king in the roome of his father) * For Hirā was euer a louer of Dauid. ii. Reg. v.b.

2 *And Solomon sent to Hiram, saying: ii. Par.ii.a.

3 Thou knowest* howe that Dauid my father could not buyld an house vnto the name of the Lorde his God for the warres which were about him on euery syde, i. Par.29.a.

syde, vntill the Lorde put them vnder the soles of his feete.

4 But now the Lorde my God hath geuen me rest on euery syde, so that there is neither aduersarie nor euill to resist.

5 And beholde,* I am determined to build an house vnto ỹ name of the Lord my God, as the Lord spake vnto Dauid my father, saying: Thy sonne whom I wil set vpon thy seate for thee, he shal build an house vnto my name.

6 Now therefore commaund thou that they hewe me Cedar trees out of Libanon, & my seruaũtes shalbe with thyne, and vnto thee will I geue the hyre for thy seruauntes, accordyng to all such thinges as thou shalt appoynt: for thou knowest that there are not among vs that can skyl to hewe tymber, lyke vnto the Sidones.

7 (a) And it came to passe, when Hiram heard ỹ wordes of Solomõ, he reioyced greatly, & said: Blessed be the Lord this day, which hath geuen vnto Dauid a wyse sonne ouer this mightie people.

8 And Hiram sent to Solomon, saying: I haue considered the thinges which thou sentest to me for, & wyl accomplishe all thy desyre concerning tymber of Cedar trees and firre.

9 My seruauntes shall bring them from Libanon to the sea, and I wyl conuey them by sea in floates vnto the place that thou shalt shew me, and wil cause them to be discharged there, and thou shalt receaue them: and thou shalt do me a pleasure againe, if thou minister foode for myne house.

10 And so Hiram gaue Solomon Cedar trees and firre trees accordyng to all his desyre.

11 And Solomon gaue Hiram twentie thousand quarters of wheate for foode to his housholde, and twentie buts of pure oyle: Thus much gaue Solomon to Hiram yere by yere.

12 And the Lorde gaue Solomon wisedome as he promysed him: And there was peace betweene Hiram and Solomon, & they two were confedered together.

13 And king Solomon raysed a summe out of Israel, and the summe was thirtie thousand men: ℂ

14 whom he sent to Libanon, ten thousand a moneth by course: so that when they had ben one moneth in Libanon, they abode two monethes at home: And * Adoniram was ouer the summe. iii. Re. iiii. a.

15 And Solomon had threescore and ten thousand that bare burdens, and foure score thousand masons in the mountaines:

16 Besides the lordes whom Solomon appoynted to ouersee the worke, euen three thousand & three hundred, which ruled the people [& them] that wrought in the worke.

17 And the king commaunded them to bring great stones, costly stones, & hewed stones, for the foundatiõ of the house.

18 And Solomons masons, and the masons of Hiram did hewe them, and the stone squarers: And so they prepared both tymber and stones, for the building of the house.

¶ The .vi. Chapter.

1 The buylding of the temple, and the fourme thereof. 12 The promyse of the Lorde to Solomon.

A 1 AND it came to passe, that in the foure hundred & fourescore yere, after the childrẽ of Israel were come out of the land of Egypt, and * in the fourth yere of the rayne of Solomon vpon Israel, & in the moneth " Zif, which is the second moneth, * he began to build the house of the Lorde. ii. Par. iii. a. * Ipsil. Act. vii. f.

2 And the house which king Solomon built for the Lorde, was threescore cubites long, and twentie cubites broade, and thirtie cubites hie.

3 And he made a porche before the temple of the house, which was twentie cubites long, after ỹ breadth of the house, and ten cubites brode, [euen] in the fore front of the house.

4 And in the house he made „ windowes, broade without, and narow within.

5 And by the wall of the house he made chambers round about [euen] in the walles of the house round about the temple & the quier: and he made chambers round about.

6 The neathermost chamber was fiue cubites

" Some of the learned Iewes suppose that the windowes were narowe with out, and brode within.

cubites broade, & the middle was sixe cubites broade, & the third was seuen cubites broade: For without in the wall of the house he made restes round about that [the beames of the chambers] shoulde
B not be fastened in ỹ walles of the house.
7 And the house was built of stone, made perfect aforehande before it was brought thyther: so that there was neither hammer nor axe, either any toole of iron heard in the house while it was in buylding.
8 The doore of the middle chamber was in the right syde of the house: and men went vp with Wineding stayres into the middle chamber, and out of the middle into the third.
9 And so he built the house, and finished it: and he rooked the house vaultly with beames of Cedar tymber.
10 And then he built chambers to all the temple fiue cubites heyght, & they were ioyned to the house with beames of Cedar.
11 And the Word of the Lorde came to Solomon, saying:
12 Concerning the house which thou art in building, if thou Wilt Walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes to walke in them: then Wyll I make
ii.Reg.vii.b. good vnto thee my promise * Which I promysed Dauid thy father:
Exo.xxv.b. 13 *And I Will dWell among the children of Israel, and Will not forsake my people Israel.
14 Solomon therefore built the house, C and finished it.
15 And seeled the walles of the house within With boordes of Cedar tree: euen frō the pauement of the house vnto the roofe did he seele the walles of it within With Cedar tree: and boorded the floore of the house With planckes of firre.
16 And he builded twentie cubites in the sydes of the quier of the temple both floore & walles With boordes of Cedar: and dressed it within the secret place of the temple, euen in the most holy.
17 But the house, that is the temple before it, was fourtie cubites [long.]
18 And the Cedar of the house within, was carued With knoppes, and grauen With flowres: & all was Cedar timber, so that no stone was sene.
19 And the quier that was within the temple he prepared, to set there the arke of the appoyntment of the Lorde. D
20 And the quier "before was twentie cu- "Or, within.
bites long, & twentie cubites in breadth, and twentie cubites in height: And he couered it With pure golde, and boorded the aulter With Cedar.
21 So Solomon couered the house within With pure golde: And he made golde barres runne along the quier, which he had couered With golde.
22 And the Whole house he ouerlayde *With golde vntil he had ended it: also al the aulter that was in the quier he ouer-
layde

layde with golde.

23 And within the quier he made two* Cherubims of " Olyue tree ten cubites hie.

24 Fiue cubites long was a wing of the one Cherub, & fiue cubites long was a wing of the other Cherub: so that from the vttermost part of one wing, vnto the vttermost part of the other, were ten cubites.

25 And the other Cherub was ten cubites hie also: so that both the Cherubs were of one measure, and one syse:

26 For the height of the one Cherub was ten cubites, and so was it of the other.

27 And he put the Cherubs within the inner house:* And the Cherubs stretched out their winges, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall: And the other two winges of them touched one another in the middest of the house.

28 And he ouerlayde the Cherubs with golde.

29 And in all the walles of ỹ house round about, he made figures of carued & seeled worke: [as namely] pictures of Cherubs, & paulme trees, & grauen flowres, [both] within [in the quier] and without [in the temple.]

30 And the floore of the house he couered with golde, [both] within [in the quier] and [also] without [in the temple.]

31 And in the entering of the quier, he made two doores of Olyue tree: And both the vpper & two side postes were fiue square.

32 The two doores also were of olyue tree, & he graued them with grauing of Cherubs and paulme trees and grauen flowres, & couered them with golde, & layde thinne plates of golde vpon the Cherubs and paulme trees.

33 And so made he for the doore of the temple, postes of Olyue tree foure square.

34 The two doores were of firre tree, and either doore with foulding leaues.

35 And he graued thereon Cherubs, paulme trees, & carued flowres: and couered the carued worke with golde finelie wrought.

36 And he built the inner court with three rowes of hewed stone, and one rowe of Cedar wood.

37 In the fourth yere was the foundation of the house of the Lorde layde, euen in the moneth " Zif. * April.

38 And in the leuenth yere, in the moneth " Bul (which is the eyght moneth) was the house full finished throughout all the partes thereof, according to all the fashion of it: And so was he seuen yeres in building it. * October.

¶ The .vii. Chapter.

1 The buylding of the houses of Solomon. 15 The excellent workemanship of Hiram in the peeces which he made for the temple.

1 BVT Solomon was buildinge his owne house thirteene yeres, and finished it all.

2 And he built ỹ house in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites hie: And it stoode vpon foure rowes of Cedar pillers, and Cedar beames were layde vpon the pillers.

3 And the roofe was Cedar aboue vpon the beames that laye on the pillers, euen .xlv. beames in fifteene rowes.

4 And there were windowes in three rowes, and the windowes were one against another three folde.

5 And al the doores with the syde postes & the vpper postes were foure square, and had windowes one against another three folde.

6 And he made a porche by the pillers [that bare vp the house] fiftie cubites long, and thirtie cubites broade, and the porche was before those and the other pillers: for there was a thicke tree set before them.

7 Then he made a porche to sit & iudge in, euen a porche of iudgmẽt, seeled with Cedar throughout all the pauementes.

8 And his house wherein he dwelt had an other hall, more inward then the porche, of lyke worke: And then Solomõ made an house for Pharaos daughter (*whom he had taken to wyfe) lyke vnto the fashion of the porche. * iii. Reg. iii. a.

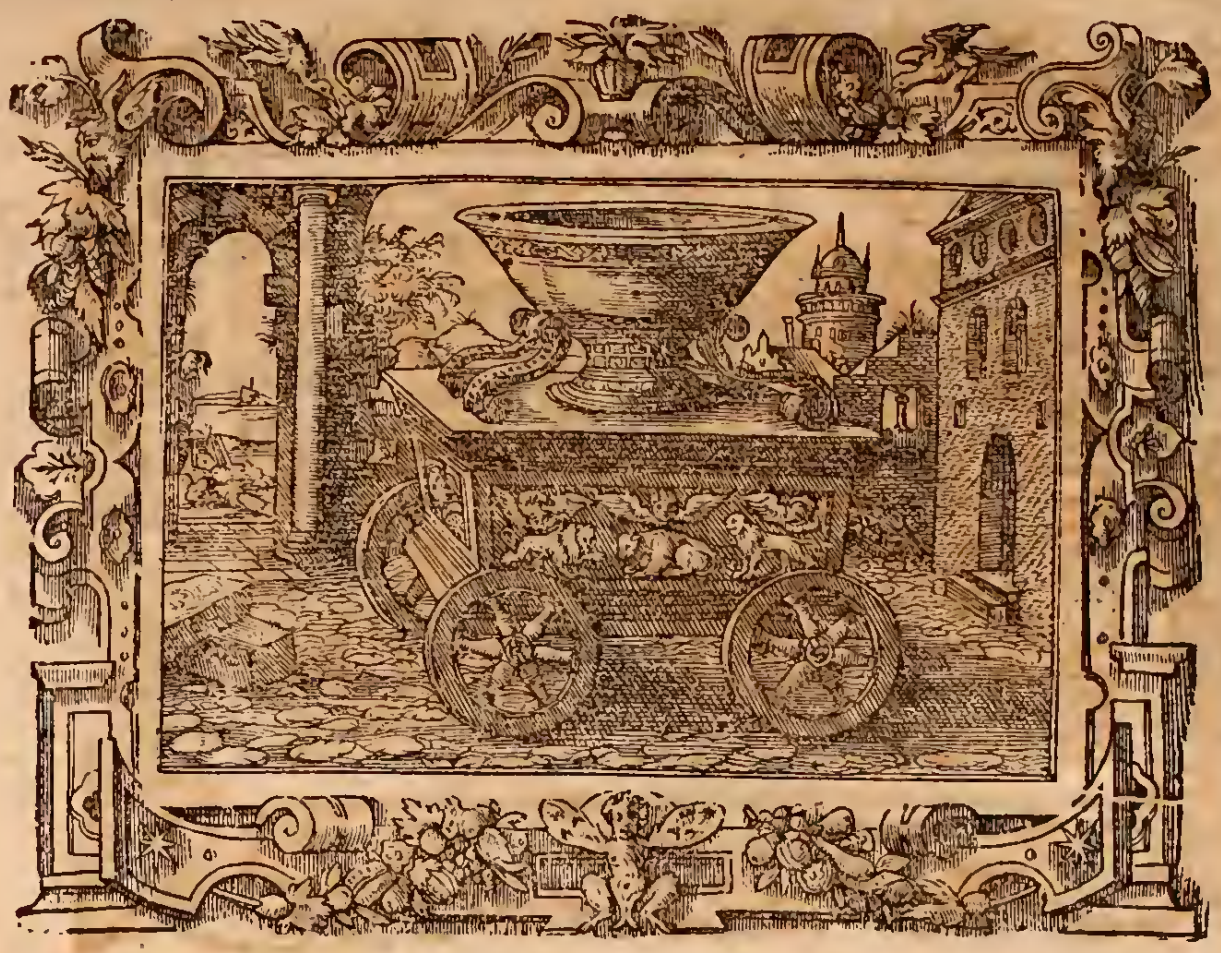
9 And all these were of the best stones, hewed after a measure and sawed with sawes within and without, from the foundation vnto the " beames that laye aboue, after the measure, and euen so on the out syde toward the great court. " These beames were layde vpon stones, that hanged out on the vpper of the wall the breadth of a hand.

10 And

10 And the foundation was layde vpon
rich stones, and that very great stones,
whereof some were ten cubites, and
some eyght cubites.
11 And aboue were riche stones, squared
after a certayne rule, and couered with
Cedar.
12 And the great court round about, was
with three rowes of hewed stones, and
one rowe of Cedar planckes, after the
maner of the inner court of the house
of the Lorde, and of the porche of the
temple.
13 *And king Solomon sent and fet one
Hiram out of Tyre,
14 A widowes sonne of ẏ tribe of Neph-
thalim, his father being a man of Tyre:
which Hiram was a craftesman in
brasse, *ful of wisedome, vnderstanding,
and cunning, to worke all maner of
worke in brasse: And he came to king
Solomon, and wrought all his worke.
15 For he cast * two pillers of brasse of
eyghteene cubites hie a peece: & a string
of twelue cubites did compasse either of
them about.
16 And he made two pommels of moul-
ten brasse, [after the fashion of a crowne,] to
set on the toppes of the pillers: The
height of the one head peece contayned
fiue cubites, and the height of the other
head peece contayned fiue cubites also.
17 He made networke, & wrythen worke
like chaines for the pommels vpon the
head peeces that were on the top of the
pillers: euen seuen [rowes] vpon the one
head peece, and seuen vpon the other.
18 And so he made the pillers, and two
rowes of pomegranets rounde about
in the one networke to couer the pom-
mels that were vpon the top: and this
he did also, for the other head peece.
19 And the pommels that were on the top
of the pillers, were after lillie worke in
the porche foure cubites.
20 And the pommels vpon the two pillers
had also aboue ouer against the middest
within the networke: [pomegranets] and
vpon the second head peece were there
two hundred pomegranets in [two]
rowes round about.
21 And he set vp the pillers in the porch
of the temple: And when he had set vp
the right piller, he called the name ther-
of Jachin: and when he had set vp the
left piller, he called the name thereof
Boaz.
22 And vpon the top of the pillers [were]
lillie worke: & so was the workmanship
of the pillers finished.
23 And he made a moulten lauatorie ten
cubites wide from brim to brim, round
in compasse, and fiue cubites hie: And a
string of thirtie cubites did compasse it
about.
24 And vnder the brim of it there were
knoppes round about, ten in one cubite,
and thei compassed the lauatorie round
about: And the knoppes were cast with
it in two rowes when it was cast.

25 And

Ii.Par.ii.a.
Exo.31.a.
Iere.52.e.



25 And it stoode on twelue oxen, of which three loked toward the north, three toward the west, three toward the south, and three toward the east: and the lauatorie stoode vpon them, and al their hinder partes were inward.

26 It was an hand breadth thicke, and the brym was wrought lyke the brym of a cup with flowres of lilies, and it contained two thousand battes.

27 And he made ten feete of brasse: foure cubites long, and foure cubites broade a peece, and three cubites hie.

28 And the worke of the feete was on this maner: They had sides, and the sides were betweene the ledges.

29 And on the sides that were betweene the ledges, were lions, oxen, and Cherubs: and likewise vpō the ledges that were aboue: and beneath the lions and oxen, were certayne additions made of thynne worke.

30 And vnder euery foote were foure brasen wheeles, and boordes of brasse: and in the foure corners thereof vnder the lauatorie, were vndersetters moulten at the side of euery addition.

31 And the stalke of the lauatorie was in the middle of it, and aboue one cubite: But the stalke thereof was round after the worke of the foote, a cubite & a halfe: and also vpon the stalke were grauings with their bands, foure square and not round.

32 And vnder the sydes were foure wheeles, and the axeltrees ioyned fast to the bottome, and the height of euery wheele was a cubite and an halfe.

33 And the workmanship of the wheeles was lyke the worke of a charet wheele: and the axeltrees, the naueiles, spokes, and shaftes, were al moulten.

34 And there were foure vndersetters in the foure corners of one foote, & the vndersetters were of ỹ very bottome selfe.

35 And in the height of the bottome was there a rounde compasse of halfe a cubite hie: and in that height of the bottome there proceeded both ledges and sydes out of the same.

36 For in the boordes of the ledges and on the sydes, he had grauen pictures of Cherubims, lions, & paulme trees, one by another rounde about.

37 Thus made he the ten feete after this maner: and they had all one fashion of casting, one measure, and one syse.

38 Then made he ten lauers of brasse, one lauer contayning fourtie battes: and euery lauer was foure cubites, & vpon euery one of the ten feete, he put one lauer.

39 And he put fiue of those feete on the ryght syde of the house, and other fiue on the left: and he set the lauatorie on the right syde of the house eastward, and toward the south.

40 And Hiram made pots, shouels, and basons, & so finished all the worke that he made king Solomon for the house of the Lorde:

41 That is to say, two pillers, and two round

round head peeces that were to be set on the toppes of the two pillers.

42 And foure hundred pomegranates for the two networkes, euen two rowes of pomegranates in one networke to couer the two head peeces that were to be set on the toppes of the pillers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatorie, and twelue oxen vnder it:

45 And pottes, shouels, and basons: And all these vessels which Hiram made to king Solomõ for the house of the Lord, were of bright brasse.

46 In the playne of Jordane did the king cast them [euen] in the thicke claye, betweene Socoh and Zarthan.

47 And Solomon left all the vessels [vnwayed] because they were so exceeding many, neither founde they out the waight of the brasse.

48 And so Solomon made al the vessels that parteyned vnto the house of the Lorde, the golden aulter, and the golden table wheron the shew bread was:

49 And fiue candelsticke for the ryght side, and fiue for the left before the quier, of pure golde, with flowres, lampes, and snuffers of golde.

50 And bowles, flat peeces, basons, spoones, & masours, of pure golde: and hyndges made he of golde, both for the doores of the quier the place most holy, and for the doores of the temple also.

51 And so was ended all the worke that king Solomon made for the house of the Lorde: And* Solomon brought in the thinges which Dauid his father had dedicated, euen the siluer, golde, and vessels, and layde them vp among the treasures of the house of the Lord. ii.Par.v.a.

¶ The .viii. Chapter.

4 The arke is borne into the temple.
10 A cloude filleth the temple.
15 The king blesseth the people.

1.Par.v.a. Then* Solomon gathered the elders of Israel, & al the heads of the tribes, and them that were captaynes amõg the fathers of the children of Israel, vnto him in Hierusalem, that they might bring vp the arke of the appoyntment of the Lorde* out of the citie of Dauid, which is Sion. ii.Reg.vi.

2 And all the men of Israel assembled vnto king Solomon to the feast that falleth in the moneth* Ethanim, which is the seuenth moneth. *September.

3 And al the elders of Israel were come, and

and the priestes tooke vp the arke,
4 And they bare the arke of the Lorde, the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: those dyd the priestes and the leuites beare.
5 And king Solomon and all the congregation of Israel that were assembled vnto him and went with him before the arke, did offer sheepe and oxen, that could not be tolde nor numbred for multitude.
6 And so the priestes brought the arke of the appoyntment of the Lord vnto his place euen into the quier of the temple and place most holy, vnder the winges of the Cherubs:
7 For the Cherubs stretched out their winges ouer the place of the arke, and couered both it and also the staues therof a hie vpon it.
8 And they drew out the staues, that the endes of them might appeare out of the holy place within the quier, but they were not seene without, and there they haue ben vnto this day.
9 And there was nothing in the arke * (a) saue the two tables of stone, which Moyses put there at Horeb, in ỹ which [tables] the Lorde made an appoyntment with the children of Israel when he brought them out of the lande of Egypt.
10 And it fortuned that when the priestes were come out of the holy place, the cloude filled the house of the Lorde,
11 That the priestes could not stand and minister because of the cloude: for the glory of the Lorde had filled the house of the Lorde.
12 Then spake Solomon: The Lorde* saide that he would dwell in the darke cloude.
13 I haue built thee an house to dwell in, an habitation for thee to abyde in for euer.
14 And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stoode still.
15 And he saide: Blessed be the Lorde God of Israel, which spake with his mouth vnto Dauid my father, * & hath with his hand fulfilled it, saying:
16 Sence the day that I brought my people Israel out of Egypt, I chose no cite of all the tribes of Israel to build an house, that my name might be therein:
But I haue chosen * Dauid to be ruler ouer my people of Israel.
17 And it was in the heart of Dauid my father to build an house for the name of the Lorde God of Israel:
18 And the Lorde saide vnto Dauid my father: Whereas it was in thyne heart to build an house vnto my name, thou diddest well that thou wast so minded:
19 Neuertheless, thou shalt not build the house: but thy sonne that shall come out of thy loynes, he shall build the house vnto my name.
20 And the Lorde hath made good his word that he spake, and I am risen vp in the roome of Dauid my father, and sit on the seate of Israel, as the Lorde promysed, and haue built an house for the name of the Lorde God of Israel:
21 And I haue prepared therein a place for the arke, wherein is the couenaunt of the Lorde which he made with our fathers when he brought them out of the lande of Egypt.
22 Solomon stoode before the aulter of the Lorde in the sight of all the congregation of Israel, and stretched out his handes toward heauen, and sayde:
23 * Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that kepest couenaunt & mercy for thy seruauntes that walke before thee with all their heart.
24 Thou that hast kept with thy seruaũt Dauid my father that thou promisedst him: Thou spakest also with thy mouth and hast fulfilled it with thyne hand, as it is come to passe this day.
25 Therfore now Lorde God of Israel, keepe with thy seruaunt Dauid my father that thou promisedst him, saying, * Thou shalt not be without a man in my sight to syt on the seate of Israel: so that thy childrẽ take heede to their way, that they walke before me, as thou hast walked in my sight.
26 And now O God of Israel, let thy word be verified which thou spakest vnto thy seruaunt Dauid my father.
27 Wyll God in deede dwell on the earth? Beholde, * the heauens and heauens of all heauens are not able to contayne thee: and how should then this house do it that I haue builded?
28 Haue thou therefore respect vnto the prayer of thy seruaunt, and to his supplication O Lorde my God, to heare the crye and prayer which thy seruaunt

(a) Hebr. nothing saue.

ii. Reg. xvi. a
D
E
iii Reg. vii. c.
Esa. lxvi. a.
ii. Par. vi. d.

prayeth

prayeth before thee this day:
29 That thyne eyes may be open toward this house nyght and day, euen toward this place, of which thou haste said, My name shal be there: That thou mayst hearken vnto the prayer which thy seruaunt prayeth in this place,
30 And regarde thou the supplication of thy seruaunt and of thy people Israel when they pray in this place: and heare thou in heauen thy dwelling place, and when thou hearest haue mercy.
ii.Par.vi.d. 31 * If any man trespasse against his neyghbour, & there go an oth betweene them, and the one compel the other, and come, swearing before thyne aulter in this house:
32 Then hearken thou in heauen, and do and iudge thy seruauntes, that thou condemne the vngodly, to bring his way vpon his head: and iustifie the righteous, to geue him according to his righteousnesse.
Deu.xxx.a. 33 *When thy people Israel be put to the worse before the enemie, because they haue sinned against thee, & afterwarde turne againe to thee, and knowledge vnto thy name, and pray and make supplication vnto thee in this house:
34 Then heare thou in heauen, to be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.
iii.Reg.18.a. 35 *If heauen be shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and knowledge vnto thy name, and turne from their sinne through thy scourging of them:
36 Then heare thou in heauen, and be mercyfull vnto the sinnes of thy seruauntes, and of thy people Israel, that thou shewe them a good way to walke in, and geue rayne vpon the lande that thou hast geuen to thy people to inherite.
37 If there be in the lande dearth, or pestilence, drouth, blasting, grashopper, or caterpiller: or if their enemie besiege thē in the lande of their cities, or whatsoeuer plague or sickenesse chaunce,
Esa.lvi.c. 38 *Then what prayers and supplication soeuer be made of any man, of all thy people Israel, which shall knowledge euery man the plague of his owne heart, and stretch foorth his handes toward this house:
39 Heare thou then in heauen, euen in thy dwelling place, and be mercyfull, and do and geue euery man according to his wayes, euen as thou that onely knowest his heart (for thou onely knowest the heartes of all the children of men:)
40 That they may feare thee as long as they lyue in the lande which thou gauest vnto our fathers.
41 And likewyse if a straunger that is not of thy people Israel,* come out of a farre countrey for thy names sake: Ihon.xii.c.
42 (For they shal heare of thy great name, and of thy mightie hand, & of thy stretched out arme) and shall come and pray in this house:
43 [Therfore] heare thou in heauen thy dwelling place, & do all that the straunger calleth to thee for: that all nations of the earth may knowe thy name, and feare thee as do thy people Israel, and that they may knowe that thy name is called vpon in this house which I haue builded.
44 If thy people go out to battell against their enemie whythersoeuer thou shalt send them, and shal pray vnto the Lord *[toward] the way of the citie which thou hast chosen, and [toward] the house that I haue built for thy name: Dan.vi.c.
45 Heare thou in heauen their prayer and supplication, " and iudge their cause.
46 If they sinne against thee* (for there is no man that sinneth not) & thou be angry with them, and delyuer them into the hand of their enemies, so that they cary them away prisoners, vnto the lande of their enemies whether farre or neare:
47 Yet if they turne againe vnto their heartes in the lande of them that caryed them away captiues, & returne and pray vnto thee in the lande of their enemies, saying, We haue sinned, We haue done wickely, and haue committed vngodlynesse:
48 And so turne agayne vnto thee with all their heart and all their soule in the laude of their enemies which led them away captiue, and pray vnto thee, [toward] the way of their land which thou gauest vnto their fathers, and [toward] the citie which thou hast chosen, and [toward] the house which I haue built for thy name:
49 Then heare thou their *prayer and supplication in heauen thy dwellyng place, and iudge their cause: Amos.ix.d.
50 And be mercyfull vnto thy people that haue

G " Or, maintayne their right. i.Ioha.i.d.

haue sinned against thee, and vnto all their iniquities wherby they haue done wickedly against thee, & get thou them the fauour of those whiche led them away captiue, that they may haue compassion on them.

51 For they be thy people, and thyne inheritaunce, whiche thou broughtest out of Egypt, euen from the middest of the fornace of iron.

52 And let thyne eyes be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel, *to hearken vnto them in all that they call for vnto thee.

53 For thou dyddest seperate them from among all the nations of the earth to be thyne owne inheritaunce, as thou saydest by the hande of Moyses thy seruaunt, when thou broughtest our fathers *out of Egypt O Lorde God.

54 *And when Solomon had made an ende of praying all this prayer and supplication vnto the Lorde, he arose from before the aulter of the Lorde, (b) & from kneling on his knees, & from stretching of his handes vp to heauen,

55 And stoode & blessed all the congregatiō of Israel, with a loude voyce, saying:

56 Blessed be the Lorde that hath geuen rest vnto his people Israel, according to al that he promised: *there hath not fayled one worde of all the good promise which he promised by the hand of Moyses his seruaunt.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neither leaue vs:

58 But that he may bowe our heartes vnto him, that we may walke in all his wayes, & kepe his commaundementes, his statutes, and his lawes whiche he commaunded our fathers.

59 And these my wordes whiche I haue prayed before the Lorde, be nye vnto the Lorde our God day and night, that he defende the cause of his seruaunt, and the cause of his people Israel, what thing soeuer chaunce at any time:

60 That al nations of ỹ earth may knowe that the Lord is God, and none but he.

61 Let your heart therfore be perfect with the Lord our God, that ye walke in his statutes, and kepe his commaundementes, as this day.

62 And the king and al Israel with him offered offeringes before the Lorde.

63 *And Solomon offered a sacrifice of peace offringes whiche he offered vnto the Lorde [to wit] twentie and two thousande oxen, and an hundred and twentie thousande sheepe: And so the king and all the children of Israel dedicated the house of the Lorde. *ii. Pa. viii. a.

64 The same day dyd the king halowe the middle of the court that was before the house of the Lord: for there he offered burnt offeringes, meate offeringes, and the fat of the peace offeringes: because the brasen aulter that was before the Lorde, was to litle to receaue the burnt offringes, meate offeringes, and the fat of the peace offeringes.

65 And Solomon helde that same time an hye feast, and all Israel with him, a verie great congregation, euen from the entring in of Hemath vnto the riuer of Egypt before the Lorde our God (c) seuen dayes, and seuen dayes, euen foureteene dayes.

(c) Seuen dayes for the dedication, and seuen for the feast.

66 And the eyght day he sent the people away, & they blessed the king, and went vnto their tentes, ioyous and with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruaunt, and for Israel his people.

The .ix. Chapter.

2 The Lorde appeareth the seconde time to Solomon. 11 Solomon geueth cities to Hiram.
20 The Chanaanites become tributaries. 26 He sendeth foorth shippes for golde.

1 AND when Solomon had *finished the buylding of the house of the Lorde, and the kinges palace, and all that he had in his minde & was appoynted to make:

2 The Lorde appeared to Solomon the second time, as he appeared vnto him at Gibeon.

3 And ỹ Lord said vnto him, I haue heard thy prayer & thy intercession that thou hast made before me: For I haue halowed this house, which thou hast built to put my name there for euer, & mine eies & myne hearte shalbe there perpetually.

4 And if thou wilt walke before me, as Dauid thy father walked, in purenes of heart and in righteousnes, to do all that I haue commaunded thee, and wilt kepe my statutes, and my lawes:

5 Then will I stablishe the seate of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying: iii.Re.ii.a. *Thou shalt not be without a mā vpon the seate of Israel.

6 But and if ye and your children turne away from me, and will not kepe my commaundementes and my statutes whiche I haue set before you, but go and serue other gods, & worship them:

25 7 Then will I weede Israel out of the lande which I haue geuen them, and this house which I haue haloWed * for my name, will I cast out of my sight, and Israel shalbe a prouerbe and a fable among all nations, 4.Re.21.a. Ier.vii.b.

8 And this "house shalbe taken away: so that euery one that passeth by it, shalbe astonied, and shall hysse, and they shall say: *why hath the Lord done thus vnto this lande, and to this house: " Some reade: when this house is in great honour. Deu.xxix.d Ier.xxii.b. c

9 And they shal aunswere: Because they forsoke the Lorde their God, whiche brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them: therfore hath the Lorde brought vpon them all this euyll.

2.Par.8.a. 10 *And it fortuned, that at the ende of twentie yeres when Solomon had finished the buylding of the two houses, [that is to wyte,] the house of the Lorde and the kinges palace,

11 (And Hiram the king of Tyre brought Solomon timbre of Cedar, & firre trees, golde, and whatsoeuer he desired) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

ii.Reg.v.b. 12 And *Hiram came out from Tyre to see the cities whiche Solomon had geuen hym, and they pleased him not.

13 And he sayde: what cities are these which thou hast geuen me my brother: And he called them the lande of barren vnto this day.

℄ 14 And Hiram sent the king fyre score talentes of gold.

15 (And this is the summe whiche king Solomon raysed for a tribute when he buylded the house of the Lorde, and his owne house, and Millo, and the Wall of Hierusalem, and Hazor, and Megeddo, and Gazer.

16 For Pharao king of Egypt went vp, and toke Gazer and burnt it with fire, and slue the Chanaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Solomons wyfe.

17 And Solomon buylt Gazer & Bethhoron the neather,

18 And Baalath and Thamar in the wildernesse in the lande:

19 And all the treasure cities that Solomon had, and cities for his charettes, and cities for his horsemen, and all that Solomon desired, and Would buyld in Hierusalem, in Libanon, and in all the lande of his dominion)

20 And al the people that were left of the Amorites, Hethites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israel,

21 Their children that were left after them in the lande, whom the children of Israel also were not able to destroy: those dyd Solomon compell to bring tribute, vnto this day. D

22 But of the children of Israel dyd Solomon * make no bondmen: But they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charettes, and his horsemen. Leui.xxv.

23 And these were the lordes that were set ouer Solomons Worke [euen] fiue hundred were they and fiftie, and they ruled the people that wrought ỹ Worke.

24 And Pharaos daughter came vp out of the citie of Dauid, vnto her house which Solomon had buylt for her: and then dyd he also buylde Millo.

25 And thryse a yere did Solomon offer burnt offringes & peace offringes vpon the aulter whiche he buylt vnto the Lorde, and he burnt incense vpon the aulter that was before the Lord, and so he finished the house.

26 And king Solomon made a nauie of shippes in Azion Gaber, which is beside Eloth, on the brinke of the red sea, in the lande of Edom.

27 And Hiram sent by shippe also of his seruauntes, that were shipmen and had knowledge of the sea, With the seruauntes of Solomon:

28 And they came to Ophir, and fet from thence (a) foure hundred and twentie talentes of golde, and brought it to king Solomon.

The

The.x. Chapter.

1 The queene of Saba commeth to heare the wysdome of Solomon. 18 His royall throne. 23 His power and magnificence.

1 AND the *queene of Saba hearing the fame of Solomon (concerning the name of the Lord) came to proue him with harde questions.

*1.Reg.xii.d. 2.Par.ix.a.

2 And she came to Hierusalem with a verie great trayne, with camels that bare sweete odours, and gold exceeding much, & precious stones: And she came to Solomon, and communed with him of al that was in her heart.

3 And Solomon declared vnto her all her questions, so that there was not one thing hyd from the king which he expounded not vnto her.

4 And the queene of Saba considered al Solomons wysdome, & the house that he had buylded,

5 And the meate of his table, and the sitting of his seruauntes, the order of his ministers & their apparell, & his drinke, and his burnt sacrifices that he offred in the house of the Lorde: and she was astonied.

6 And she sayde vnto the king: It was a true word that I heard in myne owne land of thy sayinges, & of thy wisdome.

7 Howbeit I beleued it not, till I came & sawe it with myne eyes: And beholde, B the one halfe was not tolde me: for thy wysdome and prosperitie exceedeth the fame which I heard of thee.

8 Happy are thy men, and happy are these thy seruauntes whiche stand euer before thee, and heare thy wysdome.

9 Blessed be the Lorde thy God, whiche loued thee, to set thee on the seate of Israel, (a) because the Lorde loued Israel for euer, & made thee king (b) to do equite and righteousnes.

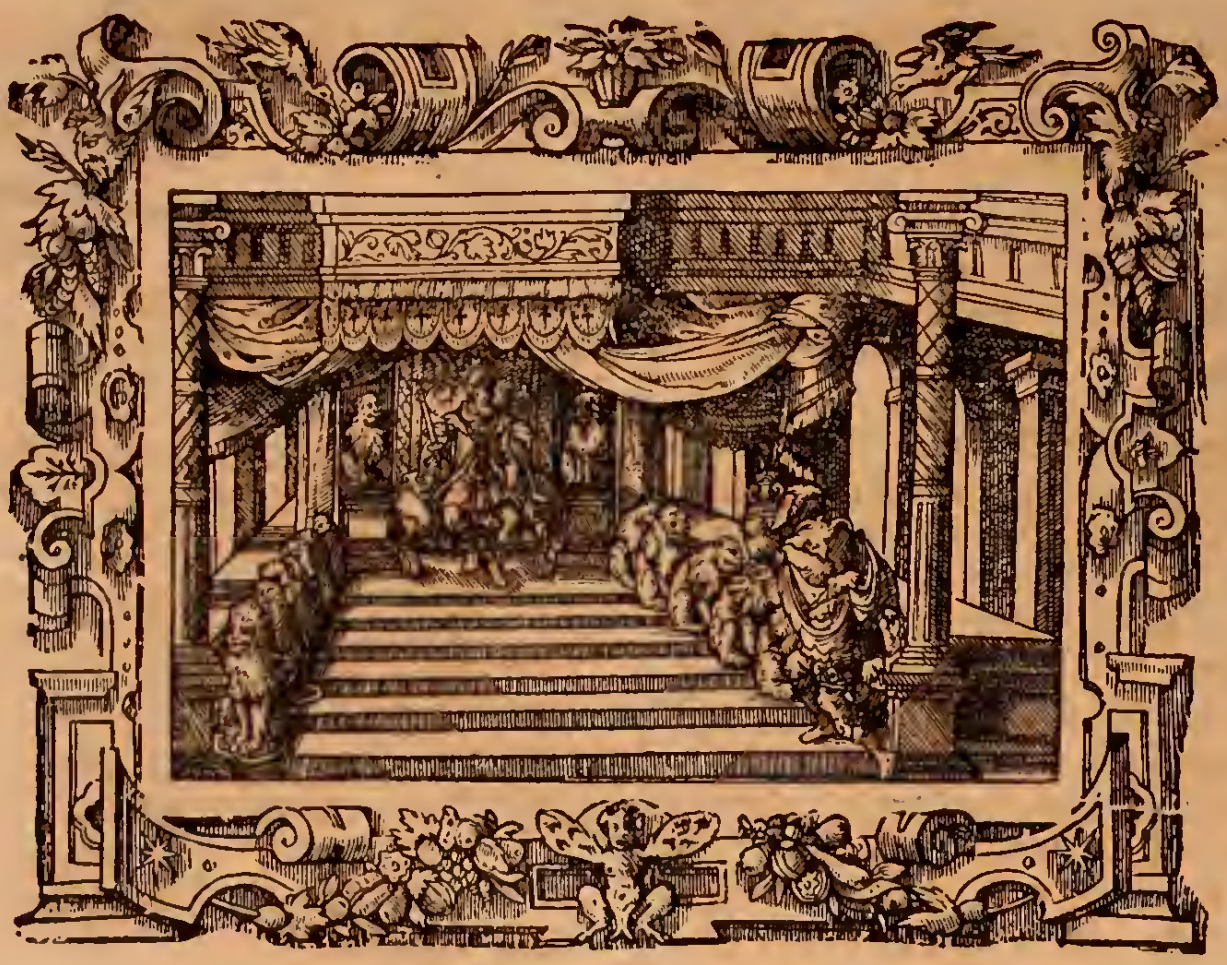
(a) God loueth that people to whom he geueth a wyse ruler.
(b) The office of a king.

10 And she gaue the king fiue score talentes of golde, and of sweete odours exceeding much, and precious stones: There came no more suche aboundaunce of sweete odours, as the queene of Saba gaue to king Solomon.

11 The navie also of the *shippes of Hiram (that caried golde from Ophir) brought lykewyse great plentie of Almuge trees, and precious stones from Ophir.

*3.Reg.9.c

12 And the king made of the Almuge trees pillers for the house of the Lorde and for the kinges palace, and made harpes and psalteries for singers: There came no more suche Almuge trees, nor were any more seene vnto this day.



13 And king Solomon gaue vnto the queene of Saba according to all her desire whatsoeuer she asked, besides that he gaue her of a free wil with his owne hande: And so she returned vnto her owne countrey, both she and her seruauntes.

℄ 14 The waight of golde that came to Solomon in one yere, was sixe hundred threescore and sixe talentes of golde,

15 Besydes that he had of marchauntes, and of the marchaundises of the spices, and of all the kinges of Arabia, & of the lordes of the countrey.

16 And king Solomon made two hundred targettes of beaten golde: sixe hundred sicles of golde went to a target.

17 And he made three hundred shieldes of beaten golde: three pounde of gold went to one shielde, and the king put them in
3.Reg.17.a. the *house of the wood of Libanon.

18 And the king made a great seate of iuorie, and couered it with the best golde.

19 And the seate had sixe steppes, and the toppe of the seate was rounde behinde, & there were pommelles on either syde on the place of the seate, and two lions stoode besyde the pommelles.

20 And there stoode twelue lions on the steppes, sixe on a syde: There was none lyke worke seene in any kingdome.

D
Deu.xvii.d. 21 *And al king Solomons drinking vessels were of golde, and lykewyse all the vessels of the house of the wood of Libanon were of pure golde: And as for siluer, it was nothing worth in the dayes of Solomon:

22 For the kinges naule of shippes went on the sea vnto Tharsis with the naule of Hirams shippes: euen once in three yeres went the naule to Tharsis, and brought golde and siluer, Elephantes teeth, apes, and peacockes.

23 *And so king Solomon exceeded al the ii.Par.ix.f. kinges of the earth both in ryches and wysdome.

24 And all the worlde resorted to Solomon, to heare his wysdome which God had put in his heart:

25 And brought him euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, and sweete odours, and horses, and mules, yere by yere.

26 And Solomon gathered together charettes and horsemen: and he had a thousande and foure hundred charettes, and twelue thousande horsemen, whom he bestowed in the charet cities, and with the king at Hierusalem.

27 *And the king made siluer in Hierusa- ii.Par.i.d.
lem as plenteous as stones, and Cedar as plenteous as the wilde fegge trees that growe aboundauntly in the fieldes.

28 Also Solomon had horses brought out of Egypt, and fine linnen: the kinges marchauntes receaued the linnen for a ℄ price.

29 A charet came vp out of Egypt for sixe hun-

hundred sicles of siluer, that is, one horse for an hundred and fiftie: And euen so for al the kinges of the Hethites, and for the kinges of Siria, did they bring them out through their handes.

The .xi. Chapter.

1. Solomon hath a thousand wyues and concubines, whiche bryng him to idolatrie.
14 His God rayseth vp aduersaries against him. 43 He dieth.

A 1 BUt king * Solomō loued many outlandishe women, & the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Zidonites, & Hethites:

Iosu.23.

2 Wher as yet concerning these nations, the Lorde sayd vnto the children of Israel: *Go not ye into them, nor let them come into, els will they turne your hartes after their gods: Neuertheless, Solomon claue vnto them in loue.

Exo.34.b.

3 (a) And * he had seuen hundred queenes, and three hundred concubines: and his wyues turned away his heart.

Deu.xvii.d. (a) God tolerateth in his people Israelites plurelitie of wyues as well as thincrease of that nation, as also the multitude. For Agar and Sara Iacobs wyues, Lea and Rachel Iacobs wyues, were figures of the kingdome, and of the true church: but Christ hath called vs to the first institution, saying: there shalbe two in one flesh. Mat. 19. Mar. 10.

4 For it came to passe when Solomon was olde, his wyues turned his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Solomon followed Astaroth the god of the Zidons, and Milcom the abhomination of the Ammonites.

6 And Solomon wrought wickednesse in the sight of the Lorde, and followed not the Lorde perfectly, as dyd Dauid his father.

B 7 For then dyd Solomon buylde an hye place for Chamos the abhomination of Moabim the hill that is before Hierusalem, & vnto Moloch the abhomination of the children of Ammon.

Here it appeareth what danger it is to haue wyues of straunge religion.

8 (b) And lykewyse dyd he for all his outlandishe wyues, which burntense and offered vnto their gods.

iii Reg iii.a. & ix.a.

9 And the Lorde was angry with Solomon, because his heart was turned frō the Lord God of Israel * which had appeared vnto him twyse,

10 And gaue him a charge concerning this thyng, that he shoulde not followe other gods: But he kept not that which the Lorde commaunded him.

11 Wherfore the Lorde sayde vnto Solomon: Forasmuche as this is done of thee, and thou hast not kept myne appoyntment, and my statutes whiche I commaunded thee, I wil rent the kingdome from thee, and will geue it to thy seruaunt.

12 Notwithstanding, in thy dayes I will not do it, because of Dauid thy father: but wil take it frō the hand of thy sonne.

13 Howbeit, I will not take away all the kingdome: But will geue one (c) tribe to thy sonne, because of Dauid my seruaūt, and because of Hierusalem whiche I haue chosen.

(c) Because the tribes of Iuda and Beniamin had their possessions annexed, they are here taken as one tribe.

C 14 And the Lorde stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kinges seede, whiche was in Edom.

15 For when Dauid was in Edom, and Joab the captayne of the hoast was gone vp to burie them that were slaine, he smote all the men children in Edom:

16 (For sixe monethes dyd Joab remayne there, and all Israel, till he had destroyed all the men children of Edom.)

17 And this Hadad fled, and certaine other Edomites of his fathers seruaūtes with hym, to come into Egypt, Hadad beyng yet a litle childe.

18 And they arose out of Madian, & came to Paran, and toke men with them out of Paran, and came to Egypt vnto Pharao king of Egypt, Whiche gaue him an house, and appoynted him vittailes, and gaue him lande.

19 And Hadad gat great fauour in the sight of Pharao, so that he gaue him to wyfe the sister of his owne wyfe, euen the syster of Thahpenes the queene.

20 And the sister of Thahpenes bare him Genubath his sonne, whō Thahpenes norished in Pharaos house: And Genubath was with Pharaos housholde among the sonnes of Pharao.

D 21 And when Hadad hearde in Egypt that Dauid was layde to sleepe with his fathers, & that Joab the captayne of the hoaste was dead also, he sayde to Pharao: Let me depart, that I may go to myne owne countrey.

22 Pharao sayde vnto him: What hast thou lacked here with me, that thou wouldest thus go to thyne owne countrey? He aunswered, Nothing: howbeit, let me go.

23 And God stirred him vp another aduersarie, one Rezon the sonne of Eliada, whiche fled from his lorde Hadadezer king of Zoba:

24 And he gathered men vnto him, and became captayne ouer the companie when Dauid slue them: And they went to Damasco, and dwelt there, and raigned in Damasco.

25 Therfore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad dyd abhorre Israel and raigned ouer Syria.

26 And Jeroboam the sonne of Nabat, an Ephrathite of Zareda (whose mother was called Zeruah, whiche was a wydowe) and he Solomons seruaunt, lyft vp his hande against the king.

27 But this was the cause that he lift vp his hande against the king: Solomon buylt Mello, and mended the broken places of the citie of Dauid his father.

E 28 And this felowe Jeroboam was a man of strength & courage: And Solomon sawe the young man that he was able to do the worke, he made him ruler ouer all the charge of the house of Joseph.

29 And it chaunced at that season that Jeroboam went out of Jerusalem, and the prophete Ahia the Silonite met him by the way, hauing a newe mantel on him, and they two were alone in the fielde.

30 Ahia caught the newe mantel that was on him, & rent it in twelue peeces,

31 And sayd to Jeroboam, Take thee ten peeces: For thus sayth the Lorde God of Israel, Behold, I will rent the kingdome out of the handes of Solomon, and will geue ten tribes to thee.

ii.Par. vii.c. 32 *And he shal haue one for my seruaunt Dauids sake, and for Hierusalem, the citie which I haue chosen out of all the tribes of Israel:

33 Because they haue forsaken me, & haue worshipped Astharoth the god of the Zidons, and Chamos the god of the Moabites, & Milcom the god of the children of Ammon, & haue not walked in my wayes, to fulfill my pleasure, my statutes, and my lawes, as dyd Dauid his father.

34 I will not take the whole kingdome out of his hand: But I will make him chiefe all his lyfe long for Dauid my seruauntes sake whom I chose: because he kept my commaundementes and my statutes:

35 *But I will take the kingdome out of his sonnes hande, and will geue it vnto thee, euen ten tribes of it: 3 Reg.20.c. Psal.132.b.

36 And vnto his sonne will I geue one tribe, that Dauid my seruaũt may haue a light alway before me in Hierusalem, the citie which I haue chosen me to put my name there. F

37 And I will take thee, and thou shalt raigne according to all that thy soule desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and do that is right in my sight, that thou kepe my statutes and my commaundementes as Dauid my seruaunt dyd, then will I be with thee, and buyld thee a sure house, as I buylt for my seruaunt Dauid, and will geue Israel vnto thee:

39 And I will for this [offence whiche Solomon hath committed] vexe the seede of Dauid, but nor for euer. G

40 Solomon sought therfore to kil Jeroboam, and Jeroboam arose, and fled into Egypt, vnto Sisac king of Egypt, and continued there in Egypt vntill the death of Solomon.

41 The rest of the wordes that concerne Solomon, and all that he dyd, and his wysdome, are they not written in the booke of the wordes of Solomon?

42 The tyme that Solomon raigned in Hierusalem vpon al Israel was fourtie yeres.

43 And Solomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne raigned in his steade.

The

The xii. Chapter.

1 Rehoboam succeedeth Solomon. 8 He refuseth the counsel of the auncient. 20 Jeroboam raigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Jeroboam maketh golden calues.

A 1 AND* Rehoboam went to Sichē: for all Israel were come to Sichem, to make him king.

*2.Par.x.a.

2 And when Jeroboam the sonne of Nabat whiche was yet in Egypt, heard of it: * for he fled to Egypt from the presence of king Solomon, and dwelt in Egypt.

*3.Reg.xii.g.

3 So they sent, and called him: and Jeroboam and all the congregation of Israel came, & spake vnto Rehoboam, saying:

A 4 Thy father made our yocke greeuous, nowe therfore make thou the greenous seruice of thy father and his sore yocke whiche he put vpon vs, lighter, and we will serue thee.

5 And he sayde vnto them: Depart yet for the space of three dayes, and then come againe to me. And the people departed.

6 And king Rehoboam toke counsel with the olde men that stoode before Solomon his father, while he yet lyued, and sayd: what counsel geue ye, that I may haue matter to aunswere this people?

B 7 And they sayd vnto him: (a) If thou be a seruaunt vnto this people this day, and folowe their mindes, and aunswere them, & speake kinde wordes to them, they will be thy seruauntes for euer.

(a) Seruice and good counsell.

8 But he forsoke the counsell that the old men had geuen him, and called vnto his counsel young men, that were growē vp with him and wayted on him,

9 And he sayde vnto them: What counsell geue ye, that we may aunswere this people? for they haue communed with me, saying: Make the yocke whiche thy father did put vpon vs, lighter.

(b) Young men rathe counsell.

10 (b) And ye young men that were growen vp with him, spake vnto him, saying: Thus shalt thou speake vnto this people that haue sayd vnto thee, thy father made our yocke heauy, but make thou it vs lighter: Euen thus shalt thou say vnto them, My litle finger shalbe waygh-tier then my father was in the loynes.

11 And nowe where as my father did lade you & put a greeuous yocke vpon you, I will make it heauier: My father hath chastised you with roddes, but I will correct you with scourges.

12 And so Jeroboam and all the people came to Rehoboam the thirde day, as the king had appoynted, saying, Come to me againe the thirde day.

13 And the king aunswered the people churlishly, and left the old mens counsel that they gaue him:

14 And spake to them after the counsel of the young men, saying: My father made your yocke greeuous, and I will make it greeuouser: My father also chastised you with roddes, but I will chastise you with scourges. C

15 And the king hearkened not vnto the people: for it was the ordinaunce of God, that he might* perfourme his saying, whiche the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat.

*iii.Re.xi.f.

16 And so when all Israel sawe that the king regarded them not, the people aunswered the king with these wordes, saying: *what portion haue we in Dauid? We haue no inheritaunce in the sonne of Jsai: * To your tentes O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes.

*ii.Reg.xx.a

*ii.Para.x.d.

17 Howbeit, ouer the children of Israel which dwelt in the cities of Juda, dyd Rehoboam raigne still.

18 The king Rehoboam sent Aduram the receauer of the tribute, and all they of Israel stoned him to death: But king Rehoboam made speede to get him vp to his charet, and to flee to Hierusalem.

19 And they of Israel rebelled against the house of Dauid, vnto this day.

20 And when al Israel heard that Jeroboam was come againe, they sent, and called him vnto the multitude, and made him king ouer al Israel: and there was no tribe that folowed the house of Dauid, but Juda onely.

21 *And when Rehoboam was come to Hierusalem, he gathered all the house of Juda, with the tribe of Beniamin, an hundred and fourescore thousande of chosen men which were good warriours, to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Solomon.

*ii.Par.xi.a.

D 22 And the worde of God came vnto Semaia the (c) man of God, saying:
(c) The prophet of God.
23 Speake vnto Rehoboam the sonne of Solomon king of Juda, & vnto all the house of Juda and Benianin, & to the remnaunt of the people, saying:
24 Thus sayeth the Lorde, Ye shall not go vp, nor yet fight against your brethren the children of Israel: returne euery man to his house, for this thing is my doyng. They hearkened therfore to the worde of the Lorde, and returned to depart, according to the word of the Lord.
25 Then Ieroboam buylt Sichem in mount Ephraim, and dwelt therin: and went from thence, *and buylt Penuel.
Iud.viii.d.
26 And Ieroboam thought in his heart: nowe shall the kingdome returne to the house of Dauid.
27 (d) For if this people go vp and do sacrifice in the house of the Lorde at Hierusalem, then shall the heart of this people turne againe vnto their lorde Rehoboam king of Juda, and so shal they kill me, and go againe to Rehoboam king of Juda.
(d) Worldlie politike against gods word.
E 28 *Wherupon the king toke counsel, and made two calues of golde, and sayd vnto them, It is muche for you to go vp to Hierusalem: *Behold O Israel, these are thy goddes, which brought thee out of the lande of Egypt.
Tob.i.a. Eccl.xlvii.d. Ex.xxxii.d
Ex.xxxii.a
29 And he set the one in Bethel, and the other set he in Dan.
30 And this thing turned to sinne: for the people went (because of the one) as farre as Dan.
31 And he made an house of hill aulters, *and made priestes of the lowest of the people, which were not of the sonnes of Leui.
Num.iii.a. iii.re.xvi.g
32 And Ieroboam made a feast the fyfteene day of the eyght moneth, lyke vnto the feast that is in Juda, and offered on the aulter: And so did he in Bethel, to offer vnto the calues that he had made: And he put in Bethel the priestes of the hill aulters which he had made.
33 And he went vp to the aulter to burne incense Whiche he had made in Bethel the fyfteene day of the eyght moneth, euen in the moneth Whiche he had imagined of his owne hearte: and made a solemne feast vnto the children of Israel, and offered vpon the aulter, and burnt incense.

The .xiii. Chapter.

1 Ieroboam is reprehended of the prophete. 4 His hand drieth vp. 15 The prophete is seduced, 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

1 AND behold, ther came a (a) man of God out of Juda by the worde of the lord, vnto Bethel: and Ieroboam stoode by the aulter to put incense.
(a) A prophete
2 And he cried against the aulter in the worde of the Lorde, and sayd: O aulter aulter, thus sayeth the Lorde: Behold, a childe shall be borne vnto the house of Dauid, Josia by name, and vpon thee shall he offer the priestes of the hill aulters that burnt incense vpon thee, and mens bones shalbe burnt vpon thee.
3 And he gaue a token the same time, saying: This is the token that the Lorde hath spoken it: Beholde, the aulter shall rent, and the ashes that are vpon it shall fall out.
4 And when the king hearde the saying of the man of God Whiche had cryed against the aulter in Bethel, he stretched out his hande from the aulter, saying, Holde him: And his hand which he put foorth against him dried vp, & he coulde not pull it in againe to him.
5 The aulter also claue asunder, and the ashes fell out from the aulter, according to the token which the man of God had geuen by the worde of the Lorde.
6 And the king answered, and sayd vnto the man of God: * Oh pray vnto the Lorde thy God, and make intercession for me, that my hande may be restored me againe. And the mā of God besought the Lord, and the kinges hand was restored againe, and became as it was afore.
Ephe.viii.b. Num.xxi.b Act.viii.e.
7 And the king sayde vnto the man of God: Come home with me, that thou mayest dine, and I will geue thee a reward.
8 And the man of God sayde vnto the king: If thou wouldest geue me halfe thyne house, I will not go in with thee, neither will I eate bread, nor drinke water in this place:

9 For

9 For so was it charged me through the
word of the Lord, saying: Eate no bread
nor drinke water, nor turne agayne by
the same way that thou camest.
10 And so he went another way, and re-
turned not by the way that he came to
Bethel.
11 And there dwelt an olde prophet in
Bethel, and his sonnes came and tolde
him al the workes that the man of God
had done that day in Bethel, and the
wordes which he had spoken vnto the
king tolde they their father also.
12 And their father sayde vnto them:
what way went he? And his sonnes
shewed him what way the man of God
went which came from Juda.
℣ 13 And he saide vnto his sonnes: Saddle
me the asse. which When they had sad-
led, he gat him vp thereon,
14 And went after the man of God, and
founde him sytting vnder a tree, and he
said vnto him: Art thou the man of God
that camest from Juda? And he sayde,
I am.
15 He sayde vnto him: Come home with
me, and eate bread.
16 He answered: I may not returne
with thee, to go in With thee: neither
wyl I eate bread, or drinke Water With
thee in this place.
17 For it was saide to me in the word of
the Lord: Thou shalt eate no bread, nor
drinke Water there, nor turne againe
to go by the Way that thou camest.
18 He saide vnto him: I am a prophet al-
so as well as thou, and an angell spake
vnto me in the word of the Lorde, say-
ing: Bryng him againe With thee into
thyne house, that he may eate bread, ℣
drinke Water. [And] he lyed vnto him.
19 And so he went againe With him, and
D did eate bread in his house, and drancke
water.
20 And it fortuned, that as they sat at the
table, the word of the Lorde came vnto
the prophet that brought him againe:
21 And he cryed vnto the man of God
that came from Juda, saying, Thus
saith the Lord: Because thou hast diso-
beyed the mouth of the Lorde, and hast
not kept the commaundement which
the Lorde thy God commaunded thee:
22 But camest backe againe, and hast ea-
ten bread, ℣ drunke Water in the place
concerning the which the Lorde did say
vnto thee, Thou shalt eate no bread, nor
dryncke no Water: thy carkasse shall not
come vnto the sepulchre of thy fathers.
23 And so it came to passe that When he
had eaten bread, and droncke, he sadled
him the asse, to wit, to the prophet Who
he had brought againe.
24 And When he was gone, *(b) a lion
met him by the way, and slue him: and
his carkasse Was cast in the way, ℣ the
asse stoode thereby, and the lion stoode
by the corse also.
25 And men that passed by sawe the car-
casse cast in the way, ℣ the lion standing
by the carcasse: and they came and tolde
it in the towne where the olde prophet
dwelt.
26 And When the prophet that brought
him backe againe from the way heard
thereof, he sayd: It is the man of God,
he Was disobedient vnto the word of
the Lorde, and therefore the Lord hath
deliuered him vnto the lion, which hath
rent him, ℣ slaine him according to the
word of the Lorde Which he spake vn-
to him.
27 And he spake to his sonnes, saying:
Sadle me an asse: And they sadled him.
28 And he went, and founde his body
cast in the way, and the asse and the lion
stoode by the corse, and the lion had not
eaten the carcasse, nor hurt the asse.
29 And the prophet toke vp the body of
the man of God, and layde it vpon the
asse, and brought it againe: and the olde
prophet came to the citie to lament, and
to burie him.
30 And he layde his body in his owne
graue, and then lamented ouer him [say-
ing] Alas my brother.
31 And When he had buryed him, he ℣
spake to his sonnes, saying: When I am
dead, see that ye burie me in the sepul-
chre Wherein the man of God is buried:
laye my bones beside his bones.
32 * For the saying Which he cryed at the
word of the Lorde against the aulter in
Bethel, and against all the houses of hie
places Which are in the cities of Sa-
marie, shall come to passe.
33 Howbeit, for all that Jeroboam con-
uerted not from his wicked Way: but
turned backe, and made of the lowest of
the people priestes of the hie places: And
Who so pleased him, he " filled his hand,
and he became priest of the hie places.
34 And this thing turned to sinne vnto
the house of Jeroboam, euen to destroy
him, and to bring him to naught from
of the face of the earth.

(b) The mi-
nister of God
not doing his
dutie accor-
ding to Gods
word, is in
most daun-
ger of punish-
ment.

iii. Reg. 20. f.

℣

F

iiii Reg. 23. d

" Or, Conse-
crated him.

The

¶The .xiiii.Chapter.

1 Ieroboam sendeth his wyfe disguysed to Iahi the prophet, who declareth vnto him the destruction of his house. 25 Juda is punished by Sisac.

A 1 AT that time Abia the sonne of Ieroboam fel sicke.

2 And Ieroboam saide vnto his wyfe: Up I pray thee, and disguise thy selfe, that thou be not knowen to be the wyfe of Ieroboam: and get thee to Silo, for there is A-

iii.Reg.xi.f. hia the prophet which tolde me* that I should be king ouer this people.

3 And take with thee ten loaues, and cracknelles, and a cruse of hony, and go to him, that he may tell thee what shall become of the childe.

4 And Ieroboams wyfe did so, and arose, and went to Silo, and came to the house of Ahia: But Ahia could not see, for his eyes were waxen dimme for age.

5 And the Lorde saide vnto Ahia: Beholde, the wyfe of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: But thus & thus shalt thou saye vnto her. And whē she came in, she fayned her selfe to be an other woman.

6 But when Ahia heard the sounde of her feete as she came in at the doore, he sayd: Come in thou wyfe of Ieroboam, why faynest thou thy selfe so to be another: I am sent to thee [to shewe thee] heauy thynges.

B 7 Go, tell Ieroboam, thus sayth the Lorde God of Israel: [It repenteth me] forasmuch as * I exalted thee from a-

iii.Reg.xii.e mong the people, and made thee prince ouer my people Israel,

8 I did rent the kingdome away from the house of Dauid, & gaue it thee: Neuertheless, thou hast not ben as my seruaunt Dauid, which kept my commaundementes, and followed me with all his heart, to do that onely which was right in myne eyes:

9 But hast done euil aboue al that were before thee: For thou hast gone & made thee other gods, and moulten images, to prouoke me, and hast cast me behinde thy backe:

10 Therefore beholde, I wyll bring euill vpon the house of Ieroboam, and wyll roote out from Ieroboam euen him

i.Reg.xv.d. that* pysseth against the wall, and him that is in pryson and forsaken in Israel, and wyll take away the remnaunt of the house of Ieroboam, as a man taketh away doung tyll he hath caryed all.

11 *Whosoeuer of Ieroboams house die iii.Reg.xvi in the towne, him shall the dogges eate: and he that dyeth in the fielde, shall the foules of the ayre eate: for the Lorde hath saide it.

12 Up therfore & get thee to thyne owne house: [Beholde,] When thy foote entreth C into the citie, the childe shall dye,

13 And all they of Israel shall mourne for him, and burie him: For he onely of Ieroboam shal come to the sepulchre, because in him there is found goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shal stirre him vp a king ouer Israel which shall destroy the house of Ieroboam in that day: But what is it now?

15 For the Lorde shall smyte Israel as when a reede is shaken in the water, & he shall weede Israel out of this good lande which he gaue to their fathers, & shall scatter them beyond "the ryuer, "Or, Euphrates. because they haue made them groues, and angred the Lorde.

16 And he shall geue Israel vp because of the sinnes of Ieroboam, which did sinne, and made Israel to sinne.

17 And Ieroboams wyfe arose, and departed, and came to Thirzah: & When she came to the thresholde of the doore, the childe was dead.

18 And al Israel buried him, and lamenting him, according to the word of the D Lorde which he spake by the hande of his seruaunt Ahia the prophet.

19 And the rest of the wordes that concerne Ieroboam, how he warred, and how he raigned, beholde they are written in the booke of the cronicles of the kinges of Israel.

20 And the dayes which Ieroboam raigned, were two and twentie yeres: And when he was layed asleepe with his fathers, Nadab his sonne raigned in his steade.

21 Rehoboam the sonne of Solomon raigned

raigned in Juda: and Rehoboam was fourtie and one yeres olde when he began to raigne, & he raigned seuenteene yeres in Hierusalem, the citie which the Lorde did choose out of all the tribes of Israel, to put his name there: His mothers name was Naama, an Ammonite.

22 And Juda wrought wickednesse in the sight of the Lorde, and angred him in mo thinges then their fathers dyd in their sinnes which they sinned.

23 For they also made them hie places, images, and groues on euery hie hill, and vnder "euery thicke tree.

24 And there was a stewes of male children in the lande, and they did according to all the abhominations of the nations which the Lord cast out before the children of Israel.

25 And it fortuned, that in the fift yere of king Rehoboam, Sisac king of Egypt came vp against Hierusalem:

26 And toke away the treasures of the house of the Lorde, and the treasures of the kings house, & spoyled all that was to be had: And he toke away all the shieldes of golde *Which Solomon had made. iii.Reg.x.d.

27 In whose steade king Rehoboam made brasen shieldes, and committed them vnto the handes [of the keping] of the captaynes of the garde, which wayted at the doore of the kinges house.

28 And when the king went into the house of the Lorde, they of the garde bare them, & brought them againe into the garde chamber.

29 The rest of the wordes that concerne Rehoboam, and all that he did, are they not written(a) in the booke of the cronicles of the kinges of Juda:

30 And there was warre betweene Rehoboam and Jeroboam all their lyues.

31 And Rehoboam slept with his fathers, and was buryed beside his fathers in the citie of Dauid: His mothers name was Naama, an Ammonite. And Abiam his sonne raigned in his steade.

(a) which bookes were called the bookes of Semaia and Iddo the prophets.

¶ *The .xv. Chapter.*

1 Abiam raigneth ouer Juda. 9 Asa succedeth in his roome. 16 The battel betweene Asa and Baasa. 24 Jehosaphat succeedeth Asa. 25 Nadab succeedeth Jeroboam. 28 Baasa killeth Nadab.

A1 IN the eightenth yere of king * Jeroboam the sonne of Nabat, raigned Abiam ouer
2 Juda.

Three yeres raigned he in Hierusalem: and his mothers name was Maacha, the daughter of(a) Absalom.

3 And he walked in all the sinnes of his father which he had done before him, and his heart was not perfect with the Lorde his God, *as the heart of Dauid his father.

4 Neuertheless, for Dauids sake did the Lorde his God geue him (b) a lyght in Hierusalem, that he set vp his sonne after him, and stablished Hierusalem:

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commaunded him all the dayes of his lyfe, *saue onely in the matter of Urias the Hethite.

6 And there was warre betweene Rehoboam and Jeroboam, as long as he lyued.

7 The rest of the wordes that concerne Abiam, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda? And there was warre betweene Abiam & Jeroboam. B

8 And Abiam slept with his fathers, & they buried him in the citie of Dauid: and Asa his sonne raigned in his steade.

9 *In the twentith yere of Jeroboam king of Israel raigned Asa ouer Juda. ii.Pa.xiiii.a.

10 Fourtie & one yeres raigned he in Hierusalem: and his (c) mothers name was Maacha, the daughter of Absalom. (c) Grandmother.

11 And Asa did [that seemed] right in the eyes of the Lorde, as did Dauid his father.

12 *And he toke away the male stewes out of the lande, and put away all the abhominable idols that his fathers had made. iiiRe.xxii g

13 (d) And he put downe * Maacha his mother from bearing rule, because she had made an idoll in a groue: And Asa destroyed her idoll, and burnt it by the brooke Cedron. (d) Idolaters are to be punished without respect of person. iiPar.xv.d. C

14 But the hie places were not put downe:

(c) He suffered that deede onely of ignorauncе.

(c) downe: Neuertheleſſe Aſa his heart was perfect with the Lorde all his dayes.

15 He brought in the holy veſſels of his father, and that he had dedicate vnto the houſe of the Lord, golde, and ſiluer, and iewels.

16 And there was warre betweene Aſa, & Baaſa king of Iſrael all their dayes.

i.Par.xvi.a. 17 *And Baaſa king of Iſrael went vp againſt Juda, and built Rama, ſo that he woulde let none go out or in to Aſa king of Juda.

18 Then Aſa toke al the ſiluer and golde that was left in the treaſures of the houſe of the Lorde, and the treaſures of the kinges houſe, and deliuered them vnto the handes of his ſeruauntes, and

ii.Reg.xx.a king Aſa ſent them to *Benhadad the ſonne of Tabrimon the ſonne of Hezion king of Syria that dwelt at Damaſco, ſaying:

D 19 There is a bonde betweene me & thee, betweene my father and thy father: and beholde I haue ſent vnto thee a preſent of ſiluer and golde, that thou come and breake the bonde that thou haſt with Baaſa king of Iſrael, that he may departe from me.

20 So Benhadad hearkened vnto king Aſa, & ſent the captaynes of the hoaſtes which he had, againſt the cities of Iſrael, and ſmote Hion, and Dan, and Abel, Beth Maacah, and all [the region of] Cineroth, with all the lande of Nephthali.

21 And when Baaſa heard thereof, he left building of Rama, and dwelt in Thirza.

*Or, gathered together all Juda, and none to be excepted. 22 Then king Aſa *made a proclamation throughout all Juda, that none ſhould be excuſed: And ſo they toke the ſtones of Ramah and the tymber wherewith Baaſa had builded, and king Aſa built with them the hill of Beniamin and Miſpah.

23 The remnaunt of all the wordes that concerne Aſa, and all his might, and all that he did, and the cities which he builded, are they not written in the booke of the cronicles of the kinges of Juda? Neuertheleſſe, in his olde age he was diſeaſed in his feete.

24 And Aſa ſlept with his fathers, & was buried beſide his fathers in the citie of Dauid his father: And *Jehoſaphat his ſonne raigned in his ſtead. ii.Par.17.a

25 And Nadab the ſonne of Jeroboam began to raigne vpon Iſrael the ſecond E yere of Aſa king of Juda, and raigned vpon Iſrael two yeres.

26 And he did euill in ỹ ſight of the Lord, walking in ỹ way of his father, & in his ſinne wherewith he made Iſrael ſinne.

27 And Baaſa the ſonne of Ahia, which was of the houſe of Iſachar, conſpired againſt him, and Baaſa ſmote him at Gibbethon, which is a citie of the Philiſtines (for Nadab and al Iſrael layed ſiege to Gibbethon)

28 Euen in the third yere of Aſa king of Juda, did Baaſa ſlay him, and raigned in his ſtead.

29 * And it fortuned that when he was iii.Reg.14.a king, he ſmote all the houſe of Jeroboam, and he left him naught that breathed, vntill he had put him cleane out, according vnto the ſaying of the Lorde which he ſpake by his ſeruaunt Ahia the Selonite:

30 Becauſe of the ſinnes of Jeroboam, wherewith he ſinned and made Iſrael F ſinne, when he with his prouocation angred the Lorde God of Iſrael.

31 The reſt of the wordes that concerne Nadab, and all that he did, are they not written in the booke of the cronicles of the kinges of Iſrael?

32 And there was warre betweene Aſa & Baaſa king of Iſrael all their dayes.

33 So in the third yere of Aſa king of Juda, began Baaſa the ſonne of Ahia to raigne ouer all Iſrael in Thirza, twentie and foure yeres.

34 And he did that which is euill in the ſight of the Lorde, walking in the way of Jeroboam, and in his ſinne, wherewith he made Iſrael to ſinne.

The

¶ *The .xvi. Chapter.*

1 Of Baasa. 6 Ela. 9 Zimri. 16 Amri. 31 Achab maryeth Jezebel.
34 Jericho is built againe.

A 1 Then the worde of the Lorde came to Jehu the sonne of Hanani against Baasa, saying:
2 Forasmuch as I exalted thee out of the duste, and made thee captayne ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to anger me with their sinnes:
3 Beholde, I will roote out the posteritie of Baasa, and the posteritie of his house: and will make thy house lyke the house of Jeroboā the sonne of Nabat.
4 *That man of Baasa which dyeth in the citie, him shall the dogges eate: and that man of him which dyeth in the fieldes, shall the foules of the ayre eate.
5 The rest of the wordes that concerne Baasa, and what he did, & his power, are they not written in the booke of the cronicles of the kinges of Israel?
6 And so Baasa slept with his fathers, and was buried in Thirza, and Ela his sonne raigned in his steade.
B 7 And by the hande of the prophet Jehu the sonne of Hanani, came the worde of the Lord against Baasa, and against his house, & against all the wickednesse that he did in the sight of the Lorde, in angryng him with the worke of his owne handes, that he should be like the house of Jeroboam, and because he killed (a) him.
8 The twentie & sixth yere of Asa king of Juda, began Ela the sonne of Baasa to raigne ouer Israel in Thirza, two yeres.
9 And his seruaunt Zimri (which was captayne of halfe his charets) conspired against him as he was in Thirza drinking, and was druncken in the house of Arza, steward of his house in Thirza.
10 And Zimri came, and smote him, and killed him in the twentie & seuenth yere of Asa king of Juda, and raigned in his steade.
11 And it fortuned that when he was king* and sat on his seate, he slue al the house of Baasa, not leauing thereof one to pysse against a wall: yea, he slue his kinsefolkes and freendes also.
12 And thus did Zimri destroy all the house of Baasa, according to the worde of the Lorde, which he spake against Baasa by the hande of Jehu the prophet,
13 For all the sinnes of Baasa and sinnes of Ela his sonne which they sinned, and made Israel to sinne and angre the Lorde God of Israel with their vanities. C
14 The rest of the wordes that concerne Ela & all that he did, are they not written in the booke of the cronicles of the kinges of Israel?
15 In the twentie & seuenth yere of Asa king of Juda, did Zimri raigne seuen dayes in Thirza: & the people was then in the hoast besieging Gibbethon, a citie of the Philistines.
16 And the people in the hoast heard [one] saye, Zimri hath conspired, and slayne the king: wherefore all they of Israel made Amri the captayne of the hoast, king ouer Israel that same day, euen in the hoast.
17 And Amri departed vp from Gibbethon, and all Israel with him, and they besieged Thirza.
18 And when Zimri sawe that the citie must needes be taken, he went into the palace of the kinges house, (b) and burnt him selfe & the kinges house with fyre, and so dyed
19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lorde, and in walking in the waye of Jeroboam, and in his sinnes which he did, and in that he made Israel to sinne. D
20 The rest of the wordes that concerne Zimri, & the treason that he wrought, are they not written in the booke of the cronicles of the kinges of Israel?
21 Then were the people of Israel deuided into two partes: for halfe the people folowed Thibni the sonne of Ginath, making him king: and the other halfe folowed Amri.
22 But the people that folowed Amri, preuayled against the people that folowed Thibni the sonne of Ginath: And so

(a) Meaning Nabab, Jeroboams sonne.
(b) The ende of treason.

so Thibni dyed, and Amri raigned.

23 In the thirtie and one yere of Asa king of Juda, began Amri to raigne ouer Israel twelue yeres: Sixe yeres raigned he in Thirza.

24 He bought the hill" Schomron of one Schemar for two talents of siluer, and buylt in the hill, and called the name of the citie which he buylt, after the name of Schemar, which had ben owner of the hill Schomron.

" Or, Samaria.

25 But Amri wrought that which is euil in the eyes of the Lorde, and did worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nabat, and in his sinnes, that made Israel sinne, to anger the Lorde God of Israel with their vanities.

27 The rest of the wordes that concerne Amri, & al that he did, and his strength that he shewed, are they not written in the booke of the cronicles of the kinges of Israel?

E 28 And so Amri slept with his fathers, and was buried in Samaria, & Ahab his sonne raigned in his steade.

29 In the thirtie and eyght yere of Asa king of Juda, began Ahab the sonne of Amri to raigne ouer Israel, & the same Ahab the sonne of Amri raigned ouer Israel in Samaria twentie and two yeres.

30 And Ahab the sonne of Amri did euill in the sight of the Lorde aboue all that were before him.

31 For (c) it seemed vnto him but a light thing to walke in the sinnes of Jeroboam the sonne of Nabat: he toke Jezabel also the daughter of Ethbaal king of the Sidonites to wyfe, and * went and serued Baal, and worshipped him.

(c) Some reade it interrogatiuely.

iiii. Reg. x. d

32 And he reared vp an aulter for Baal in the temple of Baal which he had builded in Schomron:

33 And Ahab made a groue, and proceeded further in angring the Lorde God of Israel then all the kinges of Israel F that were before him.

34 In his dayes did Hiel of Bethel build Jericho: he layde the foundation therof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according vnto the word of the Lorde * which he spake by Josuah the sonne of Nun.

Iosu. vi. d.

¶ The .xvii. Chapter.

1 Elias forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarphath, where he restoreth his hoastesse sonne to lyfe.

1 AND Elias ỹ Thesbite, which was of the inhabiters of Gilead, sayde vnto Ahab: * As the Lorde God of Israel lyueth, before whom I stande, *there shalbe neither deawe nor rayne these yeres, but according to my worde.

A

iii. Reg. 18. c.

Deu. xi. b.

2 And the worde of the Lorde came vnto him, saying:

3 Get thee hence, & turne thee eastward, and hide thy selfe in the brooke Cherith, that is, it that lyeth before Jordane.

4 Thou shalt drinke of the ryuer, and I haue commaunded the rauens to feede thee there.

5 And so he went, and did according vnto the word of the Lorde: for he went, and dwelt by the brooke Cherith that is before Jordane.

(a) God doth meruailously prouide for his, in al their extremities.

6 (a) And the rauens brought him bread and flesshe in the morning, and likewyse bread and flesshe in the euening: and he dranke of the brooke. 25

7 And it chaunced after a while that the brooke dryed vp, because there fell no rayne vpon the earth.

8 And the word of the Lorde came vnto him, saying:

9 *Up, and get thee to Zarphath, which is in Sidon, and dwell there: Beholde, I haue commaunded a widow there to sustaine thee.

Luk. iiii. c.

10 So he arose, and went to Zarphath: and when he came to the gate of the citie, beholde the widow was there gathering of stickes: And he called to her, and said: *fet me I pray thee a litle water in a vessel, that I may drincke.

Iudi. iiii. c.

11 And as she was going to fet it, he cryed after her, and saide: bryng me I pray thee a morsell of bread also in thyne hand.

12 She sayde: As the Lorde thy God lyueth, I haue no bread redy, but euen

Elias.

euen an handful of meale in a barrel, & a litle oyle in a cruse: And beholde, I am gathering two stickes, for to go in and dresse it for me and my sonne, that we may eate it, and dye.

C 13 And Elias saide vnto her, Feare not, go, and do as thou hast saide: but make me thereof a litle cake first of all, & bring it vnto me, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel: The meale in the barrel shall not be wasted, neither shal the oyle in the cruse be minished, vntil the Lorde haue sent rayne vpon the earth.

15 And she went, and did as Elias sayde: And she, and he, and her house, did eate a good space.

16 And the meale wasted not out of the barrell, neither was the oyle spent out of the cruse, according to the word of the Lorde which he spake by the hande of Elias.

17 And after these thinges, it happened that the sonne of the wyfe of the house fel sicke, & his sickenesse was so sore that there was no breath left in him.

18 And she said vnto Elias: What haue I to do with thee O thou man of God: Art thou come vnto me to call my sinne againe to remembraunce, and to slay my sonne?

19 He saide vnto her: geue me thy sonne. And he toke him out of her lap, & caried him vp into a loft where he abode, and layde him vpon his owne bed: D

20 And called vnto the Lorde, and saide: O Lorde my God, hast thou punished also this wydow with whom I dwell as a straunger, & hast slaine her sonne?

21 *And he stretched him selfe vpon the childe three tymes, and called vnto the Lorde, and saide: O Lorde my God, I pray thee let this childes soule come into him againe. iiii. Re. iiii. f.

22 And the Lord heard the voyce of Elias, & the soule of the childe came into him againe, and he reuiued.

23 And Elias toke the boye, and brought him downe out of the chamber into the house, and deliuered him vnto his mother: And Elias saide, Behold, thy sonne lyueth.

24 And the woman said vnto Elias: Now I know we that thou art a man of God, and that the worde of the Lorde in thy mouth, is true.

The .xviii. Chapter.

1 Elias is sent to Ahab. 13 Obadia hideth an hundred prophetes. 40 Elias killeth all Baals prophetes. 45 He obtayneth rayne.

A 1 After processe of many dayes, the word of the Lord came to Elias in the third yere, saying: Go shewe thy selfe vnto Ahab, and *I wyll sende rayne vpon the earth. Deu. xi. b.

2 And Elias went to shewe him selfe vnto Ahab: and there was a great famishment in Samaria.

3 And Ahab called Obadia, which was the gouernour of his house: (and Obadia feared God greatly.

4 For when Jezabel destroyed the prophets of the Lord, Obadia toke an hundred prophets, and hid them by fiftie in a caue, and prouided bread and water for them.)

5 And Ahab saide vnto Obadia: Go into the lande, vnto all fountaines of water, and vnto all brookes, if happyly we may finde grasse to saue the horses and mules aliue, and that we destroy not [some of] the beastes.

6 And so they deuided the lande betweene them to walke through it: Ahab went one way by him selfe, and Obadia went another way by him selfe.

7 And it chaunced that as Obadia was in the way, beholde Elias met him, and he knew him, and fell on his face, and saide: Art not thou my lorde Elias? B

8 And he aunswered him, I am he: Go, and tel thy lorde, beholde, Elias is here.

9 He saide: What haue I sinned, that thou wouldest delyuer thy seruaunt into the hande of Ahab, to slay me?

10 As the Lorde thy God liueth, there is no nation or kingdome, whyther my lord hath not sent to seeke thee: And when they saide, he is not there: he toke an oth of the kingdome and nation when he found thee not.

11 And now thou sayest, Go, and tell thy lorde that Elias is here.

12 And

12 And assoone as I am gone from thee, the spirite of the Lorde shall carrie thee into some place that I do not knowe, and so when I come and tell Ahab, and he can not finde thee, he shall slay me: But I thy seruaunt feare the Lorde from my youth vp.

℣ 13 Was it not tolde my lorde what I did, when Iezabel slue the prophets of the Lorde: how I hid an hundred men of the Lordes prophets, fiftie men in one caue, and fiftie in another, and prouided them of bread and water:

14 And thou sayest, Go thou now & shewe thy lorde, beholde Elias is here: that he may slay me.

15 And Elias saide: As the Lorde of hoastes liueth before whom I stand, I wyll shewe my selfe vnto him this day.

16 So Obadia went to meete Ahab, and tolde him: And Ahab went to meete Elias.

17 And it fortuned that when Ahab sawe Elias, he saide vnto him: Art thou he that troubleth Israel:

18 He answered: It is not I that haue troubled Israel, but (a) thou and thy fathers house, in that ye haue forsaken the commaundements of the Lorde, & thou hast followed Baal.

(a) The minister of gods word ought to be faithfull and bolde in Gods cause.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal * foure hundred and fiftie, and the prophets of the [idols]

℣ iii.Reg.22.a.

groues foure hundred, which eate at Iezabels table.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and said: how long (b) halt ye betweene two opinions: If the Lorde be God, followe him: but if Baal be he, then go after him. And the people answered him not one worde.

(b) Religion is not an indifferent thing, but wholy to be embraced, and constantly professed.

22 Then saide Elias vnto the people [again] I onely remayne a prophete of the Lorde: but Baals prophets are foure hundred and fiftie.

(c) Baal hath more prophetes then God.

23 Let them therefore geue vs two oxen, and let them choose the one, & cut hym in peeces, and lay him on wood, and put no fire vnder: and I wyll dresse the other oxe, and laye him on wood, & wyll put no fyre vnder.

℣ F

24 And call ye on the name of your gods, & I wyl call on the name of the Lorde: and then the God that answereth by fire, let him be God. * And all the people answered and saide, It is wel spoken.

i Reg.ix.c.

25 And Elias saide vnto the prophets of Baal: Choose you an oxe, & dresse him first, for ye are many: & call on the name of your gods, but put no fire vnder.

26 And they toke the one oxe that he dyd geue them, and they dressed it, * and called on the name of Baal from morning to noone, saying, O Baal heare vs. But there was no voyce, nor one to answere:

Math.vi.a.

swere : And they lept vpon the aulter that they had made.

27 And at noone Elias mocked them, and sayde: Crye lowde, for he is a God, peraduenture he is talking, or occupied in folowing vpon his enemies, or is in his iourney, or happyly he slepeth, and must be awaked [with your crie.]

28 And they cried lowde, and cut them selues as their maner was with knues & launcers, till the blood folowed on thē.

29 And it chaunced, that when midday was passed, they prophesied vntill the time of the euening sacrifice: But there was neither voyce, nor one to answere, nor any that regarded them.

30 And Elias said vnto all the folke: Come to me. And all the people came to him: *And he repaired the aulter of the Lord that was broken.

31 *And Elias toke twelue stones, according to the number of the twelue tribes of the sonnes of Jacob, vnto whom the word of the Lorde came, saying: *Israel shalbe thy name.

32 And with the stones he made an aulter in the name of the Lorde: And he made a ditch about the aulter, as great as would conteyne two measures of seede.

33 And he put the wood in order, and hewed the oxe in peeces, and layed him on the wood, and said: Fill foure barrels with water, and powre it on the burnt sacrifice, and on the wood.

34 And he sayde: Do so againe. And they dyd so the seconde time. And he sayde againe: Do it the thirde time. And they dyd it the thirde time:

35 And the water ran round about the aulter, & he filled the pitte with water also.

F 36 And it fortuned, that when they should offer the euening sacrifice, Elias the prophete came, and sayde: Lorde God of Abraham, Isahac, and of Israel, it shalbe knowen this day that thou art the God in Israel, & [that] I [am] thy seruaunt, and that I haue done all these thinges at thy commaundement.

37 Heare me O Lord, heare me, that this people may knowe that thou art the Lorde God, and [that] thou hast turned their heart againe nowe at the last.

38 *And the fire of the Lord fel, and consumed the burnt sacrifice, and the wood, and the stones, and the duste, and licked vp the water that was in the pit. Iud.vi.d. Eccl.xlviii.a i.Macha.i.a.

39 And when all the people sawe it, they fell on their faces, and sayde: The Lord he is God, the Lorde he is God.

40 And Elias sayd vnto them: Take the prophetes of Baal, and let not one of them escape. And they toke them, and Elias brought them vnto the brooke Kison, (b) and slue them there. (b) Elias slue Baals prophetes.

41 And Elias sayde vnto Ahab: Get thee vp, eate and drinke: for there is a sounde of much rayne.

42 And so Ahab went vp to eate and to drinke, and Elias went vp to the top of Carmel, and he layde him selfe flat vpō the earth, and put his face betweene his knees,

43 And sayde to his seruaunt: Go vp [I pray thee] and loke towarde the way of the sea. And he went vp, and loked, and sayde: There is nothing. And againe he sayde: Go againe seuen times.

44 And it fortuned that at the seuenth time, he sayde: Beholde there aryseth a litle clonde of the sea lyke a mans hand. He sayde: Go, and say vnto Ahab, Make fast [thy charet] and get thee downe, that the rayne stoppe thee not. G

45 And it came to passe, that in the meane whyle the heauen was blacke with cloudes and winde, & there was a great rayne: And Ahab gat vp, and came to Jezrahel.

46 And the hande of the Lorde was on Elias, and he girded vp his loynes, and ranne before Ahab, till he came to Jezrahel.

The .xix. Chapter.

1 Elias fleing from Jezabel, is nourished by the angel of God. 15 He is commaunded to annoynt Hazael. Jehu, and Elisa.

A 1 AND Ahab tolde Jezabel all that Elias had done, and how he had slayne al the prophetes with the sworde.

2 Then Jezabel sent a messenger vnto Elias, saying: *So and so let the gods do to me, if I make not thy soule lyke one of theirs by to morowe this time. iii.Reg. ii.b.

3 When he sawe that, he arose, and went for his life, and came to Beersleba in Juda, and left his seruaunt there.

M 1 4 But

4 But he him selfe went a dayes iourney into the wildernesse, and came and sat downe vnder a Juniper tree, and desired for his soule that he might dye, and sayde: *It is nowe enough O Lorde, take my soule, for I am not better then my fathers.

Iona.iiii.c. Daniel. xii.

5 And as he lay and slept vnder the Juniper tree: behold an angel touched him, and sayde vnto him: Up, and eate.

6 And when he loked about him, beholde there was a cake baken on the coales, and a vessell of water at his head: And he dyd eate and drinke, and layde him

25 downe againe to sleepe.

7 And the angel of the Lord came againe the seconde time, and touched him, and sayde: Up, and eate, for thou hast yet a great iourney.

8 And he arose, and dyd eate and drinke, & walked in the strength of that meate *fourtie dayes and fourtie nightes, euen vnto Horeb the mount of God.

Exo.34.d. Mat.iiii.d.

9 When he came thyther vnto a caue, he lodged therein al night: And behold, the word of the Lord came to him, and sayd vnto him: What doest thou here Elias?

10 And he answered, I haue ben ielous for the Lorde God of hoastes sake: For the children of Israel haue forsaken thy conenaunt, *broken downe thyne aulters, and slayne thy prophetes with the sword: and I onely am left, and they seke my lyfe to take it away.

Rom.xi.a.

11 And he sayd: Come out and stand vpon ỹ mount before the Lorde. And behold, *the Lorde went by, & a mightie strong winde that rent the mountaynes and brake the rockes before the Lorde, but the Lord was not in the winde: And after the winde, came an earthquake, but the Lorde was not in the earthquake:

Ec.xlviii.a.

12 And after the earthquake came fire, but the Lorde was not in the fire: And after the fire, came a small still voyce.

13 And when Elias hearde, he couered his face with his mantle, and went out, and stoode in the entring in of the caue: And beholde, there came a voyce vnto him, & said: What doest thou here Elias?

14 And he answered: I haue ben ielous for the Lorde God of hoastes sake, because the children of Israel haue forsaken thy conenaunt, cast downe thyne aulters, and slayne thy prophetes with the sworde: and I onely am left, & they seke my lyfe to take it away.

15 And the Lord sayde vnto him: Go, and turne thy way to the wildernesse vnto Damasco: & When thou commest there, annoynt *Hazael king ouer Syria:

4.Reg.8.d.

16 And *Jehu sonne of Nimsi shalt thou annoynt king ouer Israel: And Elisa the sonne of Saphat of Abel Meholah shalt thou annoynt to be prophete in thy roome.

4.Reg.9.b.

17 And it shall come to passe, that whoso escapeth the sworde of Hazael, him shall Jehu slay: & if any man scape the sword of Jehu, him shall Elisa put to death.

18 And [therto] I *haue left me seuen thousande in Israel, of whiche neuer man (a)bowed his knees vnto Baal, nor kissed him with his mouth.

Rom.xi.a

(a) wicked idolaters are not of God.

19 So he departed thence, & found Elisa the sonne of Saphat plowing, & hauing twelue yocke of oxen before him, and he with the twelue: And Elias went by him, and cast his mantle vpon him.

20 And he left the oxen, and ranne after Elias, and sayde: *Let me I pray thee kysse my father and my mother, & then I will folowe thee. He sayde vnto him: Go backe againe, for What is it that I haue done to thee?

Luk.ix.g.

21 And When he went backe againe from him, he toke a couple of oxen, and slue them, and dressed the flesche with the instrumentes of the oxen, and gaue vnto the people, and they dyd eate: And then he arose and went after Elias, and ministred vnto him.

The.xx. Chapter.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a prophet. The king of Israel made peace with Benhadad, and is reproued therfore by the prophete.

A 1 AND Benhadad the king of Syria gathered all his hoast together, hauing thirtie & two kinges with him, and horses and charets: and went vp and besieged Samaria, & warred against it.

2 And he sent messengers to Ahab king of Israel into the citie, and sayde vnto him, thus saith Benhadad.

3 Thy siluer & thy gold is myne, & the fayrest of thy wiues & of thy children be mine.

4 And the king of Israel answered and said: My lord king, according to thy saying, I am thyne and all that I haue.

5 And

5 And when the messengers came a-
gaine, they sayd, thus sayth Benhadad:
Forasmuch as I haue sent vnto thee,
saying, Thou shalt deliuer me thy siluer
and thy golde, and thy wyues, and thy
children:
6 I will therfore send my seruauntes vn-
to thee to morowe this time: and they
shall searche thyne house, & the houses
of thy seruauntes, and whatsoeuer is
pleasaunt in thyne eyes, they shall take
it in their handes, and bring it away.
7 Then the king of Israel sent for all the
elders of the land, and said: Take heede
I pray you, and see howe this felowe
goeth about mischiefe: For he sent vnto
me for my wiues, for my children, for my
siluer, and for my golde, and I denyed
him not.
8 And all the elders and all the people
said: Hearken not vnto him, nor consent.
9 Wherfore he sayde vnto the messengers
of Benhadad: Tell my lord the king, all
that thou diddest send for to thy seruaũt
at the first time, that I will do: but this
thing I may not do. And the messen-
gers departed, and brought aunswere
againe.
10 And Benhadad sent vnto him againe,
and sayde: Thus and thus do the gods
vnto me, if the dust of Samaria be
enough for al the people that folowe me,
to take euery man an handfull.
11 And the king of Israel aunswered, and
sayd: Tell him, let not him that putteth
on his harnesse boast him selfe, as he
that putteth it of.
12 And it fortuned, that when Benhadad
heard that tydinges, as he was with
the kinges drinking within the pauil-
lions, and he saide vnto his seruauntes,
Put your selues in order. And they set
them selues in aray against the citie.
13 And beholde, there came a prophete vn-
to Ahab king of Israel, saying, thus
sayeth the Lord: Hast thou seene all this
great multitude: beholde, I will deliuer
it into thyne hand this day, & thou shalt
knowe that I am the Lorde.
14 And Ahab sayd: By whom: He sayde:
Thus sayth the Lorde, euen by the ser-
uauntes of the gouernours of ỹ shyres.
He sayd againe: Who shall order the bat-
tayle: And he aunswered: Thou.
15 Then he numbred the seruauntes of the
gouernours of the shyres, & they were
two hundred and thirtie and two: And
after them also he numbred all the peo-
ple of the children of Israel [euen] seuen
thousande.
16 And they went out at noone: but Ben-
hadad dyd drinke till he was drunken in
the pauillions, both he and the kinges:
euẽ thirtie & two kinges, that holpe him.
17 And the seruauntes of the gouernours
of the shyres went out first, and Benha-
dad sent out, & they shewed him, saying:
There are men come out of Samaria.
18 He sayde: Whether they be come out
for peace, take them alyue: or whether
they be come out to fight, take them yet
alyue.
19 And so those young men of the gouer-
nours of the shyres came out of the citie,
and the hoast after them:
20 And they slue euery one his enemie
[that came in his way:] and the Syrians
fled, & they of Israel folowed after thẽ:
And Benhadad the king of Syria sca-
ped on a horse, with his horsemen.
21 And the king of Israel went out, and
smote the horses and charettes, & with
a great slaughter slue he the Syrians.
22 (And there came a prophete to the king
of Israel, and said vnto him: Go forth,
and play the man, be wyse, & take heede
what thou doest: for when the yere is
gone about, the king of Syria will come
vp against thee.)
23 And the seruauntes of the king of Sy-
ria sayde vnto him: The gods of the
hilles are their gods, and therefore they
had the better of vs: but let vs fight a-
gainst them in the playne, and [for what ye
will] we shall haue the better of them.
24 And this do: Take the kinges away
euery man out of his place, & put dukes
in their roomes:
25 And do thou number thee an hoast, lyke
the hoast that thou hast lost, such horses
and suche charets, and we will fight a-
gainst them in the plaine, and thou shalt
see vs get the better of thẽ. And he hear-
kened vnto their voyce, and dyd euen so.
26 And it fortuned, that after the yere was
gone about, Benhadad numbred the
Syrians, and went vp to Aphet to fight
against Israel.
27 And the children of Israel were num-
bred, & with their whole number went
they against them, and the children of
Israel pitched before them lyke two
litle flockes of kiddes: but the Syrians
filled the countrey.

E 28 And there came a man of God, and
sayd vnto the king of Israel, thus sayth
the Lorde: Because the Syrians haue
sayd, the Lorde is but God of the hilles,
and not God of the valleys: therfore wil
I deliuer all this great multitude into
thyne hande, and ye shall knowe that I
am the Lorde.
29 And they pitched one ouer against the
other seuen dayes: and it came to passe,
that in the seuenth day the battaile was
ioyned, and the children of Israel slue
of the Syrians an hundred thousande
footemen in one day.
30 But the rest fled to Aphec into the citie,
and there fell a wall vpon twentie and
seuen thousande of the men that were
left: And Benhadad fled, and came into
the citie, from chamber to chamber.
31 And his seruauntes said vnto him: Be-
hold, we haue heard say that the kinges
of the house of Israel are mercyfull
kinges: we will therfore put sackcloth a-
bout our loynes, and ropes about our
heades, and go out to the king of Israel,
if happyly he will saue thy lyfe.
32 And so they girded sackcloth about their
loynes, & put ropes about their heades,
and came to the king of Israel, and said:
Thy seruaunt Benhadad sayth, I pray
thee let me lyue. He sayde: Is he yet a-
lyue? he is my brother.
33 And ỹ men toke that word for good lucke
and hastyly caught it out of his mouth,
and sayd: Yea thy brother (a) Benhadad.
(a) He is alliue
He sayde: Go, bring him hyther. And
Benhadad came out vnto him, and he
caused him to come vp into the charet.
34 And he said vnto him: The cities which
my father toke from thy father, I will
restore agayne, and thou shalt make
streates for thee in Damasco, as my fa-
ther dyd in Samaria: And I wil make
an appoyntment with thee, & send the
away. And so he made an appoyntment
with him, and sent him away.
35 And there was a certayne man of the F
children of the prophetes, whiche sayde
vnto his neyghbour in the word of the
Lord: Smyte me I pray thee. And the
man woulde not smyte him.
36 Then sayd he vnto him: Because thou
hast not hearkened vnto the voyce of the
Lorde: beholde, assoone as thou art de-
parted frō me, a lion shal slay thee. And 3.Reg.13.c.
it came to passe, that assoone as he was
departed from him, *a lion found him,
and slue him.
37 Then he founde another man, & sayde:
Smyte me I pray thee. And the man
smote him, so that in smyting he woun-
ded him.
38 So the prophete went foorth, & wayt-
ed for the king by the way, and put him
selfe out of knowledge with ashes
whiche he layed vpon his face.
39 And when the king came by, he cryed
vnto the king, and sayde: Thy seruaunt
wēt out in the middes of the battel, and
behold there went away a man, whom
another man brought vnto me, & sayde,
Kepe this man: and if he be myssed or
lost, thy lyfe shall go for his, or els thou
shalt pay a talent of siluer.
40 And as thy seruaunt had here & there
to do, he was gone. And the king of Is-
rael sayde vnto him: Euen so shall thy
iudgement be, as thou hast defined it
thy selfe.
41 And he hasted, & toke the ashes away G
from his face, and the king of Israel
knewe him, that he was of ỹ prophetes.
42 And he sayde vnto him, Thus sayth
the Lorde: Because thou hast let go out
of thy hande a man that is in my curse,
thy lyfe shall go for his lyfe, and thy peo-
ple for his people.
43 And the king of Israel went to his
house wayward and in displeasure, and
came to Samaria.

The.xxi.Chapter.

A 8 Iezabel commaundeth to kill Naboth for the vineyard that he refused to sell to Ahab.
19 Elias reproueth Ahab, and he repenteth.

1 AFter these thinges, it
chanced, that Naboth
the Iezraelite had a
vineyard in Iezrahel,
hard by the palace of
Ahab king of Sama-
ria.
2 And Ahab spake vnto Naboth, say-
ing: *Geue me thy vineyarde, that I
may make me a gardē of herbes there-
of, because it lyeth so nye my house, and
I wil geue thee for it a better vineyarde
then it is: or rather if it please thee,
I will geue thee the worth of it in mo-
ney.
3 And

3 And Naboth sayd to Ahab: The Lord forbid that from me, that I should geue the inheritaũce of my fathers vnto thee.
4 And Ahab came into the house heauy and cyll apayde because of the worde whiche Naboth the Jesraelite had spoken to him, for he had sayde: I will not geue thee the inheritaunce of my fathers. And he layde him downe vpon his bed, and turned away his face, and would eate no bread.
5 But Jezabel his wyfe came to him, and sayde vnto him: Why is thy spirite so wayward that thou eatest no bread?
6 And he sayd vnto her: For I spake vnto Naboth the Jezraelite, and said vnto him, Geue me thy vineyarde for money: Or els if it please thee, I will geue thee [another] vineyarde for it. And he aunswered: I will not geue thee my vineyarde.
7 And Jezabel his wyfe sayde vnto him: (a) Doest thou nowe gouerne the kingdome of Jsrael? vp, and eate bread, and let thyne heart at rest: I wil geue thee ỹ vineyarde of Naboth the Jezraelite.
8 And so she wrote a letter in Ahabs name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.
9 And she wrote in the letter, saying: Proclayme a (b) fast, and set Naboth on hye among the people:
10 And set two vnthriftes before him, to beare witnesse against him, saying, Thou dyddest blaspheme God and the king: And then carie him out, and stone him to death.
11 And (c) the men of his citie, euen the elders and gouernours whiche dwelt in his citie, dyd as Jezabel had sent vnto them, and as it was written in the letter whiche she had sent vnto them.
12 They proclaymed a fast, and set Naboth among the chiefe of the people.
13 And there came in two men the children of Belial, and sate before him: And the [two] vnthriftie persons witnessed against Naboth in the presence of the people, saying: Naboth dyd blaspheme God and the king. *And they caried him out of the citie, & stoned him with stones, that he died.
14 Then they sent to Jezabel, saying: Naboth is stoned to death.
15 And it fortuned, when Jezabel hearde that Naboth was stoned to death, she sayde to Ahab: Up, and take possession of the vineyarde of Naboth the Jezraelite, whiche he denied to geue for money: for Naboth is not alyue, but dead.
16 And when Ahab hearde that Naboth was dead, he stoode vp to go downe to the vineyarde of Naboth the Jezraelite, and to take possession of it.
17 And the worde of the Lorde came vnto Elias the Thesbite, saying:
18 Up, and go downe to meete Ahab king of Jsrael, whiche is in Samaria: Beholde he is in the vineyarde of Naboth, whyther he is gone downe to possesse it.
19 And therfore shalt thou say vnto him, thus sayth the Lorde: Hast thou killed & also gotten possession? And thou shalt speake vnto him, saying, thus sayth the Lord: *In the place where dogges licked the blood of Naboth, shall dogges liche euen thy blood also. 3.Reg.22.f.
20 And Ahab sayde to Elias: Hast thou founde me, O thou myne enemie? He aunswered: I haue founde thee, for thou hast sold thy selfe to worke wickednesse in the sight of the Lorde.
21 Behold, I will bring euyll vpon thee, & wil make cleane riddaunce of thy posteritie, and wil *destroy frõ Ahab, [euen] him that maketh water against the wal, and him that is shut vp, & left behind in Jsrael. D 4.Reg.9.b.
22 And will make thyne house lyke the house of Jeroboam the sonne of Nabat, & lyke the house of Baasa the sonne of Ahia, for the prouocation wherwith thou hast prouoked, and made Jsrael to synne.
23 And of Jezabel spake the Lord, saying: The dogges shall eate Jezabel by the wall of Jezrahel, Osee.i.b.d. iii.Re.ix.b. in Re.xiii.c xv.g. and.xvi.a.
24 *And he that dieth of Ahab in ỹ towne, him shall dogges eate: and he that dieth in the fielde, him shal the fowles of the ayre eate.
25 But there was none lyke Ahab, which dyd euen sell him selfe to worke wickednesse in the sight of the Lorde, and that because Jezabel his wyfe pricked hym forwarde.
26 He dyd exceeding abhominablie in following foule idols, according to all thinges as dyd the Ammorites* whom the Lorde cast out before the children of Jsrael. Num.xxi.f.

27 And it fortuned, that whē Ahab heard
those wordes, *he rent his clothes, and
Gen.37 g. put sackcloth about his flesh, and fasted,
and lay in sackcloth & went " bare foote.
" Or, Softlie, in token of mourning.
28 And the worde of the Lorde came to
Elia the Thesbyte, saying:
29 Seest thou howe Ahab humbleth him
selfe before me? because he so submitteth
him selfe before me, I wil not bring that
euil in his dayes: but in his sonnes dayes
will I bring euyll vpon his house.

The .xxii. Chapter.

2 Jehosaphat and Ahab fight against the king of Syria. 15 Michea sheweth the king what shal be the successe of their interprise. 24 Zedekia the false prophet smiteth him. 34 Ahab is slayne. 40 Ahazia his sonne succeedeth. 41 The raigne of Jehosaphat, 51 and Joram his sonne.

A 1 And they cōtinued three
yeres without warre
betweene Syria & Is-
rael.
2.Par.18.a. 2 And *in the third yere
dyd Jehosaphat the
king of Juda come
downe to the king of Israel.
3 (And the king of Israel sayde vnto his
seruauntes: Know ye not that Ramoth
[in] Gilead is ours, and we sit still, and
take it not out of the hande of the king
of Syria:)
4 And he sayde vnto Jehosaphat: Wilt
thou come with me to battayle against
4.Reg.2.a. Ramoth [in] Gilead? And Jehosaphat
sayde vnto the king of Israel: *I am
as thou art, my people as thy people,
and my horses as thy horses.
5 And Jehosaphat sayde vnto the king
(a) In all our enterprises we ought first to aske counsell of God.
of Israel: (a) Aske counsel I pray thee at
the worde of the Lorde to day.
6 And then the king of Israel gathered
3.Reg 18.c. the prophetes together, vpon * a foure
hundred men, & sayde vnto them: Shall
I go against Ramoth [in] Gilead to
battayle, or shall I let it alone? And they
sayde, Go vp: for the Lorde shall deliuer
it into the handes of the king.
7 And Jehosaphat sayd: Is there here
B neuer a prophete of the Lord more, that
we might inquire of him?
8 And the king of Israel sayde vnto Je-
hosaphat: There is yet one man (Mi-
chea the sonne of Jimla) by whom we
may aske counsell of the Lorde: But I
hate him, for he doth not prophecie good
vnto me, but euyll. And Jehosaphat
sayde: Let not the king say so.
9 Then the king of Israel called a cham-
berlayne, & sayde: Fet Michea the sonne
of Jimla hyther at once.
10 And the king of Israel, and Jehosa-
phat the king of Juda, sate eyther in his
seate, and their apparell on them, in a
voyde place beside the entring in of the
gate of Samaria, and all the prophetes
prophecied before them.
11 And Zedekia the sonne of Chanaana
made hornes of iron, and sayde, thus
sayth the Lord: With these [hornes] shalt
thou pushe the Syrians, vntill thou
haue made an ende of them.
12 And all the prophetes prophecied euen
so, saying: Go vp to Ramoth [in] Gilead,
and prosper: for the Lorde shall deliuer
it into the kinges hande.
13 And the messenger that was gone to
cal Michea, spake vnto him, saying: Be-
holde, the wordes of ỹ prophetes speake
good vnto the king with one mouth:
Let thy worde therefore I pray thee,
be lyke the worde of euery one of them,
to speake that whiche is good.
14 And Michea sayde: As the Lorde C
lyueth, whatsoeuer the Lord sayth vn-
to me, (b) that will I speake.
(b) The true prophete will speake no other, then that he hath learned of God.
15 And so he came to the king, & the king
sayd vnto him: Michea, ought we to go
against Ramoth [in] Gilead to battayle,
or to be stil? He aunswered to him: (c) Go,
(c) He speaketh this in derision.
and prosper, the Lorde shall deliuer it
into the hande of the king.
16 And the king sayde vnto him: So and
so many times do I charge thee that
thou tell me nothing but that whiche is
true, in the name of the Lorde.
17 He sayd: I saw all them of Israel scat-
tered vpon the hilles, as sheepe that
haue not a sheepheard. And the Lorde
sayde: These haue no maister, let euery
man returne to his house in peace.
18 (And the king of Israel sayde vnto
Jehosaphat: Dyd I not tell thee, that
he would prophecie no good vnto me,
but euyll?)
19 And

19 And he sayd againe: Heare thou therefore the word of the Lorde. I sawe the Lord sit on his seate, and all the hoast of heauen stoode about him on his right hande and on his left.

20 And the Lorde sayde: *Who shall persuade Ahab, that he may go and fall at

Ramoth[in]Gilead? And one sayde on this maner, and another on that.

21 And there came foorth a certayne spirite, and stoode before the Lorde, and sayde: I will persuade him. And the Lorde sayde vnto him: Wherwith?

22 And he sayde: I will go out, and be a

false spirite in the mouth of all his prophetes. He sayde, Thou shalt persuade him and preuayle: Go foorth then, & do euen so.

23 Nowe therefore beholde * the Lorde hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hath spoken euyll towarde thee.

24 But Zedekia the sonne of Chanaana went to & smote Michea on the cheke, and sayde: When went the spirite of the Lorde from me, to speake vnto thee?

25 And Michea sayde: Behold, thou shalt see in that day when thou shalt go from chamber to chamber to hyde thee.

26 And the king of Israel sayde: Take Michea and cary him vnto Amon the gouerner of the citie, and vnto Joas the kinges sonne,

27 And say: Thus sayeth ye king: Put this felow in the prison house, and feede him with bread of affliction, and with water of trouble, vntill I returne in peace.

28 And Michea sayde: If thou returne in peace, the Lord hath not spoken by me. And he sayde: Hearken ye people euery one of you.

29 And so the king of Israel, and Jehosaphat the king of Juda, went vp to Ramoth[in]Gilead.

30 And the king of Israel sayde vnto Jehosaphat: I wil chaunge my apparell, and will enter into the battel, but put thou on thyne apparell. And the king of Israel chaunged him selfe, and went to battell.

31 But the king of Syria commaunded the thirtie and two captaynes that had rule ouer his charettes, saying: Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaynes of the charets saw Jehosaphat, they sayd: Surely it is the king of Israel. And they turned to fight against him: And Jehosaphat cryed.

33 And so it came to passe, that when the captaynes of the charettes sawe that he was not the king of Israel, they turned backe from him.

34 And a certayne man drewe a bowe ignorantly, & smote the king of Israel betweene the ribbes and his harnesse: Wherfore he sayd vnto the driuer of his charettes, Turne thy hand, and cary me out of the hoast, for I am hurt.

35 (And the battel encreased that day: and the king stoode still in his charet against the Syrians) and died at euen: And the blood ran out of the wounde into the middes of the charet. G

36 And ther went a proclamation throughout the hoast about the going downe of the sunne, saying: Euery man to his citie, and to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, & the dogges licked vp his blood: and they washed his armour, according vnto the worde of the Lorde whiche he spake.

39 The rest of the wordes that concerne Ahab and all that he did, and the iuorie house whiche he made, and all the cities that he buylded, are they not written in the booke of the cronicles of the kinges of Israel?

40 And so Ahab slept with his fathers, & Ahazia his sonne raigned in his steade.

ii.Par.xx.c. 41 *Iehosaphat the sonne of Asa began to raigne vpon Juda in the fourth yere of Ahab king of Israel.

42 And Iehosaphat was thirtie and fiue yeres old when he began to raigne, and raigned twentie and fiue yeres in Hierusalem: his mothers name was Azuba the daughter of Silhi.

43 And he walked in all the wayes of Asa his father, and bowed not therefrom, but dyd that whiche was right in the eyes of the Lorde: Neuertheless the high places were not taken out of the way: for the people offred and burnt incense yet in the high places.

44 And Iehosaphat made peace with the king of Israel.

45 *The rest of the wordes that concerne Iehosaphat, & the might that he shed, & howe he warred, are they not written in the booke of the cronicles of the kinges of Juda? iii.Re.xv.f.

46 And the remnaunt of the stewes of the males which remayned in the dayes of his father Asa, he put cleane out of the lande.

47 (d)There was then no king in Edom, the deputie was king. (d) In the time of this king, Idumea was subiect to Juda, and was gouerned by whom they of Juda appointed.

48 And Iehosaphat made shippes in the sea, to come through Tharsis to Ophir for golde, but they went not: for the shippes brake at Ezion Gaber.

49 Then sayd Ahazia the sonne of Ahab vnto Iehosaphat: Let my seruauntes go with thy seruauntes in the shippes. But Iehosaphat woulde not.

50 And Iehosaphat dyd sleepe with his fathers, & was buried with his fathers in the citie of Dauid his father: And Iehoram his sonne raigned in his steade.

51 Ahazia the sonne of Ahab began to raigne ouer Israel in Samaria the seuenteenth yere of Iehosaphat king of Juda, & raigned two yeres ouer Israel.

52 But he did euyl in the sight of the Lord, and walked in the way of his father, & in the way of his mother, & in the way of Ieroboam the sonne of Nabat, whiche made Israel to synne.

53 For he serued Baal, & worshipped him, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

The ende of the third booke of the kinges after the reckening of the Latinistes, whiche the Hebrues call the first booke of the kinges.

The fourth booke of the Kinges after the Latinistes: which booke and the third together, is but one with the Hebrues

D

¶ The first Chapiter.

2 Ahazia by a fall falleth sicke, and consulteth with Beelzebub. 3 He is reproued by Elias. 10 The captaines ouer fiftie were sent to Elias, whereof two were burnt with fire from heauen by his prayer. 17 Ahazia dyeth, and Jehoram his brother succeedeth him.

A 1 Then Moab rebelled against Israel, after the death of Ahab.

2 And Ahazia fell through a lattesse wyndowe of his vpper chamber that he had in Samaria, and while he was in his sickenesse, he sent messengers and saide vnto them: Go, and enquire of (a) Beelzebub the god of Ekrom, whether I shall recouer of this my disease.

(a) The God of flies: so called, eyther for that the people thought that he coulde preserue them from the flies, wherewith that countrey was infected, or because flies were ingendred in great abundance of the blood of the sacrifices to that idoll.

3 But the angell of the Lorde spake to Elias the Thesbite: Arise, and go vp against the messengers of the king of Samaria, and say vnto them: Is there not a God in Israel, that ye go to aske counsel at Beelzebub the God of Ekrom?

4 Wherefore thus saith the Lorde: Thou shalt not come downe frō the bed on which thou art gone vp, but shalt die the death. And Elias departed.

5 And when the messengers turned backe againe vnto him, he saide vnto them: Why are ye now come againe?

6 They aunswered him: There came a man vp against vs, and sayde vnto vs: Go, & turne againe vnto the king that sent you, and saye vnto him, thus saith the Lorde: Is there not a God in Israel, that thou sendest to enquyre of Beelzebub the God of Ekrom? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death.

B 7 And he said vnto them: What maner of man was that which came vp and met you, and tolde you these wordes?

8 And they aunswered him: It was an heery man,* and girt with a girdell of leather about his loynes. And he saide: It is Elias the Thesbite.

Math. iii b.

9 Then the king sent vnto him a captayne ouer fiftie, with his fiftie men: which came to him (and beholde he sat on the top of an hill) And he spake vnto him, Thou man of God, the king hath saide: come downe.

10 Elias aunswered and saide to the captaine ouer the fiftie: If I be a man of God, let fyre come downe from heauen & consume thee & thy fiftie. (b) And there came fyre from heauen, and consumed him and his fiftie.

(b) The threatninges of gods prophetes are effectuall against the wicked.

11 Againe also he sent vnto him an other captaine ouer fiftie, with his fiftie: And he spake and saide vnto him, O man of God, thus hath the king saide: Make haste, and come downe.

12 Elias aunswered & saide vnto them: If I be a man of God, let fyre come downe from heauen, and consume thee and thy fiftie. And there came fyre of God from heauen, and consumed him and his fiftie.

C

13 And the king yet againe sent the third captaine ouer fiftie, with his fiftie men: And the third captaine ouer fiftie went vp, and came and fell on his knees before Elias, and besought him, & sayde vnto him: Oh man of God, I pray thee let my lyfe and the lyfe of the fiftie thy seruauntes be precious in thy sight.

14 Beholde, there came fyre downe from heauen, and burnt vp the two fore captaines ouer fiftie with their fifties: therfore let my lyfe now be precious in thy sight.

15 And the angell of the Lorde saide vnto Elias: Go downe with him, and (c) be not afrayde of him. And he arose, and went downe with him vnto the king.

(c) God boldeneth his ministers to do their message.

16 And he saide vnto him, thus saith the Lorde: Forasmuch as thou hast sent messengers to aske counsell at Beelzebub the god of Ekrom, as though there had ben no God in Israel, whose word thou

thou mightest seeke after: therfore thou shalt not come downe of the bed on which thou art gone vp, but shalt dye the death.

17 And so he dyed according to the worde of the Lorde which Elias had spoken: And Iehoram [his brother] began to raigne in his steade, in the second yere of Iehoram the sonne of Iehosaphat king of Juda, because he had no sonne.

18 The rest of the wordes that concerne Ahazia, what thinges he dyd, are they not written in the booke of the cronicles of the kinges of Israel:

The .ij. Chapiter.

8 Elias deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisa taketh his cloke and deuideth Jordane. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisa, are rent in peeces with beares.

A 1 AND it chaunced, that whē the *Lord would take vp Elias into heauen by a whirle wind, Elias went with "Elisa from Gilgal.

Gene.v.c.

" Or, Eliseus.

2 And Elias saide vnto Elisa: Tary here I praye thee, for the Lorde hath sent me to Bethel. Elisa saide vnto him: *As the Lorde lyueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel,

3 (a) And the children of the prophetes that were at Bethel came out to Elisa, and saide vnto him: knowest thou not how that the Lord wyll take away thy maister from thy head this day? He saide: I knowe it also, holde you your peace.

4 And Elia saide vnto him: Elisa, tary here I praye thee, for the Lorde hath sent me to Jericho. He saide: As the Lorde lyueth, and as thy soule lyueth, I will not leaue thee. And so they came to Jericho.

5 And the children of the prophetes that were at Jericho came to Elisa, and said vnto him: Knowest thou not, that the Lorde wil take away thy maister from thy head this day? He aunswered: I know it also, holde ye your peace.

6 And Elias said vnto him: Tary I pray thee here, for the Lorde hath sent me to Jordane. He saide: As the Lord liueth, & as thy soule lyueth, I wyll not leaue thee. And so they two went together.

7 And fiftie men of the sonnes of the prophetes came & stoode on the other syde a farre of: and they two stoode by Jordane.

8 And Elias toke his mantell, & wrapt it together, and smote the waters, and they were deuided parte the one way, and

(a) The children of the prophetes, that is, the disciples of the prophetes.

B

and part the other, so that they two went ouer through the drye lande.

9 And it fortuned, that assoone as they were ouer, Elias saide vnto Elisa: Aske what I shal do for thee, yer I be taken away from thee. And Elisa saide: I pray thee let thy spirite be double vpon me.

10 And he said, Thou hast asked an hard thing: Neuerthelesse, if thou see me whē I am taken away from thee, thou shalt haue it so: yf thou do not, it shall not be.

11 And it fortuned, that as they went walking and talking: beholde, there appeared a charet of fyre, and horses of fyre, & parted them both a sunder, * and Elias went vp through the whorle winde into (b) heauen.

Iuse 48 a.

12 And Elisa sawe, and cryed: O my father, O my father, the charet of Israel, and the horsemen thereof. And he sawe him no more: and he toke his owne clothes, and rent them in two peeces.

C 13 He toke vp also the mantell of Elias that fell from him, and went backe againe, and stoode by Jordanes syde.

14 And toke the mantel of Elias that fel from him, and smote the waters, & he said: Where is the Lord God of Elias, & he him selfe? And when he had smitten the waters, they parted this waye and that waye: and Elisa went ouer.

15 And when the childrē of the prophetes which were at Jericho sawe him from a farre, they sayde, The spirite of Elias doth rest on Elisa: And they came to meete him, and fel to the grounde before him,

16 And saide vnto him: See, now there be with thy seruauntes fiftie strong men, let thē go we pray thee & seeke thy maister: yf happly the spirite of the Lorde hath taken him vp, and cast him vpon some mountaine, or into some valley. And he saide: Ye shall send none.

17 And when they laye vpon him tyll he was ashamed, he said: Send. They sent therefore fiftie men, which sought him three dayes, but found him not.

18 And when they came againe to him (which taryed at Jericho) he saide vnto them: Did I not saye vnto you, that ye should not go?

19 And the men of the citie saide vnto Elisa: beholde sir, the dwelling of this citie is pleasaunt, as thou thy selfe seest: but the water is naught, & the grounde barren. D

20 He saide: Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast the salt in thyther, and saide, thus saith the Lord: I haue healed these waters, there shall not come hencefoorth either death or barennesse.

22 So the waters were healed vnto this day, according to the saying of Elias, which he spake.

23 And he went vp from thence vnto Bethel: And as he was going vp the way, there came litle children out of the citie, and mocked him, & saide vnto him: Go vp thou balde head, go vp thou balde head.

24 And he turned backe, and loked on them, and cursed them in the name of the Lorde: And there came two shee beares out of the wood, and tare fourtie and two children of them.

25 And he went from thence to mount Carmel, and from thence he turned againe to Samaria.

¶ The .iii. Chapter.

1 The raigne of Jehoram. 6 He and Jehosaphat go to warre against Moab which rebelled. 13 Elisa reproueth him, 17 and geueth their hoast water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

A 1 NOw Jehoram the sonne of Ahab began to raigne vpon Israel in Samaria the eyghteenth yere of Jehosaphat king of Juda, and raigned twelue yeres.

2 And he wrought euil in the sight of the Lorde, but not lyke his father and lyke his mother: for he put away the images of Baal that his father had made.

3 Neuerthelesse, he cleaued vnto the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom.

4 And Mesa king of Moab was a lorde of sheepe, and rendered vnto the king of Israel an hundred thousand lambes, and

and an hundred thousand rammes with the Wooll.

5 But When Ahab was dead, it fortuned that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same season, and numbred all Israel:

B 7 And went, & sent to Jehosaphat the king of Juda, saying: The king of Moab hath rebelled against me, Wilt thou come with me against Moab in battell? He answered, I will come vp: for as I am, so art thou: and as my people be, so are thy people: & thy horses, as myne.

8 And he saide: What way shall We go vp? And he answered: The way through the wildernesse of Edom.

9 And so the king of Israel toke his iourney, and the king of Juda, and the king of Edom: And When they had compassed the way seuen dayes, they had no Water for the hoast, and for the cattayle that followed them.

10 And the king of Israel saide: Alas, the Lorde hath called these three kinges together, to deliuer them ouer into the hande of Moab.

11 But Jehosaphat said: * Is there not here a prophete of the Lorde, that We maye enquire of the Lord by him? And one of the king of Israels seruauntes answered and saide: Here is Elisa the sonne of Saphat, which powred Water on the handes of Elias.

iii. Re. 22. a.

12 And Jehosaphat saide: The word of the Lorde is With him. And so the king of Israel, & Jehosaphat, and the king of Edom Went downe to him.

C 13 And Elias saide vnto the king of Israel: What haue I to do With thee? Get thee to the prophetes of thy father, & to the prophetes of thy mother. And the king of Israel saide vnto him, Oh naye: for the Lorde hath called these three kinges together, to deliuer them into the hand of Moab.

14 And Elias saide: As the Lorde of hoastes liueth, in Whose sight I stande, and it were not that I regarde the presence of Jehosaphat the king of Juda, I would (a) not loke toWarde thee, nor yet see thee.

(a) God suffereth his word to be declared to the wicked, because of the godly that are among them.

15 But now bryng me a minstrell. And When the minstrell played, the hand of the Lorde came vpon him:

16 And he sayde, thus saith the Lorde: Make this valley full of ditches:

17 For thus saith the Lorde: Ye shall see neither wynde nor rayne, yet the valley shall be filled With Water, that ye maye drinke, both ye, and your beastes, & your cattayle:

18 And this is yet but a small thing in the sight of the Lorde, forasmuch as he Wil geue ouer the Moabites also into your handes.

19 And ye shal smite euery strong towne, and euery goodly citie, and shal fell euery pleasaunt tree, and stop euery Well of D Water, and marre euery good platte of ground With stones.

20 And in the morning When the meate offering Was offered, beholde, there came Water by the Way of Edom, and the cuntrey Was filled With Water.

21 And When al the Moabites heard that the kinges Were come vp to fight against them, they gathered all that Was able to put on harnesse, and stoode in the border of the lande:

22 And they Were vp earlie in the morning, and the sunne shone vpon the Water, that the Moabites sawe the Water a farre of as red as blood.

23 And they saide, This is the blood of slaughter: The kinges are slaine, & one haue smitten another: Now therefore Moab get thee to the spoyle.

24 And When they came to the hoast of Israel, the Israelites stoode vp & smote the Moabites, so that they fled before them: but they followed vpon them and smote Moab,

25 And they ouerthrew the cities, and on euery good parcell of lande cast euery man his stone, and filled it, & they stopt all the Welles of water, and feld all the good trees, onely in Kirharaseth left they the stones thereof: howbeit they went about it With slinges, & smote it.

26 And When the king of Moab saw that the battaile Was to sore for him, he toke With him seuen hundred men that drew ỹ sword, to haue gone through [euen] vnto the king of Edom: but they could not.

27 And then he toke his eldest sonne that should haue raigned in his steade, and offered him for a burnt offering vpon the Wall: And there was (a) great indignation against Israel, and they departed from him, and returned to their owne lande.

(a) The Israelites were greatly offended, because of the cruelte of the fact.

¶ The

The .iiij. Chapiter.

4 God increaseth the oyle to the poore wydowe by Elisa. 12 He obtayneth for the Sunamite a sonne at gods hand. 28 Who dying. 32 he raiseth him vp againe. 40 He maketh sweete the potage. 41 And multiplieth the loaues.

A1 AND there cryed a certayne woman of the wyues of the sonnes of the prophetes, vnto Elisa, saying: Thy seruaunt my husband is dead, & thou knowest that thy seruaunt did feare the Lorde: And the creditor is come to fet my two sonnes to be his bondmen.

2 Elisa saide vnto her: Tell me What I shall do for thee: what hast thou in thyne house? She saide: Thyne handemayde hath nothing at all in the house, saue a pitcher With oyle.

3 He saide vnto her: Go, and borow vessels for thee [of them that are] Without, [euen] of all thy neighbours, emptie vessels, and that not a fewe:

4 And When thou art come in, thou shalt shut the doore after thee and after thy sonnes, and powre out into (a) all those vessels: and set aside that Which is full.

(a) God euer rewardeth for them that trust in him.

5 And so she went from him, and shut the doore after her & after her sonnes: And they brought to her, & she powred out.

6 And it came to passe, that When the vessels were ful, she said vnto her sonne: Bring me yet a vessel. And he said vnto her: I haue no mo. And ỹ oyle ceassed.

7 Then she came and tolde the man of God: And he sayde, Go, and sell the oyle, and pay them that thou art in debt vnto: but lyue thou and thy children of the rest. B

8 And it fell on a day, that Elisa came to Sunem, Where Was a great woman, that toke him in for to eate bread: And so it came to passe, that from that tyme forth (as oft as he came that way) he turned in thyther to eate bread.

9 And she saide vnto her husband: Beholde, I perceaue that this is an holy man of God Which passeth by vs continually.

10 Let vs make him a litle chamber I pray thee, With walles, & let vs set him there a bed, and a table, and a stoole, and a candelsticke: that he may turne in thyther When he commeth to vs.

11 And it fortuned on a day that he came thither, and turned into the chamber, & lay therein,

12 And saide to Gehezi his seruaunt: Call this Sunamite. And When he called her, she presented her selfe before him.

13 And againe he said vnto him: Tel her, beholde thou hast ben carefull for vs

With

(b) The seruauntes of God are not vnthankfull for benefites receaued.

With all this care, (b) what shal we now do for thee? Wouldest thou be spoken for to the king, or to the captayne of the hoast? She aunswered: I dwell among myne owne people.

14 And he said againe: What is to be done for her? Gehezi aunswered: Veryly she hath no childe, and her husband is olde.

15 And he said: Call her. And when he had called her, she stoode in the doore.

Ge.xviii.b. 16 And he saide: * At this tyme appoynted, according to the tyme of lyfe, thou shalt imbrace a sonne. And she said: Oh nay my lorde thou man of God, do not lye vnto thyne handmayde.

17 And the wyfe conceaued, and bare a sonne that same season that Elisa had sayde vnto her, according to the tyme of lyfe.

℄ 18 And when the childe was growen, it fell on a day that he went out to his father, and to the reapers,

19 And he said vnto his father: My head, my head. And he saide to a lad: Cary him to his mother.

20 And when he had taken him & brought him to his mother, he sate on her knees till noone, and then dyed.

21 And she went vp, and laide him on the bed of the man of God, & shut [the doore] vpon him, and went out,

22 And called vnto her husband, & sayde: Send with me I pray thee one of the young men, and one of the asses: for I will runne to the man of God, and come againe.

23 And he saide: Wherefore wylt thou go to him: seing that to day is neither newe moone nor sabbath day. And she aunswered: All shalbe well.

24 Then she sadled an asse, and saide to her seruaunt: Dryue and go forwarde, staye not for me to get vp, except I byd thee.

D 25 And so she went, and came vnto the man of God to mount Carmel: And it fortuned, that when the man of God sawe her farre of, he saide to Gehezi his seruaunt: Beholde, yonder is the Sunamite:

26 Runne therefore to meete her, & saye vnto her: Is all well with thee, & with thy husband, and with the lad? And she aunswered: All is well.

27 And when she came to the man of God vp to the hill, she caught him by the feete: But Gehezi went to her, to thrust her away. And the man of God sayde: Let her alone, for her soule is vexed within her, and the Lorde hath hid it from me, and hath not tolde it me.

28 Then she saide: Did I desire a sonne of my Lorde? did I not require thee that thou shouldest not deceaue me?

29 Then he saide to Gehezi: * Girde vp thy loynes, and take my staffe in thyne hande, and go thy way: * If thou meete any man, (c) salute him not: And if any salute thee, aunswere him not againe: And lay my staffe vpon the face of the childe. iiii.Reix.a. Luk.x.a. (c) Make such speede, that nothing may let thee in the way. Luk.x. i.Reg.18.b.

30 And the mother of the childe said: * As the Lorde lyueth, and as thy soule lyueth, I wyll not leaue thee. And he arose, and folowed her.

31 Gehezi went before them, and layed the staffe vpon the face of the childe, but ther was neither voyce nor any feeling: wherfore he went againe to meete him, and tolde him, saying: The childe is not awaked. ℄

32 And when Elisa was come into the house, behold the childe was dead, and layde vpon his bed.

33 He went in therefore, & shut the doore vpon them twayne, & prayed vnto the Lorde,

34 * And went vp, and laye vpon the lad, and put his mouth on his mouth, & his eyes vpon his eyes, & his handes vpon his handes, & when he so laye vpon the childe, the flesh of the childe waxed warme. ii.Reg.17.d.

35 And he went againe, and walked once vp and downe in the house, & then went vp, & layde him selfe vpon him againe: And then the childe " gasped seuē times, and opened his eyes. " Or, sneesed.

36 And he called Gehezi, and saide: Call for this Sunamite. So he called her: which when she was come in vnto him, he saide vnto her: * Take thy sonne. Luk.v.c.

37 Therfore she went in, and fell at his feete, and bowed her selfe to the ground, & toke vp her sonne, and went out. F

38 Elisa came againe to Gilgal, and there was a dearth in the lande, and the children of the prophetes dwelt with him: And he saide vnto his seruaunt, Set a great pot on [the fyre] and make potage for the children of the prophetes.

39 And one went out into the fielde to gather hearbes, and found a wylde vine, and gathered therof wylde gourdes his lap ful, and came and shred them in-

to

Elisa.

to the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: And it fortuned, that when they tasted of the pottage, they cryed out and said, O thou man of God, there is death in the pot. And they could not eate thereof.

41 But he saide: bring meale. And he cast it into the pot, and he saide: Fill for the people, that they may eate. And there was no more harme in the pot.

42 There came a man from Baal Salisa, and brought the man of God bread of the first fruites, euen twentie loaues of barlye, & full eares of corne in the huske: And he said, Geue vnto the people, that they may eate.

43 And his minister answered: why shall I set this before an hundred men? He said againe, Geue it vnto the people, that they may eate: For thus saith the Lorde, *They shall eate, and there shal be left ouer. *Iohn.vi.a.

44 And so he set it before them, and they did eate, and left ouer, according to the word of the Lorde.

¶ *The .v. Chapter.*

1 Naaman the Syrian is healed of his leprosie. 16 Elisa refuseth his giftes. 27 Gehezi is striken with leprosie, because he toke money and rayment of Naaman.

A1 NAaman captayne of the hoast of the king of Syria, was a great man, and honorable in the sight of his maister, because that by him the Lorde had geuen health vnto Syria: he was also a mightie man, & expert in warre [but he was] a leaper.

2 And the Syrians had gone out by companies, & had brought out of the countrey of Israel a litle mayde, & she was with Naamans wyfe.

3 And she saide vnto her lady: I would to God my lorde were with the prophet that is in Samaria, for he would deliuer him of his leprosie.

4 And he (a) went in, and tolde his lorde, saying: Thus and thus saide the mayd that is of the lande of Israel.

5 And the king of Syria saide: Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and toke with him ten talentes of siluer, and sixe thousand peeces of golde, and ten chaunges of raymentes,

6 And brought the letter to the king of Israel, conteyning this tenour. Now, when this letter is come vnto thee, beholde I haue therewith sent Naaman my seruaunt to thee, that thou mayest ridde him of his leprosie.

B7 And it fortuned, that when the king of Israel had red the letter, he rent his clothes, and saide: *Am I God, that I should slay, and make a lyue? For he doth send to me that I should deliuer a man from his leprosie: wherefore consider I pray you, & see how he seeketh a quarell against me. *Deut.

8 Which when Elisa the man of God had heard how that the king of Israel had rent his clothes, he sent to the king, saying: wherfore hast thou rent thy clothes? Let him come now to me, and he shall knowe that there is a prophet in Israel.

9 And so Naaman came with his horses and with his charets, and stoode at the doore of the house of Elisa.

10 And Elisa sent a messenger vnto him, saying: Go, and washe thee in Iordane seuen tymes, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and saide: Beholde, I thought with my selfe, he would surely come out, and stande and call on the name of the Lord his god, & put his hand on the place, that he may heale the leprosie.

12 Are not Abana and Pharphar riuers of Damasco, better then all the waters of Israel? If I washe me also in them, shal I not be cleansed? And so he turned him, and departed with displeasure. C

13 And his seruauntes came, and communed with him, and saide: Father, if the prophet had byd thee do some great thing, oughtest thou not to haue done it? How much rather then when he saith to thee, washe, and be cleane?

14 Then went he downe, & washed him selfe

selfe seuen tymes in Jordane, according to the saying of the man of God, and his flesshe came againe lyke vnto the flesshe of a litle childe,* and he was cleansed. Luk.iiii.c.

15 And he turned againe to the man of God, he and al his company, and stoode before him, and saide: Behold, I know nowe that there is no God in all the worlde, but in Israel: Now therfore I pray thee take a "blessing of thy seruaunt: "Or, reward.

iii.Re.xvii.a 16 But he saide:* As the lorde lyueth before whom I stande, I wyll receaue none: And when the other would haue constrayned him to receaue it, he would not.

17 And Naaman saide: Shall there not be geuē to thy seruaunt as much of this earth as two mules may beare: For thy seruaunt wyll hencefoorth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lorde.

18 But herein the Lorde be mercyfull to thy seruaunt, that when my maister goeth into the house of Rimmon for to worship there, and leaneth on my hand, and I bowe my selfe in the house of Rimmon: when I do bowe downe I say in the house of Rimmon, the Lorde be mercyfull vnto thy seruaunt because of this thing.

(a) The prophet did not approue his acte, but after the common maner of speache byd him farewell. 19 Unto whom he saide: (a) Go in peace. And when he was departed from him as it were a furlong of grounde,

20 Gehezi the seruaunt of Elisa the man of God, said: Behold, my maister hath spared Naaman this Syrian, that he would not receaue at his hande those thinges that he offered: As the Lorde lyueth, I wyll runne after him, & take somewhat of him.

21 And so Gehezi folowed Naaman: And when Naaman saw him running after him, he light downe from the charet to meete him, and saide:* Is all well? iiii.Re.iiii.d.

22 He aunswered, All is well: Behold, my maister hath sent me, saying: See, there be come to me euen nowe from mount Ephraim two young men of the children of the prophetes: Geue them I pray thee one talent of siluer, and two chaunge of garmentes. €

23 And Naaman said: with a good will, take two talentes: And he constrained him, & bounde two talentes of siluer in two bagges, with two chaunge of garmentes, and laide them vpon two of his seruauntes, to beare them before him.

24 And when he came to the lower place, he toke [them] from their hand, and bestowed [them] in the house, and he let the men go, and they departed.

25 But he went in and stoode before his maister: And Elisa said vnto him, whēce commest thou Gehezi? He saide: Thy seruaunt went no whyther.

26 But he saide vnto him: (b) Went not myne heart [with thee] When the man turned againe from his charet to meete thee? Is it nowe a tyme to receaue money, to receaue garmentes, olyue trees, vineyardes, sheepe, and oxen, men seruauntes, and mayde seruauntes. (b) was not I present with thee in spirite

27 (c) The leprosie therefore of Naaman shal cleaue vnto thee, and vnto thy seede for euer. * And he went out from his presence a leper as white as snowe. (c) Constrainer punished. iiii.reg.xv.a

The .vj. Chapter.

6 Elisa maketh iron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 13 Who sending certaine to take him, were kept faste in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 The childrē of the prophetes saide vnto Elisa: Behold we pray thee, the place where we dwell with thee is

2 to litle for vs: Let vs go we pray thee vnto Jordane, & take thence euery man a beame, & build vs a place to dwel in. And he aunswered, Go.

3 And one saide: Be content I pray thee, and come with thy seruauntes. And he aunswered: I wyll come.

4 And so he went with them: And when they came to Jordane, they cut downe wood.

5 But it fortuned, that as one was felling downe of a tree, the axe head fell into the water: And he cryed, and saide, Alas maister, it was lent me.

6 And the man of God saide: where fell it? And he shewed him the place: And he cut downe a sticke, and cast it in thyther, and immediatly the iron did swymme.

swymme.
B 7 Therfore sayde he: Take it vp. And he
stretched out his hand, and toke it vp.
8 But the king of Syria warred against
Israel, and toke counsell with his ser-
uauntes, and sayde: In such and such a
place shalbe my campe.
9 And the man of God sent vnto the king
of Israel, saying: Beware that thou
go not ouer to such a place, for there the
Syrians are lurkyng.
10 Therfore the king of Israel sent to the
place which the man of God tolde him
and warned him of, (a) and saued him
selfe from it, not once, nor twyse.
(a) God will [illegible] the [illegible] counsel of the wicked.
11 And the heart of the king of Syria was
troubled for this thing, and he called for
his seruauntes, and said vnto them: Wil
ye not shewe me, whiche of our men
[betrayeth me] to the king of Israel?
12 And one of his seruauntes sayde, None
my lorde O king: But Elisa the prophet
that is in Israel, telleth the king of Is-
rael, yea euen the wordes that thou
speakest in thy priuie chamber.
13 He sayde: Go, and spie where he is, that
I may sende and fet him. And one told
him, saying: Behold, he is in Dothan.
C 14 Therefore sent he thyther horses and
charets, and a mightie hoast: and they
came by night, and compassed the citie
about.
15 And when the seruaunt of the man of
God rose vp early to go out: beholde,
there was an hoast rounde about the
towne with horses & charets: And his
seruaunt sayde vnto him, Alas maister,
what shall we do?
1 Para. 22.a. 16 He aunswered, *Feare not: for they that
be with vs, are mo then they that be
with them.
17 And Elisa prayed and sayd: Lord I be-
sech thee open his eyes that he may see.
And the Lorde opened the eyes of the
young man, and he loked: and beholde
the mountayne was full of horses, and
charets of fire round about Elisa.
18 And when they came downe to him,
Elisa prayed vnto the Lord, and sayde:
Smyte this people I pray thee with
Gene.xix.c. Sap.xix.c. *blindnesse. And he smote them with
blindnesse, according to the worde of
Elisa.
19 And Elisa sayd vnto them: This is not
the way, neither is this the towne: fo-
lowe me, & I will bring you to the man
whom ye seke. But he led them to Sa-
maria.
20 But it fortuned that when they were
come to Samaria, Elisa sayde: Lorde,
open their eyes that they may see. And
the Lorde opened their eyes, and they
sawe, & behold they were in the middes
of Samaria.
D 21 And the king of Israel sayde vnto Eli-
sa when he sawe them: My father, shall
I smyte them, shall I smyte them?
22 And he aunswered, Thou shalt not
smyte them: But smyte those that thou
hast taken with thine owne sworde, and
with thyne owne bowe: But rather set
bread and water before them, that they
may eate & drinke, & go to their maister.
23 And he prepared a great refection for
them, and when they had eaten and
drunke, he sent them away, & they went
to their maister: And so the souldiours
of Syria came no more into the lande of
Israel.
24 After this it chaunced, that Benha-
dad king of Syria gathered al his hoast
and went vp, and besieged Samaria.
25 But there was a great dearth in Sa-
maria: and beholde, they besieged it, vn-
till an asses head was sold for fourescore
siluer pence, and the fourth part of a (b)
cab of doues doung for fiue peeces of sil-
uer.
(b) The Hebrues write, that they burned it in the siege for lack of wood.
26 And as the king of Israel was goyng
vpon the wal, there cryed a woman vn-
to him, saying: Help me my lord O king.
27 He sayde: If the Lorde do not succour
thee, wherwith can I helpe thee? With
the barne, or with the wine presse?
28 And the king sayde vnto her: What E
wilt thou? She aunswered: Yonder
woman sayd vnto me, Bring thy sonne,
that we may eate him to day, and we
will eate myne to morowe.
29 *And so we dressed my sonne, and dyd Leui.26.d. Deut.28.f. Thren.4.b.
eate him: And I sayde to her the other
day, bring thy sonne, that we may eate
him: And she hath hyd her sonne.
30 And it came to passe, that when the
king hearde the wordes of the woman,
he rent his clothes, and went vp on the
wall, and the people loked, and beholde
he had a sackcloth vnder (c) vpon his
fleshe.
(c) Thus hypocrites seing gods iudgement, think to please him with outward ceremonies, whō in prosperitie they will not knowe.
31 Then he sayd: *God do so & more also to
me, if the head of Elisa the sonne of Sa-
phat shall stande on him this day.
3.Re.19.a.

32 But Elisa sate in his house(& the elders sate by him) And the king sent a man before him: but yer the messenger came to him,he sayd to the elders:haue ye not seene howe that the sonne of this murtherer hath sent to take away myne head:Be circumspect when the messenger commeth,and shut the doore , and hold him at the doore: Is not the sound of his maisters feete behynde him:

33 While he yet talked with them:behold, the messenger came downe vnto him, & sayd, Behold,this euyl is of the Lorde: And what more shall I loke for of the Lorde:

The vii. Chapter.

1 Elisa prophecieth plentie of vittayle and other things to Samaria. 6 The Syrians run away and haue no man folowing them. The prince that woulde not beleue the worde of Elisa is troden to death.

A 1 Then Elisa saide: Heare ye the worde of the lord, thus sayth the Lorde: *To morow this time [shall] a bushell of fyne flowre [be solde] for a sicle, and two bushels of barlye for a sicle in the gate of Samaria.

4.Re.7.a.

2 Then a certayne lorde(on whose hand the king leaned) answered the man of God,and sayde: Behold,if the Lorde would make windowes in heauē,might this saying come to passe:He sayde: Behold, thou shalt see it with thyne eyes, but shalt not eate therof.

3 And there were foure leperous men at the entring in of the gate:And they sayd one to another, Why sit we here vntill we dye:

4 If we say, We will enter into the citie: behold,the dearth is in the citie, and we shal die therin:And if we sit stil here,we dye also . Nowe therfore come, and let vs fall vpon the hoast of the Syrians: If they saue our liues, we shall lyue:If they kill vs,then are we dead.

5 And they rose vp in the twylight to go to the hoast of the Syrians : And when they were come to the vtmost part of the hoast of Syria, behold there was no man there.

6 For the Lorde had made the hoast of the Syrians* to heare a noyse of charets, & a noyse of horses, & the noyse of a great hoast: Insomuch that they sayde one to another, Lo ,the king of Israel hath hyred against vs the kinges of the Hethites, and the kinges of the Egyptians,to come vpon vs. Mach.v.a. Esa.xiii.a.

7 Wherfore they arose, and fled in the twylight , and left their tentes, their horses,and their asses , and the fielde which they had pitched ,euen as it was, (a) and fled for their lyues. B

(a) The wicked neede no greater enemie, then their owne conscience to pursue them.

8 And when these lepers came to the edge of

of the hoast, they went into a tent, and did eate and drinke, and caried thence siluer, and golde, and rayment, & went and hyd it: and came againe and entred into another tent, and caried thence also, and went and hyd it.

9 Then sayde one to another: we do not well this day, forasmuche as it is a day to bring good tydinges, and we holde our peace. If we tarie till the day light, some mischicke wil come vpon vs: Now therfore come, that we may go and tell the kinges houshold.

10 And so they came, and called vnto the porter of the citie, and told them, saying: We came to the paullions of the Syrians, and see there was no man there, neither voyce of man, but horses & asses tyed, and the tentes were euen as they were wont to be.

11 And so the man called vnto the porters, and they told the kinges house within.

12 And the king arose in the night, & sayde vnto his seruauntes: (b) I wil shewe you nowe what the Syrians haue done vnto vs: They knowe that we be hungrie, and therefore are they gone out of the paullions to hyde them selues in the fielde, saying: when they come out of the citie, we shall catche them alyue, and get in to the citie.

(b) The wise ordre the gouerners of hostes, and more ouer the men of warre, least perils be ordred.

13 And one of his seruauntes aunswered, and sayde: Let men take I pray you fyue of the horses that remayne and are left in the multitude: (Beholde they are euen as all the multitude of Israel that are left in the citie: Beholde [I say] they are euen as all the multitude of the Israelites that are consumed) and we will send, and see.

14 They toke therfore the horses of two charets, and the king sent after the hoast of the Syrians, saying: Go, and see. ℂ

15 And they went after them euen vnto Iordane, and lo, all the way was full of clothes, and vessels, which the Syrians had cast from them in their haste: And the messengers returned, and tolde the king.

16 And the people went out, and spoyled the tentes of the Syrians: And so it came to passe that a bushell of fyne flowre was solde for a sicle, and two bushelles of barlye for a sicle, *according to the worde of the Lorde. 4. Re. 7. a.

17 And the king appoynted that lorde (on whose hand he leaned) to be at the gate: And the people (c) trode vpon him in the gate, and he dyed according to the word of the man of God which he sayde when the king came downe to him.

(c) The faithlesse ordier of gods prophete punished

18 And so came the thing to passe, that the man of God had spoken to the king, saying: Two bushels of barlye for a sicle, and a bushell of fyne flowre for another shalbe *to morowe this tyme in the gate of Samaria. 4 Re. 7. a.

19 Whervnto that lorde aunswered the man of God, and sayde: Yea and if the Lorde made windowes in heauen, might it come to passe? And he sayd: Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.

26 And euen so chaunced it vnto him: For the people trode vpon him in the gate, and he dyed.

The. viii. Chapter.

1 Elisa prophecied vnto the Sunamite the dearth of seuen yeres. 11 He prophecieth to Hazael that he shalbe king of Syria. 15 He raigneth after Benhadad. 16 Ioram raigneth ouer Iuda. 20 Edom falleth from Iuda. Ohozias succedeeth Ioram.

A 4 Reg. 7. a.

1 THen spake *Elisa vnto the woman (whose sonne he had restored to lyfe againe) saying: Vp, and go thou and thyne house, and sojourne where so euer thou canst: For the Lord hath called for a dearth, and the same shall come vpon the lande seuen yeres.

2 And the woman arose, and dyd after the saying of the man of God, and went both she and her houshold, & sojourned in the land of the Philistines seuē yeres.

3 And at the seuen yeres ende, it fortuned that the woman came againe out of the land of the Philistines, and went out to call vpon the king for her house and for her lande.

4 And the king talked with Gehezi the seruaunt of the man of God, saying: Tel me I pray thee al the great deedes that Elisa hath done.

5 He told the king howe he had restored a dead body to lyfe againe: but in the meane time the woman whose sonne he

had rayſed vp againe, cryed to the king for her houſe, and for her land: And Gehezi ſayde, My lorde O king, this is the woman, and this is her ſonne whom Eliſa rayſed vp againe.

6 And when the king aſked the woman, ſhe tolde him: And ſo the king deliuered her a chamberlayne, ſaying, Reſtore thou vnto her all that are hers and all the (a) fruites of the fielde, ſence the day that ſhe left the land, vnto this tyme.

(a) The king cauſed that to be iuſtly reſtored, whiche was wrongfullie holden from her. 3 Reg. 19. c.

7 And * Eliſa came to Damaſcon, & Benhadad the king of Syria was ſycke: And one tolde him, ſaying, The man of God is come hyther.

B

3. Reg. 14. a. 8 And the king ſayd vnto Hazael: * Take a preſent in thyne hande, and go meete the man of God, that thou mayeſt inquire of the Lord by him, ſaying: Shal I recouer of this diſeaſe?

9 And ſo Hazael went to meete him, and toke the preſent with him, and of euery good thing of Damaſcon, euen as much as fourtie camels coulde beare: & came and preſented him ſelfe before him, and ſaid: Thy ſonne Benhadad king of Syria hath ſent me to thee, ſaying: Shal I recouer of this diſeaſe?

10 And Eliſa ſayde vnto him: Go, and ſay vnto him, Thou ſhalt (b) recouer: howbeit, the Lorde hath ſhewed me that he ſhall ſurely dye.

(b) Meaning that he ſhould not dye of that diſeaſe, yet he ſhoulde dye by the hande of Hazael the meſſenger.

11 He loked vpon him ſtedfaſtlie, vntill he was aſhamed: & the man of God wept.

12 And Hazael ſayde: Why weepeth my lorde? He aunſwered: For I knowe the euyl thinges that thou ſhalt do vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the ſword, and ſhalt daſhe out the braynes of their ſucking children, and al to teare their women with childe.

13 But Hazael ſayd: What is thy ſeruaunt a dogge, that I ſhoulde do this great thing? And Eliſa aunſwered: The Lord hath ſhewed me that thou ſhalt be king of Syria.

C 14 And ſo he departed from Eliſa, & came to his maiſter: Which ſayd to him, What ſayde Eliſa to thee? He aunſwered: He tolde me, that thou ſhouldeſt recouer.

15 And on the morowe it fortuned, that he toke a thycke cloth, and dipt it in water, and (c) ſpread it on his face: & he died, and Hazael raigned in his ſteade.

(c) Hazael vnder pretence to refreſhe the king ſtyfled him with this cloth.

16 The fyft yere of Joram the ſonne of Ahab king of Iſrael, Jehoſaphat being alſo king of Juda, Joram the ſonne of Jehoſaphat king of Juda began to raigne.

17 * Thirtie and two yeres olde was he when he began to raigne, and he raigned eyght yeres in Hieruſalem. ii Pa. xxi. a.

18 And he walked in the wayes of the kinges of Iſrael, as they that were of the houſe of Ahab: for the daughter of Ahab was his wyfe, and he dyd euyll in the ſight of the Lorde.

19 And the Lord woulde not deſtroy Juda [and that] becauſe of Dauid his ſeruaunt, * as he promiſed him, to geue him alway a light among his children. ii. Reg vii. c.

20 * In thoſe dayes Edom rebelled from vnder the hand of Juda: for they made them a king of their owne. ii. Re. viii c. 3. Reg. xi g. i. Par. xxi. a

21 So Joram wēt to Zair, he & al his charettes with him: And he roſe by night, and ſmote the Edomites which compaſſed him in with the captaynes of his charettes, and the people fled into their tentes.

22 But Edom rebelled, ſo that he woulde D not be vnder the hande of Juda vnto this day: Then Libnah rebelled that ſame time.

23 The reſt of the wordes that concerne Joram, and al that he dyd, are they not written in the booke of the cronicles of the kinges of Juda?

24 And Joram reſted with his fathers, and was buried beſyde his fathers in the citie of Dauid: And * Ahaziahu his ſonne raigned in his ſteade. 2. Par. xi. a.

25 In the twelfth yere of Joram the ſonne of Ahab king of Iſrael, dyd Ahaziahu the ſonne of Joram king of Juda begin to raigne.

26 Two and twentie yeres old was Ahaziahu when he began to raigne, and he raigned one yere in Hieruſalem: and his mothers name was Athaliahu, the daughter of Omri king of Iſrael.

27 But he walked in the way of the houſe of Ahab, and dyd euyll in the ſight of the Lorde [euen] as dyd the houſe of Ahab: for he was the ſonne in law of the houſe of Ahab.

28 And he went with Joram the ſonne E of Ahab, to warre againſt Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Joram.

29 And

4 Reg 8c 29 And* king Joram went back againe to be healed in Jezrahel of the woundes whiche the Syrians had geuen him at Ramoth when he fought against Hazael king of Syria: And Ahaziahu the sonne of Joram king of Juda, went downe to see Joram the sonne of Ahab in Jezrahel, because he was sicke there.

The ix. Chapter.

¶ Jehu is made king of Israel. 24 And killeth Joram the king therof. 27 and Ahaziah, otherwyse called Ochozias the king of Juda. 33 And causeth Jezabel to be cast downe out of a windowe, and the dogges dyd eate her.

A 1 AND Elisa the prophete called one of the childrē of the prophetes, and sayd vnto him: *Gyrde vp thy loynes, and take this boxe of oyle in thyne hand, & get thee to Ramoth [in] Gilead.

4 Reg. 4c.

2 And when thou commest thyther, loke wher is Jehu the sonne of Jehosaphat the sonne of Nimsi, and go to him, and make him arise vp from among his brethren, & cary him to a secrete chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, thus saith the Lord, I haue annoynted thee to be king ouer Israel: And then open the doore, and flee, without any tarying.

4 And so the seruaunt of the prophete gat him to Ramoth Gilead:

5 And when he came in, beholde, the captaynes of the hoast were sitting together: And he sayde, I haue an errand to thee, O captayne.

6 And Jehu sayd: Unto whiche of al vs? he sayd: To thee, O captayne. And he arose, and went into the house, and he powred the oyle on his head, and sayde vnto him: Thus saith the Lord God of Israel, * I haue (a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

iii. Re. xix c.

(a) This annoynting was for kinges, priestes, and prophetes, which were al figures of Messias, in whom these three offices were accomplished.

7 Thou shalt smyte the house of Ahab thy maister, that I may auenge the blood of my seruauntes the prophetes, & the blood of all the seruauntes of the Lord, of the hande of Jezabel:

8 For the whole house of Ahab shall be destroyed, and * I will destroy from Ahab [euen] hym that maketh water against the wal, and him that is pysoned and forsaken in Israel:

B iii. Re. xxi. f.

9 And I wil make the house of Ahab, like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia.

10 And as for Jezabel, * the dogges shall eate her in the fielde of Jezrahel, and there shalbe none to burie her. And he opened the doore, and fled.

iiii. re. xix. f

11 Jehu came out to the seruauntes of his lord, and one sayd vnto him: Is al well:

wherfore came this madde felowe to thee: And he sayd vnto them: Ye knowe what maner of man it is, and what his communication is.

12 They said vnto him againe: It is not so, tell vs. He said: Thus & thus spake he to me, saying, thus saith the Lord: I haue annoynted thee to be king ouer Israel.

13 Then they hasted, and toke euery man his garment, and put it vnder him on the toppe of the staires, and blewe with trumpettes, saying: Jehu is king.

℣ 14 And so Jehu the sonne of Jehosaphat the sonne of Nimsi, conspired against Joram: (Joram kept Ramoth Gilead, he and al Israel, because of Hazael king of Syria:

4. Re. viii. g. 15 And *king Joram returned to be healed in Jezrahel of the woundes which the Syrians had geuen him when he fought with Hazael king of Syria) And Jehu sayde: If it be your mindes, then let no man depart and escape out of the citie, to go and tell in Jezrahel.

16 So Jehu gat vp [into a charet] & went to Jezrahel where Joram lay: and Ahaziahu king of Juda was come downe thyther to see Joram.

17 And the watchman that stoode on the towre in Jezrahel, spied the companie of Jehu as he came, and sayde: I see a companie. And Joram sayde: Take an horsman, and send to meete them, that he may aske whether it be peace.

18 And so there went one on horsbacke to meete him, and sayde: Thus sayth the king: is it peace? And Jehu sayd: what hast thou to do with peace? turne thee behind me. And the watchman told, saying: The messenger came to them, but he commeth not againe.

19 Then he sent out another on horsbacke, whiche came to them, and sayde: Thus sayth the king: is it peace? Jehu answered: what hast thou to do with peace? turne thee behynd me.

20 And the watchman tolde, saying: he came to them also, and commeth not againe: And the driuing, is lyke the driuing of Jehu the sonne of Nimsi: for he driueth the charet as he were mad.

℣ 21 And Joram sayde: Make redy. And the charet was made redy. And Joram king of Israel, and Ahaziahu king of Juda, went out eyther of them in his charet against Jehu, and met him in the fielde of Naboth the Jezrahelite.

22 And it fortuned, that when Joram sawe Jehu, he sayd: Is it peace Jehu? He answered: what peace should there be, so long as the whordoms of thy mother Jezabel and her wytchcraftes are so great?

23 And Joram turned his hande, and fled, and sayde to Ahaziahu: There is falshood O Ahaziahu.

24 And Jehu toke a bow in his hande, and smote Joram betweene the armes, & the arrowe went through his heart, and he fell downe flat in his charet.

25 Then said Jehu to Bidkar a captayne: Take [him] and cast him in the plat of the ground of Naboth the Jezrahelite: For I remember that when I & thou rode together after Ahab his father, the Lorde layed this heauy burthen vpon him:

26 I haue seene yesterday the blood of Naboth & the blood of his sonnes, sayde the Lord: and I wil quite it thee in this ground sayth the Lord. Nowe therfore take [him] and cast him in the plat of ground, according to ỹ word of the Lord.

27 But when Ahaziahu the king of Juda sawe this, he fled by the way of the garden house: And Jehu followed after him, and sayde, Smyte him also in the charet, at the goyng vp to Gur by Jebleam. And he fled to Megiddo, and ther died.

28 And his seruauntes caryed him in a charet to Hierusalem, and buried him there in his sepulchre with his fathers in the citie of Dauid. ℣

29 And in the eleuenth yere of Joram the sonne of Ahab, began Ahaziahu to raigne ouer Juda.

30 And when Jehu was come to Jezrahel, Jezabel hearde of it, & paynted her face, and tired her head, and loked out at a wyndowe.

31 And as Jehu entred at the gate, she sayd: Had (b) Zimri peace, which slue his maister?

(b) As though sh: would say, treason can haue no good successe.

32 And he lift vp his eyes to the windowe, and sayde: who is of my side, who? And there loked out to him two or three chamberlaynes.

33 And he sayd: Throwe her downe. So they threwe her downe, & her blood dasshed toward the wall, and towarde the horses: and he troade her vnder foote.

34 And when he was come in, he dyd eate and drinke, & sayd: Go and visite ỹ

pray

pray you ponder cursed creature, and burie her: *for she is a kinges daughter.
3.Reg.16.g. 35 And so when they came to burie her, they founde no more of her then the skull, and the feete, and the palmes of her handes.
36 Wherfore they came againe, and tolde him: And he sayd, This is the worde of the Lorde whiche he spake by the hand of his seruaunt Elias the Thesbite, saying: *In the fielde of Jezrahel shall dogges eate the flesshe of Jezabel. 3.Reg.21.f.
37 And so the carkasse of Jezabel was euen as dounge vpon the earth in the fielde of Jezrahel, so that no man might say, This is Jezabel.

The.x. Chapter.

6 Jehu causeth the seuentie sonnes of Ahab to be slayne. 13 And after that, fourtie and two of Ahaziahs brethren. 25 He killeth also all the priestes of Baal. 35 After his death his sonne raigneth in his steade.

A 1 Hab had *threescore & ten sonnes in Samaria: And Jehu wrote letters, and sent to Samaria, vnto the rulers of Jezrahel, to the elders, and to them that brought vp Ahabs children, saying: *3.Reg.21.g.
2 Nowe when this letter commeth to you (ye that haue with you your maisters sonnes, ye haue with you both charets and horses, a strong citie haue ye also, and harnesse)
3 Loke which of your maisters sonnes is best and most meete, and set him on his fathers seate, and fight for your lordes house.
4 But they were exceedingly afrayde, & sayde: See, two kinges were not able to stande before him: howe shall we then be able to stande?
5 And he that was gouernour of Ahabs house, & he that ruled the citie, the elders also, & the tutours, sent to Jehu, saying: We are thy seruauntes, & will do all that thou shalt byd vs, we will make no man king: therefore do thou what seemeth good in thyne eyes.
6 Then he wrote another letter to them, saying: If ye be myne, and wil hearken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrahel by to morowe this time: (And the kinges sonnes were threescore and ten persons, and they were with the great men of the citie which brought them vp.)
B 7 And when the letter came to them, they toke the kinges children, and slue them, euen threescore and ten persons, & layed their heades in baskettes, and sent them to him to Jezrahel.
8 And there came a messenger, and told him, saying: They haue brought the heades of the kinges sonnes. And he said: Let them lay them on two heapes in the entring in of the gate, vntill the morning.
9 And when it was day, he went out, and stoode, and sayde to al the folke, Ye be righteous: Behold, I conspired against my maister, and slue him: But who slue all these?
10 Learne here that there shall fall vnto the earth nothing of the worde of the Lorde, whiche he spake concerning the house of Ahab: For the Lorde hath brought to passe ỹ thinges that he spake by the hande of his seruaunt *Elias. 3.Reg.21.f.
11 And so Jehu slue all that remayned of the house of Ahab in Jezrahel, and all that were great with him, and his kinsfolkes, and his priestes, so that he let nothing of him remayne.
12 And he arose, & departed, and came to Samaria: And when Jehu was in the way of the house where the sheepheardes dyd sheare their sheepe,
13 He met with the brethren of Ahaziahu king of Juda, and sayde: What are ye? They answered: The brethren of Ahaziahu are we, and go downe to salute the children of the king & of the queene.
C 14 And he said: Take them alyue. Whom when they had taken them alyne, they slue them at the wel whiche was beside the house where the sheepe are shorn, euen two and fourtie men, neither left he any of them.
15 And when he was departed thence, he met with Jehonadab the sonne of *Rechab comming against him, and he blessed him, & sayde to him: Is thyne heart right, as myne heart is true with thine? And Jehonadab answered: Yea that it is. Then geue me thyne hand. And when he had geuen him his hande, he toke him vp to him into the charet, Ier.xxv.a.
16 And sayde: Come with me, and see the zeale that I haue for the Lord. And so they made him ride in his charet.
17 And when he came to Samaria, he

slue al that remained vnto Ahab in Samaria, till he had wiped him out, according to the saying of the Lord which he spake to Elias.

18 And Jehu gathered all the people together, and sayd vnto them: *Ahab serued (a) Baal a litle, but Jehu shall serue him more.

1.Re.xvi.g.

(a) Baal signifieth Astaroth, the idoll of the Sidonians.

19 Now therfore call vnto me all the prophetes of Baal, all such as serue him, and al his priestes, & let none be lacking: For I haue a great sacrifice to do to Baal, & therefore whosoeuer is missed he shall not lyue. But Jehu dyd it for a sutteltie, to the intent that he might destroy the seruauntes of Baal.

20 And Jehu sayde: Proclayme an holy conuocation for Baal. And they proclaymed it.

21 And Jehu sent vnto all Israel, and al
D the seruauntes of Baal came, that there was not a man left behind that came not: And they came into the house of Baal, and the house of Baal was full from one ende to another.

22 And he sayde vnto him that was the keper of the vestrie: Bring foorth garmentes for all the seruauntes of Baal. And he brought them out garmentes.

23 And when Jehu went with Jehonadab the sonne of Rechab into the house of Baal, he sayd vnto the seruauntes of Baal: Searche, & loke that ther be here with you none of the seruauntes of the Lord, but the seruauntes of Baal only.

24 And when they went in to offer sacrifice and burnt offring, Jehu appointed foure score men without, and sayde: If any of ỹ men whom I haue brought vnder your handes escape, he that letteth him go, shall dye for him.

25 And it fortuned, that assoone as he had made an ende of offring the burnt sacrifice, Jehu sayd to the men of warre and to the captaynes: Go in, and slay them, let none come out. And they smote them with the edge of the sword: And the men of warre & the captaynes cast them out, & went to the citie of the temple of Baal,

26 And fet the images out of the temple of Baal, and burnt them.

27 And they brake the image of Baal, and brake the house of Baal, & made a draft house of it vnto this day.

28 And so Jehu destroyed Baal out of Israel. E

29 But from the sinnes of Jeroboam the sonne of Nabat whiche made Israel to sinne, Jehu departed not from them [neither from] the golden calues that were in Bethel and in Dan.

30 And the Lorde sayde vnto Jehu: Because thou hast done right wel, in bringing to passe the thing that is right in myne eyes, and hast done vnto the house of Ahab according to all thinges that are in myne heart, therefore shall thy* children vnto the fourth generation sit on the seate of Israel. 4. Regn.c

31 But Jehu cared not for this, to walke in the lawe of the Lorde God of Israel with all his heart: for he departed not from the sinnes of Jeroboam whiche made Israel to sinne.

32 In those dayes the Lorde began to cut Israel short, *and Hazael smote them in all the coastes of Israel, 4.Reg.x.c.

33 From Jordane eastward, euen all the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the riuer Arnon) euen Gilead and Basan.

34 The rest of the wordes that concerne Jehu, and al that he did, & al his power, are they not written in the booke of the cronicles of the kinges of Israel?

35 And Jehu slept with his fathers, and they buryed him in Samaria, & Jehoahas his sonne raigned in his steade.

36 And the time that Jehu raigned vpon Israel in Samaria, is twentie & eyght yeres.

A

The .xi Chapter.

1 Athalia putteth to death all the kinges sonnes, except Joas the sonne of Ohoziah. 4 Joas is appointed king. 15 Jehoiada causeth Athalia to be slayne. 17 He maketh a couenaunt betweene God and the people. 18 Baal and his priestes are destroyed.

A 1 AND Athalia ỹ mother of Ahaziahu, when she saw that her sonne was dead, she arose, and destroyed all the kinges seede.

2 But Jehosaba the daughter of king Joram and syster of Ahaziahu, toke Joas the sonne of Ahaziahu, and stale him from among the kinges sonnes that were slayne, and his nurse with him in the bedde chamber: and hyd him from Athalia, that he was not slayne.

3 And

3 And he was with her hyd in the house of the Lord sixe yeres: And Athalia dyd raigne ouer the lande.

4 And the seuenth yere Jehoiada sent and fet the rulers ouer hundredes, with the captaynes and them of the garde, and toke them to him into the house of the Lorde, & made a bonde with them, and toke an oth of them in the house of the Lorde, and shewed them the kinges sonne.

5 And he commaunded them, saying, This is it that ye must do: One third part of you, whose duetie is to come in on the Sabbath day, shall keepe the watch of the kinges house:

6 And another third part shal keepe the gate of Sur: And another third part shall keepe the gate which is behinde them of the garde: and so shall ye keepe the watch of the house of Messah.

B 7 And two partes of you, that is, al that go out on the Sabbath day, shall keepe the watch of the house of the Lorde about the king.

8 And ye shall compasse the king round about, & euery man shall haue his weapon in his hand: And whosoeuer commeth within ỹ ranges, let him be slaine: And see that ye be with the king as he goeth out and in.

9 And the captaynes ouer the hundredes did according to all thinges that* Jehoiada the priest commaunded: and they toke euery man his men that were to come in on the Sabbath day, with them that should go out on the Sabbath, and came to Jehoiada the priest. *2 Par.23.a.

10 And to the captaynes ouer hundredes, did the priest geue king Dauids speares and shieldes, that were in the temple.

11 And they of the garde stoode, and euery man had his weapon in his hande rounde about the king, from the ryght corner of the temple to the left, along by the aulter and the temple.

12 And he brought out the kinges sonne, and put the crowne vpon him, and delyuered him* (a) the witnesse, & made him king, & annoynted him: And they clapt their handes, and saide: God saue the king. (a) Meaning the lawe of God. *Deu.xvii.d.

13 * And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lorde. * 2 Pa.xxiii.d

14 (b) And whē she looked, behold, the king stoode by a piller as the maner was, & the singers & the trumpets by the king, and all the people of the land reioyced, and blew with trumpets: And Athalia rent her clothes & cryed, treason, treason. (b) Where the kinges place was in the temple.

15 But Jehoiada the priest commaunded the captaines of the hundredes that had the rule of the hoast, and saide vnto them: Haue her forth of the ranges, & if any folowe her, kill him with the sword. For the priest had saide: she may not be slaine in the house of the Lorde.

16 And they layde handes on her, till she came into the way by the which the horses went in to the kinges palace, and there was she slaine.

17* And Jehoiada made a bond betweene the Lorde and the king and the people, that they should be the Lordes people, and also betweene the king and the people. * 2 Par.23.c.

18 And all the people of the lande went into the house of Baal, and destroyed it, his aulters also, and his images brake they downe lushlie, and slue Mathan the priest of Baal before the aulters: And the priest set watch ouer the house of the Lorde.

16 And toke the rulers ouer hundredes, D the captaines, and them of the gard, and all the people of the lande, and they brought the king from the house of the Lorde, and came by the way of the gate of them of the gard to the kings palace, and he sat him downe on the seate of the kinges.

20 And all the people of the lande reioyced, and the citie was in quiet: And they slue Athalia with the sword, beside the kinges palace.

21 Seuen yeres olde was Jehoas when he began to raigne.

¶ The

¶ The .xii. Chapter.

6 Iehoas maketh prouision for the repairing of the temple. 16 He stayeth the king of Syria by a present from comming against Hierusalem. 20 He is killed by two of his seruauntes.

A 1 AND Iehoas began to raigne in the seuenth yere of Iehu, fourtie yeres raigned he in Hierusalem: & his mothers name was Zebiah of Beersleba.

2 And he did that which was good in the sight of the Lorde, as long as (a) Iehoiada the priest enfourmed him.

(a) So long as rulers geue eare to the true ministers of God, they prosper.

3 But the high places were not taken away: for the people offred and burnt incense yet vpon the high places.

4 And Iehoas sayde to the priestes: All the siluer of the dedicate thinges that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and all the money that euery man with a willing heart geueth and bryngeth into the house of the Lorde:

5 Let the priestes take it to them, euery man of his acquayntaunce, to repayre the broken places of the house wheresoeuer any decaye is founde.

6 And so it came to passe, that vnto the three and twentith yere of king Iehoas, the priestes had mended nothing that was decayed in the temple.

B 7 Then king Iehoas called for Iehoiada the priest, and the other priestes, and sayde vnto them: Why repaire ye not the broken places of the temple? Now therfore, see that ye receaue no more money of your acquayntaunce, except ye deliuer it to repaire the temple withall.

8 And the priestes consented to receaue no more money of the people, except to repaire the decayed places of the temple.

9 But Iehoiada the priest toke a chest, and bored a hole in the lyd of it, and set it beside the aulter, on the right syde as euery man commeth into the temple of the Lorde, and the priestes that kept the vessels put therein all the money that was brought into the house of the Lorde.

10 And it fortuned, that when they sawe ther was much money in the chest, *the kinges scribe & the hye priest came vp, and tolde the money that was found in the house of the Lorde, and put it into a bagge.

*Mi. Reg. 22. a

11 And they gaue the money sealed into the handes of them that executed the worke, and that had the ouersight of the house of the Lorde: and they brought it out to the carpenters and builders that wrought vpon the house of the Lorde,

12 And to masons, and hewers of stone: And they bought timber and free stone to repaire the decaye in the house of the Lorde, and to al that went out to mend the temple.

C 13 Howbeit, there was not made for the house of the Lorde bowles of siluer, instrumentes of musicke, basons, trumpets, or any vessels of golde, or vessels of siluer, of the money that was brought into the house of the Lorde.

14 But they gaue that to the workemen, and repaired therewith the house of the Lorde.

15 Moreouer, they reckened not with the men into whose handes they deliuered that money to be bestowed on workmē: for they did their busines faithfully:

16 Howbeit, trespasse money, and sinne money, was not brought into the house of the Lorde, for it was the priestes.

17 Then came Hazael king of Syria vp, and fought against Geth, and toke it: And Hazael set his face to go vp to Hierusalem.

18 And Iehoas king of Iuda, toke all the halowed thinges that Iehosaphat, Iehoram & Haziahu his fathers kinges of Iuda had dedicate, and that he himselfe had dedicated, and al the gold that was founde in the treasures of the house of the Lorde and in the kinges house, and sent it to Hazael king of Syria. & so he departed from Hierusalem.

D 19 The remnaunt of the wordes that concerne Iehoas, and all that he dyd, are they not written in the booke of the cronicles of the kinges of Iuda?

20 And his owne seruauntes arose, and wrought treason, and slue Iehoas in the house Millo, when he came downe to Silla:

21 Iozachar

12 Iozachar the sonne of Semaath, and Iehozabad the sonne of Somer his seruauntes, smote him, and he dyed: And they buryed him with his fathers in the citie of Dauid, and Amaziahu his sonne raigned in his steade.

The .xiij. Chapter.

3 Iehoahaz the sonne of Iehu is delyuered into the handes of the Syrians. 5 He prayeth vnto God and is delyuered. 9 Ioas his sonne raigneth in his steade. 24. Hazael dyeth. 26 Elisa dyeth.

A 1 IN the three & twentith yere of Ioas the sonne of Ahaziahu king of Iuda, Iehoahaz the sonne of Iehu began to raigne ouer Israel in Samaria seuenteene yeres.

2 And he wrought that which was euil in the sight of the Lorde, and folowed the sinnes of Ieroboam the sonne of Nabat which made Israel to sinne, and departed not therfrom.

3 And the Lorde was angry with Israel, and delyuered them into the hand of Hazael king of Syria, & into the hand of Benhadad the sonne of Hazael all their dayes.

4 And Iehoahaz besought the Lord, & the Lorde heard him: For he considered the trouble of Israel, wherewith the king of Syria troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: And the children of Israel dwelt in their tentes as before tyme.

6 Neuertheless, they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: And there remayned an idols groue still also in Samaria.)

B 7 Neither did he leaue of the people to Iehoahaz but fiftie horsemen, ten charets, and ten thousand footemen: * for the king of Syria destroyed them, and made them lyke threshed dust. * iii.Re.viii.b

8 The rest of the wordes that concerne Iehoahaz and all that he dyd, and his power, are they not writtē in the booke of the cronicles of the kinges of Israel:

9 And Iehoahaz slept with his fathers, and they buryed him in Samaria, and Ioas his sonne raigned in his steade.

10 In the thirtie and seuenth yere of Ioas king of Iuda, began Iehoas the sonne of Iehoahaz to raigne ouer Israel in Samaria sixteene yeres.

11 And did that which is euill in the sight of the Lorde, and departed not from all the sinnes of Ieroboam the sonne of Nabat that made Israel sinne: for he walked therein.

12 The remnaunt of the wordes that concerne Ioas, and all that he did, and his power wherewith he fought against Amaziahu king of Iuda, are they not written in the booke of the cronicles of the kinges of Israel:

13 And Ioas slept with his fathers, and Ieroboam sat vpon his seate: And Ioas was buryed in Samaria among the kinges of Israel. C

14 When Elisa was fallen sicke of his sickenesse whereof he dyed, Ioas the king of Israel came downe vnto him, and wept before him, and saide: * O my father, my father, the charet of Israel, & the horsemen of the same. iiii.Reg.ii.e.

15 Elisa saide vnto him: Take bowe and arrowes. And he toke vnto him bowe and arrowes.

16 And he saide to the king of Israel: Put thyne hand vpon the bowe. And he put his hand vpon it: And Elisa put his handes vpon the kinges handes,

17 And said: Open a windowe eastward. And when he had opened it, Elisa sayd: shoote. And he shot: And he saide, The arrowe of health of the Lorde, and the arrowe of health against Syria: For thou shalt smyte Syria in Aphec, till thou haue made an ende of them.

18 And he saide: Take the arrowes. And he toke them: And he said vnto the king of Israel, Smyte the grounde. And he smote thrise, and ceassed. D

19 And the man of God was angry with him, and saide: Thou shouldest haue smitten fiue or sixe tymes, and then thou haddest smytten Syria till thou haddest made an end of them: where now thou shalt smyte Syria but thrise.

20 And so Elisa dyed, & they buried him: and the souldiers of the Moabites came into the lande (a) the same yere. (a) Other reade the yere following, which dissenteth with the Hebrue.

21 And

21 And it chaunced as some of them were burying a man, and spyed the souldiers, they cast ỹ man into the sepulchre of Elisa: And when the man was roulled downe, and touched the bones of Elisa, he reuiued, and stoode vpon his feete.
22 But Hazael king of Syria vexed Israel all the dayes of Iehoahaz.
23 And the Lorde had mercie on them, and pitied them, and had respect vnto them, because of his appoyntment made with Abraham, Isahac, and Jacob, and would not destroy them, neither cast he them from him as yet.
24 So Hazael the king of Syria dyed, & Benhadad his sonne raigned in his steade.
25 And Iehoas the sonne of Iehoahaz went againe, and toke out of the hande of Benhadad the sonne of Hazael, the cities which he had taken away out of the hande of Iehoahaz his father in warre: For three times did Joas beate him, and restored the cities vnto Israel againe.

¶ The .xiiii. Chapter.

1 Amaziahu the king of Juda putteth to death them that slue his father. 7 And after smyteth Edom. 15 Joas dyeth, and Jeroboam his sonne succeedeth him, and after him raigneth Zacharia.

A 1 In the second yere of Joas, sonne of Iehoahaz king of Israel, raigned Amaziahu the sonne of Joas king of Juda.
ii.Par.25.a 2 *He was twentie and fiue yeres olde when he began to raigne, and raigned twentie and nyne yeres in Hierusalem: and his mothers name was Iehoadan, of Hierusalem.
3 And he did that which is good in the sight of the Lorde, yet not lyke Dauid his father: but did according to all thinges as Joas his father did.
4 Neither were the high places taken away: For as yet the people did sacrifice and burnt incense on the high places.
5 And assoone as the kingdome was setled in his hande, *it came to passe, that he slue his seruauntes which had killed the king his father.
iii.Re.xii.d
6 But the children of those murtherers he slue not, according vnto it that is written in the booke of the law of Moyses, wherein the Lorde commaunded, saying:* Let not the fathers dye for the children, nor let the children be slaine for the fathers: but let euery man be put to death for his owne sinne.
Deu.24.b.
25
ii.Par.25.c. 7 He slue of Edom in the salt valley *ten thousand, and toke the castell on the rocke in the same battaile, and called the name of it Joktheel vnto this day.
8 Then Amaziahu sent messengers to Iehoas the sonne of Iehoahaz sonne of Iehu king of Israel, saying: Come, (a) let vs see eche other.
(a) Let vs fight and trye it by battaile.
6 And Iehoas the king of Israel sent to Amaziahu king of Juda, saying:* Did not a thistle that is in Libanon, send to a Cedar tree that is in Libanon, saying: Geue thy daughter to my sonne to wife: And the wilde beast that was in Libanon went and trode downe the thystle. Iudi.ix.c.
10 Thou hast smitten Edom, thyne heart hath made thee proude: Enioye this glory, & tarry at home: why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowen & Juda with thee?
11 But Amaziahu would not heare: And Iehoas king of Israel went vp, and he and Amaziahu king of Juda, sawe either other at Bethsames, which is in Juda.
12 And Juda was put to the worse before Israel, and they fled euery man to their tentes.
13 And Iehoas king of Israel toke Amaziahu king of Juda the sonne of Iehoas the sonne of Ahaziahu at Bethsames, and came to Hierusalem, & brake downe the wall of Hierusalem, from the gate of Ephraim, to the corner gate, foure hundred cubites. C
14 And he toke all the golde and siluer, and all the vessels that were founde in the house of the Lorde, and in the treasures of the kinges house: and the children toke he to be his wardes, and returned to Samaria againe.
15 The rest of the actes of Iehoas which he did, and his power, & how he fought with Amaziahu king of Juda, are they not written in the booke of the cronicles of

of the kinges of Israel:
16 And Iehoas slept with his fathers, and was buried at Samaria among the kinges of Israel, & Ieroboam his sonne raigned in his steade.
17 Amaziahu the sonne of Ioas king of Juda, lived after the death of Iehoas sonne of Iehoahaz king of Israel fifteene yeres.
18 And the remnaunt of the wordes that concerne Amaziahu, are they not written in the booke of the cronicles of the kinges of Juda?
D 19 But they conspired treason against him in Hierusalem: And when he fled to Lachis, they sent after him to Lachis, and slue him there.
20 And they brought him on horses, and he was buried at Hierusalem with his fathers in the citie of Dauid.
2 Par.26.a. 21 * And all the people of Juda toke Azaria (which was sixteene yeres olde) and made him king for his father Amaziahu.
4 Re.xvi.b 22 He built* Elath, and brought it againe to Juda after that the king was layde to rest with his fathers.
23 In the fifteenth yere of Amaziahu the sonne of Ioas king of Juda, was Ieroboam the sonne of Ioas made king ouer Israel in Samaria, and raigned fourtie and one yeres:
24 And wrought that which was euill in the sight of the Lorde, neither turned he away from all the sinnes of Ieroboam the sonne of Nabat which made Israel to sinne.
25 He restored the coast of Israel from the entring of Hemath vnto the sea of the Wildernesse, according to the worde of the Lorde God of Israel which he spake by the hande of his seruaunt* Jonas the sonne of Amithai the prophete, which was of Geth Hepher: E Jonas 1.a.
26 For the Lorde sawe howe that the affliction of Israel was exceeding bytter, insomuch that the prisoned and the forsaken were at an ende, and there was none to helpe Israel.
27 * And the Lorde saide not that he would put out the name of Israel from vnder heauen: but he helped them by the hande of Ieroboam the sonne of Ioas. iiii Re.xiii.d
28 The rest of the wordes that concerne Ieroboam, and all that he did, and his strength, and howe he fought in the warres, & howe he restored Damascon & Hemath to Juda in Israel, are they not written in the booke of the cronicles of the kinges of Israel?
29 And Ieroboam slept with his fathers, euen with the kinges of Israel, & Zacharia his sonne raigned in his steade.

¶ The .xv. Chapter.

1 Azaria the king of Juda becommeth a leaper. 5 Of Iotham. 10 Sallum.
14 Menahem. 23 Pecahia. 30 Oziahu. 32 Iotham. 38 Ahaz.

A 1 IN the twentie and seuenth yere of Ieroboam king of Israel, began Azaria sonne of Amazia king of Juda to raigne.
2 Sixteene yeres olde was he when he was made king, and he raigned two and fiftie yeres in Hierusalem: and his mothers name was Iecholiahu, of Hierusalem.
3 And he did that which was right in the sight of the Lorde, according to all thinges as did his father Amaziahu.
4 Saue that the high places were not put away: For the people offered and burnt incense still on the high places.
5 And the Lorde smote the king, and he was a leaper vnto the day of his death, Lev.xiii.a * and dwelt in a seuerall house at liberty: and Iotham the kinges sonne gouerned the palace, and iudged the people of the lande.
6 The rest of the wordes that concerne Azaria, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda?
7 And so Azaria slept with his fathers, and they buryed him with his fathers in the citie of Dauid, and Iotham his sonne raigned in his steade. 25
8 In the thirtie and eyght yere of Azaria king of Juda, did Zacharia the sonne of Ieroboam raigne vpon Israel in Samaria sixe monethes:
9 And wrought that which was euill in the sight of the Lorde, as did his fathers: And turned not away from the sinnes of Ieroboam the sonne of Nabat which made Israel to sinne.
10 And

10 And Sallum the sonne of Jabes conspired against him, and smote him in the sight of the people, and killed him, and raigned in his steade.

11 The rest of the wordes that concerne Zacharia, beholde they are written in the booke of the cronicles of the kinges of Israel.

12 This is also the worde of the Lorde which he spake vnto Jehu, saying: iiii. Reu. c. *Thy sonnes shall sit on the seate of Israel in the fourth generation after thee. And so it came to passe.

13 Sallum the sonne of Jabes began to raigne in the thirtie and ninth yere of Uzziah king of Juda, and he raigned a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Thirza, & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue him, and raigned in his steade.

15 The rest of the wordes that concerne Sallum, and the treason which he conspired, beholde they are written in the booke of the cronicles of the kinges of Israel.

16 The same time Menahem destroyed Thiphsah, and all that were therein, & the coastes therof from Thirza: And because they opened not to him, he smote it, and ript vp al the women with childe.

17 The thirtie and ninth yere of Azaria king of Juda began Menahem the sonne of Gadi to raigne vpon Israel ten yeres in Samaria.

18 And he did euill in the sight of the Lord, and turned not away al his dayes from the sinne of Jeroboam the sonne of Nabat which made Israel to sinne.

19 And Phul the king of Assyria came vpon the lande: And Menahem gaue Phul a thousand talentes of siluer, that his hand might be with him & stablishe the kingdome in his hande.

20 And Menahem made a proclamation for the money in Israel, that all men of substaunce should geue the king of Assyria fiftie sicles of siluer a peece: And so the king of Assyria turned backe againe, and taryed not there in the lande.

21 The rest of the wordes that concerne Menahem, and all that he did, are they not written in the booke of the cronicles of the kinges of Israel?

22 And Menahem slept with his fathers, and Pecahia his sonne did raigne in his steade.

23 In the fiftith yere of Azaria king of Juda, began Pecahia the sonne of Menahem to raigne ouer Israel in Samaria two yeres:

24 And did that which was euill in the sight of the Lorde, and left not of from the sinnes of Jeroboam the sonne of Nabat which made Israel sinne.

25 But Pecah the sonne of Remaliahu, & which was a captaine of his, conspired against him, & smote him in Samaria, euen in the place of the kinges house, with Argob and Aria, and with hym were fiftie men of the Gileadites: and he killed him, and raigned in his roome.

26 The rest of the wordes that concerne Pecahia, & all that he did, beheld they are written in the booke of the cronicles of the kinges of Israel.

27 In the fiftie and two yere of Azaria king of Juda, began Pecah the sonne of Remaliahu to raigne ouer Israel in Samaria twentie yeres:

28 And did euill in the sight of the Lorde, and turned not away from the sinnes of Jeroboam the sonne of Nabat that made Israel sinne.

29 In the dayes of Pecah king of Israel, came Thiglath Pelesar king of Assyria, & toke Jion, Abel Beth maacha, Janoah, Kedes, Hazor, Gilead, Galilee, and all the lande of Nephthali, and carryed them away to Assyria.

30 And Hosea the sonne of Ela, conspired treason against Pecah the sonne of Remaliahu, and smote him, & slue him, & raigned in his steade in the twentith yere of Jotham the sonne of Uzziah.

31 The rest of the wordes that concerne Pecah, and al that he did, behold they are written in the booke of the cronicles of the kinges of Israel.

32 The second yere of Pecah the sonne of Remaliahu king of Israel, began Jotham the sonne of Uzziah king of Juda to raigne.

33 Fiue and twentie yeres olde was he when he began to raigne, and he raigned sixteene yeres in Hierusalem: His mothers name was Jerusa, the daughter of Zadoc.

34 And he did that which is right in the sight of the Lorde: euen according to all as did his father Uzziah, so did he.

35 But

35 But the high places were not put away, for the people offered and burnt incense still in the high places: he built the higher dooze of the house of the Lorde.
36 The rest of the wordes that concerne Jotham, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda?
37 (In those dayes the Lorde began to sende into Juda, Rezin the king of Syria, & Pecah the sonne of Remaliahu.)
38 And Jotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne raigned in his steade.

¶ *The .xvi. Chapter.*

1 Ahaz king of Juda consecrateth his sonne in fire. 5 Hierusalem is besieged. 9 Damascon is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezechia succeedeth him.

A I THe seuenteenth yere of Pecah the sonne of Remaliahu [king of Israel] (a) Ahaz the sonne of Jotham king of Juda began to raigne.
2 Twentie yeres olde was he when he was made king, and raigned sixteene yeres in Hierusalem, & did not that which was right in the eies of the Lorde his God, lyke Dauid his father:
3 But walked in the way of the kinges of Israel, yea and made * his sonnes to go through the fire after the abhominations of the heathen whom the Lorde cast out before the children of Israel.
4 And he offred and burnt incense in the high places, and on the hilles, and vnder euery thicke tree.
5 *Then Rezin king of Syria, and Pecah sonne of Remaliahu king of Israel, came vp to Hierusalem to fight: And they fought against Ahaz, but could not ouercome him.
6 At the same tyme Rezin king of Syria brought Elath againe to Syria, and ryd the Jewes thence: And the Syrians* came to Elath, and dwelt therein vnto this day.
7 So Ahaz sent messengers to Thiglath Peleser king of Assyria, saying: I am thy seruaunt and thy sonne, come vp and deliuer me out of the hande of the king of Syria, and out of the hande of the king of Israel, which rise vp against me.
8 (b) And Ahaz toke the siluer and golde that was founde in the house of the Lord, and in the treasures of the kinges house, and sent a rewarde to the king of Assyria.
9 *And the king of Assyria consented vnto him: For the king of Assyria went vp against Damascō, and when he had taken it, he carryed the people away to Kir, and slue Rezin.
10 And king Ahaz went to Damascon, to meete Thiglath Peleser king of Assyria: And when king Ahaz sawe an aulter that was at Damascon, he sent to Uria the priest, the paterne of the aulter and the fashion of it, and all the workemanship thereof.
11 And Uria the priest made an aulter, in (c) all poyntes lyke to the paterne which king Ahaz had sent from Damascon, euen so did Uria ỹ priest make it against king Ahaz came from Damascon.
12 And so when the king was come from Damascon, he sawe the aulter: and the king went to it, and offred thereon:
13 And he burnt his burnt offring, and his meate offring, & powred his drincke offring, and sprinckled the blood of his peace offringes beside the aulter,
14 And by the brasen aulter which was before the Lorde, and set it without the temple betweene the aulter and the temple of the Lorde, and put it on the northside of the aulter.
15 And king Ahaz commaunded Uria the priest, & saide: Upon the great aulter, set on fire in the morning the burnt offring, and in the euen the meate offering, and the kinges burnt sacrifice, and his meate offring, with the burnt offering of all the people of the lande, and their meate offring, and their drinke offringes, and powre thereby al the blood of the burnt offring, and all the blood of the sacrifice: and the brasen aulter wyll I come, and see.
16 And Uria the priest did according to al thinges as king Ahaz commaunded him.

(c) There is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne.

17 And

17 * And king Ahaz brake the sydes of the bottomes, and toke the lauer from of them, & toke downe the lauatorie from of the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the vayle for the Sabbath that they had made in the house, and the kinges entrie without, turned he to the house of the Lorde, for feare of the king of Assyria.

19 The rest of the wordes that concerne Ahaz What he did, are they not written in the booke of the cronicles of the kinges of Juda?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, & Hezekia his sonne raigned in his steade.

¶ The .xvii. Chapter.

5 Hosea king of Israel is taken. 4 And he and al his realme brought to the Assyrians 18 for their idolatrie. 24 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshipped the god of his nation, 35 contrary to the commaundement of God.

1 IN the twelfth yere of Ahaz king of Juda, began Hosea the sonne of Elah to raigne in Samaria vpon Israel nine yeres:

2 And did that which was euill in the sight of the Lorde, but not as the kinges of Israel that were before him.

3 And Salmanasar king of Assyria came vp against him, and Hosea became his seruaunt, and gaue him * presentes.

* Or, tribute.

4 And the king of Assyria founde treason in Hosea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assyria from yere to yere: and therefore the king of Assyria shut him vp, and bounde him in the prison house.

5 * And then the king of Assyria came vp throughout all the lande, and gat vp against Samaria, and besieged it three yeres. iii. Reg. 18. c.

6 In the ninth yere of Hosea, the * king of Assyria toke Samaria, and carryed Israel away vnto Assyria, & put them in Hala & in Habor by the ryuer of Goza and in the cities of the (a) Medes. iii. Esd. 5. c.

(a) At that time the Medes & Persians were subiect to the Assyrians.

7 For it came to passe, that the children of Israel sinned against the Lord their God which had brought them out of the land of Egypt, from vnder the hand of Pharao king of Egypt, and feared other gods. 25

8 And they walked in the ceremonies of the heathen whom the Lorde cast out before the children of Israel, and [in the ceremonies]

[ceremonies] Which the kinges of Israel had made:

9 And the children of Israel went about to hide those thinges that were not wel from the Lorde their God: And they buylt them hygh places in all their cities, both in the townes where they kept watch, and also in the strong townes:

10 And they made thē images & groues in euery hye hill, & vnder euery thicke tree.

11 And there they burnt incense in all the hygh places, as did the heathen whom the Lord caryed away before them, and wrought wicked thinges to anger the Lorde withall:

12 For they serued most vile idols, whereof the Lorde had sayd vnto them: *Ye shall do no such thing.

Deu. iii. c.

13 And the Lorde testified in Israel and in Juda by all the prophetes and by all the seers, saying: *Turne from your wicked wayes, and kepe my commaundementes and my statutes, according to all the law which I commaunded your fathers, and which I sent to you by my seruauntes the prophetes.

Ezech. xxxv. b

14 Notwithstanding they woulde not heare, * but rather hardened their neckes, lyke to the stubburnesse of their (b) fathers, that dyd not beleue in the Lorde their God.

Deu. xxxi. g. Psal. xxxv. b.

(b) Thus not like to follow their fathers, saue for the space from Jeroboā.

15 For they refused his statutes, and his appoyntment that he made with their fathers, and the witnesses wherwith he witnessed vnto them, and they followed vanitie, and became vayne, and went after the heathen that were round about them, concerning whom the Lorde had charged them that they shoulde not do lyke them.

16 But they left al the commaundemētes of the Lord their God, and made them images of metal, * euen two calues, and [made] idol groues, & worshipped all the (c) hoast of heauen, and serued Baal.

3. Reg. xii. c.

(c) That is, the Lamē and the moone, & the starres. Deu. xvii. b.

17 *And they sacrificed their sonnes and their daughters in fire, and vsed witchcraftes, & enchauntmentes, euen selling them selues to worke wickednesse in the sight of the Lorde, and to anger him.

18 And the Lorde was exceeding wroth with Israel, & put them out of his sight, *that there was left but the tribe of Juda onely.

Reigned.

19 Neuertheless, Juda also kept not the commaundementes of the Lorde their God, but walked in the ceremonies of Israel whiche they made.

20 And the Lord cast of all the seede of Israel, and vexed them, & deliuered them into the handes of spoylers, vntil he had cast them out of his sight.

21 For (d) he cut of Israel from the house of Dauid, and made them a king, euen Jeroboam the sonne of Nabat: And Jeroboam drewe Israel away that they shoulde not folowe the Lorde, and made them sinne a great sinne.

D

(d) That is, the ten tribes.

22 For the children of Israel walked in all the sinnes of Jeroboam whiche he dyd, and departed not therfrom,

23 Untill the Lord put Israel away out of his sight, as he had sayd by all his seruauntes the prophetes: And so was Israel caried away out of their owne land to Assyria euen vnto this day.

24 And the king of Assyria brought men from Babylon, from (e) Cutha, frō Ana, from Hamath, and from Sepharuaim, and put them in the cities of Samaria in steede of the children of Israel: and they possessed Samaria, and dwelt in the cities therof.

(e) Of these people came the Samaritanes, of whom mention is made in the gospel.

25 And it fortuned, that at the beginning of their dwelling there, they feared not the Lorde, and the Lorde sent lions among them, which slue them.

26 Wherfore they spake to the king of Assyria, saying: The nations which thou hast translated & put in the cities of Samaria know not the lawe of the God of the lande: therefore he hath sent lions vpon them, and behold they slay them, because they know not the maner of worshipping the God of the lande.

27 Then the king of Assyria commaunded, saying: Cary thyther one of the priestes whom ye brought thence, and let hym go and dwell there, and teache them the fashion how to serue the God of the countrey.

28 And then one of the priestes whom they had caried from Samaria, came and dwelt in Bethel, and taught them howe they shoulde feare the Lorde.

E

29 Howbeit euery nation made them gods of their owne, and put them in the houses of the hygh places whiche the Samaritans had made, euery nation in their cities wherin they dwelt.

30 The men of Babylon made Socoth Benoth, & the men of Cuth made Nergal, & the men of Hamath made Asima,

31 The Auites made Nibbaz and Tharthak: And the Sepharuites burnt

their children in fire for Adramelech and Anamelech, the gods of Sepharuaim.
32 And so they feared the Lorde, & made them priestes of the basist of them, which sacrifised for them in the houses of the hygh places.
(f) We can not worship God and idols
33 And so (f) they feared the Lord, and serued their owne gods, after the maner of the people whom they caryed thence.
34 And vnto this day they do after the olde maner: and neither feare God, neither do after their ordinaunces and customes, and after the lawe & commaundement which the Lorde commaunded the children of Jacob, *whom he called Israel.
Gen 32.e.
Iud.vi.B. Iere.x.a.
35 And the Lorde made an appoyntment with them, and charged them, saying: *Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:
36 But feare the Lorde whiche brought you out of the land of Egypt with great power & a stretched out arme, him feare, and to him bow, and to him do sacrifice.
37 The statutes, ordinaunces, lawe and commaundement whiche he wrote for you, see that ye be diligent to do for euermore, and feare not any other gods.
38 And the appoyntment that I haue made with you see ye forget not, and feare none other gods:
39 But the Lord your God ye shal feare, & he shall deliuer you out of the handes of all your enemies.
40 Howebeit, they dyd not hearken, but did after their olde custome.
41 And so these nations feared the Lord, and serued their images also, like as did their children and their childrens children: Euen as dyd their fathers, so do they vnto this day.

The.xviii. Chapter.

4 Hezekia king of Juda putteth downe the brasen serpent; and destroyeth the idols. 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sennacherib.

A 1 IN the thirde yere of Hosea sonne of Ela king of Israel, it came to passe that Hezekia ỹ sonne of Ahaz king of Juda did raigne.
2.Pa.xxix.f 2 *Twentie and fyue yeres olde was he when he began to raigne, and raigned twentie and nine yeres in Hierusalem: his mothers name also was Abi, ỹ daughter of Zacharia.
3 And he dyd that whiche is right in the sight of the Lord, according to al as did Dauid his father.
(a) He partayneth to a good prince to purge the churche of God.
4 He (a) put away the high places, & brake the images, and cut downe the groues, and all to brake the *brasen serpent that Moyses had made: For vnto those dayes the children of Israel dyd burne sacrifice to it: and he called it Nehustan.
Num.xxi.c.
5 He trusted in the Lorde God of Israel, so that after him was none lyke him among all the kinges of Juda, neither were there any such before him.
6 For he claue to the Lorde, and departed not from him: but kept his commaundementes, which the Lorde commaunded Moyses.
B 7 And the Lorde was with him, so that he prospered in all thinges whiche he toke in hande: And he rebelled against the king of Assyria, and serued him not.
8 He smote the Philistines euen vnto Azza & the coastes therof, both castels where they kept watches, and strong cities.
9 *And in the fourth yere of king Hezekia, (whiche was the seuenth yere of Hosea sonne of Ela king of Israel) it fortuned that Salmanazar king of Assyria came vp against Samaria, and besieged it.
10 And after three yeres they toke it: euen in the sixth yere of Hezekia (that is to say the nynth yere of Hosea king of Israel) Samaria was wonne.
11 And the king of Assyria dyd cary away Israel vnto Assyria, & put them in Halah and in Habor by the riuer of Gozan, and in the cities of the Medes:
12 Because they would not hearken vnto the voyce of the Lord their God, but transgressed his appoyntment, and all that Moyses the seruaunt of the Lorde commaunded: and would neither heare them, nor do them.
2.Para.32. Esa.36.a. Eccle.48.d.
13 *Therfore in the fourteenth yere of king Hezekia, did Sennacherib king of Assyria come vp against all the strong cities of Juda, and toke them.
14 And Hezekia king of Juda sent to the C king of Assyria to Lachis, saying: I haue offended: depart from me, and all that

that thou puttest on me, that will I beare. And the king of Assyria appoynted vnto Hezekia king of Juda three hundred talentes of siluer, and thirtie talentes of golde.

15 *And Hezekia gaue him all the siluer that was founde in the house of the Lorde, & in the treasures of the kinges house.

16 At the same season dyd Hezekia rent of the doores of the temple of the Lorde and the pillers (whiche the sayde Hezekia king of Juda had couered ouer) and gaue them to the king of Assyria.

17 And the king of Assyria sent (b) Tharthan, and Rabsaris, & Rabsakeh from Lachis, to king Hezekia with a great hoast against Hierusalem: And they went vp, and came to Hierusalem, and gat them vp and stoode by the conduite of the vpper poole, whiche is in the way of the fullers fielde.

18 And when they had called to the king, there came out to them* Eliakim the sonne of Elkia, which was stewarde of the houshold, and Sobna the scribe, and Joah the sonne of Asaph, the recorder.

19 And Rabsakeh sayd vnto them: Tell ye Hezekia I pray you, thus sayth the great king, euen the king of Assyria: What confidence is this that thou hast?

20 Thou thinkest surely I haue eloquēce, but counsell and strength are for the warre: On whom then doest thou trust, that thou rebellest against me?

21 *Doest thou trust to the staffe of this broken reede Egypt, on which if a man leane, it will go into his hande, & pearse it: Euen so is Pharao king of Egypt vnto all that trust on hym.

22 *If ye say vnto me, we trust in the Lorde our God: Is not that he whose hygh places and whose aulters Hezekia hath (c) put downe: and hath sayd to Juda and Hierusalem, ye shall worship before this aulter here in Hierusalem.

23 Nowe therfore I pray thee geue hostages to my lorde the king of Assyria, and I will deliuer thee two thousande horses, if thou be able to set ryders vpon them:

24 Why thinkest thou scorne at the presence of one of the least Dukes of my maisters seruauntes, and trustest to Egypt for charets and horsmen?

25 Moreouer, am I come nowe without the bidding of the Lorde to this place, to destroy it? The Lord said to me: Go vp to this lande, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, & Joah, sayde vnto Rabsakeh: Speake I pray thee to thy seruauntes in the Syrians language (for we vnderstande it) and talke not with vs in the Jewes tongue in the eares of this people that are on the wall.

27 And Rabsakeh sayde vnto them: Hath my maister sent me to thy maister and thee, to speake these wordes? Hath he not sent me because of the men which sit on the wall, that they may eate their owne dongue, & drinke their owne pisse with you?

28 And so Rabsakeh stoode, & cryed with a lowde voyce in the Jewes language, and spake, saying: Heare the wordes of the great king, euen of the king of Assyria. E.

29 Thus sayth the king: Let not Hezekia beguile you, for he shal not be able to deliuer you out of myne hande:

30 Neither let Hezekia make you to trust in the Lorde, saying, The Lorde shall surely deliuer vs, & this citie shall not be geuen ouer into the hande of the king of Assyria.

31 Hearken not vnto Hezekia: For thus sayth the king of Assyria, Deale kindely with me, and come out to me, and then eate euery man of his owne vine, and of his owne figge tree, and drincke euery man of the water of his owne well,

32 Till I come, and fet you to as good a lande as yours is, a lande of corne and wine, a lande of bread and vineyardes, a lande of oyle, of olyne trees, and of hony, that ye may liue, and not dye: And hearken not vnto Hezekia, for he beguileth you, saying: The Lorde shall deliuer vs.

33 *Hath euery one of the gods of the nations deliuered his land out of the hand of the king of Assyria? Esa.xxx.d.

34 Where is the god of Hamath, & of Arphad? and where is the god of Sepharuaim, Hena, and Jua? Dyd they deliuer Samaria out of myne hande?

35 And what god is among al the gods of the nations, that hath deliuered his land out of myne hande? (d) Shall the Lorde deliuer Hierusalem out of myne hande? F

36 But the people held their peace, and aunswered not him a word: for the king had commaunded, saying: Aunswere hym not.

(d) An execrable blasphemie, to compare dead idols, with the liuing God.

37 Then Eliakim the sonne of Helkia, which was the steward of the houshold, and Sobna the scribe, & Joah the sonne of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rabsakeh.

The .xix. Chapter.

6 God promiseth Isai victorie to Hezekia. 35 The angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sennacherib is killed of his owne sonnes.

A 1 SO it came to passe, that when king Hezekia heard it, he rent his clothes, & put on sacke, & came into the *house of the Lorde,

Esa. 38.a.

2 And sent Eliakim which was the steward of the houshold, and Sobna the scribe, and the elders of the priestes clothed in sacke, to Isai the prophete, the sonne of Amoz.

3 And they sayd vnto him, thus sayth Hezekia: This day is a day of tribulation, & of rebuke and blasphemie: For the children are come to the byrth, and there is no strength to be deliuered.

4 Peraduenture the Lorde thy God will heare al the wordes of Rabsakeh, whō the king of Assyria his maister hath sent to rayle on the lyuing God, & to rebuke him with wordes which the Lorde thy God hath heard: And lift thou vp thy prayer for the remnaunt that are left.

5 So the seruauntes of king Hezekia came to Isai.

6 And Isai sayde vnto them, So shall ye say to your maister: Thus sayth the Lorde, Be not afrayde of the wordes which thou hast heard, with which the young men of the king of Assyria haue rayled on me.

B 7 Beholde, I will put hym in another mynde, and he shall heare tydinges, and so returne to his owne land, *and I will

Esa 37.c.

2.Par.32.d.

bring to passe, that he shall fall vpon the sworde* euen in his owne land.

8 And Rabsakeh went backe againe, and founde the king of Assyria fighting against Libna: for he had heard howe that he was departed from Lachis.

9 And when he heard men say of Thirhaka king of the blacke Moores, Behold he is come out to fight against thee: he departed, and sent messengers vnto Hezekia, saying.

10 Thus speake to Hezekia king of Juda, saying: Let not thy God deceaue thee in whom thou trustest, saying: Hierusalem shall not be deliuered into the hand of the king of Assyria.

11 Beholde, thou hast heard what the kinges of Assyria haue done to all landes, how they haue vtterly destroyed them: And shalt thou escape?

12 Haue the gods of the heathen deliuered them, whiche myne auncestours haue destroyed: As Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arphad, the king of the citie of Sepharuaim, and of Hena and Iua?

C 14 And Hezekia receaued the letter of the hand of the messengers, and read it: And Hezekia went vp into the house of the Lorde, and layde it abrode before the Lorde.

(a) It is the true refuge & succour in all daungers, to flee vnto the Lorde by earnest prayer

15 And Hezekia (a) prayed before the Lord, and sayd: O Lord God of Israel which dwellest betweene ỹ Cherubs, thou art God alone ouer al the kingdomes of the earth, thou hast made heauen & earth.

16 Lorde bowe downe thyne eare, and heare: Open Lorde thyne eyes, [I beseech thee,] and see: and heare the wordes of Sennacherib whiche hath sent [this man] to rayle on the lyuing God.

17 Of a trueth Lorde, the kinges of Assyria haue destroyed nations and their landes,

18 And haue set fire on their gods: For they were no gods, but the worke of the handes of man, euen of wood and stone: and they destroyed them.

19 Nowe therfore O Lord our God I beseech thee, saue thou vs out of his hande, that all the kingdomes of the earth may knowe that thou onely art the Lorde God.

20 And Isai the sonne of Amoz sent to Hezekia, saying, Thus sayth the Lorde God of Israel: That whiche thou hast prayed me concerning Sennacherib king of Assyria, I haue heard it.

21 This

21 This is therefore the worde that the Lorde hath said of him: (b) The virgin, euen the daughter of Sion hath despised thee, and laughed thee to scorne [O thou king of Assyria,] the daughter of Hierusalem hath shaken her head at thee.

22 *Whom hast thou rayled on: & Whom hast thou blaspheméd: Against whom hast thou exalted thy voyce, and lyfted vp thyne eyes so hye: Euen against the holy of Israel.

23 By the hande of thy messengers thou hast rayled on the Lord, and said: With the multitude of my charets I am come vp to the toppes of the mountaynes, euen along by the sides of Libanon, and I wyll cut downe the hye Cedar trees and the lustie firre trees therof: and I wyll go into the lodging of his borders, and into the Wood of his Carmel.

24 I haue digged and druncke straunge waters: & With the steppe of my goyng will I drye al the water pooles that are beleiged.

25 Hast thou not heard howe I haue ordeyned such a thing a great whyle ago, and haue prepared it from the beginning: And shall I not nowe bring it foorth, that it may destroy and bring strong cities into wast heapes of stones:

26 And the inhabiters of them shalbe of litle power, and faint hearted, and confounded, and *shalbe lyke the grasse of the field, or greene hearbe, or as the hay on the toppes of the houses, or as the corne that is vnripe & smitten with blasting.

27 I knowe thy dwelling thy comming out and thy goyng in, and thy furie against me.

26 And because thou rageste against me, & thy tumult is come vp to myne eares, I wyll put my hooke in thy nostrels, and my byt in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shalbe a signe vnto thee, O Hezekia: Ye shall eate this yere of such thinges as growe of them selues, and the next yere such as come vp of those that did growe of their owne accorde, and the thirde yere sowe ye and reape, plant vineyardes, and eate the fruites therof: F

30 And it that is escaped and left of the daughter of Juda, shall yet againe take rooting downe warde, and beare fruite vpwarde.

31 For out of Hierusalem shall go a remnaunt, and a number that shall escape out of mount Sion: The zeale of the lord of hoastes shal bring this thing to passe.

32 Wherefore thus saith the Lord concerning the king of Assyria: he shall not come to this citie, nor shoote an arrowe into it, nor come before it with shielde, nor cast a banke against it.

33 But shall go backe againe the way he came, and shall not come into this citie, saith the Lorde.

34 For I wyll defend this citie, to saue it, for myne owne sake, and for Dauid my seruauntes sake. G

35 And it came to passe, that the selfe same night the angel of the Lorde went out, and smote in the hoast of the Assyrians an hundred fourescore & fiue thousand: And when the remnaunt were vp early in the morning, beholde they were all dead coarses.

36 *And so Sennacherib king of Assyria auoyded and departed, & went againe and dwelt at Ninive. Tobi.i.d.

37 And it fortuned, that as he was in a temple worshipping Nisroch his God, Adramelech & Sarasar his owne sonnes (c) smote him with the sworde: And they escaped into the lande of Armenia, and Asarhaddon his sonne raigned in his steade. (c) This was the iust iudgement of God, for his blasphemie.

The .xx. Chapter.

1 Hezekia is sicke, and receaueth the signe of his health. 12 He receaueth rewardes of Berodach, 13 sheweth his treasures, and is reprehended of Isai. 22 He dieth, and Manasse his sonne raigneth in his steade.

A 1 About that time *was Hezekia sicke vnto the death: And the prophete Isai the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord: Put thyne houshold in order, for thou shalt dye, and not lyue.

2 And Hezekia turned his face to the wal, and prayed vnto the Lorde, saying:

3 I beseche thee, O Lorde, remember now how I haue walked before thee in trueth and with a perfect heart, & haue done

done that whiche is good in thy sight. And Hezekia wept sore.

4 And it fortuned that afore Esai was gone out into ỹ middle of the court, the word of the Lorde came to him, saying:

5 Turne againe, and tell Hezekia the captayne of my people, thus saith the Lorde God of Dauid thy father: (a) I haue heard thy prayer, and seene thy teares, and beholde I wyll heale thee, so that on the thirde day thou shalt go vp into the house of the Lorde.

(a) God is moued with true prayer and vnfained repentaunce.

6 And I will adde vnto thy dayes yet fiftene yeres, & I wyll deliuer thee & this citie out of the hand of ỹ king of Assyria, & will defend this citie, for myne owne sake, & for Dauid my seruauntes sake.

7 And Esai said: Take a lumpe of dryed figges. And they toke and layed it on the sore, and he recouered.

8 And Hezekia saide vnto Esai: What shalbe the signe that the Lorde wyll heale me, and that I shal go vp into the house of the Lorde the third day?

9 Esai answered: This signe shalt thou haue of the Lord, that the Lord will do that he hath spoken: * Shall the shadowe go forwarde ten degrees? or go backe againe ten degrees?

Ecc. xlviii. c.

10 Hezekia answered: it is a light thing for the shadowe to go downe ten degrees, I desire not [that:] but let the shadowe go backwarde ten degrees.

11 And Esai the prophete called vnto the Lord, * and he brought the shadow ten degrees backwarde, by whiche it had gone downe in the dyall of Ahaz.

Ecc. xlviiii. c.

Esa. 39. a.

12 * The same season Berodach Baladan the sonne of Baladan king of Babylon, sent letters and a present vnto Hezekia: for he had heard howe that Hezekia was sicke.

13 And Hezekia was glad of them, and shewed them all his treasure house, siluer, golde, odours, precious oyntment, all the house of his armory, and all that was found in his treasures: There was nothing in his house & in all his realme that Hezekia shewed them not.

14 And Esai the prophete came vnto king Hezekia, and saide vnto him: What saide these men? and from whence came they to thee? And Hezekia saide: They be come from a farre countrey, euen from Babylon. D

15 And he saide againe: What haue they seene in thy house? Hezekia answered: All ỹ thinges that are in my house haue they seene: there is nothing among my treasures, that I haue not shewed thē.

16 And Esai saide vnto Hezekia: Heare the worde of the Lorde,

17 Beholde the dayes come, that all that is in thy house, and whatsoeuer thy fathers haue layde vp in store vnto this day, * shalbe caryed into Babylon: and nothing shalbe left saith the Lorde.

4. Re. 24. 1. and xxv. b. Ier. xx. b.

18 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe chamberlaynes in the palace of the king of Babylon.

19 And Hezekia saide vnto Esai: (b) Welcome be the worde of the Lorde which thou hast spoken. And he saide: Shall there not be peace & trueth in my dayes.

(b) He humbleth himselfe vnto the worde of the prophete.

20 The remnaunt of the wordes that concerne Hezekia, and all his power, and howe he made a poole and a conduite, & brought water into the citie, are they not written in the booke of the cronicles of the kinges of Juda?

21 * And Hezekia slept with his fathers, & Manasse his sonne raigned in his steade.

2. Par. 32. f. Matth. 1. a.

The .xxj. Chapter.

3 King Manasse restoreth idolatrie. 16 And sheth great crueltie. 18 He dieth, and Amon his sonne succedeth, 23 who is killed of his owne seruauntes. 26 After him raigneth Iosia.

A 1 MAnasse * was twelue yeres old when he began to raigne, and raigned fyftie and fiue yeres in Hierusalē: his mothers name also was Hephziba.

A 2. Par. 33. a.

Deu. xviii. d.

2 And he did euil in the sight of the Lord, euen after the abhominations of the heathen whom the * Lorde cast out before the children of Israel.

3 For he went and built vp the hygh places * whiche Hezekia his father had destroyed, and he reared vp aulters for Baal, and made idoll groues as dyd Ahab king of Israel, and worshipped all the hoast of heauen, and serued them.

4. Reg. 18. a.

4 And

4 And he buylt aulters in the house of the Lord, of which the Lord sayd: *In Hierusalem wyll I put my name.

5 And he buylt aulters for all the hoast of heauen [euen] in two courtes of the house of the Lorde.

6 *And he offred his owne sonne in fire, and gaue heede vnto witchcraft and sorcerie, and mayntayned workers with spirites, and tellers of fortunes, and wrought much wickednesse in the sight of the Lorde to anger hym.

7 And he put an image of a groue that he had made [euen] in the temple, of whiche the Lorde had sayde to Dauid & Solomon his sonne: *In this house and in Hierusalem whiche I haue chosen out of all tribes of Israel, wyll I put my name for euer.

8 Neither wyll I make the feete of Israel mone any more out of the lande whiche I gaue their fathers: so that they will obserue and do al that I haue commaunded them, and according to al the law that my seruaunt Moyses commaunded them.

9 But they hearkened not: and Manasse led them out of the waye, to do more wickedly then dyd the heathen people whom the Lorde destroyed before the chyldren of Israel.

10 And the Lord spake by his seruaunts the prophetes, saying:

11 Because Manasse king of Juda hath done suche abhominations, and hath wrought more wickedly then all the Amorites whiche were before hym dyd, and hath made Juda sinne also with his idols:

12 Therfore thus saith the Lord God of Israel: *Beholde, I wyll bryng suche euyll vpon Hierusalem and Juda, that whoso heareth of it, both his eares shal tingle.

13 And I wyll stretche ouer Hierusalem the squaring line of (a) Samaria, and the plummet of the house of Ahab: And I wyll wype out Hierusalem, as a man wypeth a dishe, and when he hath wypedit, turneth it vpside downe.

14 And I wyll leaue the (b) remnaunt of mine inheritaunce, and deliuer them into the hande of their enemies, and they shalbe robbed and spoyled of all their aduersaries:

15 Euen because they haue done euyll in my sight, and haue angred me, since the tyme their fathers came out of Egypt, vnto day. C

16 And Manasse shed innocent blood exceeding much, till he replenished Hierusalem from corner to corner, beside his sinne wherwith he made Juda to sinne and to do euyll in the sight of the Lord.

17 The rest of the wordes that concerne Manasse, and all that he dyd, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kynges of Juda:

18 And Manasse slept with his fathers, and was buryed in the garden of his owne house, euen in the garden of Uzza, and Amon his sonne raigned in his steade.

19 *Amon was twentie and two yeres olde when he began to raigne, and he raigned two yeres in Hierusalem: his mothers name also was Mesullemeth the daughter of Harus of Jotba. 2.Para. 33 d.

20 And he dyd euyll in the sight of the Lorde, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them: D

22 And he forsoke the Lorde God of his fathers, and walked not in the way of the Lorde.

23 And the seruauntes of Amon conspired against hym, and slue the kyng in his owne house.

24 And the people of the lande slue all them that had conspired against kyng Amon, and the people made Josia his sonne kyng in his steade.

25 The rest of the wordes that concerne Amon what thinges he dyd, are they not written in the booke of the Chronicles of the kinges of Juda:

26 And they buryed him in the sepulchre in the garden of Uzza, and Josia his sonne raigned in his steade.

The .xxij. Chapter.

4 Josia repayreth the temple. 8 Helkia findeth the booke of the lawe, and causeth it to be presented to Josia. 14 who sendeth to Hulda the prophetisse to enquire the Lordes wyll.

A
2.Para 34.a. 1 IOsia was *eight yeres olde when he began to raigne, and he raigned thirtie & one yeres in Hierusalem: His mothers name also was Jedida the daughter of Adaia of Bozcath.

2 He did that which is right in the sight of the Lorde, & walked in all the wayes of Dauid his father, and bowed neither to the right hande or to the left.

2.Par.34 b. 3 *And it came to passe, that in the eyghteenth yere of the raigne of king Josia, the king sent Saphan the sonne of Azalia the sonne of Mesulam the scribe to the house of the Lorde, saying:

4.Reg 22.b. 4 *Go vp to Helkia the hye priest, that he may summe the siluer whiche is brought into the house of the Lorde, which the kepers of the porche haue gathered of the people:

5 And let them deliuer it into the hande of them that do the worke, and that haue the ouersight of the house of the Lord: and let them geue it to them that worke in the house of the Lorde, to repaire the decayed places of the temple,

6 Euen vnto Carpenters and Masons, and Workers vpon the walles, and for to bye tymber and free stone, to repaire the temple.

B 7 Howbeit, let no reckenyng be made with them of the money that is deliuered into their hande, for their vse is to deale faythfully.

2.Par.34 c. (a) The wicked kinges Manasses and Amon, had taken from the people and abolished the booke of the lawe of God.

8 *And Helkia the hye priest sayde vnto Saphan the scribe: (a) I haue founde the booke of the law in the house of the Lorde. And Helkia gaue the booke to Saphan, and he read in it.

9 And Saphan the scribe came to the king, and brought hym worde agayne, and sayd: Thy seruauntes haue gathered the money that was founde in the temple, and haue deliuered it vnto them that do the worke, and that haue the ouersight of the house of the Lorde.

10 And Saphan the scribe shewed the king, saying, Helkia the priest hath deliuered me a booke: And Saphan read in it before the kyng.

11 And it fortuned, that when the kyng had hearde the wordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the priest, and Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruaunt of the kynges, saying:

13 *Go ye and enquire of the Lorde for me, and for the people, and for all Juda, concerning the wordes of this booke that is founde: For great is the wrath of the Lorde that is kindled against vs, because our fathers haue not hearkened vnto the wordes of this booke, to do according vnto all that whiche is written therin for vs. Iere. xxia

14 So Helkia the hye priest and Ahikam, ¶ Achbor, and Saphan, and Asahia, went vnto Hulda the prophetisse the wyfe of Sallum the sonne of Thikua the sonne of Harhas keper of the wardrope: (which prophetisse dwelt in Hierusalem in the house of doctrine:) and they communed with her.

15 And she aunswered them: thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord: Behold, I wyl bryng euill vpon this place, and on the inhabiters thereof, euen all the wordes of the booke whiche the kyng of Juda hath read:

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the workes of their handes: my wrath also shalbe kindled against this place, and shall not be quenched.

18 But to the kyng of Juda whiche sent you to aske counsell of the Lord, so shall ye say: Thus saith the Lorde God of Israel, as touching the wordes whiche ye haue hearde:

9 Because thyne heart dyd (b) melt, and because thou hast humbled thy selfe before me the Lorde, when thou heardest what I spake against this place, and against the inhabiters of the same, howe that they shoulde be destroyed and accursed, and hast rent thy clothes and wept before me, of that also haue I heard saith the Lorde: (b) Meaning that he dyd repent.

20 Behold

20 Beholde therfore I wyll receaue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thine eyes shall not see all the euyll which I wyll bring vpon this place. And they brought the kyng worde agayne.

The.xxiij. Chapter.

2 Iosia readeth the lawe before the people. 3 He maketh a couenaunt with the Lorde. 4 He put downe the idols, after he had kylled the priestes. 22 He kepeth Passouer. 24 He destroyeth the cunyurers. 29 He was kylled in Megiddo. 30 And his sonne Iehoahaz raigneth in his steade. 33 After he was taken, his sonne Iehoachim was made kyng.

1 AND then *the kyng sent, and there gathered vnto him all the elders of Juda and of Hierusalem.

2 And the kyng went vp into the house of the Lorde, with all the men of Juda, and all the inhabitours of Hierusalem, with the priestes, and prophetes, and all the prople both small and great: And he read in the eares of them *all the wordes of the couenaunt which was founde in the house of the Lorde.

3 And the king stoode by a piller, *& made a couenaunt before the Lorde, that they should walke after the Lorde, and kepe his commaundementes, his witnesses, and his statutes, with all their heart and all their soule, and make good the wordes of the sayde appoyntment, that were written in the foresayde booke: And all the people consented to the appoyntment.

4 (a) And the king commaunded Helchia the hye priest, and the inferiour priestes, and the kepers of the " ornamentes, to bryng out of the temple of the Lorde all the vessels that were made for Baal, for the idoll groues, and for all the hoast of heauen: And he burnt them without Hierusalem in the fieldes of Cedron, and caryed the asshes of them into Bethel.

5 And he put downe the ministers [of Baal] whom the kynges of Juda had founded to burne incense in the *hygh places and cities of Juda that were rounde about Hierusalem, & also them that burnt incense vnto Baal, to the sunne, to the moone, to the planets, and to all the hoast of heauen.

6 And he brought out the groue from the temple of the Lorde without Hierusalem vnto the brooke Cedron, and burnt it there at the brooke Cedron, and stampe it to powder, and cast the dust therof vpon the graues of the children of the people.

(a) Kyng Iosia zelously purgeth the temple of God, and destroyeth al the monumentes of idolatrye and superstition.

" Or, doore kepers.

7 And

7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women woue hangynges for the idoll groue.

8 And he brought all the priestes out of the cities of Juda, and defiled the high places where the priestes had burnt incense, euen from Geba to Beersheba, and destroyed the hygh places of the gates that were in the entryng in of the gate of Josua ỹ gouernour of the citie, which were [as a man goeth in] on the left hande of the gate of the citie.

(a) Josia thought not meete that those priestes whiche had serued idols, should be ministers in the temple of God. Leuit. viii. d.

9 (b) Neuertheleſſe, the priestes of the high places came not vp to the aulter of the Lorde in Hierusalem, saue onely they did eate of the sweete bread among their brethren.

10 And he defiled *Thopheth, which is in the valley of the children of Hinnom, because no man shoulde offer his sonne or his daughter in fire to Moloch.

11 He put downe the horses that the kynges of Juda had geuen to the sunne, at the entryng in of the house of the Lorde, by the chaumber of Nathanmelech the chaumberlayne, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the aulters that were on the top of the parlour of Ahaz which the kinges of Juda had made, and the aulters which Manasse had made in the two courtes of the house of the Lorde, dyd the kyng breake downe, and ranne thence, and cast the dust of them into the brooke Cedron.

13 And the high places that were before Hierusalem, on the ryght hande of the mount (c) Olinet, * which Solomon the king of Israel had builded for Astaroth the idol of the Zidons, and for Chamos the idol of the Moabites, and for Milchon the abhominable idol of the children of Ammon, those the king defiled:

3. Reg. xi. d. (c) A mount that was full of idols.

14 And brake the images, and cut downe the idol groues, and fylled their places with the bones of men.

15 Moreouer, * the aulter that was at Bethel, the high places made by Jeroboam the sonne of Nabat which made Israel sinne, both the aulter and also the high places he brake downe, and burnt the high places, and stampt it to powder, and burnt the idol groue.

3. Reg. 13. a.

16 And as Josia turned him selfe, he spyed the graues that were in the mount, and sent and fet the bones out of the graues, and burnt them vpon the aulter, to pollute it, accordyng to the worde of the Lorde that the man of God proclaymed * which tolde the same wordes.

17 Then he sayde: What title is that that I see? And the men of the citie tolde him: It is the sepulchre of the man of God, which came from Juda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel.

3. Reg. 13. a.

18 And he sayde, let him be: see that no man moue his bones. And so his bones were saued with the bones of a prophet that came out of Samaria.

19 And all the houses of the hygh places in the cities of Samaria, which the king of Israel had made to anger [the Lorde withall] those Josia put out of the way, and dyd to them accordyng to all the actes that he had done in Bethel.

20 And he sacrificed all the priestes of the hygh places that were there, euen vpon the aulters, and burnt mens bones vpon them, and returned to Hierusalem.

21 And the kyng commaunded all the people, saying: Kepe the feast of Passouer vnto the Lorde your God, * as it is written in the booke of this couenaunt.

2. Par. 35. a.

22 * There was no Passouer holden lyke that from the dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda.

Deut. xvi. a.

23 In the eyghteenth yere of king Josia, was this Passouer holden to the Lorde in Hierusalem.

24 And therto workers with spirites, and soothsayers, images, idols, and all the abhominations that were spyed in the lande of Juda and in Hierusalem, those did Josia put out of the way, to performe the wordes of the lawe, which were written in the booke * that Helchia the priest founde in the house of the Lorde.

Leuit. xx. Deut. xviii.

25 Lyke vnto him was there no king before him that turned to the Lorde with all his heart, with all his soule, and all his might, accordyng to all the lawe of Moyses, neither after him arose there any such as he.

26 Notwithstandyng, the Lorde turned not from the fiercenesse of his great wrath wherewith he was angry agaynst Juda, because of all the prouocations

tions that Manasse had prouoked him withall.

27 And the Lorde saide: * I wyll put Juda also out of my sight, as I haue done away Israel, and wyll cast of this citie Hierusalem which I haue chosen, and the house of whiche I saide, My name shall be there.

28 The rest of the wordes that concerne Josia, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda?

29 *In his dayes Pharao Necho king of Egypt went vp against the king of Assyria to the riuer of Euphrates: And king Josia went against him, and was slaine of him at Megiddo when he had seene him.

30 And his seruauntes carryed him dead from Megiddo, and brought him to Hierusalem, & buried him in his owne sepulchre: And the people of the lande toke Iehoahaz the sonne of Josia, and annoynted him, and made him king in his fathers steade.

31 Iehoahaz was twentie & three yeres olde when he began to raigne, and raigned three monethes in Hierusalem: His mothers name also was Hamiel, the daughter of Jeremia of Libna.

32 And he did euil in the sight of the Lord, according to al thinges as his (b) fathers had done.

33 And Pharao Necho put him in bondes at Ribla in the lande of Hamath while he raigned in Hierusalem, and put the lande to a tribute of an hundred talents of siluer, and a talent of golde.

34 And Pharao Necho made Eliakim the sonne of Josia king in the roome of Josia his father, and turned his name to Iehoakim and toke Iehoahaz away: whiche when he came to Egypt, dyed there.

35 And Iehoakim gaue the siluer and the golde to Pharao, & taxed the lande, to geue the money according to the commaundement of Pharao: requiring of euery man according to their habilitie siluer and golde, euen of the people of the lande, to geue vnto Pharao Necho.

36 Iehoakim was twentie & fiue yeres olde when he began to raigne, and he raigned a leuen yeres in Hierusalem: His mothers name also was Zebuda, the daughter of Pedaia of Ruma.

37 And he did that which was euil in the sight of the Lord, according to al thinges as his fathers had done.

The .xxiiij. Chapter.

1 Iehoakim made subiect to Nabuchodonozor rebelleth. 3 The cause of his ruine and all Judaes. 9 Iehoakim raigneth. 15 He and his people are carryed vnto Babylon. 17 Zedekia is made king.

1 IN his dayes came * Nabuchodonozor king of Babylon vp, & Iehoakim became his seruaunt three yeres: and then turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bandes of the Syrians, & bandes of the Moabites, and bandes of the Ammonites: and sent them against Juda to destroy it, according to the saying of the Lorde whiche he spake by his seruauntes the prophetes.

3 Onely at the bidding of the Lorde happened it so to Juda, to put them out of his sight for the sinnes of Manasse, according to all that he did.

4 And for the innocent blood that he shed, and filled Hierusalem with innocent blood: and the Lorde would not be reconciled.

5 The rest of the wordes that concerne Iehoakim, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda?

6 And so Iehoakim (a) slept with his fathers, and * Iehoachin his sonne raigned in his steade.

7 And the king of Egypt came no more out of his lande: For the king of Babylon had taken from the ryuer of Egypt vnto the ryuer of Euphrates, all that pertayned to the king of Egypt.

8 Iehoachin was eighteene yeres olde when he began to raigne, and raigned in Hierusalem three monethes: His mothers name also was Nehusta the daughter of Elnathan of Hierusalem.

9 And he did that which was euil in the sight of the Lorde, according to all as his

(a) Not that he was buryed with his fathers, for he dyed in the way as they carryed him prisoner toward Babylon. Jere. xx. B

his father had done.

Dani.i.a. 10 * In that time came the seruauntes of Nabuchodonozor king of Babylon vp against Hierusalem, & the citie was besieged.

11 And Nabuchodonozor the king of Babylon came against the citie, and his seruauntes did besiege it.

Hester.ii.a. 12 *And Jehoachin the king of Juda, (b) came out to the king of Babylon, he and his mother, his seruauntes, his lordes, and his chamberlaynes: and the king of Babylon toke him in the (c) eight yere of his raigne.

(b) That is, he yeelded him selfe vnto him.

(c) In the raigne of the king of Babylon.

13 *And he carryed out thence al the treasures of the house of the Lorde, and the treasure of the kinges house, and brake 4. Re.xx.c.

℄ all the vessels of golde which Solomon king of Israel had made in the temple of the Lorde, as the Lorde had saide.

14 And he carryed away all Hierusalem, and al the lordes, and all the strong men of warre, euen ten thousand, into captiuitie, and all the craftesmen, & (d) keepers, none remaining saue the poore common people of the lande.

(d) The word signifieth counsailours, wyse men, men of estimation, cunning men in ordering of a campe.

15 And he carryed away Jehoachin to Babylon, and the kinges mother, and the kinges wyues, his chamberlaynes: & them that were mightie in the lande, those carryed he away into captiuitie, from Hierusalem to Babylon.

16 And all the actiue men of warre, euen seuen thousand, and craftesmen, and " porters a thousand, all that were strong and apt for warre, did the king of Babylon bring to Babylon captiue.

" Or, cunning men, as before.

17 *And the king of Babylon made Mathania his fathers brother king in his steade, and chaunged his name to Zedekia. ii.Par.xxxvi.d.

18 *Zedekia was twentie and one yeres olde when he began to raigne, and he raigned a leuen yeres in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia of Libna. Ier.iii.a.

19 And he did euill in the sight of the Lorde, according to all as Jehoachin had done.

20 For the wrath of the Lorde was moued against Hierusalem & Juda, vntyll he cast them out of his (e) sight: And Zedekia rebelled against the king of Babylon.

(e) Out of Hierusalem and Juda into Babylon.

The .xxv. Chapter.

1 Hierusalem is besieged of Nabuchodonozor, and taken. 7 The sonnes of Zedekia are slaine before are his eyes: and after his owne eyes put out. 21 Juda is brought to Babylon. 25 Gedolia is slaine. 27 Jehoachin is exalted.

Ier.39.a. A 1 AND it fortuned, * that in the ninth yere of his raigne, the tenth day of the tenth moneth, Nabuchodonozor king of Babylon came, he & all his hoast, against Hierusalem, and pitched against it, and made engins against it on euery side.

2 And the citie was besieged vnto the eleuenth yere of king Zedekia.

Exo.iii.d. 3 * And the ninth day of the moneth, there was so great hunger in the citie, that there was no bread for the people of the lande.

4 And the citie was broken vp, and all the men of armes [fled] by night by a way through a gate [which is] betweene two walles by the kinges garden (the Chaldees lying about the citie:) and the king went the way toward the playne.

5 And the souldiers of the Chaldees followed after the king, and toke him in the playne of Jericho: and all his army were scattered away from him.

6 So they toke the king, and brought him to [Nabuchodonozor] the king of Babylon to Ribla, where they gaue iudgement vpon him.

7 And they slue the sonnes of Zedekia before his eyes, and he put out the eyes B of Zedekia, and fettered him with chaynes, and caryed him to Babylon.

8 And the seuenth day of the fifth moneth (which is the nineteenth yere of king Nabuchodonozor king of Babylon) came Nebusaradan a seruaunt of the king of Babylon, & chiefe captayne of the men of warre, vnto Hierusalem:

9 And burnt the house of the Lord, and the kinges house, and all the houses of Hierusalem, and all great houses burnt he with fire.

10 And all the souldiers of the Chaldees that were with the chiefe captayne of the men of warre, brake downe the walles of Hierusalem roundc about.

11 But

11 But the rest of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnaunt of the common people, did Nabusaradan the chiefe captayne of the men of warre carry away.

12 But the captaine of the souldiers left of the poore of the land, to dresse the vines and to tyll the grounde.

a.Re.vii b. C 13 *And the pillers of brasse that were in the house of the Lorde, and the sockets, and the brasen lauatorie that was in the house of the Lorde, did the Chaldees breake, & carryed all the brasse of them to Babylon.

14 And the pots, shouels, instrumentes of musicke, spoones, and all the vessels of brasse that they ministred in, toke they away,

15 And the fire pannes, and basons: and such thinges as were of golde and of siluer, them toke the chiefe captayne away:

16 Euen two pillers, one lauatorie, and the sockets which Solomon had made for the house of the Lorde: The brasse of al these vessels was without waight.

17 The height of the one piller was eightteene cubites, and the pommel thereof was brasse: and the height of the pommel was with wreathen worke three cubites, & pomegranates vpon the pommel rounde about all of brasse: And of the same fashion was the second piller, with a wreathen worke.

18 And the chiefe captayne of the men of warre toke Saraia the chiefe priest, and Zephoniah the highest priest saue one, and the three kepers of the holy things:

D 19 And out of the citie he toke a chamberlayne that had the ouersight of the men of warre, & fiue men of them that were euer in the kinges presence which were founde in the citie, and him that was scribe to the captaine of the hoast which brought out the people of the lande to warre, and threescore men of the people of the lande that were founde in the citie.

20 And Nebusaradan the chiefe captaine of the men of warre, toke these, and brought them to the king of Babylon to Ribla.

21 And the king of Babylon smote them, and slue them at Ribla in the lande of Hamath: And so Juda was carryed away out of their lande.

22 Howebeit, there remayned people in the lande of Juda, whom Nabuchodonosor king of Babylon left, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them.

23 And all the captaynes of the souldiers, & other men, heard that the king of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah Ismael ye sonne of Nathania, Johannan the sonne of Karea, Saraia the sonne of Thanhumeth the Netophatite, and Jaazania the sonne of Maachati, they and their men.

24 And Gedalia sware to them and to the men whom they had with them, and saide vnto them: Feare not ye because ye are the seruauntes of the Chaldees: dwell in the lande, and serue the king of Babylon, and ye shall be well. "Or, be ye not afrayde of the seruaũtes of the Chaldees." E

25 But it chaunced in the seuenth moneth, that Ismael the sonne of Nathania the sonne of Elisama of the kinges blood, came, and ten men with him, and smote Gedalia that he dyed: and so did he the Jewes and the Chaldees that were with him at Mizpah.

26 And all the people both small & great, and the captaynes of warre, arose and came to Egypt: for they were afrayde of the Chaldees.

27 Notwithstãding, yet in the seuen & thirtith yere after Jehoachin king of Juda was carryed away, the seuen and twentith day of the twelfth moneth Euilmerodach king of Babylon the same yere that he degan to raigne, did lyft vp the head of Jehoachin king of Juda out of pryson.

28 And spake kindely to him, and set his seate aboue the seate of the kinges that were with him in Babylon,

29 And chaunged his pryson garmentes, and he did euer eate bread before him al the dayes of his lyfe.

30 His portion was a continuall portion that was assigned him of the king, euery day a certaine as long as he lyued.

¶ The ende of the fourth booke of the Kinges.

The

The first booke of the Chronicles, called in Latine Verba dierum: or after the Grekes, Paralipomenon: which the Hebrues call Dibre Haiamim, and recken both the bookes but for one.

¶ The first Chapter.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham vnto Esau. 35 His children. 43 Kinges and Dukes came of him.

A 1 Adam, * Seth, Enos.
Gene.v.a. 2 Kenan, Mahalehel, Jared.
3 Henoh, Methusalah, Lamech.
4 Noah, Sem, Ham, and Japheth.
5 * The sonnes of Japheth: Gomer, Magog, Madai, Jauan, and Thubal, Mesech, and Thiras.
Gene.x.a.
6 The sonnes of Gomer: Aschenaz, Riphath, and Thogarma.
B 7 And the sonnes of Jauan: Elisa, and Tharsis, Citim, and Dodanim.
8 The sonnes of Ham: Chus, and Mizraim, Phut, and Chanaan.
9 The sonnes of Chus: Seba, and Hauila, Sabbetha, and Raama: and Sabtheca. And the sonnes of Raama: Seba, and Dedan.
10 And Chus begat Nimrod: and he began to be mightie vpon the earth.
11 Mizraim begat Ludim, and Anamim, Lahabim, and Naphthuim,
12 Phathrusim, and Casluim, of which came the Philistines and the Caphthorites.
C 13 Chanaan begat Zidon his eldest sonne, and Heth.
14 Jebusi also, and Amori, and Girgasi,
15 Heui, Araki, and Sini,
16 And Aruadi, Zamari, and Hemathi.
17 The sonnes of Sem: Elam, and Assur, Arphacsad, Lud, and Aram, & Uz, Hul, and Gether, and Mesech.
18 Arphacsad begat Selah, and Selah begat Eber.
19 And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in his dayes the land was deuided, and his brothers name was Joktan.
20 Joktan begat Almodad, and Saleph, Hazermaneth, and Jerah, D
21 Hadoram also and Usal, and Dikla,
22 Ebal, and Abimael, and Seba,
23 And Ophir, Hauila, and Jobab:
24 All these were the sonnes of Joktan: * Sem, Arphacsad, Selah, Gene.xi.b.
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Therah,
27 Abram, otherwyse called Abraham. E
28 The sonnes of Abraham: Isahac, and Ismael.
29 And these are their generations: * the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam. Gene.25.b.
30 Misma, and Dumah, Massa, Hadad, and Thema,
31 Jetur, Naphis, and Kedma: These are the sonnes of Ismael.
32 The children of Ketura Abrahams concubine, she bare Zimram, Joksan, Medan, Midian, Jisbok, and Suah. The children of Joksan: Seba, and Dedan.
33 The children of Midian: Epha, and Ephar, Henoch, Abida, and Eldaa: * All these are the children of Ketura. F Gene.25.b.
34 And so Abraham begat Isahac. The sonnes of Isahac: Esau and Israel.
35 The sonnes of Esau: * Eliphaz, Rehuel, Jehus, Jaelam, and Korah. Gene.36.b.
36 The children of Eliphaz: Theman, Omar, Zephi, and Gatham, Kenas, Thimna, and Amalek.
37 The children of Rehuel: Nahath, Zerah, Samma, and Miza.
38 * The sonnes of Seir: Lotan, Sobal, Zibeon, and Ana, Dison, Ezer, and Disan. Gene.36.d.
39 The children of Lotan: Hori, and Homan: and Thimna was Lotans sister.
40 The children of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of Zibeon: Aia, and Ana.
41 And the sonnes of Ana: Dison. The sonnes

sonnes of Dison: Hamran, Eshan, Jethran, and Cheran.

42 The sonnes of Ezer: Bilhan, Zaeuan, and Jakan. The sonnes of Dison: Uz, and Aram.

43 These are the kinges that raigned in the land of Edom, before any king raigned ouer the children of Israel: Bela, the sonne of Beor, and the name of his citie was Dinhaba.

44 And Bela dyed, and Jobab the sonne of Zerah of Bozra raigned in his steade.

45 And when Jobab also was dead, Husam of the lande of ỹ Themanites raigned in his steade.

46 And when Husam was dead, Hadad the sonne of Bedad, which smote Midian in the fielde of Moab, raigned in his steade: and the name of his citie was Auith.

47 So Hadad dyed, and Samla of Masreka raigned in his steade.

48 And Samla dyed, and Saul of Rehoboth by the ryuer syde, raigned in his steade.

49 And when Saul was dead, Baalhanan the sonne of Achbor raigned in his steade.

50 And Baalhanan dyed, & Hadad raigned in his steade: and the name of his citie was Phai, and his wyues name was Mehetabel the daughter of Matred the daughter of Mesahab.

51 Hadad dyed also. And there were dukes in Edom: Duke Thimna, Duke Aliah, Duke Jetheth,

52 Duke Aholibama, Duke Ela, Duke Pinon,

53 Duke Kenaz, Duke Theman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These are the Dukes of Edom.

The .ij. Chapter.

2 The genealogie of Juda, vnto Isai the father of Dauid.

1 These are the sonnes of Israel: Ruben, Simeon, Leui, Juda, Issachar, and Zabulon,

2 Dan, Joseph, Beniamin, Nephthali, Gad, and Aser.

Gene 38 a. 3 *The sonnes of Juda: Er, Onan, and Sela: These three were borne vnto him of (a) Bath Sua ỹ Chanaanitesse. And Er the eldest sonne of Juda was euil in the sight of the Lorde, and he slue him.

(a) Beth signifieth a daughter.

Mathia. 4 And *Thamar his daughter in lawe bare him Pharez, and Zara; and so all the sonnes of Juda were fiue.

Ruth iiii. d. 5 *The sonnes of Pharez: Hezron, and Hamul.

6 The sonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: Which were fiue in all.

Ios. vii a. Deu. xiii a. 7 And the sonnes of Charmi, *"Achan, that troubled Israel, transgressing in the thing that was dampned.

8 The sonnes of Ethan: Azaria.

9 The sonnes also of Hezron that were borne vnto him: Jerameel, Ram, and Chelubai.

Matth. b. 10 *And Ram begat Aminadab, and Aminadab begat Naasson a lorde of the children of Juda.

11 And Naasson begat Salma, and Salma begat Boaz.

12 Boaz begat Obed, and Obed begat Isai.

13 *And Isai begat his eldest sonne Eliab, and Aminadab the second, and Simaa the third, C i. Re. xvi. b.

14 Nathanael the fourth, and Radai the fifth,

15 Ozem the sixt, and Dauid the seuenth:

16 whose sisters were Zeruia and Abigail. The sonnes of Zeruia: Abisai, Joab, and Azael, three.

17 And Abigail bare Amaza, *the father of which Amaza, was Jether an Ismaelite. ii. Re. xvii. e.

18 And Caleb the sonne of Hezron begat Asuba, of his wyfe Asuba, and Jerioth, whose sonnes are these: Jaser, Sobab, and Ardon.

19 And when Asuba was dead, Caleb toke Ephrata, which bare him Hur. D

Exo 32 a. 20 *And Hur begat Uri, and Uri begat Bezaleel.

21 Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her when he was threescore yeres olde: and she bare him Segub.

22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead.

23 And he ouercame Gessur and Aram the

the townes of Jair, from them [which dwelt in them] and Kenath and the townes therof, euen threescore townes: All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb in Ephrata, Abia Esronis wyfe bare him* Ashur the father of Thekoa.

25 And the sonnes of Jerahmeel the eldest sonne of Hezron, were: Ram the eldest, Buna, Oren, Ozem, and Ahia.

26 And Jerahmeel had yet another wyfe named Atara, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Jerahmeel, were: Maaz, Jamin, and Ekar.

28 The sonnes of Onam were: Sammai, and Jada. The sonnes of Sammai: Nadab, and Abisur.

29 And the wyfe of Abisur was called Abihail, and she bare him Ahban, and Molid.

30 The sonnes of Nadab: Seled, and Appaim. And Seled dyed without children.

31 The sonne of Appaim, Jesi: And the sonne of Jesi, Sesan: And the sonne of Sesan, Ahlai.

32 And the sonnes of Jada the brother of Samai, Jether & Jonathan: And Jether dyed without children.

33 The sonnes of Jonathan: Peleth, & Zaza. These were the sonnes of Jerahmeel.

34 Sesan had no sonnes, but daughters: And Sesan had a seruaunt that was an Egyptian, named Jarha:

35 To whom he gaue his daughter to wyfe, and she bare him Athai.

36 And Athai begat Nathan, and Nathan begat Zabad.

37 And Zabad begat Aphlal, and Aphlal begat Obed.

38 Obed begat Jehu, and Jehu begat Azaria.

39 Azaria begat Helez, and Helez begat Elasa.

40 Elasa begat Sisamai, and Sisamai begat Sallum.

41 Sallum begat Jecamia, Jecamia begat Elisamah.

42 The sonnes of Caleb the brother of Jerahmeel: Mesa his eldest sonne, which was the father of* Ziph: and the sonnes of Maresa the father of Hebron. *1. Reg. 22.

43 The sonnes of Hebron: Corah, and Thaphuah, Rekem, and Sama.

44 Sama begat Raham the father of Jerkoam, and Rekem begat Sammai.

45 The sonne of Sammai was Maon: And Maon was the father of Bethzur.

46 And Epha a concubine of Calebs, bare Haran, and Mosa, and Gazez: Haran begat Gazez.

47 The sonnes of Jahdai, were: Regem, Jotham, Gesan, Phelet, Epha, & Saaph.

48 And Maacha was Calebs concubine, of whom he begat Seber and Thirhana:

49 And she bare also Saaph the father of Madmanna, and Sena the father of Machbena, and the father of Gibea: *And Achsa was Calebs daughter. Iosu. xv.d.

50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kiriath Jarim,

51 Salma the father of Bethlehem, and Hareph the father of Beth Gader.

52 And Sobal the father of Kiriath Jarim had sonnes, and he " sawe the halfe of the countrey of the mansions. "Or, gouerned.

53 The kinredes of Kiriath Jarim are these: The Jethrites, the Puthites, the Sumathites, & the Mishrahethites: And of them came the Zarathites, and the Esthaulites.

54 The sonnes of Salma: Bethlehem, and Netophathi, the glory of the house of Joab, and halfe the countrey of the Manahethites, the Zaraites.

55 The kinredes of the" writers dwelt at Jabes, the Thirathites, the Simeathites, the Suchathites, *which are the Kenites that came of Hemath the father of the house of Rechab. "Or, scribes. *Iudi. i. d.

The

¶ The .iij. Chapter.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosia.

A 1 THese were the sonnes of Dauid whiche were borne vnto hym in Hebron: ỹ eldest, Ammon of Ahinoam the Iesraelitesse: the seconde, Daniel of Abigail the Carmelitesse:

2 The thirde Absalom the sonne of Maacha, the daughter of Thalmai king of Gesur: the fourth, Adonia the sonne of Haggith:

3 The fift, Sephatia of Abital: the sixt, Jethream, by Egla his wyfe.

4 These sixe Wer borne vnto him in Hebron, and there he raigned seuen yeres and sixe monethes: and in Hierusalem he raigned thirtie and three yeres.

5 *And these were borne vnto him in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua the daughter of Ammiel,

6 Ibhar also and Elisama, Eliphelet,

7 Noga, Nepheg, and Jephia,

8 Elisama, Eliada, and Eliphelet: nine [in number.]

9 These are all the sonnes of Dauid, beside the sonnes of the concubines: and Thamar was their sister.

10 Solomons sonne was Rehoboam, whose sonne Was Abia, and Asa Was his sonne, and Jehosaphat his sonne,

11 Whose sonne was Jozam, & his sonne was Ahazia, and Joas Was his sonne,

12 Amazia his sonne, Azariah his sonne, and Jotham his sonne,

13 Ahaz Was his sonne, Hezekia his sonne, and Manasse his sonne,

14 And Amon Was his sonne, and Josia Was his sonne. C

15 And the sonnes of Josia: Were the eldest sonne Jehanan, the second Jehoakim, the thirde Zedekia, and the fourth Sallum.

16 The sonnes of Jehoakim, Were, Jeconiah his sonne, and Zedekiah his sonne.

17 The sonne of Jeconiah: Assir, and Salathiel his sonne.

18 Malchiram also and Pedaia, Senazar, Jecamia, Hosama, and Nedabia.

19 The sonnes of Pedaia, Were: Zorobabel, and Semei: The sonnes of Zorobabel, Mesullam, Hanania, and Selomith their sister:

20 And Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed, fiue [in number.]

21 The sonnes of Hanania: Pelatia, and D Jesaia: Whose sonne Was Rephaia, and his sonne Arnan, & his sonne Was Obadia, and his sonne Sechania.

22 The sonne of Sechania Was, Semaia, and the sonnes of Semaia, Were: Hattus, Igal, Bariah, Neariah, and Saphat, sixe.

23 And the sonnes of Neariah, Were: Elionai, Hizeliah, and Azricam, three.

24 And the sonnes of Elionai, were: Hodauiahu, Eliasib, Pelaiah, Accub, Johanani, Dalaia, and Anani, seuen.

The .iiij. Chapter.

1 The genealogie of the sonnes of Juda. 5 Of Ashur. 9 Of Jabes and his prayer.
11 Of Chelub. 24 and Simeon: their habitations, 38 and conquestes.

A 1 THE sonnes of Juda: * Pharez, Hesron, Charmi, Hur, & Sobal.

2 And Reaia the sonne of Sobal begat Jahath, and Jahath begat Ahumai and Lahad: and these are the kinredes of the Zorathites.

3 And these Were of the father of Etam: Jezrahel, Jsma, and Jdbas: and the name of their sister Was Hazlelphuni.

4 Penuel Was the father of Gedor, and Eser the father of Husa: And these are the sonnes of Hur the eldest sonne of Ephratha the father of Bethlehem.

5 And Ashur the father of Thekoa had two Wyues: Helah, and Naarah.

6 And Naarah bare him Ahusam, Hepher, Themeni, and Ahasthari: These were the sonnes of Naarah.

7 And the sonnes of Helah, Were: Zereth, Jezoar, and Ethnan. B

8 And Coz begat Anob, and Zobeba, and the kinred of Aharhel the sonne of Harum.

9 And Jabes was more honorable then his brethren: And his mother called his name Jabes, saying: because I bare him With sorowe.

 10 And

10 And Jabes called on the God of Israel, saying: If thou wylt blesse me in deede, and enlarge my coastes, and shalt let thyne hande be with me, and wylt kepe me from euill that it hurt me not. And God graunted him his desire.
11 Chelub the brother of Suah begat Mehir, which was the father of Esthon.
12 And Esthon begat Beth rapha and Paseha, & Thehinna the father of the citie of Nahas: these are the men of Recha.
13 The sonnes of Kenas: Othniel, and Saraia: And the sonne of Othniel was, Hathath.
14 And Meonathi begat Ophrah: And Seraia begat Joab the father of the valley of craftes men, [so called] because they were craftes men.
15 And the sonnes of Caleb the sonne of Jephunne were, Iru, Ela, and Naam: And the sonnes of Ela was Kenas.
16 And the sonnes of Jehaleel, were, Ziph, and Ziphah, Thiria, and Asarel.
17 And the sonnes of Ezra: were, Jether, Mered, Epher, and Jalon: and he begat Miriam, and Sammai, and Jisbah the father of Esthemoa.
18 And his wyfe Jehudia bare Jered the father of Gedor, and Heber the father of Socho, and Jecuthiel the father of Zanoah. And these are the sonnes of Bethiah ỳ daughter of Pharao, which Mered tolke.
19 The sonnes of the wife of Hodia the sister of Naham ỳ father of Keilah, were Garmi, & Esthemoia the Maachathite.
20 The sonnes of Simon, were: Ammon, and Rinna, Benhanan, and Thilon: And the sonnes of Jisi, were: Zoheth, and Benzoheth.
21 *The sonnes of Selah the sonne of Juda, were: Er the father of Lecha, & Laada the father of Maresa, and the kinredes of the houshoides of them that wrought linnen in the house of Asbea.
22 And Jokim and the men of Chozebah, and Joas, and Saraph whiche had the dominion in Moab, and Jasubi Lehem: these also are wordes of olde.
23 These were potters, and dwelt there among trees and hedges, nye vnto the king, because of his worke.
24 The sonnes of Simeon were: Nemuel, Jamin, Jarib, Zerah, and Saul:
25 Whose sonne was Sallum, and the sonne of him was Mibsam, & his sonne was Misma.
26 And the sonne of Misma was Hamuel, and his sonne was Zachur, & the sonne of him was Semehi.
27 Semehi had sixteene sonnes and sixe daughters: But his brethren had not many children, neither was all the kinred of them lyke to the children of Juda in multitude.
28 And they dwelt at Beersheba, Molada, and at Hazar Sual,
29 At Bilha, at Ezem, and at Tholad,
30 At Bathuel, at Horma, & at Ziklag,
31 At Bethmarcaboth, Hazer, Susim, at Bethbirei, & at Saaraim: These were their cities vnto the raigne of Dauid.
32 And their villages were: Etan, & Ain, Rimmon, Tochen, & Asan, fiue townes.
33 And all their villages that were round about the same cities, vnto Baal. This is the habitation of them, and their genealogie:
34 Mosobab, and Jamlech, and Josa the sonne of Amasia,
35 And Joel, and Jehu the sonne of Josibi, the sonne of Saraia, the sonne of Asiel.
36 And Elioenai, and Jaakoba, Isohaia, and Asaiah, Adiel, Isimiel, and Benaia,
37 And Ziza the sonne of Siphi, the sonne of Allon, the sonne of Jedaia, the sonne of Zimri, the sonne of Semaia.
38 These are famous captaines in their kinredes, setting vp greatly the house of their fathers.
39 And they went to the entring in of Gedor, euen vnto the eastside of the valley, to seeke pasture for their sheepe:
40 And they founde fat pasture and good, and a wide lande, quiet and fruitefull: for they of Ham had dwelt there before.
41 And these now afore written by name, came in the dayes of Hezekia king of Juda, and smote the tentes of them, and the habitations that were found there, and destroyed them vtterly vnto this day, and dwelt in their roomes: because ther was pasture there for their sheepe.
42 And some of the children of Simeon went to mount Seir, euen fiue hundred men, hauing for their captaines, Phelatia, Nearia, Rephaia, and Vzziel, the sonnes of Isi:
43 And smote the rest of the Amalekites that were escaped, and they dwelt there vnto this day.

Gen.38.g.

The

The.v. Chapter.

1 The birth right taken from Ruben and geuen to the sonnes of Joseph. 3 The genealogie of Ruben, 11 and Gad. 23 And of the halfe tribe of Manasse.

THe sonnes of Ruben the eldest sonne of Israel (forasmuch as he was the eldest, *& had defiled his fathers bedde, his birthright was geuen vnto the sonnes of Joseph the sonne of Israel: howbeit the genealogie is not reckened after this birthright.

2 For Juda preuayled aboue his brethren, & of his tribe came the chiefe, and the birthright was geuen to Joseph.)

3 The sonnes then of Ruben the eldest sonne of Israel, were: Henoch, Phalu, Hezron, and Charmi.

4 The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semhi his sonne,

5 Micah his sonne, Reaia his sonne, and Baal his sonne.

6 Beera his sonne, whom Thiglath Pilneser king of Assyria caried away: for he was a great lorde among the Rubenites.

7 And when his brethren in their kinredes reckened the genealogie of their generations, Jeiel and Zachariah were the chiefe,

8 And Baal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer, & so forth vnto Nebo, and Baalmeon.

9 And eastwarde he inhabited vnto the entring in of the wildernesse, from the riuer Euphrates: for they had much cattel in the land of Gilead.

10 And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowen by their hand: and they dwelt in their tentes throughout all the east [land] of Gilgal.

11 And the children of Gad dwelt ouer against them in the land of Basan, euen vnto Salcha:

12 And in Basan Johel was the chiefest, and Saphan the next: then Janai, and Saphat.

13 And their brethren of the housholde of their fathers, were Michael, Mesullam, Seba, Jorai, Jahcan, Zia, Eber, seuen.

14 These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz:

15 Ahi the sonne of Abdiel, the sonne of Guni was a captayne of the housholde of their fathers.

16 And they dwelt in Gilead in Basan and in her townes, and in all the suburbes of Saron and in their borders.

17 And these were reckened by kinredes in the dayes of Jotham king of Juda, and in the dayes of Jeroboam king of Israel.

18 The sonnes of Ruben, and of Gad, and of halfe the tribe of Manasse, were fighting men, and hable to beare shielde and sworde, and to shoote with bowe, exercised in warre, euen foure and fourtie thousand, seuen hundred and threescore, that went out to the warre.

19 And they fought with the Hagarites, with Jetur, Nephis, and Nodab.

20 And they were helped [of the Lorde] against them, and the Hagarites were deliuered into their hande, and so were all that were with them: For they cryed to God in the battayle, and he heard them, because they put their trust in him.

21 And they toke of their cattell & of their camels, fiftie thousande and two hundred, and fiftie thousande sheepe, and two thousande asses, and of the soules of men an hundred thousande.

22 And there fell many wounded, because the warre was of God: And they dwelt in their steades, vntill the time that they were caryed away.

23 And the children of the halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Senir, and vnto mount Hermon: [for] they were growen to a great multitude.

24 And these were the heades of the housholdes of their fathers: Epher, and Jesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel, strong men and valiaunt, famous men, and heades of the housholdes of their fathers.

25 And

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande whom God destroyed before them.
26 And the God of Israel stirred vp the spirite of Phul king of Assyria, & the spirite of Thiglath Pilneser king of Assyria, and caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Golan, vnto this day.

The. vi. Chapter.

10 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the tabernacle. 49 Aaron and his sonnes priestes. 54.57. Their habitation.

A 1 THe sonnes of Leui: Gerson, Caath, and Merari.
Gen.xlvi.b 2 *The sonnes of Caath: Amram, Izahar, Hebron, & Uzziel.
3 The childrē of Amram: Aaron, Moyses, & Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.
4 Eleazar begat Phinehes, Phinehes begat Abisua.
5 Abisua begat Boki, Boki begat Uzzi,
6 Uzzi begat Zarahia, Zarahia begat Meraioth,
B 7 Meraioth begat Amaria, and Amaria begat Ahitob,
8 Ahitob begat Zadoc, and Zadoc begat Ahimaaz,
9 Ahimaaz begat Azaria: and Azaria begat Johonan,
10 Johonan begat Azaria, whiche ministred in the temple that Solomon buylt in Hierusalem.
2.Par.26.c. 11 *Azaria begat Amaria, Amaria begat Ahitob,
12 Ahitob begat Zadoc, and Zadoc begat Sallum,
4.Reg.22.c. 13 Sallum begat* Helkia, and Helkia begat Azaria.
4.Reg.15.c. 14 Azaria begat Saraia, *and Saraia begat Iehozedech,
C 15 And Iehozedech departed when the Lorde caryed away Iuda and Hierusalem by the hand of Nabuchodonoser.
Exod.vi.c. 16 *The sonnes of Leui: Gerson, Caath, and Merari.
17 And these be the names of the sonnes of Gerson: Libni, and Simhi.
18 And the sonnes of Caath were: Amram, Izahar, Hebron, and Uzziel.
19 The sonnes of Merari: Mahali, and Musi: and these are the kinredes of Leui concerning their fathers.
20 The sonne of Gerson was Libni, whose sonne was Jahath, & his sonne Zemma,
21 And his sonne Joah, and his sonne Iddo, and his sonne Zerah, and his sonne Jeathrai. D
22 The sonnes of Caath: Aminadab, and his sonne Korah, and his sonne Assir,
23 And his sonne Elcana, and his sonne Ebiasaph, and his sonne Assir,
24 And Thahath was his sonne, and Uriel his sonne, and Uzzia his sonne, and Saul was his sonne.
25 The sonnes of Elcana: Amasai and Ahimoth.
26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Nahath,
27 And his sonne Eliab, and Jeroham his sonne, and Elcana his sonne,
28 And the sonnes of Samuel: the eldest Vasni, and Abia. E
29 The sonnes of Merari: Mahali, & his sonne Libni, and his sonne Simhi, and his sonne Uzza,
30 And his sonne Simha, and his sonne Haggia, and his sonne Asaia.
31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the arke had rest.
32 And they ministred before the dwelling place of the tabernacle of the congregation with singing, vntill Solomon had buylt the house of the Lorde in Hierusalem: and then they wayted on their offices, according to the order of them. Exod.17.d
33 These are they that wayted with their children, of the sonnes of Caath, Heman a singer, whiche was the sonne of Joel, the sonne of Samuel,
34 The sonne of* Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, 1.Reg.1.a
35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, & sonne of Amasai,
36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania.

37 The

37 The sonne of Thahath, the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izahar, the sonne of Caath, the sonne of Leui, the sonne of Israel:
39 And his brother Asaph stoode on his right hande, and Asaph was the sonne of Barachia, the sonne of Simha,
40 The sonne of Michael, the sonne of Baasa, the sonne of Melchia,
41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia,
42 The sonne of Ethan, the sonne of Zimma, the sonne of Simhi,
43 The sonne of Jahath, the sonne of Gersom, the sonne of Leui.
44 And their brethren the sonnes of Merari stoode on the left hand, euen Ethan the sonne of Kisi, the sonne of Abdi, the sonne of Maluch,
45 The sonne of Hazabia, the sonne of Amazia, the sonne of Helkia,
46 The sonne of Amzi, the sonne of Bani, the sonne of Samer,
47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.
48 Their brethren also the Leuites were appoynted vnto all maner of seruice of the tabernacle of the house of God.
49 But Aaron and his sonnes burnt incense vpon the aulter of burnt offering, and on the aulter of incense [and were appoynted] for all that was to do in the place most holy, and to make an attonement for them of Israel, according to all that Moyses the seruaunt of God had commaunded.
50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua,
51 And his sonne Bocci, whose sonne was Uzzi, and his sonne Zerahiah,
52 And the sonne of him Maraioth, and his sonne Amaria, and the sonne of him Ahitob,
53 And Zadoc his sonne, and Ahimaaz his sonne.
54 And these are the dwelling places of them throughout their townes & coastes, euen of the sonnes of Aaron throughout the kinredes of the Caathites: for so the lot fell for them.
55 And they gaue them *Hebron in the land of Juda, and the suburbes thereof rounde about it.

*Heb. and. xxi. b.

56 But the fieldes of the citie and the villages pertayning thereto, they gaue to Caleb the sonne of Jephunne.
57 And to the sonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their suburbes, Jathir and Esthemoa with their suburbes: G
58 And Hilen with her suburbes, and Dabir with her suburbes,
59 Asan and her suburbes, Bethsemes and her suburbes.
60 And out of the tribe of Beniamin, Geba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes: all their cities throughout their kinredes were thirteene.
61 And vnto the sonnes of Caath the remnaunt of the kynrede of the tribe, were cities geuen out of the halfe tribe of Manasse by lot, euen ten cities.
62 And the sonnes of Gersom throughout their kinredes, had out of the tribe of Issachar, out of the tribe of Aser, & out of the tribe of Nephthali, and out of the tribe Manasse in Basan, thirteene cities.
63 And vnto the sonnes of Merari were geuen by lot throughout their kinredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.
64 And the children of Israel gaue the Leuites cities with their suburbes,
65 And that by lot, out of the tribe of the children of Juda, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, whiche they called by their names.
66 And they [that were] of the kinredes of the sonnes of Caath, had cities & their coastes out of the tribe of Ephraim. Iosue.xx.a.
67 *And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbes, Gaser and her suburbes,
68 Jocmeam and her suburbes, Bethhoron and her suburbes,
69 Aialon and her suburbes, Geth Rimmon and her suburbes.
70 And out of the halfe tribe of Manasse, Auer and her suburbes, and Bileam and her suburbes, for the kinred of the remnaunt of the sonnes of Caath.
71 And vnto the sonnes of Gersom were geuen out of the kinred of the halfe tribe of Manasse: Golon in Basan and her suburbes, and Astharoth and her suburbes. C

72 Out of the tribe of Iſachar, Kedes, and her ſuburbes, Dabrath and her ſuburbes,
73 Ramoth alſo and her ſuburbes, Anem and her Suburbes.
74 And out of Aſer, Maſal and her ſuburbes, Abdon and her ſuburbes,
75 Hukock and her ſuburbes, Rehob and her ſuburbes.
76 Out of the tribe of Nephthali, Kedes in Galilea and her ſuburbes, Hammon and her ſuburbes, Kiriathaim and her ſuburbes.
77 And vnto the reſt of the children of Merari were geuen out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes.
78 And on the other ſyde Jordane by Jericho, euen on the eaſt ſyde of Jordane, [were geuen them] out of the tribe of Ruben, Bezer in the Wilderneſſe with her ſuburbes, Jahzah with her ſuburbes,
79 Kedemoth alſo with her ſuburbes; Mephaath with her ſuburbes.
80 Out of the tribe of Gad, Ramoth [in] Gilead with her Suburbes, Mahanaim with her ſuburbes,
81 Heſbon with her ſuburbes, and Jazer with her ſuburbes.

The vii. Chapter.

The genealogie of Iſachar. Beniamin. 13 Nephthali. 14 Manaſſes. 20 Ephraim. 30 And Aſer.

A 1 The ſonnes of Iſachar: Thola, Phua, Jaſub, Simron, foure.
2 And ỹ ſonnes of Thola: Vzzi, Rephaia, Jeriel, Jamai, Jebſam, and Sehmuel, Which were heades in the houſholdes of their fathers. Of Thola [ther were] men of might in their generations, * whoſe number [was] in the daies of Dauid two & twentie thouſande and ſixe hundred. a Reg. 24 a.
3 The ſonnes of Vzzi: Izrahia. The ſonnes of Izrahia, Michael, Obadia, Joel, & Jeſiah, fiue men, all captaynes.
4 And with them in their generations after the houſhold of their fathers, were ſixe and thirtie thouſande ſouldiers and valiaunt men of warre: For they had many wyues and ſonnes.
5 And their brethren among all the kinredes of Iſachar were valiaunt men of warre, reckened in all by their genealogies foureſcore and ſeuen thouſande.
6 [The ſonnes] of Beniamin: Bela, Becher, and Jediel, three.
B 7 The ſonnes of Bela: Ezbon, Vzzi, Vzziel, Jerimoth, & Iri, fiue heades of the houſhold of their fathers, men of might, and were reckened by their genealogies twentie and two thouſand and thirtie and foure.
8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elioenai, Omri, Jeremoth, Abia, Anathoth, and Alamath: All theſe are the children of Becher.
9 And the number of them after their genealogie and generations, & captaynes of the houſholdes of their fathers, men of might [were] twentie thouſande and two hundred.
10 The ſonnes of Jediel: Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar.
11 All theſe are the ſonnes of Jediel, auncient heades and men of warre, ſeuentene thouſande and two hundred, that went out harneſſed to battayle.
12 And Suppim and Huppim were the children of Ir: and the Huſites were the children of Aher.
13 The ſonnes of Nephthali: Jahziel, Guni, Jezer, and Sallum, the children of * Bilha. Gen. xxx. b
14 The ſonnes of Manaſſe: Aziel, whom his wife bare vnto him: But Aramiah his concubine bare Machir the father of Gilead. C
15 And Machir toke wyues for Huppim, and Suppim: And the name of his ſiſter was Maacha, and the name of an other ſonne was Zelophahad: * and Zelophahad had daughters. Nu. xxvi. d. and xxxvii. a
16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pheresh: and the name of his brother was Seres, and his ſonnes were Ulam, and Reem.
17 The ſonnes of Ulam: Bedam. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe:
18 And his ſiſter Molecath bare Iſhud, Abieſer, and Mahelah.
19 And

19 And the sonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham.
20 The sonnes of Ephraim: Suthalah, whose sonne was Bered, and Thahah his sonne, and his sonne Eladah, and Thahah his sonne,
21 And Sabad his sonne, and Suthelah his sonne, and Eser, and Elead: And the men of Gath that were borne in that lande, slue them, because they were come downe to take away their cattell.
22 And Ephraim their father mourned many a day, and his brethren came to comfort hym.
23 And when he went in to his wyfe, she conceaued and bare him a sonne, and he called the name of it Beria, because it went evyll with his housholde.
24 And his daughter was Seera, which buylt Bethhoron the neather and also the vpper, and Uzan Seera,
25 And Raphah was his sonne: whose sonne was Reseph, and Thelah, whose sonne was Thahaan,
26 And his sonne Ladan, and his sonne Ammihud, and his sonne Elisama,
27 And his sonne Nun, and his sonne Josuah.
28 Their possessions and habitations was in Bethel, and the townes that longed therto, and vnto the east of Naeram, and on the west side of Gazer with the townes thereof, Sichem and the townes thereof, Adaia and the townes thereof.
29 And a long by the borders of the chyldren of Manasse, Bethsean and her townes, Thaanach and her townes, Megiddo and her townes, and Dor and her townes: In those dwelt the chyldren of Joseph the sonne of Israel.
30 The sonnes of Aser: Jimna, Jesua, Jsui, and Beria, and Serah their sister.
31 The sonnes of Beria, Heber, and Melchiel, whiche is the father of Birsaith.
32 And Heber begat Japhlet, Somer, Hotham, and Sua was their sister.
33 The sonnes of Japhlet, Pasah, Bimhal, and Asuah: These are the chyldren of Japhlet.
34 The sonnes of Semer: Ahi, Rohga, Jehubba, and Aram.
35 And the sonnes of his brother Helem: Zophah, Jimna, Seles, and Amal.
36 The sonnes of Zopha: Suah, Harnepher, Sual, Beri, and Jimrah.
37 Bezer, Hod, Samma, Silsa, Jethran, and Beera.
38 The sonnes of Jether: Jephune, Pispa, and Ara.
39 The sonnes of Olla: Areh, Haniel, and Rezia.
40 All these were the chyldren of Aser, and heades of their fathers house, noble men, and mightie head captaynes: The number throughout the genealogie of them that were apt to the warre and battell, was twentie and fyve thousande men.

¶ The. viii. Chapter.

The sonnes of Beniamin. 33 And race of Saul.

1 Beniamin begat Bela his eldest sonne, Asbel the seconde, and Aharah the thirde.
2 Nohah the fourth, & Raphah the fifth.
3 And the sonnes of Bela, were: Adar, Gera, Abihud,
4 Abisua, Naaman, and Ahoha,
5 Gera, Sephuphan, and Huram.
6 And these are the sonnes of Ehud, and these are auncient heades among the inhabiters of Geba, and they caried them to Manahath.
7 Naaman, Ahia, and Gera, which Gera caryed them away, and begat Uzza, and Ahihud.
8 And he begat Saharaim in the fielde of Moab, after he had sent them away, Husim also, & Baarah were his wives.
9 And he begat of Hodes his wyfe, Jobab, and Zibia, Mesa, and Malcham,
10 Jeuz, and Sachia, and Mirma: These were his sonnes [and] auncient fathers.
11 And of Husim he begat Ahitob, and Elpaal.
12 The sonnes of Elpaal, were: Eber, Misaham, and Samed, whiche buylt Ono, Lod, and the townes therof.
13 Beria and Sema were auncient fathers among the inhabiters of Aialon, and they draue away the inhabiters of Geth,
14 And Aio, Sasac, and Jerimoth,

15 Zebadia, Arad, and Ader,
16 Michael, and Jiſpa, and Joha, the ſonnes of Beria.
17 Zebadia, Meſullam, Hezeki, & Heber,
18 Iſmerai alſo and Jeſiah, and Jobab the ſonnes of Elpaal.
19 Jakim, and Zicri, and Sabdi,
20 Elienai, Zilthai, and Eliel,
21 Adaia, and Beraia, and Zimreth the ſonnes of Simhi.
22 Iiſpan, Eber, and Eliel,
23 Abdon, and Zicri, and Hanan,
24 Hanania, Elam, and Anathothia,
25 Jephdeia, and Phenuel, the ſonnes of Sadac.
26 And Samſerai, Seharia, and Athaliah.
27 Jareſiah, Elia, and Zichri, the ſonnes of Jeroham.
28 Theſe were auncient fathers and captaynes in their kinredes, & theſe dwelt in Hieruſalem.
29 And at Gibeon dwelt Abi Gibeon, whoſe wyfe was called Maacah.
30 And his eldeſt ſonne was Abdon, then Zur, Cis, Baal, and Nadab,
31 Gedor, Ahio, and Zacher.
32 And Mikloth begat Simea: And theſe alſo dwelt with their brethren in Hieruſalem ouer againſt them.
33 Ner begat Cis, and * Cis begat Saul, and Saul begat Jehonathan, Malchiſua, Abinadab, and Eſbaal. * 1. Regix.
34 And the ſonne of Jehonathan was Meribbaal, & Meribbaal begat Micah.
35 And the ſonnes of Micah were Piton, Melech, Tharea, and Ahaz.
36 And Ahaz begat Jehoiada: And Jehoiada begat Alemeth, Aſmaneth, and Zimri: Zimri begat Moza.
37 Moza begat Binea, whoſe ſonne was Rapha, and his ſonne was Elaſa, and his ſonne Azel.
38 And Azel had ſixe ſonnes, whoſe names are theſe: Eſrikam, Bochri, Iſmael, Searia, Obadia, and Hanan: All theſe were the ſonnes of Azel.
39 And the ſonnes of Eſek his brother, were: Ulam his eldeſt, Jehus the ſeconde, and Eliphelet the thirde.
40 And the ſonnes of Ulam were mighty men and ſtrong archers, and had many ſonnes, and ſonnes ſonnes, an hundred and fiftie. All theſe are of the ſonnes of Beniam.

The .ix Chapter.

1 All Iſrael and Juda numbred. 10 Of the prieſtes and Leuites. 11, 18, and of their offices.

1 And ſo all Iſrael numbred by kinredes, beholde they are written in the booke of the kynges of Iſrael and of Juda, and were caryed away to Babylon for their tranſgreſſion:
2 Euen the olde inhabiters that dwelt in their owne poſſeſſions and cities, the Iſraelites, the Prieſtes, Leuites, and Nathenei.
3 And in Hieruſalem dwelt of the chyldren of Juda, of the chyldren of Beniamin, and of the chyldren of Ephraim and Manaſſe:
4 Uthai the ſonne of Ammihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Beni, *of the chyldren of Pharez the ſonne of Juda. *Eſdras.
5 And of Siloni: Aſaia the eldeſt, and his ſonnes.
6 And of the ſonnes of Zerah: Jehuel, & their brethren ſixe hundred & ninetie.
7 And of the ſonnes of Beniamin: Salu the ſonne of Meſullam, the ſonne of Hodauia, the ſonne of Senua.
8 And Ibneia the ſonne of Jeroham: And Ela the ſonne of Uzi the ſonne of Michri: And Meſullam the ſonne of Sephatia the ſonne of Rehuel the ſonne of Ibnia.
9 And their brethren according to their kinredes, nine hundred fiftie and ſixe: All theſe were principall men and auncient in the houſholdes of their fathers.
10 And of the prieſtes: Jedaia, Jehoiarib, and Jachin,
11 Azaria the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Maraioth, the ſonne of Ahitob the chiefeſt in the houſe of God.
12 And Adaiah the ſonne of Jeroham, the ſonne of Phaſhur, the ſonne of Melchia: and Maaſi the ſonne of Adiel, the ſonne of Jehezrah, the ſonne of Meſullam, the ſonne of Meſillamith, the ſonne of Immer.

13 And

13 And their brethren which were heads of the auncient householdes of their fathers, a thousande seuen hundred and threescore, actiue men for the worke of the seruice of the house of God.

14 And of the Leuites: Semeia the sonne of Hasub, the sonne of Azricam, the sonne of Hasabia of the sonnes of Merari.

15 And Bacbakar Heres, and Galal: And Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph.

16 And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Idithun: And Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Netophathites.

17 *The porters were, Sallum, Accub, Talmon, and Ahiman, and their brother: Sallum was the chiefe.

18 For they watched hitherto, euen vnto the kynges gate eastwarde " by course, the children of Leui.

19 And Sallum the sonne of Core, the sonne of Abiasaph, the sonne of Corah, and his brethren the Corathites of the house of their father, had their businesse and office to kepe the porches of the tabernacle: and their fathers beyng ouer the hoast of the Lorde, kept the entryng.

20 And Phinehes the sonne of Eleazar was their foreguide, and the Lord was with him.

21 And Zacharia the sonne of Meselemia kept the watche before the doore of the tabernacle of the congregation.

22 All these were chosen men to kepe the threshholdes, euen two hundred and twelue: and throughout all the genealogie were they numbred in their villages: And them did Dauid and Samuel the seer institute, "because of their fidelitie.

23 So they and their children had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle, "to kepe them.

24 *In foure quarters did they kepe the watch: toward the east, west, north, and south.

25 And their brethren remayned in the countrey, and came after seuen dayes from tyme to tyme with them.

26 For the Leuites which had the ouersight of the bestries and treasures of the house of God, were vnder the custodie of foure notable porters.

27 And they laye rounde about the house of God, because the kepyng therof perteyned to them, and they had the charge to open it euery morning.

28 And certaine of them had the rule of the ministryng vessels, & brought them in and out by tale. &

29 Some of them were appoynted to ouersee the vessels, and al the ornaments of the sanctuarie, and the flowre, wine, oyle, frankencense, and sweete odours.

30 And certayne of the sonnes of the priestes made oyntmentes of the sweete odours.

31 And Mathathia one of the Leuites, (which was the eldest sonne of Sallum the Corathite) had the ouersyght of the thynges that were made in the frying panne.

32 And other of their brethren the sonnes of Cahath had the ouersight of the shewe bread, which they prepared euery Sabbath.

33 These are the syngers, euen auncient fathers of the Leuites, which dwelt in seperate chaumbers, and were free: for they had to doe in the temple both day and nyght.

34 These were auncient fathers of the Leuites in their generations, & dwelt at Hierusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel: whose wyfe was called Maacha.

36 His eldest sonne was Abdon, then Zur, Cis, Baal, Ner, and Nadab,

37 Gedor, Ahio, Zacharia, and Mikloth. F

38 And Mikloth begat Simeam: And they also dwelt with their brethren at Hierusalem, euen harde by them.

39 And Ner begat Cis, and *Cis begat Saul, and Saul begat Jehonathan, Malchisua, Abinadab, and Esbaal. 1. Reg 9.2.

40 And the sonne of Jehonathan, was Meribbaal: And Meribbaal begat Micah.

41 And the sonnes of Micah, were: Pithon, Melech, and Thahrea.

42 And Ahaz begat Jahza, Jahza begat Alameth, and Asmaueth, and Zimri: Zimri begat Moza,

43 Moza begat Binea, whose sonne was Rephaia, and his sonne was Elasa, and his sonne Azel.

44 And Azel had fiue sonnes, whose names are these: Azricam, Bochru, Ismael, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The

The .x. Chapter.

1 The battayle of Saul agaynst the Philistines. 4 In which he dyeth. 5 And his sonnes also. 13 The cause of Saules death.

A 1 AND the Philistines fought agaynst Israel, * and the men of Israel fled before the Philistines, and were ouerthrowen & wounded in mount Gilboa.

1.Reg.31.a.

2 And the Philistines folowed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab and Malchisua the sonnes of Saul.

3 And the battayle went sore agaynst Saul, and the archers founde him, and he was wounded of shooters.

4 Then sayde Saul to his harnesse bearer: * Drawe thy sworde, and thrust me through therwith, that these vncircumcised come not and do me shame. But his harnesse bearer woulde not, for he feared exceedyngly: So Saul caught a sworde, and fell vpon it.

Iudi.ix.g.

5 And when his harnesse bearer saw that Saul was dead, he fell on a sworde also, and dyed.

6 And thus Saul and his three sonnes, and all they of his house dyed together.

B 7 And when all the men of Israel that were in the valley, sawe howe they fled, and that Saul & his sonnes were dead, they forsoke their cities, and ran away: and the Philistines came, and dwelt in them.

8 * And it fortuned, that on the morowe when the Philistines came to strip the dead bodyes, they founde Saul and his sonnes ouerthrowen in mount Gilboa.

1.Reg.31.a

9 And when they had stript him, they toke his head and his harnesse, and sent them into the lande of the Philistines rounde about, to shewe them vnto their idols, and to the people.

10 And they put his harnesse in the house of their god, and set vp his head in the temple (a) of Dagon.

(a) The idol of the Philistines.

11 And when all they of Jabes [in] Gilead hearde all that the Philistines had done to Saul:

12 They arose all the strongest of them, and fet away the body of Saul, and the bodies of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes, and fasted seuen dayes.

13 So Saul dyed for his trespasse that he trespassed agaynst the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked counsayle of a woman that wrought with a spirite:

14 And asked not of the Lorde, and therfore he slue him, and turned the kingdome vnto Dauid the sonne of Jsai.

The.xj.Chapter.

3 After the death of Saul Dauid is annoynted in Hebron. 5 The Jebusites rebell agaynst Dauid, from whom he taketh the towre of Sion. 6 Joab is made captayne. 10 His valiaunt men.

A 1 THen all Israel gathered them selues to Dauid vnto Hebron, * saying:

ii.Reg.v.a.

2 Beholde, we be thy bones, and thy flesh: And moreouer in tyme past, euen when Saul was king, thou leddest Israel out & in: And the Lorde thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captayne ouer my people Israel.

3 Therfore came all the elders of Israel to the kyng to Hebron, and Dauid made a couenaunt with them in Hebron before the Lorde: And they annoynted Dauid king ouer Israel * accordyng to the worde of the Lorde, by the hande of Samuel.

i.Reg.xvi.a.

4 And Dauid and all Israel went to Hierusalem (which is Jebus, where as were the Jebusites, the inhabiters of the lande.)

5 And the inhabiters of Jebus sayde to Dauid: Thou commest not in here. Neuertheless, Dauid wan the castel of Sion: whiche is called the citie of Dauid.

6 And

6 And Dauid *sayde: whosoeuer smyteth the Jebusites first, shalbe the prin-
cipall captayne, and a lorde. So Joab the sonne of Zaruia went first vp, and
was made the chiefe captayne.
7 And Dauid dwelt in the castell [Sion]
25 and therefore they called it the citie of
Dauid.
8 And he built the citie on euery syde,
euen from Millo round about: and Jo-
ab repaired the rest of the citie.
9 And Dauid prospered & waxed great,
& the Lorde of hoastes was with him.
10 *These are the principall men of power
whom Dauid had, and that claue to
him in his kingdome with all Israel
to make him king, according to the word
of the Lorde ouer Israel.
11 And this is the number of the mightie
men whom Dauid had: Josobeam the
sonne of Hachmoni the chiefe among
thirtie: he lift vp his speare against three
hundred, and wounded [them] at one
tyme.
12 After him was Eleazar his vncles
sonne an Ahothite, which was one of
the three mightiest:
C 13 He was with Dauid at Pasdammim,
and there the Philistines were gathe-
red together to battaile: And there was
there a parcell of grounde full of barly,
and the people fled before the Phili-
stines.
14 And they stept forth into the mid-
dest of the fielde, and saued it, and slue
the Philistines, and the Lorde gaue a
great victorie.
15 And the three of the thirtie chiefe cap-
taynes went to a rocke to Dauid, into
the caue Adullam: And the hoast of the
Philistines abode in the valley of Re-
phaim.
16 And when Dauid was in the holde,
the Philistines watch was at Bethle-
hem that same tyme.
17 And Dauid longed, and sayde: *Oh
that one woulde geue me drinke of the
water of the well that is at the gate at
Bethlehem.
18 And the three brake through the hoast
of the Philistines, and drewe water out
of the wel that was by ỹ gate at Beth-
lehem, and toke it and brought it to Da-
uid: Neuertheless, Dauid woulde not
drinke of it, but rather offered it to the
19 Lorde,
And sayd: my God forbyd it me that I
shoulde do this thing: Shall I drinke D
the (a) blood of these men, that haue put
their lines in ieoperdie: for with the (a) That is, this water for the which they ventered their blood.
ieoperdie of their lines they brought it:
therefore he would not drinke it. And
this did these three mightiest.
20 And Abisai the brother of Joab, he al-
so was captayne among three: For he
lyft vp his speare against three hundred,
and wounded them, and had a name a-
mong the three:
21 Yea among three, he was more hono-
rable then the two, for he was their cap-
tayne: Howbeit, he attayned not to the
[first] three.
22 Banaia ỹ sonne of Jehoiada, the sonne
of a very strong man, which had done
many actes, of Cabzeel: he slue two
strong "[lions] of Moab, & went downe " Some reade men.
and slue a lion in a pit in time of snowe.
23 And he slue an Egyptian, whose sta-
ture was euen fiue cubites long, and in
the Egyptians hand was a speare lyke
a Weauers beame: And the other went
downe to him with a waster, & plucked
the speare out of the Egyptians hand,
and slue him with his owne speare.
24 Such thinges did Banaia the sonne
of Jehoiada, and had the name among
the three mightiest,
25 And was honorable among thirtie: E
but attayned not vnto the [first] three:
And Dauid made him of his coun-
saile.
26 The other men of armes were these:
Asahel the brother of Joab, Elhanan
his vncles sonne, of Bethlehem:
27 Samoth the Harodite, Helez the Pe-
lonite,
28 Ira the sonne of Ickes the Thekoite,
Abieser the Anatothite,
29 Sibbecai the Husathite, Ilai the Aho-
hite,
30 Maharai the Nephophathite, Heled
the sonne of Baana the Nethopha- F
thite,
31 Ithai the sonne of Ribai of Gibea
[that pertayned] to the children of Beni-
amin, Benaia the Phirathonite,
32 Hurai of the riuers of Gaas, Abiel the
Arbathite,
33 Azmaueth the Baharumite, Elihaba
the Salabonite.
34 The sonnes of Hassem the Gezonite:
Jonathan the sonne of Sage an Hara-
rite,
35 Ahiam the sonne of Sacar the Hara-
rite,

rite, Eliphal the sonne of Ur.
36 Hepher the Mecherathite, Ahia the Pelonite,
37 Hezro the Carmelite, Naari the sonne of Ezbai,
38 Joel the brother of Nathan, Mibhar the sonne of Hagari,
39 Zelec the Ammonite, Naharai a Berothite the bearer of the harnesse of Joab the sonne of Zaruia,
40 Ira the Iethrite, and Gareb a Iethrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai,
42 Adina the sonne of Siza a Rubenite a captaine of the Rubenites, and thirtie with him.
43 Hanan the sonne of Maacah, and Josaphat a Mithnite,
44 Uzzia an Astherathite, Sama & Jehiel the sonnes of Hothan an Aroerite:
45 Jediel the sonne of Zimri, and Joha his brother a Thosaite,
46 Eliel a Mahauite, Jeribai and Josaia the sonnes of Elnaam, and Jithma a Moabite,
47 Eliel and Obed, and Jasiel a Mesobaite.

The .xii. Chapter

1 what they were that went with Dauid when he fled from Saul.

A 1 These are they that came to Dauid to Ziklag while he yet kept himselfe close because of Saul the sonne of Cis: and they were very strong helpers in battaile.
2 They were weaponed with bowes, and could hurle stones with the right hand and with the left, and shoote arrowes out of a bowe, & were of Sauls brethren, euen of Beniamin.
3 The chiefest were Ahiezer, and Joas the sonnes of Simaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaueth, Beracah and Jehu of Anathoth.
4 And Ismaia a Gibeonite, a mightie man among thirtie, and more then the thirtie: Jeremiah, Jehaziel, Johonan, and Josabad of Gedor.
5 Eleusai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites.
6 Elcana, Jesia, Azarael, Joezer, Jasebeam, Corantes.
B 7 Joela and Zebadiah the sonnes of Jeroam of Gedor.
8 And of the Gadites there seperated themselues some vnto Dauid into the houlde of the Wildernesse, men of might and men apt for the warre, & that coulde handle shielde and speare, whose faces were lyke the faces of (a) lions, and they were as swyft as the Roes in the mountaynes.
9 Ezer the first, Obdia the seconde, and Eliab the third,
10 Masmana the fourth, Jeremia the fifth,
11 Atthai the sixt, Eliel the seuenth,
12 Johanan the eight, Elsabad the ninth,
13 Jeremia the tenth, and Machbanai the eleuenth,
14 These were of the sonnes of Gad, and were captaines ouer the men of warre: one of the least coulde resist an hundred, and the greatest a thousand.
15 These are they that went ouer Jordane in the (b) first moneth when he had filled ouer all his banckes, and they put to flight all them of the valley both toward the east and west. C (b) March.
16 And there came of the children of Beniamin & Juda to the houlde vnto Dauid.
17 And Dauid went out to meete them, and aunswered, and sayd vnto them: If ye be come peaceably vnto me, to helpe me, myne heart shalbe knit vnto you: but and if you come to betraye me to myne aduersaries, seeing there is no wickednes in myne handes, the God of our fathers loke thereon and rebuke it.
18 And the (c) spirite came vpon Amasai, which was the chiefe among thirtie, & saide: Thyne are we Dauid, and on thy side thou sonne of Isai: * Peace, peace be vnto thee, & peace be to thy helpers, for thy God is thyne helpe. Then Dauid receaued them, & made them heades of companies of the men of warre. (c) The spirite of boldernesse. Tob.xii.d.
19 And there fell some of Manasse to Dauid, when he came with the Philistines against Saul to battaile, * but they helped them not: For the lordes of the Philistines toke aduisement, and sent him away againe, saying: he will fall to his i.Reg 16.a.

(a) Meaning fierce and terrible.

maister

maister Saul to the ieoperdie of our heades.

20 As he went to Ziklag, there fel to him of Manasse Adna, Iozadad, Iediel, Michael, Iozabad, Elihu, and Zilthai, heades of the thousandes that were of Manasse.

(b) The Amalechites which had burned the citie Ziklag.

21 And they holpe Dauid against (b) the rouers: For they were all mightie men of warre, and captaynes in the hoast.

22 For at that tyme there came one ouer other to Dauid day by day to helpe him, vntil it was a great hoast, like the hoast of God.

E 23 And this is the number of the chiefe captaynes that were prepared to battaile, and came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the word of the Lorde.

24 The children of Iuda that bare shield and speare, were fiue thousand & eight hundred, redie prepared to the warre.

25 Of the children of Simeon, men of might to warre. vii. M. & one hundred.

26 Of the children of Leui, foure thousand and fiue hundred.

27 And Iehoiada was the chiefe of them of (c) Aaron, and with him three thousand and seuen hundred.

(c) Of the Leuites which came by discent of Aaron.

28 And Zadoc a young man, strong and valiaunt, and of his fathers household, twentie and two captaines.

F 29 And of the children of Beniamin the brethren of Saul, three thousand: And a great part of them did vnto that tyme folowe the house of Saul.

30 And of the children of Ephraim, twentie thousand and eight hundred, mightie men of warre, and famous men in the houshoulde of their fathers.

31 And of the halfe tribe of Manasse, eyghteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the tymes, to knowe what Israel ought to do, the heads of them were two hundred: & all their brethren were at their wyll.

33 And of Zabulon which went out to battaile, expert in warre and in all instrumentes of warre, fiftie thousand, which coulde set the battaile in arraye, they were not of double heart.

34 And of Nephthali a thousand captaines, and with them with shielde and speare thirtie and seuen thousand.

35 And of Dan expert in battayle, twentie & eyght thousand and fiue hundred.

G 36 And of Aser that went out to the warre and kept the forefront of the battaile fourtie thousand.

37 And of the otherside of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all manner of instrumentes of warre, an hundred and twentie thousand.

38 (f) All these were men of warre, keping the forefront of the battel [and] with perfecte heart came to Hebron to make Dauid king ouer all Israel: And all the rest of Israel was of one accorde to make Dauid king.

(f) So the whole hoast was three hundred twentie and two thousand, two hundred twentie and two.

39 And there they were with Dauid three dayes eating & drinking: for their brethren had prepared for them.

40 Moreouer, they that were nye them, euen vnto Issachar, Zabulon, & Nephthali, brought bread on asses, cammels, mules, & oxen, & meate, flowre, figges, reasinges, wine, & oyle, oxen, and sheepe aboundantly: For there was ioy in Israel.

¶ The .xiij. Chapter.

7 The arke is brought againe from Kariathiarim to Hierusalem. 9 Uzza dyeth because he toucheth it.

A 1 AND Dauid counsailed with the captaynes of thousandes and hundredes, and with al the Lordes,

2 And sayde vnto all the congregation of Israel: If it seeme you good, & to be of the Lord our God, We will send abrode vnto our brethren that are left in all the lande of Israel, and with them also to the priestes and Leuites which are in their suburbes, to gather them together vnto vs:

3 And We will bring againe the (a) arke of our God to vs: for We regarded it not in the dayes of Saul.

(a) His first care was to restore religion.

4 And all the congregation was content that he should do so: for the thing seemed good in the eyes of all the people.

5 So

5 So Dauid gathered all Israel together from (b) Sihor in Egypt, vnto the entering of Hemath, to bring the arke of the Lorde from Kiriathiarim.

(b) Thus is, Nilus.

6 And Dauid went vp and all Israel to an high place towarde Kiriathiarim, that was in Juda, to fet thence the arke of the Lorde God that dwelleth betweene the Cherubs, where his name is called on.

B 7 And they carryed the arke of God in a newe carte out of the house of Abinadab: and Uzza and his" brother guided the carte.

8 And Dauid and all Israel played before the arke of God with all their might, with singing, and harpes, psalteries, and tymbrels, and cymbales, and trumpettes.

9 And when they came vnto the threshing floore of Chidon, Uzza put foorth his hande to holde the arke, for the oxen stumbled.

10 And the Lorde was wroth with Uzza, and (c) smote him, because he put his hand to the arke: and there he dyed before God.

(c) Uzza punished because he toke vpon him an office whereunto he was not called.

11 And Dauid was out of quiet because the Lorde had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, vnto this day.

12 And Dauid was afrayde of God that day, saying: how shall I bring the arke of God home to me:

C

13 And so Dauid brought not the arke home to him to the citie of Dauid: but carryed it into the house of Obed Edom a Gethite.

14 And the arke of God remayned with Obed Edom, euen in his house, three monethes: And the Lorde blessed the house of Obed Edom, & all that he had.

The .xiiii. Chapter.

2 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistines and ouercommeth them. 15 God fighteth for him.

A 1 SO Hiram the king of Tyre sent messengers to Dauid, and timber of Cedar trees, with masons and carpēters, to builde him an house.

2 And Dauid perceaued that the Lorde had confirmed him king vpon Israel, & that his kingdome was lift vp on hie because of his (a) people Israel:

(a) Because of Gods promise made to the people of Israel.

3 And Dauid toke yet mo wyues at Hierusalem, and begat mo sonnes and daughters.

4 These are the names of his children, which were borne vnto him at Hierusalem: Samua, Sobab, Nathan, & Solomon,

5 Jibhar, Elisua, and Eliphalet,

6 Noga, Nepheg, and Japhia,

B 7 Elisama, Beeliada, and Eliphalet.

8 And when the Philistines heard that Dauid was annoynted king vpon all Israel, all the Philistines went vp to seeke Dauid: And Dauid heard of it, & went out against them.

9 And the Philistines came in, and spread them selues through the valley of Rephaim.

(b) Dauid asked counsell at God, before he interprised warre.

10 And Dauid (b) asked counsaile at God, saying: Shall I go against the Philistines: and wilt thou deliuer them into myne hand:

11 And the Lorde saide vnto him: go vp, for I wil deliuer them into thyne hand. And so they came vp to Baal Perazim, and Dauid smote them there, and Dauid saide: God hath dewded myne enemies with myne hand, as a man would deuide water, and therefore they called the name of that place Baal Perazim.

12 And when they had left their gods there, Dauid gaue a commaundement, and they were burnt with fire.

C

13 And the Philistines came together againe, and rushed into the valley.

14 And Dauid asked againe at God: And God said to him, Go not vp after them, but turne away from them that thou mayest come vpon them ouer against the (c) peretrees.

(c) Watchyng the behaue of the sowde signifieth a shaldertree.

15 And when thou hearest a sounde go in the toppes of the peretrees, then go out to battaile: for God is gone forth before thee, to smyte the hoast of the Philistines.

16 Dauid therfore did as God commaunded him, and they smote the hoast of the Philistines, from Gibeon to Gazer.

17 And

17 And the fame of Dauid went out into all landes, and the Lorde made all nations feare him.

The .xv. Chapter.

1 Dauid prepareth an hoast for the arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the arke with ioy. 29 Dauid dauncing before it, is despised of his wyfe Michol.

A 1 AND Dauid made him houses in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid sayde: The arke of God ought not to be carryed but of the Leuites: For them hath the Lord chosen to beare the arke of the Lorde, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Hierusalem, to fetche the arke of the Lorde vnto his place which he had ordayned for it.

4 And Dauid brought together the children of Aaron and the Leuites.

5 Of the sonnes of Caath, was Uriel the chiefe, & of his brethren there were an hundred and twentie.

6 Of the children of Merari, Asaia the chiefe, and of his brethren two hundred and twentie.

B 7 Of the sonnes of Gersom, Joel the chiefe, and of his brethren an hundred and thirtie.

8 Of the children of Elizaphan, Semaia the chiefe, and of his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and of his brethren fourescore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the priestes: and the Leuites, Uzziel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And saide vnto them: Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it.

C 13 For, because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought him not as the fashion ought to be.

14 So the priestes and the Leuites sanctified them selues, to fet the arke of the Lorde God of Israel.

15 And the children of the Leuites bare the arke of God vpon their shoulders with staues thereon, as Moyses commaunded according to the worde of the Lorde.

16 And Dauid spake to the chiefe heades of the Leuites, that they shoulde appoynt certaine of their brethren to sing with instrumentes of musicke, psalteries, harpes, and cymbales, that they might make a sounde, and to sing on hie with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechia, and of the sonnes of Merari and of their brethren, Ethan the sonne of Cusaiahu.

18 And with them their brethren of the second degree, Zacharia, Ben, Jaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, and Jeiel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with cymbales of brasse. D

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, and Banaiahu, played with psalteries, on an (a) Alamoth.

(a) [illegible] call instrument. Psalme. 46

21 Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Aeiel, and Aziahu, played vpon harpes an eyght aboue, with courage.

22 And Chenaniahu the chiefe of the Leuites was maister of the song: for he taught other to sing, because he was a man of vnderstanding.

23 Berechia and Elcana kept the doore of the arke.

24 And Sebaniahu, Jehosaphat, Nathanael, Amasai, Zachariahu, Banaiahu and Eliezer the priestes did blowe with trumpettes before the arke of God: And Obed Edom and Jehia were kepers of the doore of the arke.

25 And

ii.Reg.vi.c. 25 * And Dauid and the elders of Israel, and the captaynes ouer thousandes, went to fet the arke of the appoyntmēt of the Lorde out of the house of Obed Edom with gladnesse.
26 And when God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen, and seuen rammes.
27 And Dauid had on him a linnen garment, lyke as had also all the Leuites that bare the arke, & so had the singers and Chenania the ruler of the songe, with the singers: and Dauid had vpon him an Ephod of linnen.
28 And al they of Israel brought the arke of the Lordes couenaunt with showting, and blowing of the shawme, and trumpettes, making a noyse with cymbales, psalteries, and harpes.
29 And as the arke of the appoyntment of the Lorde came into the citie of Dauid, Michol the daughter of Saul lookyng out at a windowe, sawe king Dauid dauncing and playing, and she despised him in her heart.

The .xvj. Chapter.

1 The arke being placed they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lorde. 8 He appoynteth a notable psalme to be song in prayse of the Lorde.

A 1 SO they brought in the arke of God, and set it in the middest of the tent that Dauid pitched for it: And they offred burnt sacrifices and peace offeringes before God.
2 And when Dauid had made an ende of offring the burnt offringes and peace offringes, he blessed the people in the name of the Lorde.
3 And he dealt to all Israel both man and woman, a cracknell of bread, and a good peece of flesh, and a flacket of wine.
4 And he appoynted certaine of the Leuites to minister before the arke of the Lorde, and to repeate, & to thanke and prayse the Lorde God of Israel.
5 And Asaph was the chiefe, and nexte to him Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, * Obed Edom, & Jeiel, with instruments, psalteries, & harpes: But Asaph made a sounde with cymbales.
ii.Reg.vi.b.
6 Banaia and Jahaziel priestes blewe with trumpettes continually before the arke of the couenaunt of God.
B 7 And that same time Dauid dyd appoynt chiefely to thanke the Lorde by Asaph and his brethren.
Psalme.cv. 8 * Confesse you [it] vnto God, call vpon his name: cause the people to vnderstande his deuises.
9 Sing vnto him, sing psalmes vnto him: talke you of all his wonderous workes.
10 Glory ye in his holy name: let the heart of them reioyce that do seeke God.
11 Seeke God and his strength: seeke his face euermore.
12 Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth,
13 O ye seede of Abraham his seruaunt, ye his chosen children of Jacob: he is God our Lorde, his iudgements are in all the earth.
14 He hath ben mindfull alwayes of his couenaunt (for he promysed a worde to a thousand generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Isahac.
" Iitsheh.
15 And he appoynted the same vnto "Jacob for a law: and to Israel for an euerlasting couenaunt.
" Iaacob.
16 Saying, vnto thee I wyll geue the lande of "Chanaan: the "lot of your inheritaunce.
" Kenaan. " Corde, wherewith portions of inheritance were measured.
17 When they were a fewe men in number, and had ben straungers but a litle while in it: and when they went from one nation to another, from one kingdome to another people,
18 He suffred no man to "do them wrong: yea he reproued euen kinges for their sakes.
" Deceaue them.
19 Touche not myne annoynted: and triumph not ouer my prophetes.
D
20 * Sing vnto the Lorde all the earth: and shewe from day to day his saluation.
Psalme.96
21 Tell his glory among the heathen: his wonderfull deedes among all nations.

22 For

25 For great is the Lorde, and worthy to be prayſed exceedingly: he is to be feared aboue all gods.

26 For all the gods of the people are "but idols: but the Lorde made heauen.

27 Prayſe and honour are in his preſence: ſtrength and gladneſſe are in his place.

E 28 Aſcribe vnto the Lord ye kinredes of people, Aſcribe to the Lorde glory and dominion.

29 Aſcribe vnto the Lorde the glory due vnto his name, bryng ſacrifices, and come before him, and worſhip the Lord in his glorious ſanctuarie.

30 Let all the earth feare him: ſurely the worlde ſhalbe ſtable and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let men tell among the nations that the Lorde is kyng.

32 Let the ſea rore & the fulneſſe therof: let the fieldes reioyce, & al that is therin.

33 Then ſhall the trees of the Wood reioyce at the preſence of the Lord, becauſe he commeth to iudge the earth.

34 O geue thankes vnto the Lord, for he is good, for his mercy endureth euer:

35 And ſay ye, ſaue vs O God our ſaluation, gather vs together, and deliuer vs from among the heathen, that we may geue thankes to thy holy name, and triumph in the prayſe of thee.

36 Bleſſed be the Lord God of Iſrael for euer and euer: & let al people ſay Amen, and prayſe the Lorde.

37 And ſo he left there before the arke of the Lordes couenaunt Aſaph & his brethren, to miniſter before the arke continually, [in ſuche thinges as were to be done] day by day.

38 And Obed Edom and his brethren, F threeſcore and eyght, and Obed Edom the ſonne of Jeduthun, and Hoſa, were appoynted to be porters.

39 And Zadoc the prieſt and his brethren the prieſtes were before the tabernacle of the Lorde, in the hye place that was at Gibeon,

40 To offer burnt offeringes vnto the Lorde vpon the burnt offering aulter perpetually, in the morning and euening, according to all that which is written in the lawe of the Lorde whiche he commaunded Iſrael.

41 And with them were Heman and Jeduthun, and other that were choſen, whoſe names were expreſſed to geue thankes to the Lorde, That his mercy laſteth euer.

42 And with them did Heman and Jeduthun ſing with the trumpets and cymbales, making a ſweete melodie with inſtrumentes of muſicke and godlye ſongues: And the ſonnes of Jeduthun were porters.

43 And all the people departed euery man to his houſe, and Dauid returned to bleſſe his houſe.

The. xvij. Chapter.

3 Dauid is forbidden to buylde an houſe vnto the Lorde. 12 Chriſte is promiſed vnder the figure of Solomon. 18 Dauid geueth thankes. 23 and prayeth vnto God.

A 1 AND it fortuned, that when Dauid dwelt in his houſe, he ſayde to Nathan the prophete: Lo, I dwel in *an houſe of Cedar tree, but the arke of the Lordes couenaunt remayneth vnder (a) curtaines.

2 And Nathan ſayde vnto Dauid: Do all that is in thyne heart, for God is with thee.

3 And the ſame night, it fortuned that the worde of God came to Nathan, ſaying:

4 Go and tell Dauid my ſeruaunt, thus ſaith the Lorde, Thou ſhalt not buylde me an houſe to dwell in:

5 For I haue dwelt in no houſe ſince the day that I brought out the chyldren of Iſrael, vnto this day: but haue gone from tent to tent, and from one habitation to another.

6 And whereſoeuer I haue walked with all Iſrael, ſpake I euer one word to any of the iudges of Iſrael, whom I commaunded to feede my people, ſaying: Why haue ye not buylt me an houſe of Cedar tree?

7 Nowe therefore thus ſhalt thou ſay vnto my ſeruaunt Dauid, thus ſaith the Lorde of hoaſtes: I toke thee from the ſheepe coate, and from folowing the ſheepe, that thou ſhouldeſt be captayne ouer my people Iſrael:

15 8 And I haue ben with thee whyther soeuer thou hast walked, and haue weeded out all thine enemies out of thy sight, and haue made thee a name lyke the name of the greatest men that are in the earth.

9 And I haue ordayned a place for my people Israel, and made it fast, so that nowe they may dwel in their place, and moue no more: neither shall the chyldren of wickednesse vexe them any more as at the beginning.

10 And since the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thine enemies: and I tolde thee that the Lord woulde buylde thee an house.

11 This also shal come to passe: When thy dayes be expired that thou must go vnto thy fathers, I wyl rayse vp thy seede after thee, whiche shalbe of thy sonnes, and I wyll stablishe his kyngdome.

12 He shall buylde me an house, and I wyll stablishe his seate for euer.

13 I wylbe his father, and he shalbe my sonne, and I wyll not take my mercy away from hym, as I toke it from hym that was before thee.

C 14 But I wyll stablishe hym in myne house and my kingdome for euer, and his seate shalbe sure for euermore.

15 According to all these wordes, and according to al this vision, did Nathan tell king Dauid.

16 And Dauid the king came and sate before the Lord, and sayd: What am I O Lord God, and what is mine household, that thou hast promoted me thus farre?

17 And yet this seemed litle in thine eyes, O God: but thou hast also spoken of thy seruauntes house for a great whyle to come, and hast looked vpon me as vpon a man of hye degree, O Lord God.

18 What shall Dauid desire more of thee for the honour of thy seruaunt? For thou hast knowen thy seruaunt.

19 O Lord, for thy seruauntes sake, euen according to thyne owne heart, hast thou done al this magnificence, to shew all great thinges.

20 Lord there is none like thee, neither is there any God saue thou, according to all that we haue heard with our eares.

21 Moreouer, What nation on the earth D is like thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thee a name of excellencie and terriblenes, with casting out nations from before the people, whom thou hast deliuered out of Egypt?

22 Thy people of Israel dyddest thou make thyne owne people for euer, and thou becamest their God.

23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruaunt and his house, be true for euer, that thou Lord do as thou hast sayde:

24 Let it come to passe, that thy name may be magnified for euer, that it may be sayde, The Lorde of hoastes is the God of Israel, euen the God of Israel, and the house of Dauid thy seruaunt endureth stable before thee.

25 For thou O my God, hast tolde thy seruaunt that thou wylt buylde him an house, and therefore thy seruaunt hath founde in his heart to pray before thee.

26 And nowe Lorde, thou art God, and hast promised this goodnesse vnto thy seruaunt.

27 Nowe therfore let it be thy pleasure to blesse the house of thy seruaunt, that it may continue before thee for euer: For whom thou blessest O Lorde, the same is blessed for euer.

The. xviij. Chapter.

1 The battell of Dauid against the Philistines. 2 And against Moab, 3 Zoba, 5 Aram. 12 And Edom.

A 1 AND after this, it fortuned that Dauid smote the Philistines, & subdued them, and toke Geth and the townes that * longed thereto out of the handes of the Philistines.

2 And he smote Moab, and the Moabites became Dauids seruauntes, and payde hym tribute.

3 And Dauid smote Hadarezer king of Zoba vnto Hanath, as he went to stablishe his dominion by the riuer Euphrates.

4 And Dauid toke from hym a thousand charets, and seuen thousand horsemen, and twentie thousande footemen, and lamed all the charet horses, and reserued of them an hundred charets.

5 And when the Syrians of Damascon came to helpe Hadarezer king of Zoba,

Dauid

Dauid slue of the Syrians twentie and two thousande.
6 And Dauid put souldiers in Syria Damascon, and the Syrians became Dauids seruauntes, and brought him tribute: And the Lord preserued Dauid in all that he went to.
B 7 And Dauid toke the shieldes of golde that were on the seruauntes of Hadarezer, and brought them to Hierusalem.
8 And from Tebhath, and from Chun, cities of Hadarezar, brought Dauid exceeding much brasse, wherwith Solomon made the brasen lauatorie, *the pillers, and the vessels of brasse.
9 And when Thou king of Hemath heard how Dauid had beaten al the "strength of Hadarezer king of Zoba,
10 He sent "Hadoram his sōne to king Dauid, to make peace with him, & to blesse him, because he had fought against Hadarezer, and beaten him (for Thou had warre with Hadarezer) and [Hadoram brought] all maner of tewels of golde, siluer, and brasse, with him.
11 And king Dauid dedicated them vnto the Lord, with the siluer and golde that he brought frō all nations, from Edom, frō Moab, from ẏ children of Ammon, from the Philistines, and from Amelec.
12 And Abisai the sonne of Zaruia slue of the Edomites in the salt valley eyghteene thousande,
13 And put souldiers in Edom, and all the Edomites became Dauid seruauntes: Thus the Lorde kept Dauid in all that he toke in hande.
14 And Dauid raigned ouer all Israel, and executed iudgement and righteousnesse among all his people. C
15 And Joab the sonne of Zaruia was ouer the hoast, & Jehosaphat the sonne of Ahilud recorder:
16 And Zadoc the sonne of Ahitob and Abimelech the sonne of Abiathar were the priestes, and Sausa was scribe,
17 And Banaiahu the sonne of Jehoiada was ouer the Crethites and the Phelethites: and the sonnes of Dauid were next vnto the king.

*Re. vii. b. Ier. l. c.

"Or hoast.

"Sy. Joram a king. 8.

The. xix. Chapter.

4 Hanon king of the children of Ammon doeth great iniuries to the seruauntes of Dauid, 6 He prepareth an armie against Dauid, 15 and is ouercome.

A 1 After this, it chaunced that* Nahas the king of the children of Ammon dyed, & his sonne raigned in his steade.
2 And Dauid sayde: I will shewe kindnesse vnto Hanon the sonne of Nahas, because his(a) father dealt kindly with me. And Dauid sent messengers to comfort him ouer the death of his father: And the seruauntes of Dauid came into the lande of the children of Ammon to Hanon, to comfort him.
3 But the lordes of the children of Ammon sayd to Hanon: Thinkest thou that Dauid doeth honour thy father in thy sight, that he hath sent comforters vnto thee? Are not his seruauntes come to (b) search, to loke, and espie out the land?
4 Wherefore Hanon toke Dauids seruauntes, and (c) shaued them, and cut of their coates harde by their buttockes, & sent them away.
5 And there went certayne and told Dauid how the men were serued: And the king sent to meete them (for the men were exceedingly ashamed) and the king sayde: Tary at Jericho vntill your beardes be growen, and then returne.
6 And when the children of Ammon saw that they stanke in the sight of Dauid, Hanon and the children of Ammon sent a thousande talentes of siluer to hyre them charets and horsmen out of Mesopotamia, and out of Syria Maacha, and out of Zoba.
7 And they hyred thirtie and two thousande charets, and the king of Maacha and his people: which came and pitched before Medeba: And the children of Ammon gathered them selues together frō their cities, and came to battayle. B
8 And when Dauid hearde of it, he sent Joab and all the hoast of strong men.
9 And the children of Ammon came out, and put them selues in aray to battayle before the gate of the citie: And ẏ kinges that were come, kept them by them selues backe in the fielde.
10 When Joab also saw that the frunt of the battayle was against him before and behind, he chose out of al the chosen men of Israel, and put them in aray against the Syrians.
11 And the rest of ẏ people he deliuered vnto the hand of Abisai his brother, & they

Reg. x. a.

(a) Because Nahas receaued Dauid and his company when Saul persecuted him, he would nowe shewe pleasure to his sonne for the same.

(b) The malicious euer interprete the purpose of the goalie in the worst sense.

(c) They cut of halfe their beardes.

put them selues in aray against the chil-
dren of Ammon.
D 12 And he sayde: If the Syrians be to
strong for me, thou shalt succour me, and
if the children of Ammon preuayle a-
gainst thee, I will helpe thee.
13 Plucke vp thyne heart, and let vs play
the men for our peoples sake, and for
the cities of our God: and the Lord shall
do that which is good in his owne sight.
14 So Joab and the people that were
with him, drue nye before the Syrians
vnto the battayle: and they fled before
him.
15 And when the children of Ammon saw
that the Syrians were fled, they ran a-
way likewise before Abisai his brother,
and gat them into the citie: and Joab
came to Hierusalem.
16 And when the Syrians saw that they
were put to the worse before Israel,
they sent messengers and fet out the Sy-
rians that were beyond the "riuer: and
Sophach the captayne of the hoast of
Hadarezer went before them.
17 And it was told Dauid: and he gathe-
red all Israel, and went together ouer
Jordane, and came and set vpon them:
And when Dauid had put hym selfe in
aray against the Syrians, they fought
with him.
18 But the Syrians fled before Israel,
and Dauid destroyed of the Syrians se-
uen thousand charets, and fourtie thou-
sand footemen, and killed Sophach the
captayne of the hoast.
19 And when the seruauntes of Hadar-
ezer sawe that they were put to ye worse
before them of Israel, they made peace
with Dauid, & became his seruauntes:
Neither would the Syrians helpe the
children of Ammon any more.

"Euphrates

The. xx. Chapter.

1 Rabba destroyed. 3 The Ammonites tormented. 4 The philistines are thrise ouercome with their giantes.

A 1 AND it came to passe,
that after the yere was
expired (*about ye time
that kinges go out a
warrefare) Joab ca-
ryed out the "armie of
the hoast, and *destroy-
ed the countrey of the children of Am-
mon, and came and besieged Rabba, and
destroyed it: But Dauid taried at Hieru-
salem whyle Joab smote Rabba and
destroyed it.
2 *And Dauid toke the crowne of their
king from of his head, and founde that
it had the wayght of a talent of golde,
and there were precious stones in it, and
it was set vpon Dauids head: And he
brought also exceeding much spoyle out
of the citie.
3 And he brought out the people that were
in it, and tormented them with sawes
and harrowes of iron, and with other
sharpe "instrumentes, and so dealt Da-
uid with all the cities of the children of
Ammon: And Dauid and all the people
came againe to Hierusalem.
4 *After this, it fortuned that there arose
warre at Gazer with the Philistines: at
which time Sobokai the Husathite slue
Sippai that was of the children of *Re-
phaim, and they were subdued.
5 And there was battayle agayne with
the Philistines, & Elhanan the sonne of
Jair slue Lahemi the brother of Go-
liah the Gethite, whose speare was lyke
a weauers beame.
6 And there chaunced yet againe warre
at Geth, where as was a man of a great
stature, with twentie and foure fingers
and toes, sixe on euery hand, and sixe on
euery foote, and was the sonne of Ra-
phah.
7 But when he defyed Israel, Jehona-
than the sonne of Simea Dauids bro-
ther slue him.
8 These were borne vnto Raphah at
Geth, and were ouerthrowen in the
hande of Dauid and in the hande of his
seruauntes.

ii.Reg. xi.a.
"Or, strēgth of the armie. ii.Reg. x.a.
ii.Re. xii. g.
"Arce.
2.Re. ii.d.
Gen. xiiii.a.
B

The

The. xxi. Chapter.

1 Dauid causeth the people to be numbred. 14 And there dye seuentie thousande men of the pestilence.

A 1 And Satan stoode vp against Israel, and prouoked Dauid to number Israel.

2 And Dauid sayde to Joab and to the rulers of the people: Go ye and number Israel from Beerseba to Dan: & bring it to me, that I may knowe the number of them.

3 And Joab aunswered: The Lorde make his people an hundred times so many mo as they be: But my lorde, O king, are they not all my lordes seruauntes? why then doth my lord require this thing? why will my lorde be a cause of (a) trespasse to Israel?

4 Neuerthelesse the kinges word preuayled against Joab: And Joab departed, and walked throughout all them of Israel, and came to Hierusalem againe,

5 And gaue the summe of the number of the people vnto Dauid: And all they of Israel were a thousande thousand and an hundred thousande men that drue sworde: and Juda was foure hundred threescore and ten thousande men that drue sworde.

6 But the Leuites and Beniamin counted he not among them: For the kinges word was abhominable to Joab.

B 7 And the Lorde was displeased with this thing, and smote Israel.

8 And Dauid sayde vnto God: I haue sinned exceedingly in doyng this thing: And nowe I besech thee, do away the wickednesse of thy seruaunt, for I haue done very foolyshly.

9 And the Lord spake vnto Gad Dauids sear, saying:

10 Go, and tell Dauid, saying, thus sayth the Lord, I geue thee the choyse of three thinges: choose the one of them, that I may do vnto thee.

11 And Gad came to Dauid, and sayd vnto him, thus sayth the Lorde: Choose thee

12 Eyther three yeres famishment, or three monethes to be destroyed before thyne aduersaries, & that the sworde of thyne enemies may ouertake thee: or els the sworde of the Lord and pestilence in the lande three dayes, and the angell of the Lorde destroying throughout all the coastes of Israel: And nowe aduise thy selfe, what worde I shal bring againe to him that sent me.

13 And Dauid sayde vnto Gad, I am in an exceeding strayte: Let me fall nowe into the hande of the Lorde (for passing great are his mercies) but let me not fal into the hand of men.

14 So the Lorde sent pestilence vpon Israel: and there were ouerthrowen of Israel threescore and ten thousande men. C

15 And God sent the angell into Hierusalem to destroy it: And as he was about to destroy, the Lorde behelde, and had compassion on the euyll, & sayde to the angel that destroyed: It is enough, let nowe thyne hand ceasse. And the angel of the Lorde stoode by the threshing floore of Ornan the Jebusite.

16 And Dauid lift vp his eyes, and sawe the angell of the Lorde stand betweene the earth and heauen, hauing a drawen sword in his hand, stretched out toward Hierusalem: Then Dauid and the elders of Israel whiche were clothed in sacke, fell vpon their faces.

17 And Dauid sayde vnto God: Is it not I that commaunded the people to be numbred? It is I that haue sinned and done euyll in deede: and what haue these sheepe done? Let thyne hande O Lorde my God be on me, and on my fathers house: but not on thy people, that they shoulde be punished.

18 And the angell of the Lord commaunded Gad to say to Dauid, that Dauid shoulde go vp and set vp an aulter vnto the Lorde in the threshing floore of Ornan the Jebusite.

19 And Dauid went vp according to the saying of Gad whiche he spake in the name of the Lorde.

20 And Ornan turned about, and saw the angell, and his foure sonnes were with him, and hyd them selues: But Ornan was threshing wheate.

21 And as Dauid came to Ornan, Ornan loked and sawe Dauid, and went out of the threshing floore, and bowed hym selfe to Dauid with his face to the grounde. D

(a) Dauid offended in numbring the people, partly because he dyd it of ambition, but specially for that he stayed not to the vse of the temple: for every one numbred halfe a sicle according to the law, Exo. 30.

22 And Dauid sayde to Ornan: Geue me the place of the threshing flooze, that I may buylde an aulter therin vnto the lozd: Thou shalt geue it me foz as much money as it is wozth, that the plague may ceasse from the people.
23 And Ornan sayd vnto Dauid: Take it to thee, and let my lozde the king do that which seemeth good in his eyes: Lo, I geue thee oxen also foz burnt sacrifices, and threshing instrumentes foz wood, & wheate foz meate offring, I geue it all.
24 And king Dauid sayde to Ornan: Not so, but I will bye it foz as much money as it is wozth: Foz I will not take that whiche is thyne foz the Lozde, noz offer burnt offringes without coast.
25 And so Dauid gaue to Ornan foz that place sicles of golde fyue hundzed by wayght.
26 And Dauid buylt there an aulter vnto the Lozde, and offred burnt offringes and peace offringes, and called vpon the Lozde, and he hearde him from heauen in fire vpon the aulter of burnt offring.
27 And when the Lozde had spoken to the angel, he put vp his swozd againe into the sheathe of it.
28 At that time when Dauid sawe that the Lozde had hearde him in the threshing flooze of Ornan the Jebusite, he vsed to offer there: &
29 Foz the tabernacle of the Lozde which Moyses made in the wildernesse, & the aulter of burnt offring, were at that season in the hill of Gibeon:
30 And Dauid coulde not go befoze it, to aske counsell at God, foz he was afrayde of the swozd of the angel of the Lozde.

The. xxii. Chapter.

2 Dauid prepareth things necessarie foz the buylding of the temple. 6 He commaundeth his sonne Solomon to buylde the temple of the Lozde, which thing he him selfe was fozbidden to do. 9 Under the figure of Solomon, Christ is promised.

A 1 AND Dauid said: This is the house of the lozd God, & this is the aulter foz the burnt offring of Jsrael.
2 And Dauid commaunded to gather together the straungers that were in the lande of Jsrael, and he set masons to hew and pollishe stones foz the building of the house of God.
3 And Dauid prepared plentie of iron foz nayles, & doozes of the gates, & to ioyne withal, and aboundaunce of brasse without wayght,
4 And Cedar trees without number: Foz the Zidons and they of Tyze brought much Cedar wood to Dauid.
5 And Dauid sayde: Solomon my sonne is young and tender, and the house that is to be buylded foz the Lozde must be magnificall, excellent, and of great fame and dignitie throughout all countreys: I will therfoze make ozdinaunces foz it. And so Dauid prepared many thinges befoze his death.
6 And he called Solomon his sonne, and charged him to buylde an house foz the Lozde God of Jsrael.
B 7 And Dauid sayde to Solomon: *My sonne, I thought [as it was] in myne heart to buylde an house vnto the name of the Lozde my God:
8 But the wozd of the Lozd came to me, saying: Thou hast shed much blood, and hast made great battayles: thou shalt therefoze not buylde an house vnto my name, foz thou hast shed much blood vpon the earth in my sight.
9 Behold, a sonne is bozne to thee, and he shalbe a man of rest, foz I will geue him rest from all his enemies rounde about: Foz his name is Solomon, & I will send rest and peace vpon Jsrael in his dayes.
10 He shall buylde an house foz my name, and he shalbe my sonne, and I wilbe his father, and I will establishe the seate of his kingdome vpon Jsrael foz euer.
11 Nowe therfoze my sonne, the Lozde be with thee, and prosper thee, and thou shalt buylde an house to the Lozde thy God, as he hath sayde of thee.
12 And the Lozd shall geue thee wysdom and vnderstanding, and shall geue thee commaundementes foz Jsrael, that thou mayst kepe the lawe of the Lozde thy God.
13 Foz then thou shalt prosper, euen when thou takest heede and fulfillest the statutes and lawes which the Lozde charged Moyses with foz Jsrael: Plucke vp thyne hearte therfoze, & be strong, dzead not, noz be discouraged. C
14 Behold, accozding to my pouertie haue

B *ii. Reg. vii. b.* *iii. Reg. v. a.*

J also

I also prepared for the house of the Lorde, an hundred thousande talentes of golde, and a thousande thousande talentes of siluer: and as for brasse & iron, it can not be nũbred, (for it is very much) And I haue prepared timber and stone, and thou mayst prouide more thereto.

15 Moreouer, thou hast workemen with thee inow, and masons, and carpenters, [to worke in stone and timber] & many men that be actiue for euery worke.

16 And of golde, siluer, brasse, & iron, there is no number: Up therefore, and be doing, and the Lorde shalbe with thee.

17 And Dauid commaunded al the lordes of Israel to helpe Solomon his sonne, saying:

18 Is not the Lord your God with you: and hath he not geuen you rest on euery side: for he hath geuen the inhabitours of the lande into my hand, and the land is subdued before the Lorde, and before his people.

19 Nowe therefore set your heartes and your soules to seke the Lord your God: Up, and builde ye the temple of the Lord God, to bring the arke of the couenaunt of the Lorde and the holy vessels of God into the house so built for the name of the Lorde.

The .xxiij. Chapter.

1 Dauid being olde, ordaineth Solomon king. 3 He causeth the Leuites to be numbred. 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie priestes. 14 The sonnes of Moyses.

A 1 SO when Dauid was olde and full of dayes, * he made Solomon his sonne king ouer Israel.

2 And then he gathered together all the lordes of Israel, with the priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeres and aboue: and the number and summe of them was thirtie and eyght thousande men.

4 Of which twentie and foure thousand were set to further the worke of the house of the Lorde: and sixe thousande were officers and iudges.

5 Foure thousand were porters, & foure thousand praysed the Lorde with such instrumentes as was made to prayse withall.

6 And so Dauid put an order among them, deuiding them in partes: Of the children of Leui, Gerson, Caath, and Merari.

B 7 Of the Gersonites was Laadan, and Semei.

8 The sonnes of Laadan, the chiefe was Jehiel, Zethan, and Joel, three.

9 The sonnes of Semei: Selomith, Haziel, and Haran, three. These were the auncient fathers of Laadan.

10 And the sonnes of Semei, were, Jahath, Zina, Jeus, & Beria: these foure were the sonnes of Semei.

11 And Jahath was the chiefe, Ziza the seconde, but Jeus, and Beria had not many sonnes, therfore they were in one reckening according to their fathers housholde, reckened for one auncient housholde.

12 The sonnes of Caath: Amram, Jzahar, Hebron, and Uzziel, foure.

13 * The sonnes of Amram: Aaron, and Moyses: And Aaron was separated to haue the rule of the holy thinges in the place most holy, he & his sonnes for euer, and to burne incense before the Lorde, and to minister vnto him, & to blesse in his name for euer. * Exod. vi. c. i. Par. vi. a.

14 Moyses also the man of God, and his children, were named with the tribe of Leui.

15 The sonnes of Moyses: Gersõ, & Eliezer,

16 Of the sonnes of Gersom, Sebuel was the chiefe.

17 The sonnes of Eliezer, Rehabia the chiefe: And Eliezer had none other sonnes, but the sonnes of Rehabia were verie many.

18 The sonnes of Jzahar, Selomith the chiefe.

19 The sonnes of Hebron, Jeriahu the first, Amaria the seconde, Jahaziel the thirde, and Jecmaam the fourth.

20 The sonnes of Uzziel: Micha the first, and Jesia the seconde.

21 The sonnes of Merari: Mahli, & Musi. The sonnes of Mahli: Eleazar and Cis.

22 And Eleazar dyed, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them.

23 The sonnes of Musi: Mahli, Eder, and Jeremoth, three.

24 These are the children of Leui after the housholde of their fathers, euen the auncient of the fathers according to their offices, and after the number and summe of the names of them that dyd the worke in the seruice of the house of the Lord, from the age of twentie yeres and aboue.
25 And Dauid saide: The Lord God of Israel hath geuen rest vnto his people, that they may dwell in Hierusalem for euer.
26 That the Leuites also shoulde nowe no more beare the tabernacle, and al the vessels for the seruice thereof.
27 For according to the last wordes of Dauid, the Leuites were numbred from twentie yeres and aboue.
28 And their office was vnder the hande of the sonnes of Aaron for the seruice of the house of the Lorde in the courtes and celles, and in the purifying of al holy thinges, and in the worke of the seruice of the house of God:
29 In the shewbread, in the fine flowre, in the meate offring, in ỹ wafers of sweete bread, in the frying panne, in the gredyron, and in all maner of measures & size:
30 And to stand euery day in the morning to thanke and prayse the Lorde, and so likewyse at euen:
31 And to offer all burnt sacrifices vnto the Lord, in the Sabbathes, in the new moones, and on the feastfull dayes, by number & custome continually as they were commaunded, before the Lord.
32 And that they should wayte on the tabernacle of the congregation, & on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

The .xxiiij. Chapter.

1 Dauid assigneth offices vnto the sonnes of Aaron.

A 1 These are the deuisions of the sonnes of Aarõ. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar.
Leuit. xvi. a. 2 * Nadab also and Abihu dyed before their father, & had no children: But Eleazar, & Ithamar executed the priestes office.
3 And Dauid ordred them on this maner: Zadoc of the sonnes of Eleazar, and Ahimelec of the sonnes of Ithamar [were] according to their offices in their ministration.
4 And there were mo auncient men founde among the sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordred together: Among the sonnes of Eleazar there were sixteene rulers according to the housholde of their fathers, & eyght among the sonnes of Ithamar according to the housholde of their fathers.
5 And thus were they put in order by lot the one sort from the other: and so were there rulers in the sanctuarie & lordes before God, as well of the sonnes of Eleazar, as of the sonnes of Ithamar.
6 And Semeia the sonne of Nathanael the scribe, of the kinred of the Leuites, wrote them before the king & the lordes, & before Zadoc the priest and Ahimelec the sonne of Abiathar, and before the auncient fathers of the priestes and Leuites, one principall housholde being reserued for Eleazar, and one for Ithamar.
7 And the first lot fell to Iehoiarib, and B
the seconde to Iedaia,
8 The third to Harim, and the fourth to Sehorim,
9 The fifth to Melchia, and the sixth to Miiamin,
10 The seuenth to Hakos, and the eyght to * Abia, Luk. i.
11 The nynth to Iesua, and the tenth to Secaniah,
12 The eleuenth to Eliasib, & the twelfth to Iakim,
13 The thirteenth to Huppa, and the fourteenth to Ieseb eab,
14 The fyftenth to Bilga, and the sixtenth to Immer,
15 The seuententh to Hezir, & the eyghteenth to Aphses,
16 The nynteenth to Pethahia, and the C
twentie to Iehezkel,
17 The twentie and one to Iachin, and the twentie and two to Gamul,
18 The twentie and three to Delaiahu, and the twentie & foure to Maasiahu.
19 These are the ordinaunces of them in their offices when they came into the house of the lorde, according to their maner vnder Aaron their father, as the lord God of Israel had cõmaũded him.

20 The

20 The reſt of the ſonnes of Leui, are theſe: Of the ſonnes of Amram, Subael: of the ſonnes of Sabuel, Jehediahu.
21 Of the ſonnes of Rehabia, the firſt Jeſia.
22 Of the Jezaharites Selomoth: Of the ſonnes alſo of Selomoth Jahath.
23 His ſonnes Jeriahu the firſt, Amariahu the ſecond, Jahaziel the third, and Jekameam the fourth.
24 Of the ſonnes of Uzziel, Micha: Of the ſonnes of Micha, Samir.
25 The brother of Micha was Iſſia: Of the ſonnes alſo of Iſſia, Zechariahu.
26 The ſonnes of Merari, were Mahli, and Muſi: The ſonnes of Jaaziahu, Beno.
27 The ſonnes of Merari by Jaaziahu, Beno, Soham, Zacur, and Ibri.
28 Of Mahli came Eleazar, and he had no ſonnes.
29 Of Cis: the ſonnes of Cis, Jerahemeel.
30 The ſonnes of Muſi, Mahli, Eder, and Jerimoth: Theſe are the children of the Leuites, after the houſholde of their fathers.
31 And theſe caſt lottes next to their brethren the ſonnes of Aaaron in the preſence of Dauid the king, & Zadoc, and Ahimelec, and the auncient fathers of the prieſtes & Leuites, euen the principall fathers before their younger brethren.

The .xxv. Chapter.

The ſingers are appoynted with their places and lottes.

A AND ſo Dauid and the captaynes of the hoaſt appoynted out to do ſeruice the ſonnes of Aſaph, and Heman, & Jeduthun, whiche ſhould prophecie with harpes, pſalteries, and cymbales: And there was a multitude of the men that were appoynted to the ſeruice and miniſtration:
2 Of the ſonnes of Aſaph, Zacur, Joſeph, Nathania, and Aſarela that wayted on Aſaph whiche prophecied according to the commaundement of the king.
3 Of Jeduthun: the ſonnes of Jeduthun, Gedeliahu, Zeri, Jeſaiahu, Haſabiahu, and Mathathiahu, ſixe, vnder the handes of their father Jeduthun, whiche prophecied with a harpe, for to geue thankes & prayſes vnto the Lord.
4 Of Heman: the ſonnes of Heman, Buccia hu, Matthaniahu, Uzziel, Zebuel, Jerimoth, Hananiah, Hanani, Eliatha, Geddalthi, Romanthi, Ezer, Joſbekaſa, Malothi, Hothir, and Mahaziothy.
5 All theſe were the ſonnes of Heman, which was ỹ kinges ſeer in the wordes of God, to lyft vp the horne [of the regall dignitie] And God gaue to Heman fourteene ſonnes, and three daughters.
6 All theſe alſo were at the hand of their father, ſinging in the houſe of the Lord, with cymbales, pſalteries, and harpes, when Aſaph, Jeduthun, and Heman executed the ſeruice in the houſe of God at the kinges commaundement.
7 And the multitude of them with their brethrē that were inſtruct in the ſonges of the Lorde, euen all that were cunning, were two hundred fourſcore and eyght. B
8 And they * caſt lottes among themſelues how they ſhould watte, aſwel for the ſmall as for the great, for the ſcoler aſwell as for the ſchoolemaiſter. * Pro.xvi.d.
9 And the firſt lot in Aſaph fell to Joſeph, the ſeconde to Gedaliahu, with his brethren and ſonnes, whiche men were twelue.
10 The third fell to Zacur with his ſonnes and brethren, being twelue perſons.
11 The fourth to Izri with his ſonnes and brethren, twelue perſons.
12 The fifth to Nathaniahu with his ſonnes and brethren, twelue perſons.
13 The ſixt to Buccia hu with his ſonnes and brethren, twelue perſons.
14 The ſeuenth to Jeſarela with his ſonnes and brethren, twelue perſons.
15 The eyght to Jeſaiahu with his ſonnes and brethen, twelue perſons.
16 The ninth to Mathaiahu with his ſonnes and brethren, twelue perſons.
17 The tenth to Semei with his ſonnes and brethren, twelue perſons.
18 The eleuenth to Azareel with his ſonnes and brethren, twelue perſons.
19 The twelfth to Hazabia with his ſonnes and brethren, twelue perſons.

20 The

20 The thirteenth to Subael with his
sonnes and brethren twelue persons.
21 The fourteenth, to Mathathiahu
with his sonnes and brethren, twelue
persons.
22 The fifteenth to Jeremoth with his
sonnes and brethren, twelue persons.
23 The sixteenth to Hananiahu with his
sonnes and brethren, twelue persons.
24 The seuenteenth to Jesbekasa with
his sonnes & brethren, twelue persons.
25 The eyghteenth to Hanani with his
sonnes and brethren, twelue persons.
26 The nineteenth to Malothi with his
sonnes and brethren, twelue persons.
27 The twenteeth to Eliatha with his
sonnes and brethren, twelue persons.
28 The twentie and one to Hothir with
his sonnes and brethren, twelue per-
sons.
29 The twentie & two to Geddalthi with
his sonnes and brethren, twelue per-
sons.
30 The twentie and three to Mahazioth
with his sonnes and brethren, twelue
persons.
31 The twentie and foure to Romamthi
Ezer with his sonnes and brethren,
twelue persons.

The .xxvi. Chapter.

1 The porters of the temple are ordayned euery man to the gate which he should keepe,
20 and ouer the treasure.

A 1 These are the deuisions
of the porters. Among
the Corethites, Meselemiahu, the sonne of
Kore of the children of
Asaph.
2 And the sonnes of
Meselemiahu were these: Zachariahu
the eldest, Jedihel the second, Zebadi-
ahu the third, and Jahniel the fourth,
3 Elam the fifth, Jehohanan the sixt,
and Elioenai the seuenth.
4 The sonnes of Obed Edom, Semeia
the eldest, Jehosabad the second, Joah
the third, Sacar the fourth, and Na-
thanael the fifth,
5 Ammiel the sixth, Issachar the seuenth,
Peulthai the eight, for God blessed him.
6 And vnto Semeia his sonne, Were
sonnes borne, that ruled in the house of
their father: for they were men of
might.
B 7 The sonnes of Semeia, Othni, Re-
phael, Obed, And Elzabad, and his bre-
thren were strong men, Elihu and Sa-
machiahu.
8 All these were of the children of Obed
Edom: they and their children, and their
brethren, actiue men, and of strength to
do seruice, euen threescore & two of O-
bed Edom.
9 And Meselemiahu had sonnes and bre-
thren, actiue men, eyghteene.
10 The sonnes of Hosa of the children
of Merari, Simri the chiefe, & though
he was not the eldest, yet his father set
him in the chiefest place:
11 Helkiahu the second, Tebaliahu the
third, and Zechariahu the fourth: all
the sonnes and brethren of Hosa were
thirteene.
12 Among these was deuided the office
of the portership, that they shoulde be
auncient men, to wayte with their bre-
thren, when they ministred in the house
of the Lorde.
13 And they cast lottes betweene the great
and small, after the houshoide of their C
fathers, for euery gate.
14 And the lot on the eastlyde fell vpon
Selemiahu: And for Zachariahu his
sonne (which was a wyse counsailour)
they cast lottes, and his lot came out to-
ward the north.
15 And Obed Edoms lot fell to the south:
And for his sonnes fell the houses of (a)
Asuppim.
16 For Shuppim and Hosa towarde the
west, with the gate Shallecheth by the
paued streete that goeth vpwarde, one
watch being ouer against an other.
17 In the east were sixe Leuites, and to-
ward the north foure a day, toward the
south foure a day, and towarde Asup-
pim two and two.
18 In (b) Parbar towarde the west two
at the going vp, and two in Pharbar.
19 These are the deuisions of the porters
among the sonnes of Kore, & among
the sonnes of Merari.
20 And of the Leuites, Ahiah had the o-
uersight of the treasures of the house of
God, & of the treasures of the dedicate
thinges. D
21 As concerning the sonnes of Laodan,
whiche were the children of the Gerso-
nites

(a) Asuppim, that is to say, the counsell house.

(b) which was an house wherein they kept the instrumentes of the temple.

nites of Laadan, came auncient fathers, euen of Laadan there came Gersunt, and Jehieli.
22 The sonnes of Jehieli, Zetham, and Joel his brother, which were ouer the treasures of the house of the Lorde.
23 Of the Amramites also and Jzaharites, Hebronites, and Dzielites.
24 And Subael the sonne of Gersom the sonne of Moyses, [was] a ruler ouer the treasures.
25 And of his brethren the sonnes of Eliezer was Rahabiahu, whose sonne was Jesaiahu, whose sonne was Joram, whose sonne was Zichri, whose sonne was Selomith.
26 Which Selomith & his brethren were ouer all the treasures of the dedicate thinges, which Dauid the king, and the auncient fathers, the captaynes ouer thousandes and hundredes, and the captaynes of the hoast had dedicated,
27 Out of the spoyles wonne in battailes, they did dedicate to maynetayne the house of the Lorde.
28 And all that Samuel the sear, & Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruia, had dedicated, and whosoeuer had dedicated any thing, it was vnder the hand of Selomith and of his brethren.
29 Of the Jzaharites was Chenaniahu and his sonnes appoynted to the busyneſſe (c) without ouer Jſrael: for they were officers and iudges.
30 And of the Hebronites, Hasabiahu and his brethren, men of actiuitie, a thousand and seuen hundred, were officers among them of Jſrael beyond Jordane westward, in al busyneſſe belonging to God, and seruice of the king.
31 Among the Hebronites was Jedia the chiefest, euen a prince among the Hebronites and fathers of his kinred: And in the fourtith yere of the kingdome of Dauid, they were sought for, and there were founde among them men of actiuitie at Jazer in Gilead.
32 And his brethren were men of actiuitie, euen two thousand and seuen hundred auncient fathers: whom king Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manasſe, for euery matter pertayning to God, and for the kinges busyneſſe.

(c) Meaning of thinges that were out of the ranc.

¶ The .xxvij. Chapter.

Of the princes and rulers that ministred vnto the king.

1 THe children of Jſrael, after the number of them, ỹ auncient heads and captaynes of thousandes and hundredes, and their officers that serued the king by dyuers courses, which came in and went out moneth by moneth, throughout all the monethes of the yere: And in euery course were twentie and foure thou-thousand.
2 Ouer the first course for the first moneth, was Jasoboam the sonne of Zabdiel, and in his course were twentie and foure thousand.
3 And the chiefest of all the captaynes of the hoast for the first moneth, was of the children of Pharez.
4 Ouer the course of the second moneth, was Dodai an Ahohite, & in his course was Mikloth a ruler, [his helper:] and in his course were twentie and foure thousand.
5 The chiefe captayne of the third hoast for the third moneth, was *Banaiahu the sonne of Jehoiada the hie priest, and in his course were twentie and foure thousand. *ii. Reg. 23. c.
6 This is that Banaiahu which was most mightie among thirtie, and aboue thirtie: And in his part was Amizabad his sonne.
7 The fourth captayne for the fourth moneth, was Asael the brother of Joab, and Zabadaia his sonne after him, and in his course were twentie & foure thousand.
8 The fifth captayne for the fifth moneth, was Samhut the Jezrahite, and in his course were twentie and foure thousand.
9 The sixt captayne for the sixt moneth, was Jra the sonne of Jckes a Thekuite, and in his course were twentie and foure thousand.
10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the children of Ephraim, and in his course were twentie and foure thousand.

11 The

11 The eyght captayne for the eyght moneth, was Sibbechai an Husathite of ye kynrede of Zarhi, & in his course were twentie and foure thousand.
12 The ninth captayne for the ninth moneth, was Abiezer an Anathothite of the sonnes of Jemini, and in his course were twentie and foure thousand.
13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, & in his course were twentie and foure thousand.
14 The eleuenth captayne for the eleuenth moneth, was Banaia the Piratho-nite of the children of Ephraim, and in his course were twentie and foure thousand.
15 The twelfth captayne for the twelfth moneth, was Heldai the Netophatite of Othoniel, and in his course were twentie and foure thousand.
16 And the rulers ouer the tribes of Israel were these: Among the Rubenites, was Eliezer the sonne of Zichri: Among the Simeonites also, was Saphathiahu the sonne of Maacha.
17 Among the Leuites, Hasabia the sonne of Kemuel: Among the Aaronites, Zadok.
18 Among them of Juda, Elihu of the brethren of Dauid: Among them of Issachar, Omri the sonne of Michael.
19 Among them of Zabulon, Jesmaiahu the sonne of Obadiahu: Among thē of Nephthali, Jerimoth ẏ sonne of Azriel.
20 Among the children of Ephraim, Hosea the sonne of Azaziahu: In the halfe tribe also of Manasse, Joel the sonne of Pedaiahu.
21 Of the halfe tribe of Manasse in Gilead, Iddo the sonne of Zachariahu: Among them of Beniamin, Jaasiel the sonne of Abner.
22 Among them of Dan, Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.
23 But Dauid toke not the number of them vnder twentie yeres, because the Lorde saide he would encrease Israel lyke vnto the starres of the skye.
24 And *Joab the sonne of Zaruia began to number: but he finished it not, because that there fell Wrath for it against Israel, neither was the number put into the cronicles of king Dauid. *1.Par.xxi.a.
25 Ouer the kinges treasures was Azmaueth the sonne of Adiel: And ouer the treasures of the fieldes, in the cities, and villages, and castels, was Jehonathan the sonne of Uzziahu.
26 And ouer the workemen in the fieldes that tilled the grounde, was Ezri the sonne of Chelub.
27 And the ouersight of the vineyardes, had Semei the Ramathite: Ouer the encrease also of the vineyardes, & ouer the winesellers, was Sabdi the Zaphonite.
28 And ouer the olive trees and mulberie trees that were in the valleyes, was Baal Hanan the Gederite: And ouer the treasure of oyle, was Joas.
29 Ouer the oxen that fed in Saron, was Setrai the Saronite: And ouer the oxen that were in the valleyes, was Saphat the sonne of Adlai.
30 Ouer the cammels, Obil the Ismaelite: And ouer the asses, was Jehdeiahu the Meronothite.
31 Ouer the sheepe was Jazez the Hagerite: All these were the rulers of the substaunce of king Dauid.
32 And Jehonathan Dauids vncle, a man of counsell and of vnderstanding, was a (a) scribe, and Jehiel the sonne of Hachmoni was with ẏ kinges sonnes [instructing them.]
33 And Ahitophel was of the kinges counsell: And Husai the Arachite was the kinges companion.
34 And next to Ahitophel was Jehoiada the sonne of Banaiahu, and Abiathar: and the captayne of the kinges warre, was Joab.

(a) A man learned in the word of God.

The .xxviii. Chapter.

5 Because Dauid was forbidden to builde the temple, he willeth Solomon and the people to performe it. 8 Exhorting him to feare the Lorde.

1 AND Dauid gathered all the lordes of Israel, the lordes of the tribes, the lordes of the companies that ministred to the king by course, ẏ captaines ouer the thousandes and ouer the hundredes, & the lordes that had the ouersight ouer all the substaunce and possession of Dauid, & of his sonnes, with the chamberlaynes, & al the mightie and valiaunt, and all actiue men, vnto Hierusalem.

2 And

2 And king Dauid stoode vp vpon his
feete, and sayde: Heare me my brethren
and my people, *I had in myne heart
1.Reg.viii.a. to builde an house of rest, for the arke of
the couenaunt of the Lorde, and for the
footestoole of our God, and had made
redie for the building
3 But God saide vnto me: *thou shalt
ii.Reg.v.a. not builde an house for my name, be-
cause thou hast ben a man of warre, and
hast shed blood.
4 Moreouer the Lorde God of Israel
*chose me before all the house of my fa-
1.Reg.xvi.a. ther, to be king ouer Israel for euer: for
in Juda would he choose a captaine, & of the householde of Juda is the house of my father, & among the sonnes of my father he had a lust to me to make me king ouer all Israel.
5 And of all my sonnes (for the Lorde hath geuen me many sonnes) he hath chosen Solomon my sonne, to sit vpon the seate of the kingdome of the Lorde in Israel.
1.Par.xvii.a. 6 And he saide vnto me: *Solomon thy sonne he shall builde me an house and courtes: I haue chosen him to be my sonne, and I will be his father.
B 7 I wyll stablishe his kingdome for e-
uer, if he wyll be strong to do my com-
maundementes and my lawes, as it
goeth this day.
8 Nowe therefore in the sight of all Is-
rael the congregation of the Lorde, and
in the audience of our God, keepe and
seeke for all the commaundementes of
the Lorde your God, that ye may enioy
a good lande, and leaue inheritaunce for
your children after you for euer.
9 And thou Solomon my sonne, knowe
thou the God of thy father, and serue
him with a pure heart and with a wyl-
Ps.d.vii.c. lyng minde: *For the Lord searcheth al
hearts, and vnderstandeth all the im-
aginations of thoughtes: And if thou
seeke him, he wyll be founde of thee: but
if thou forsake him, he wyll cast thee of
for euer.
10 Take heede now, for the Lorde hath
chosen thee to builde him an house of a
sanctuarie: Be strong therefore & play
the man.
11 And Dauid gaue Solomon his sonne
the paterne of the porche, and of the
houses that longed thereto, of the store-
houses, vpper chambers, inner par-
lours, and of the house of the mercie
seate:
12 And the example of all that he had in
his minde for the courtes of the house of
the Lorde, and for all the celles rounde
about, for the treasures of the house of
God, and for the treasures of the dedi-
cate thinges:
13 For the deuisions of the priestes and
Leuites that wayted by course, and for ℂ
al the workemanship that should serue
for the house of the Lorde, and for all
the vessels that shoulde serue in the
house of the Lorde:
14 For golde, and for the waight of golde,
for all vessels of sundry ministrations,
for all maner of vessels of siluer in
waight, and for all vessels whatsoeuer
purpose they serued vnto:
15 The waight of golde for the candel-
stickes, and the golde for their lampes,
with the waight for euery candelsticke
and for the lampes thereof: And for the
candelstickes of siluer by waight, both
for the candelsticke & also for her lampes,
according to the diuersitie of the vse of
euery candelsticke.
16 And by waight [he gaue] golde for the
tables of shewe bread, euen for euery ta-
ble, and likewyse siluer for the tables of
siluer.
17 And pure golde for the flesshehookes,
cuppes, and drinking pots: and [pure]
golde in waight for basons, euen for
euery bason: and likewyse siluer by
waight, for euery bason of siluer.
18 And for the aulter of incense, pure
golde by waight, and golde for the pat-
terne of the charret of the Cherubs that
stretched out their wynges and couered
the arke of the couenaunt of the Lorde. D
19 All [he sayde] was geuen me* by wry- Exodus.v.
ting of the hande of the Lorde, which
made me vnderstand al the workeman-
ship of the patterne.
20 And Dauid said to Solomon his sonne:
be strong & of good courage, & do man-
fullye, feare not nor be faint hearted, for
ỹ lord God, euen my God, is with thee,
& he shall not faile thee, nor forsake thee,
vntill thou hast finished al ỹ worke that
must serue for the house of the Lorde.
21 Beholde, the priestes and Leuites are
deuided in companies for all maner of
seruice that pertayneth to the house of
God, they are with thee for all maner
of workmanship, and so are al that excel
in wysedome for any maner of seruice:
thou

thou haſt alſo the princes and all the people who ly at thy commaundement.

¶ The. xxix. Chapter.

2 The offering of Dauid and of the princes for the building of the temple. 10 Dauid geueth thankes to the Lorde. 20 He exhorteth the people to do the ſame. 22 Solomon is created king. 28 Dauid dyeth, and Solomon his ſonne raigneth in his ſteade.

1 AND Dauid the king ſaide vnto all the congregation: * God hath ſpecially choſen Solomon " my ſonne which is yet young & tender, & the worke is great: for the houſe ſhall not be for man, but for the Lorde God.

* 1. Reg. v. a.

" Others reade, my one ly ſonne.

2 Moreouer, I haue prepared with all my might for the houſe of my God, golde for veſſels of golde, ſiluer for them of ſiluer, braſſe for thinges of braſſe, iron for thinges of iron, & wood for thynges of wood, and onix ſtones, and ſtones to be ſet, * gliſtering ſtones, and of diuers colours, & al maner of precious ſtones, & marble ſtones in great aboundaunce.

* Some reade, carbuncle ſtones.

3 And becauſe I haue luſt to the houſe of my God, I haue of myne owne proper good of golde and ſiluer which I haue geuen to the houſe of my God, beſide all that I haue prepared for the holy houſe,

4 Euen three thouſand talentes of golde of Ophir, and ſeuen thouſand talentes of tried ſiluer, to ouer laye the walles of the houſe withall.

5 The golde for thinges of golde, ſiluer for them of ſiluer, and for all maner of worke by the handes of artificers: And whoſoeuer is (a) wylling, may this day (b) conſecrate his hande vnto the Lorde.

(a) Yt was not only liberall him ſelfe toward the building of gods houſe, but alſo prouoked others.
(b) That is, may offer to the building of the houſe of the Lord.

6 And ſo the auncient fathers and the lordes of the tribes of Iſrael, the captaynes of thouſandes and hundredes, with the lordes that were rulers ouer the kinges worke, were willing,

B 7 And gaue for the ſeruice of the houſe of God, fiue thouſand talentes of golde, and ten thouſand peeces [of golde,] and ten thouſand talentes of ſiluer, & eyghteene thouſand talentes of braſſe, and one hundred thouſand talentes of iron.

8 And they with whom precious ſtones were founde, gaue them to the treaſure of the houſe of the Lord by the hand of Jehiel the Gerſonite.

9 And the people reioyced when they were ſo wylling to geue their goodes, and with a perfect heart they offered wyllingly to the Lord: And Dauid the king reioyced with great gladneſſe.

10 And Dauid bleſſed the Lorde before all the congregation, and ſayde: Bleſſed be thou Lorde God of Iſrael, our father from euer and for euer.

11 Thyne O Lorde is greatneſſe, and power, glory, victorie, and prayſe: for all that is in heauen and in earth is thyne, and thyne is the kingdome O Lorde, and thou excelleſt aboue all, euen as the head of all.

12 And richeſſe and honour come of thee, and thou raigneſt ouer all, and in thyne hande is power & ſtrength, and in thyne hand it is to make great and to geue ſtrength vnto all.

13 And nowe our God we thanke thee, & and prayſe thy glorious name.

14 But who am I: and what is my people: that we ſhould enforce our ſelues to geue theſe thinges ſo willingly: But all thinges come of thee, & of that which we receaued at thyne hand, we haue geuen thee.

15 * For we be but ſtraungers before thee, and ſoiourners, as were al our fathers: Our dayes on the earth alſo are but as a * ſhadowe, and there is none abiding.

Gene. 47. b.

Sapi. ii. b.

16 O Lorde our God, all this ſtuffe that we haue prepared to builde thee an houſe for thy holy name, commeth of thyne hand, and is all thyne.

17 I wot alſo my God that thou tryeſt the heartes, and haſt pleaſure in vnfaynednes, & in the vnfaonednes of myne heart I haue wyllingly offered al theſe thinges: And now haue I ſeene thy people which are founde here to offer vnto thee wyllyngly, and with gladneſſe.

18 O Lorde God of Abraham, Iſahac, and of Iſrael our fathers, (c) keepe this for euer in the deſire of the thoughtes of the heart of thy people, & prepare their heartes vnto thee.

(c) Continue them in this good minde, that they may ſerue thee wyllingly.

D

19 And geue vnto Solomon my ſonne a perfect heart, to keepe thy commaundementes, thy teſtimonies, & thy ſtatutes, and to do all, and builde the houſe, for the which I haue made prouiſion.

20 And

auid.

20 And Dauid sayde to all the congregation: Nowe blesse the Lorde your God. And all the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lorde and the kyng.

D 21 And they offered offerynges vnto the Lorde: And on the morowe after the sayd day, they offered burnt offerynges vnto the Lorde, euen a thousand young oxen, a thousande rammes, and a thousande sheepe, with their drynke offerynges: Many sacrifices offered they for all Israel,

22 And did eate & drinke before the Lord the same day with great gladnesse: And they made Solomon the sonne of Dauid king the second tyme, and annointed him prince before the Lorde, and Zadoc to be the hye priest.

3.Reg.ii.c. 23 *And Solomon sate on the seate of the Lord, and was kyng in steade of Dauid his father, and prospered: and all they of Israel obeyed him.

24 And all the lordes and men of power, and all the sonnes of kyng Dauid, submitted them selues, and were vnder kyng Solomon.

25 *And the Lorde magnified Solomon in dignitie in the syght of all them of Israel, and gaue him so glorious a kingdome, as no kyng had before him in Israel. 3.Reg.4.d.

26 And so Dauid the sonne of Isai raigned ouer all Israel.

27 And the space that he raigned ouer Israel was fourtie yeres: Seuen yeres raigned he in Hebron, and thirtie and three yeres raigned he in Hierusalem.

28 And he dyed in a good age, ful of dayes, riches, and honour: and Solomon his sonne raigned in his steade.

29 The actes of Dauid the king first and last, beholde they are Written in the booke of Samuel the sear, and in the booke of (b) Nathan the prophete, and in the booke of Gad the sear: (b) The bookes of Nathan and Gad are perished.

30 With all his kyngdome, and power, and tymes that went ouer him, & ouer all Israel, and ouer all the kingdomes of the earth.

The ende of the first booke of the Chronicles, otherwise called *the first booke of Paralipomenon.*

The seconde booke of the Chronicles,

which in the Hebrue is one with the first.

¶ The first Chapter.

6 The offeryng of Solomon at Gibeon, 8 He prayeth vnto God to geue him wisdome,
11 which he geueth him, and more. 14 The number of his charettes and horses,
15 and of his riches.

A 1 ND Solomon the sonne of Dauid waxed strong in his kingdome, and the *Lorde his God was with him, and magnified him " in dignitie.

3.Reg 3 a.

" Or, greatly.

2 And Solomon spake vnto all Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euery officer in all Israel, and to the auncient fathers.

3 And so Solomon and all the congregation with him *went to the hye place that was at Gibeon: *for there was the tabernacle of the congregation of God, *Whiche Moyses the seruaunt of the Lorde made in the wildernesse.

3.Reg.3.a. 1.Par.21.d. Exod.36. 2.Reg 6.a.

4 But the arke of God* had Dauid brought from Kiriathiarim, into the place which Dauid had prepared therefore: For he had pitched a tent for it at Hierusalem.

Exod.38.a.

5 Moreouer, the brasen aulter *that Bezaleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of the Lorde: And Solomon and the congregation went to visite it.

6 And Solomon gat vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and *offered a thousand burnt sacrifices vpon it.

3.Reg 3.c.

B 7 And the same nyght did God appeare vnto Solomon, and said vnto him: Aske what I shall geue thee.

8 And Solomon saide vnto God: Thou hast shewed great mercie vnto Dauid my father, and *hast made me to raigne in his steade.

Sapi.ix.a.

3.Reg 3 a. 9 *Nowe therefore, O Lorde God, let thy promise Whiche thou madest vnto Dauid my father, be true: *For thou

3.Re83.a.

hast made me king ouer a people which is lyke the dust of the earth in multitude:

10 Wherfore geue me nowe Wisedome and knowledge, that I may be able to (a) go in and out before this people: for Who els can iudge this people that is so great?

(a) That I may gouerne this people.

11 *And God sayde to Solomon: Because this was in thyne heart, and because thou hast not asked treasure and riches, and honour, & the (b) liues of thine ennemies, neither yet long lyfe, but hast asked Wisedome and knowledge for thy selfe, to iudge my people ouer Which I haue made thee kyng:

3.Reg.3.b.

(b) That is, to be reuenged of thyne ennemies.

12 Wisdome and knowledge is graunted vnto thee, and I wil geue thee treasure, and riches, and glorie: so that among the kynges that haue ben before thee, or after thee, none was or shalbe lyke thee.

13 And so Solomon came from the high place that was at Gibeon to Hierusalem from the tabernacle of the congregation, and raigned ouer Israel. C

14 *And Solomon gathered charets and horsemen: and he had a thousande and foure hundred charets, & twelue thousande horsemen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

iii.Reg.x.d.

15 And *the kyng made siluer and golde at Hierusalem as plenteous as stones, and Cedar trees made he as plentie as the Mulbery trees that growe in the valleys.

iii.Reg.x.d.

16 Also Solomon had horses brought out of Egypt, & fine linnen: The kinges marchauntes receaued the fine linnen for a price.

17 They came also and brought out of Egypt a charet for sixe hundred peeces of siluer, euen an horse for an hundred and fiftie: And so brought they [horses] for all the kynges of the Hethites, and for the kynges of Syria, by their owne handes.

The

¶ The. ij. Chapter.

2 The number of Solomons workemen to builde the temple. 3 Solomon sendeth to Hiram the kyng of Tyrus for wood and workemen.

A 1 AND Solomon determined to buylde an house for the name of the Lord, and an house for his kingdome.

2 And Solomon tolde out threescore and ten thousande men to beare burthens, and fourescore thousand men to hewe stones in the mountayne, and (a) three thousand and sixe hundred to oversee them.

(a) It is to be understand of all sortes of officers and overseers.

3 *And Solomon sent to Hiram the king of Tyre, saying: As thou diddest deale with Dauid my father, & *diddest sende him Cedar wood to build him an house to dwell in [euen so deale with me:]

3. Reg. v. a.

2. Reg. v. b.

4 Behold I builde an house for the name of the Lorde my God, to offer vnto him holy thinges, & to burne sweete incense, and to set shewe bread before him continuallye, to offer burnt sacrifices of the morning and euening on the Sabbath dayes, in the kiefte day of euery newe moone, and in the solempne feastes of the Lorde our God: for it is an ordinaunce to be continually kept of Israel.

5 And the house which I builde shalbe great: for great is our God aboue all gods.

6 But who is able to builde him an house: When that heauen and heauen aboue all heauens is not able to receaue him, What am I then that should build him an house: nay, but euen to burne sacrifice before him [shall this buildyng be.]

B 7 Sende me nowe therfore a cunnyng man, that can worke in golde and siluer, in brasse and iron, in purple, crymosin, (b) yelowe silke, & that can skyll to graue with the cunning men that are with me in Iuda and Hierusalem, whom Dauid my father dyd prepare.

(b) Others reade, silke of a violet colour.

8 Sende me also Cedar trees, pine trees, and (c) algume trees, out of Libanon: for I wot that thy seruauntes can skill to hewe timber in Libanon: and behold my men shalbe with thine,

(c) Some take it for brasell.

9 That they may prepare me timber enough: for the house which I am determined to builde, shalbe wonderfull great.

10 And behold, for the vse of thy seruauntes the cutters and hewers of timber, I haue geuen twentie thousand quarters of beaten Wheate, and twentie thousand quarters of barlye, and twentie thousande battes of Wine, and twentie thousande battes of oyle.

11 And Hiram ỹ king of Tyre aunswered in writyng, which he sent to Solomon: Because the Lorde hath loued his people, therefore hath he made thee kyng ouer them.

12 And Hiram sayd moreouer: Blessed be the Lorde God of Israel which made heauen & earth, & that hath geuen Dauid the king a wise sonne, and one that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a pallace for his kingdome.

13 And nowe I haue sent a wise man, and a man of vnderstandyng, whom my father Hiram dyd vse:

C 14 *The sonne of a woman of the daughters of Dan, and his father was a man of Tyre, & he can skyll to worke in golde and siluer, in brasse and iron, in stone and timber, in purple and " yelowe silke, in fine white and crymosin, and can graue sundry maner of grauinges, and to finde out diuers maner of subtyll worke that shalbe set before him, with thy cunnyng men, and with the cunnyng men of my lorde Dauid thy father.

3. Reg. 7. b.

" Or, Violet colour.

15 Nowe therfore, the Wheate and barlye, oyle and Wine, which my lorde hath spoken of, let him sende vnto his seruauntes:

16 And we wyll cut wood in Libanon as much as thou shalt neede, and wil bring it to thee in flotes by sea to Japho, from whence thou mayest cary them to Hierusalem.

17 And Solomon numbred all the straungers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: And they were founde an hundred fiftie and three thousande, and sixe hundred.

18 And he set threescore and ten thousand to beare burthens, and fourescore thousande to hewe stones in the mountayne, and three thousande & sixe hundred officers to set the people a worke.

The. iij. Chapter.

The temple of the Lorde, and the porche are builded, with other thinges therto belongyng.

A 1 AND Solomon began to builde the house of the Lorde at Hierusalem in mount (a) Moria *where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshyng floore of Ornan the Iebusite.

(a) which is the mountaine where Abraham thought to haue sacrificed his sone. Gen.xxii. i.Par.xxi.a.

Actes.vii.f. iii.Reg.vi.a. 2 And he *began to buylde in the seconde day of the seconde moneth, * the fourth yere of his raigne.

3 And these are the patternes whereby Solomon was instruct to builde the house of God: The length was threescore cubites after the olde measure, and the breadth twentie cubites.

4 And the porche that was before the length in the front, accordyng to the breadth of the house, was twentie cubites, and the heyght was an hundred and twentie cubites: and he ouerlayed it on the inner side with pure golde.

5 And the greater house he seeled with firre tree, which he ouerlayed with the best golde, and graued therto paulme trees and chaynes.

6 And he ouerlayed the house with precious stone beautifully: And the golde was golde of Paruaim.

B 7 The house [I say] the beames, postes, walles, and doores therof, ouerlayed he with golde, and graued Cherubs on the walles.

8 And he made the house most holy: whose length was twentie cubites, like to the breadth of the house, & the breath therof was also twentie cubites: and he ouerlayed it with good golde, euen with fyue hundred talentes.

9 And the wayght of the nayles of golde was fiftie sicles: and he ouerlayed the vpper chaumbers with golde.

10 *And in the house most holy he made two Cherubims of image worke, lyke children, and ouerlayed them with gold. Exod.25.b.

11 And the winges of the Cherubs were twentie cubites long: The one wyng was fiue cubites, reachyng to the wall of the house: and the other wyng was likewise fiue cubites, reachyng to the wyng of the other Cherub.

12 And euen so the one wyng of the other Cherub was fiue cubites, reaching to the wall of the house: and the other wyng was fiue cubites also, and reached to the wyng of the other Cherub.

13 So that the winges of the said Cherubs were stretched out twentie cubites: and they stoode on their feete, and loked inwardes.

14 And he made a forehangyng of *yelow silke, purple, crymosin, and fine white, & caused the pictures of Cherubs to be brodred theron. C *Or, Aungels colour.

15 And he made before the house two pillers of thirtie and fiue cubites high, and the head that was aboue on the top of euery one of them was fiue cubites.

16 And he made chaynes of wreathen worke for the quier, and put them on the heades of the pillers: and made an hundred pomegranates, and put them on the chaynes.

17 And he reared vp the pillers before the temple, one on the right hande, and the other on the left: and called the ryght Jachin, and the left Boaz.

The .iiij. Chapter

1 The aulter of brasse. 2 The lauatorie. 6 The caldrons. 7 The candlesticks. &c.

A 1 AND he made an aulter of brasse, twentie cubites long, and twentie cubites broade, and ten cubites hye.

2 *And he cast a brasen lauatorie of ten cubites from brym to brym, rounde in compasse, iii.Reg.vii.d and fiue cubites hye: and a line of thirtie cubites dyd compasse it rounde about.

3 And vnder it was the fashion of oxen, which dyd compasse it rounde about: with ten cubites dyd they compasse the lauatorie rounde about, and there were two rowes of oxen which were cast lyke molten worke.

4 And

4 And it stoode also vpon twelue oxen: three loked towarde the nozth, three towarde the west, three toward the south, and three toward the east: and the lauatozie was set vpon them, and all their backes were towarde the lauatozie.

5 And the thyckest of it was an hande breadth, and the brym like the brym of a cuppe, with floures of lilies: and it receaued and helde three thousande battes.

6 *And he made ten lauers, and put fiue on the right hand, and fiue on the left, to washe and clense in them such thinges as they offered foz a burnt offring: But the great lauatozie was foz the priestes to washe in.

7 And he made ten candelstickes of gold, accozding to the patterne that was geuē of them, and put them in the temple, fiue on the right hande, and fiue on the left.

8 And he made also ten tables, and put them in the temple, fiue on the right side, and fiue on the left: And he made an hundred balens of golde.

9 And he made the court of the priestes, and the great court, and doozes to it, and ouerlayde the doozes of them with brasse.

10 And he set the great lauatozie on the right side of the east ende, ouer against the south.

11 And Hiram made pottes, shouels, and balens, & finished the wozke that he was appoynted to make foz king Solomon in the house of God.

12 The two pillers, and the bowles, and the pommels on the toppe of the two pillers, and the two wreathes to couer the two bowles of the pommels which were on the toppe of the pillers,

13 And foure hundzed pomegranates on the two wreathes: two rowes of pomegranates on one wreath to couer the two bowles of the pomels.

14 And he made two bottomes, and lauers made he vpon the bottomes. ℭ

15 The great lauatozie, and twelue oxen vnder it.

16 Pottes also, shouels, and flesh hokes: and all these vessels dyd (a) Hiram his father make to king Solomon foz the house of the Lozd, of bright brasse.

17 In the playne of Jozdane did the king cast them, euen in the clay grounde that is betweene Socoth and Zaredatha.

18 And Solomon made al these vessels in great aboundaunce: foz the weyght of brasse coulde not be reckened.

19 And Solomon made al the vessels that were foz the house of God, the golden aulter also, & the tables to set the shewe bread vpon.

20 Mozeouer, the candelstickes with their lampes, to burne after the maner befoze the quier, and that of pzecious golde.

21 And the floures, and the lampes, and the snoffers made he of golde, and that perfect golde. ℑ

22 And the "dzessing knyues, balens, spoones, and censers of pure golde: And the dooze of the temple, and the inner doozes within the place most holy, and the inner doozes of the temple were gilted.

1 *Reg.vii.a*

(a) Hiram is called Solomons father, because Solomon reuerenced him, and fauoured him as his father.

" Some read hookes, and others instrumentes of musicke.

The. v. Chapter.

1 The things dedicated by Dauid, are put in the temple. 2 The arke is brought into the temple. 10 What was within it. 12 They sing prayse to the Lozde.

A 1 AND so all the wozke that Solomon made in the house of the lozd was finished: And *Solomon brought in all the thinges that Dauid his father had dedicated, with the siluer and golde, and al the iewels, and put them among the treasures of the house of God.

1 *Reg.vii.3*

2 Then Solomon * gathered the elders of Israel together, and all the heades of the tribes and auncient fathers of the childzen of Israel, vnto Hierusalem, to bzing the arke of the couenaunt of the Lozde out of the citie of Dauid, whiche is [in] Sion.

Rc.viii.a.

3 Wherefoze all the men of Israel resozted vnto the king in the feast, euen in the (a) seuenth moneth.

(a) September.

4 And all the elders of Israel came, and the Leuites toke vp the arke.

5 And the priestes & the Leuites brought
away the arke of the tabernacle of ỹ con-
gregatiõ, & al the holy vessels that were
in the tabernacle, and they bare them.
6 And king Solomon & all the congrega-
tion of Israel that were assembled vnto
him before the arke, offered sheepe and
oxen, so many that they coulde not be
tolde nor numbred for multitude.
7 And the priestes brought the arke of the
appoyntment of the Lorde vnto his
place, euen into the quier of the temple
within the place most holy, and set it vn-
der the wynges of the Cherubs,
8 So that the Cherubs stretched out their
wynges ouer the place of the arke, and
the Cherubs couered both the arke and
her barres aboue on hye.
9 And the barres of the arke were so
long, that the heades of the barres were
seene without the arke within the quier,
but not without: and there the arke re-
mayned vnto this day.
iii.Re.viii.f. 10 But there was nothing in the arke
*saue the two tables which Moyses put
therin at Horeb, when the Lord made a
couenannt with the children of Israel
after they were come out of Egypt.
11 And it fortuned, that when the priestes
were come out of the holy place (for all
the priestes that were present, were sanc-
tified, and did not then wayte by course)
12 That both the Leuites and the singers,
vnder Asaph, Heman, and Jeduthun,
were appointed to sundry offices with
their children and brethren, and were a-
rayed in fyne whyte, hauing cymbales,
psalteries, and harpes, and stoode at the
east ende of the aulter, and by them an
hundred and twentie priestes blowing
with trumpets:
13 And the trumpet blowers and the sin-
gers so agreed, that it seemed but one
voyce in praysing & thanking the Lorde:
And when they lift vp their voyce with
the trumpets, cymbales, and other in-
strumentes of musicke, and when they
praysed the Lord, How that he is good,
and that his mercie lasteth euer: the
house of God was filled with a cloude,
14 So that the priestes coulde not endure ℂ
to minister by the reason of the cloude:
For the maiestie of the Lorde had filled
the house of God.

The. vi. Chapter.

3 Solomon blesseth the people. 4 He prayseth the Lorde. 14 He prayeth vnto God for those that shall pray in the temple.

A
iii.Re.viii.b.
1 Then Solomon sayde:
*The Lord hath spo-
ken, how that he wil
dwell in the darcke
cloude.
2 And I haue buylt
thee an house of habi-
tation for thee, and a place for thy dwel-
ling for euer.
3 And the king turned his face and blessed
the whole congregation of Israel, & all
the congregation of Israel stoode.
4 And he sayde: Blessed be the Lord God
of Israel, which hath with his handes
fulfilled it that he spake with his mouth
to my father Dauid, saying:
ii.Reg.vii.a. iii.Re.xiii.b
5 *Since the day that I brought my peo-
ple out of the lande of Egypt, I chose no
citie among all the tribes of Israel to
buylde an " house in, that my name
might be there, neither chose I any man
to be a ruler ouer my people Israel:
" Or, temple.
ii.Par.vii.d. and xii.d.
6 Sauing that *I haue chosen Hierusa-
lem, that my name might be there, and
haue chosen Dauid to be ouer my peo-
ple Israel.
B
ii.reg.vii.a. iii.reg.viii.b i.Pa.xxii.b.
7 *And when it was in the heart of Da-
uid my father to buylde an house for
the name of the Lorde God of Israel,
8 The Lorde sayde to Dauid my father:
Forasmuch as it was in thyne heart to
buylde an house for my name, thou did-
dest well that thou thoughtest in thyne
heart.
9 Notwithstanding, thou shalt not buyld
the house: but thy sonne which is proce-
ded out of thy loynes, he shall buylde an
house for my name.
10 The Lorde therefore hath made good
his saying that he hath spoken: and I
am rysen vp in the roome of Dauid my
father, and am set on the seate of Is-
rael, as the Lorde promised, and haue
buylt an house for the name of the Lord
God of Israel.
11 And in it haue I put the arke wherein
is the (b) couenaunt of the Lorde that he
made with the children of Israel.
(b) Meaning the two tables
12 And

12 And the king stoode before the aulter of the Lorde in the presence of all the congregation of Israel, and stretched out his handes:

13 (For now Solomon had made a brasen scaffold of fyue cubites long, and fyue cubites brode, and three of heyght, and had set it in the middes of the great courte, and vpon it he stoode and kneeled downe vpon his knees before al the congregation of Israel, and stretched out his handes towarde heauen,)

C

Reg.8.c. 14 And sayde: *O Lorde God of Israel, there is no god like thee in heauen and earth, which kepest couenaunt & shewest mercie vnto thy seruauntes that walke before thee with al their heartes.

15 Thou whiche hast kept with thy seruaunt Dauid my father the thinges that thou promisedst him, thou saydest it with thy mouth, & hast fulfilled it with thyne handes, as it is to see this day.

16 And nowe Lorde God of Israel, kepe with thy seruaunt Dauid my father the thinges that thou promisedst him, saying, *Thou shalt in my sight not be without a man that shall sit vpon the seate of Israel, so that thy children take heede to their wayes to walke in my lawe, as thou hast walked before me.

Re.iia 6.b. Par.7.d.

17 And nowe Lord God of Israel, let thy saying be true whiche thou spakest vnto thy seruaunt Dauid.

18 (And wil God in verie deede dwel with men on earth? Beholde, *heauen and heauen aboue all heauens do not contayne thee, howe much lesse the house which I haue buylded?)

iii Re.vlii.c. Esai.lxvi.a. Actes.vii.f.

19 Let it be thy pleasure therfore to turne to the prayer of thy seruaunt and to his supplication O Lorde my God, to hearken vnto the voyce and prayer whiche thy seruaunt prayeth before thee,

20 And let thyne eyes be open towarde this house day & night, ouer this place wherof thou hast sayde that thou wouldest put thy name there, to hearken vnto the prayer whiche thy seruaunt prayeth in this place.

D 21 Hearken vnto the prayers of thy seruaunt and of thy people Israel, which they pray in this place: heare thou I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull.

Reg.8.d. 22 *If a man sinne against his neyghbour, and take an oth agaynst hym and make him to sweare, and they both come before thyne aulter in this house:

23 Then heare thou from heauen, and do and iudge thy seruauntes, that thou rewarde the vngodly & recompence hym his way vpon his head, and iustifie the righteous, and geue him according to his righteousnes.

24 And if thy people Israel be put to the worse before the enemie, because they haue sinned against thee: Yet if they turne & geue thankes vnto thy name, and make intercession, and pray before thee in this house:

25 Then heare thou from heauen, and be merciful vnto the sinne of thy people Israel, and bryng them againe vnto the lande which thou gauest to them and to their fathers.

26 *When heauen is shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them: Deut.x.b. 3.Reg 17.a.

27 Then heare thou in heauen, and be merciful vnto the sinne of thy seruauntes & of thy people Israel, and guyde thou them into the good way to walke in, and send rayne vpon thy lande whiche thou hast geuen vnto thy people for an inheritaunce.

28 And if ther be dearth in the land, or pestilence, corruption, or blasting of corne, grashoppers, or caterpillers, or that their enemies besiege them in the [a] cities of their land, or whatsoeuer plage or sickenesse it be: E

[a] Or in the land of their gates.

29 Then what supplications and prayers soeuer shalbe made of any man and of all thy people Israel, which shall know euery man his owne sore, and his owne griefe, & shall stretche out their handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwelling place, and shalt be mercifull, and geue euery man according vnto all his wayes, euen as thou doest know euery mans heart: (for thou [d] only knowest the heartes of the children of men,)

[d] God only knoweth the heart of men.

31 That they may feare thee, & walke in thy wayes as long as they liue, in ẏ land which thou gauest vnto our fathers.

32 *Moreouer, the straunger whiche is not of thy people Israel, if he come from a farre lande for thy great names sake, and thy mightie hande, and thy 3.Reg 8.c. Iohn.xii.c. Actes.viii.f.

stretched out arme: If they come I say, and pray in this house:

33 Then shalt heare from heauen, euen from thy dwelling place, and shalt do according to all that the straunger calleth to thee for: That all people of the earth may knowe thy name, and feare thee as doth thy people Israel, and that they may knowe how that in this house whiche I haue buylt, thy name is called vpon.

F 34 If thy people go out to warre against their enemies by the way that thou shalt sende them, and they pray to thee in the way * towarde this citie whiche thou hast chosen, euen toward the house which I haue buylt for thy name:

Deut.vi.d.

35 Then heare thou from heauen their supplication and prayer, and helpe them in their right.

3.Reg.8.e. 2.Iohn.i.d. 36 If they sinne against thee (as * there is no man but he doth sinne) and thou be angry with them, and deliuer them ouer before their enemies, and they take them and carie them away captiues vnto a lande farre or neare:

37 Yet if they repent in their heart in the lande where they be in captiuitie, and turne, and pray vnto thee in the land of their captiuitie, saying, We haue sinned, We haue done euyll and wickedly:

38 And turne againe to thee with all their heart and all their soule in the lande of their captiuitie where they kepe them in bondage, and so pray towarde their land whiche thou gauest vnto their fathers, euen toward the citie which thou hast chosen, & toward the house whiche I haue buylt for my name:

39 Then heare thou from heauen, euen from thy dwelling place, their supplication and their prayer, and iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, let thine eyes be open, and thyne eares attent vnto the prayer that is made in this place.

G Psal.131.a. (c) That is, into thy temple.

41 Nowe vp * O Lorde God into thy (c) resting place, thou and the arke of thy strength: O Lorde God, let thy priestes be clothed with health, & let thy sainctes reioyce in goodnesse.

42 O Lord God, turne not away the face of thyne (f) annoynted: remember the mercies whiche thou hast promised to Dauid thy seruaunt.

(f) Heare my prayer which am thyne anoynted king.

The .vii. Chapter.

1 The fire consumeth the sacrifice. 2 The glorie of the Lorde filleth the temple. 12 He heareth his prayer. 17 and promiseth to exalt him and his throne.

A 1 AND * when Solomon had made an ende of praying, * there came downe fire from heauen, and consumed the burnt offring and the sacrifices: & the house was filled with the glorie of the Lorde,

3 Reg.8.f. Leui.ix.d. in.Re.viii.g.

2 And the priestes coulde not go into the house of the Lorde, because the glorie of the Lord had filled the lordes house.

3 And when al the children of Israel saw howe the fire and the glorie of the Lord came downe vpon the house, they fell downe flat vpon their faces to the earth vpon the pauement, and worshipped and confessed vnto the lord, That he is gracious, and that his mercie lasteth euer.

4 And the king and all the people offered sacrifices before the Lorde.

5 And king Solomon offered a sacrifice of twentie and two thousande oxen, and an hundred and twentie thousande sheepe: and so the king and all the people dedicated the house of God.

6 And the priestes wayted on their offices, & the Leuites had the instrumentes of musicke of the Lord, which king Dauid had made to confesse vnto the Lord, that his mercie lasteth euer, Dauid praysing God by thē: And the priestes blew with trumpettes before them, and all they of Israel stoode.

7 Moreouer, Solomon halowed the middle of the court that was before the house of the Lorde, for there he offred burnt offringes: & the fat of the peace offringes, because the brasen aulter which Solomon had made, was not able to receaue the burnt offringes, and the meate offringes, and the fat. B

8 So at the same time Solomon kept * a (a) feast of seuen dayes, and al they of Israel with him, an exceeding great congregation, euen from the entring in of Hamath vnto the riuer of Egypt.

1.Mach.iii.g. (a) That is the feast of tabernacles.

9 And in the eyght day they made an assemblie: For they kept the dedication of the aulter seuen dayes, & the feast seuen dayes.

10 And

10 And the three and twentie day of the seuenth month he let the people depart into their tentes glad and mery in heart, for the goodnesse that the Lorde had shewed to Dauid and to Solomon, and to Israel his people.

3.Reg.ix.a. 11 *And so Solomon finished the house of the Lorde, and the kinges house: and all that came in his heart to make in the house of the Lorde, & in his owne house, went prosperously forwarde.

12 And the Lorde appeared to Solomon by night, and sayd to him: I haue heard thy petition, and *haue chosen this place for my selfe to be an house of sacrifice.

2.Para.vi.a.

13 If I shut vp heauen that there be no rayne, or if I commaund the locustes to deuour the lande, or if I sende pestilence among my people:

14 And if they that are of my people, among whom my name is called vpon, do humble themselues, and make intercession, and seke my presence, and turne from their wicked wayes: then will I heare from heauen, and be mercifull to their sinne, and will heale their lande.

15 And from henceforth myne eyes shalbe open, and myne eares attent vnto the prayer that is made in this place.

2.Para.vi.a. 16 And therefore nowe *I haue chosen and sanctified this house, that my name may be there for euer: and myne eyes and myne heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do all that I haue commaunded thee, and shalt obserue my statutes and my lawes:

18 Then will I stablishe the seate of thy kingdome, according as I made the couenaunt with Dauid thy father, saying: *Thou shalt not be without a man to be ruler in Israel.

ii.Reg.ii.a. and xx.a. ii.Para. vi.c.

19 But and if ye turne away, and forsake my statutes & my commaundementes which I haue set before you, and shall go and serue other gods, and worship them:

20 Then will I plucke them vp by the rootes, out of my lande whiche I haue geuen them, and this house whiche I haue sanctified for my name, will I cast out of my sight, and will make it to be a prouerbe and a iest among all nations.

21 And this house whiche is most high, shalbe an astonishement to euery one that passeth by, and shal say: *Why hath the Lorde dealt on this fashion with this lande, and with this house?

D De.xxix.d. iii.Re.ix.b. Ier.xxii.c.

22 And they shal aunswere: Because they forsoke the Lorde God of their fathers which brought them out of the lande of Egypt, and caught holde on other gods, and worshipped them, and serued them: euen therefore hath he brought all this euyll vpon them.

The.viii. Chapter.

2 The cities that Solomon buylt. 7 People that were made tributarie vnto him,
12 His sacrifices. 17 He sendeth to Ophir.

A

1 AND *it fortuned, that after (a) twentie yeres, when Solomon had buylt the house of the Lorde and his owne house:

3.Re.ix.b. (a) Signifieng that he vsed twentie yeres in buildyng them.

2 He buylt the cities that Hiram gaue him, and put of the children of Israel in them.

3 And Solomon went to Hamath Zoba, (b) and strengthed it.

(b) Other reade, he ouercame it.

4 And he buylt Thadmor in the wildernesse, & repaired all the store cities which were in Hamath.

5 And he buylt Bethhoron the vpper, and Bethhoron the neather, strong cities, hauing walles, gates, and barres:

6 And Baalah, and al the store cities that Solomon had, and all the charet cities, and the cities of the horsmen, and euery pleasaunt place that Solomon had lust to buyld in Hierusalem & Libanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israel, B

8 But were the children of them whiche were left after them in the lande, and were not consumed of the children of Israel, them dyd Solomon make to pay tribute, vntill this day.

9 But of the children of Israel dyd Solomon make no bondemen for his worke: but they were men of warre, and rulers, and great lordes with him, and captaynes ouer his charets and horsemen.

10 And king Solomons officers that ouer-
sawe and ruled the people, were two
hundred and fiftie.
11 And Solomon brought the daughter
of Pharao out of the citie of Dauid, into
the house that he had buylded for her:
For he sayde, My wyfe shall not dwel
in the house of Dauid king of Israel, for
it is holy, because that the arke of the
Lorde is come vnto it.
12 Then Solomon offred burnt offringes
vnto the Lorde on the aulter of the
Lorde, whiche he had buylt before the
porche:
13 Doyng euery thing in his due time, and
offering according to the commaunde-
mẽt of Moyses, in the Sabbathes, new
moones, and solempne feastes, *three
times in the yere, [that is to say] in the
feast of sweete bread, in the feast of
weekes, and in the feast of tabernacles.
14 And Solomon set the sortes of priestes
to their offices as Dauid his father had
ordered them, and the Leuites in their
watches, for to prayse and minister be-
fore the priestes day by day, and the por-
ters by course at euery gate: *for so had
Dauid the man of God commaunded.
15 And they omitted not the commaunde-
ment of the king vnto the priestes and
Leuites, concerning any maner of
thing, and concerning the treasures.
16 For Solomon made prouision for the
charges, from the first day that the
foundation of the house of the Lorde
was layed, till it was finished, that the
house of the Lorde was perfect.
17 Then went king Solomon to Ezion
Gaber, and to Eloth at the sea side in the
lande of Edom.
18 And Hiram sent hym by the handes of
his seruauntes, shippes, and seruauntes
that had knowledge of the sea: and they
went with the seruauntes of Solomon
to Ophir, and caryed thence foure hun-
dred and fyftie talentes of golde, and
brought it to king Solomon.

Ex.xxiii.c. Deut.xvi.c.

*2.Par.ix.d.

The .ix. Chapter.

1.9. The queene of Saba commeth to see Solomon, and bringeth giftes. 12 His yerely reuenues. 30 The time of his raigne. 31 His death.

AND *when the queene
of Saba heard of the
fame of Solomon, she
came to proue him in
hard questions at Hie-
rusalem, with a verie
great compame, with
camels that bare spices, and plentie of
golde, and precious stones: And when
she was come to Solomon, she commu-
ned with him of all that she had in her
heart.
2 And Solomon soyled her all her que-
stions: and there was not one word hyd
from Solomon, which he tolde her not.
3 And When the queene of Saba had
seene the wisdome of Solomon, and the
house that he had buylt,
4 And the meate of his table, the sitting
of his seruauntes, and the standing of
his wayters, their apparell, his butlars,
their apparell, "his goyng vp by the
whiche he went into the house of Lord:
there was no more spirite in her.
5 And she sayde to the king: The saying
which I heard in myne owne lande of
thyne actes and of thy wisdome, is true.
6 I beleued not the wordes of them, vn-
till I came and myne eyes had seene it:
And beholde, the one halfe of thy wys-
dome was not tolde me: for thou excee-
dest the fame that I heard.
7 Happy are thy men, and happy are these B
thy seruauntes which stand before thee
alway, and heare thy wysdome.
8 Blessed be the Lorde thy God, whiche
had lust to thee, to set thee [king] on his
seate, that thou mightest be king for the
Lord thy God: because thy God loueth
Israel [and hath delyte] to make them
continue euer; therefore made he thee
king ouer them, to do right and equitie.
9 And she gaue the king an hundred and
twentie talentes of golde, and of spices
exceeding great aboundaunce, and pre-
cious stones: neither was ther any more
such spyce as the queene of Saba gaue
king Solomon.
10 And the seruauntes of Hiram and the
seruauntes of Solomon which brought
gold from Ophir, brought also Algume
wood and precious stones.

11 And

A 1 iii.Reg.x.a. Mat xiii.d. Luk.x b.

* Or, His sacrifices which he offred in the house of the Lorde.

11 And the king made of the Algume wood stayres in the house of the Lorde and in the kinges palace, & harpes, and psalteries for singers: And there was none such wood seene before in the land of Juda.

12 And king Solomon gaue to the queene of Saba euery pleasant thing that she asked,(a) besides that which she had brought vnto the king: And so she turned and went away to her owne lande with her seruauntes.

(a) Beside that, that is to say, the recompence of that which she had brought vnto the king.

13 The waight of golde that came to Solomon in one yere, was sixe hundred threescore and sixe talentes of golde: C

14 Besides that which chapmen & marchauntes brought: and all the kinges of Arabia and rulers of that countrey brought golde and siluer to Solomon.

15 And king Solomon made two hundred tarkets of beaten golde: and sixe hundred sicles of beaten golde were spēt vpon one target.

16 And three hundred shieldes made he of beaten golde, & one shielde cost three hundred peeces of golde: and the king put them in the house that was in the forest of Libanon.

17 And the king made a great seate of yuory, & ouerlayde it with pure golde.

18 And there were sixe steps to the seate, with a footestoole of golde fastened to the seate: and pommels on eche syde of the sitting place, and two lions standing by the pommels.

19 And twelue lions stoode on the one side D and on the other vpon the sixe steppes: so that there was no such worke made in any kingdome.

20 And all the drinking vessels of king Solomon were of golde, and al the vessels of the house that was in the forest of Libanon were of precious golde: for siluer was counted nothing worth in the dayes of Solomon.

21 For the kinges shippes went to Tharsis with the seruauntes of Hiram; euery three yeres once came the shippes to Tharsis, and brought golde, siluer, yuorie, and apes, and pecockes.

22 * And king Solomon passed all the kinges of the earth, in richesse & wysedome. iii.Reg.x.d.

23 And all the kinges of the earth sought the presence of Solomon, to heare his wysedome that God had put in his heart.

24 And they brought euery man his present, vessels of siuer, & vessels of golde, rayment, harnesse, spises, horses, and mules, and whatsoeuer might be gotten yere by yere.

25 * And Solomon had foure thousand stalles for horses, and charrettes, and twelue thousand horsemen: whom he bestowed in the charet cities, and [some were] with the king at Hierusalem. iii.Re.iiii.d. E

26 And he raigned ouer all the kinges that were from Euphrates, vnto the lande of the Philistines, and to the border of Egypt.

27 * And the king made siluer in Hierusalem as plenteous as stones, and Cedar trees as plenteous as ye Mulberie trees that growe in the valleys: iii.Reg.x.d.

28 And they brought vnto Solomon horses, out of Egypt, and out of all landes.

29 * The rest of the actes of king Solomon first and last, are they not written in the sayings of Nathan the prophete, and in the prophecie of Ahiah the Silonite, and in the visions of Iddo the sear of visions against Jeroboam the sonne of Nabat: iii.Reg.xi.g

30 And Solomon raigned in Hierusalem vpon all Israel fouretie yeres.

31 And Solomon slept with his fathers: and they buried him in the citie of Dauid his father, & Rehoboam his sonne raigned in his steade.

¶ The. x. Chapter.

4 The rigour of Rehoboam. 13 He foloweth lewde counsell. 16 The people rebell.

A 1 iii.Re.xii.a. And * Rehoboam went to Sichem: for to Sichem were all Israel come together to make him king.

2 And when Jeroboam the sonne of Nabat (which * was fled into Egypt from the presence of Solomon the king) heard it, he returned out of Egypt. iii.Reg.xi.g

3 And they sent and called him: And so Jeroboam and all they of Israel, came and communed with Rehoboam, saying:

4 Thy father layde a greeuous yoke vpon vs: nowe therefore remit thou somewhat

what of the greeuous seruice of thy fa-
father, & of his heauy yoke that he put
vpon vs, and We wyll serue thee.
5 And he saide to them: Come againe
vnto me after three dayes. And the peo-
ple departed.
6 And king Rehoboam counsailed with
the elders that had stande before Solo-
mon his father while he yet lyued, and
he saide: What counsaile geue ye me, to
aunswere this people againe?
B 7 And they tolde him, saying: If thou
be kinde to this people, and shewe thy
selfe lowlie to them, and speake louyng
wordes to them, they wyll be thy ser-
uauntes for euer.
8 But he left the counsaile which the el-
ders gaue him, and toke counsaile with
the young men that were growen vp
with him, and (a) that stoode in his pre-
sence.
(a) Which were of his counsell and secrete.
9 And he saide vnto them: what aduise
geue ye, that we may aunswere this
people, which haue communed with
me, saying, Abate somewhat of the
yoke which thy father did put vpon vs?
10 And the young men that were grow-
en vp with him, spake vnto him, say-
ing, Thus shalt thou aunswere the
people that speake to thee, saying: Thy
father made our yoke heauy, but make
thou it somewhat lighter for vs: Thus
shalt thou say vnto thē, My litle finger,
shalbe heauier then my fathers loynes.
iii. Reg. xii. e
11 * For where my father put a heauy
yoke vpon you, I will put more to your
yoke: My father chastised you with
whyppes, but I wyll chastise you with
scourges.
12 And so Jeroboam and all the people
came to Rehoboam the third day, as
the king bade, saying, Come againe to
me the third day.
13 And the king aunswered them cruelly: C
and king Rehoboam left the counsaile
of the aged men,
14 And aunswered them after the aduise
of the young men, saying: My father
made your yoke greeuous, and I wyll
adde thereto: my father chastised you
with whyppes, but I wyll chastise you
with scourges.
15 And so the king hearkened not vnto
the people: but the occasion came of
God, that the Lorde might make good
his saying * which he spake by the hand iii. Reg. xi. f.
of Ahia the Silonite to Jeroboam the
sonne of Nabat.
16 And when all they of Israel saw that
the king woulde not agree vnto them,
the people aunswered the king, saying:
What portion haue we in Dauid? For
we haue no inheritaunce in the sonne of
Jsai: Euery man to his tent oh Israel, iii. Re. xii. d.
* and nowe Dauid, see to thyne owne
house. And so all Israel gat them to
their tentes:
17 So that Rehoboam raigned ouer no
nio of the children of Israel then dwelt D
in the cities of Juda.
18 Then king Rehoboam also sent Ha-
duram that was ruler ouer the tribute,
and the children of Israel stoned him
with stones, that he dyed: But king Re-
hoboam made speede to get him vp to
his charet, to flee to Hierusalem.
19 And they of Israel rebelled against
the house of Dauid vnto this day.

The .xj. Chapter.

4 Rehoboam is forbidden to fight against Jeroboam. 5 Cities which he built.
21 He hath eyghteene wyues, and threescore concubines, and by them eyght and twentie sonnes, and threescore daughters.

A 1 AND when Rehoboam was come to Hierusalem, * he gathered of the house of Juda and Beniamin, nine score thousand chosen men of warre, to fight against Israel, & to bring the kingdome againe to Rehoboam.
iii. Re. xii. e.
2 And the worde of the Lorde came to Semiahu the man of God, saying:
3 Speake vnto Rehoboam the sonne of Solomon king of Juda, & to all them of Israel that are in Juda and Beniamin, and say:
4 Thus saith the Lord, Ye shall not go vp nor fight against your brethren: re-turne euery man to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from going against Jeroboam.
5 And Rehoboam dwelt in Hierusalem, and built strong cities in Juda.
6 He built vp Bethlehem, & Etam, and Thekoa,

Solomon.

Thekoa,
7 Bethzur, Socho, and Adullam,
8 Gath, and Mareſa, and Ziph,
9 Adurahim, Lachis, and Azecah,
10 Zoraa, Aialon, and Hebron, which is in Juda and Beniamin, ſtrong cities.
11 And he repaired the ſtrong holdes, and put captaynes in them, and ſtore of vittaile, and wine, and oyle:
12 And in all cities he put ſhieldes and ſpeares, & made them exceeding ſtrong, hauing Juda and Beniamin on his ſyde.
13 ℭ And the prieſtes and the Leuites that were in all Iſrael, reſorted to him out of all their coaſtes.
14 For the Leuites left their ſuburbes, and their poſſeſſion, and came to Juda and Hieruſalem: * For Jeroboam and his ſonnes had caſt them out from miniſtring vnto the Lorde.
15 * And he ordayned him prieſtes for the high places, for the (a) deuils, and for the ſalues which he had made.
16 And after the Leuites, there went out all the tribes of Iſrael, ſuch as ſubmitted their heartes to ſeeke the Lord God of Iſrael, and came to Hieruſalem to offer vnto the Lorde God of their fathers.
17 And ſo they ſtrengthed the kingdome of Juda, & made Rehoboam the ſonne of Solomon mightie three yeres long: for three (b) yeres they walked in the way of Dauid and Solomon.
18 And Rehoboam toke him Mahalath the daughter of Jerimoth the ſonne of Dauid to wyfe, and Abihail the daughter of Eliab the ſonne of Iſai.
19 Which bare him children, Jeus, Samaria, and Zaham.
20 And after her he toke * Maacha the daughter of Abſolon, which bare him Abia, Atthai, Ziza, and Selomith.
21 And Rehoboam loued Maacha the daughter of Abſolō aboue al his wyues and concubines: for he toke eyghteene wyues and threeſcore concubines, and begat twentie and eyght ſonnes & threeſcore daughters.
22 And Rehoboam made Abia the ſonne of Maacha, the chiefe ruler among his brethren: for he thought to make him king.
23 (c) And he played wyſelie, and ſcattered all his children throughout al the countryes of Juda and Beniamin vnto euery ſtrong citie, and he gaue them aboundaunce of vittaile, and obtayned many wyues.

(b) So long as they feared God, and ſet forth his word, they proſpered.

iii. Reg xv. a

(c) Others rede, and he taught hym.

¶ The. xii. Chapter.

1 Rehoboam forſaketh the Lorde, and is puniſhed by Seſac. 6 Seme ia repro-ueth him. 6 He humbleth him ſelfe. 7 God ſendeth him ſuccour. 9 Seſac ta-keth his treaſures. 13 His raigne and death. 16 Abia his ſonne ſucceedeth him.

A 1 AND it came to paſſe, that when Rehoboam had ſtabliſhed the kingdome & became mightie, he forſooke the law of the Lorde, and (a) all Iſrael with him.
2 * And it fortuned, that in the fifth yere of king Rehoboam, Seſac the king of Egypt came vp againſt Hieruſalem, becauſe they had tranſgreſſed againſt the Lorde,
3 With twelue hundred charettes, and threeſcore thouſand horſemen: And the people wer without number that came with him out of Egypt, Lubim, (b) Suckim, and the blacke Moores.
4 And he toke the ſtrong cities in Juda, and came to Hieruſalem.
5 Then came Semeia the prophete to Rehoboam and to the Lordes of Juda that were gathered together within Hieruſalem for Seſac, and ſaide vnto them: Thus ſaith the Lorde, Ye haue left me, and therefore haue I alſo (c) left you in the handes of Seſac.
6 Whereupon the lordes of Iſrael and the king humbled themſelues, and ſaid: The Lorde is righteous.
7 And when the Lorde ſaw that they ſubmitted them ſelues, the worde of the Lorde came to Semeia, ſaying: They ſubmit them ſelues, therefore I wyl not deſtroye them, but I wyll deliuer them ſomewhat, and my wrath ſhall not be powred out vpon Hieruſalem by the hand of Seſac.
8 Neuertheleſſe, they ſhalbe his ſeruauntes: to knowe what differēce is betweene (d) my ſeruice and the ſeruice of the kingdomes of the worlde.
9 And ſo Seſac king of Egypt came to Hieruſalem

(a) As the prouerbe is, ſo ſin the moſt part the people will be.

(b) Which were a people in Africa called the Troglodytes, becauſe they dwelt in holes.

(c) God neuer leaueth vs, vntil we haue caſt him away.

(d) God puniſheth vs, not to deſtroy vs, but to reforme vs.

Hierusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kinges house, he toke euen all: and he carryed away the shieldes of golde* which Solomon made.

i.Reg.x.a. 10 In steade of which, king Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, & that kept the entraunce of the kinges house.

11 And it came to passe, that when the king entred into the house of the Lorde, the garde came and fet them, & brought them againe vnto the gard chamber.

12 And when he humbled himselfe, the wrath of the Lorde turned from him, that he woulde not destroy altogether: and in Juda all was well.

¶ 13 And so king Rehoboam wared mightie, & raigned in Hierusalem: And Rehoboam was one and fourtie yeres olde when he began to raigne, and he raigned seuenteene yeres in Hierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his name there: And his mothers name was Naama, an Ammonitesse.

14 *And he did euill, because he prepared not his heart to seeke the Lorde. iii.Re.xiiii.f

15 The actes also of Rehoboam first and last, are they not written in the sayinges of Semeia the prophete, & of Iddo the seer, which noted the genealogie? And there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne raigned in his steade.

¶ The .xiii. Chapter.

1 Abia maketh warre against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lorde, and ouercommeth Jeroboam. 21 Of his wyues and children.

A 1 In the eyghteenth yere of king Jeroboam* began Abia to raigne ouer Juda. iii.Re.xv.a

2 And he raigned three yeres in Hierusalem: (His mothers name also was Michaiahu, the daughter (a) of Uriel of Gibea:) And ther was warre betweene Abia and Jeroboam. (a) Called otherwise Absalon.

3 And Abia set the battaile in aray with the armie of valiaunt men of warre, euē foure hundred thousand chosen men: And Jeroboam set him selfe in aray to fight agaynst hym with eyght hundred thousand pickt men, which were strong, and men of armes.

4 And Abia stoode vp vpon Zemaraim, an hill which is in mount Ephraim, and saide: Heare me thou Jeroboam and al Israel.

5 Do not you knowe how that the Lord God of Israel gaue the kingdome ouer them of Israel to Dauid for euer, euen to him and to his sonnes, with a (b) salted couenaunt? (b) with a firme & perpetuall.

6 And Jeroboam the sonne of Nabat the seruaunt of Solomon the sonne of Dauid is risen vp, and hath rebelled against his lorde.

B 7 And there gathered to him lewde men, the children of Belial, and preuailed against Rehoboam the sonne of Solomon, when Rehoboam was (c) young and tender hearted, and could not stand before them. (c) In heart and courage.

8 And now ye say, that ye be able to preuaile against the kingdome of the Lord, which is in the hande of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues* which Jeroboam made you for gods. iii.Reg.xii.f

6 *And haue ye not cast out the priestes of the Lorde the sonnes of Aaron and the Leuites, and haue made you priestes after the maner of the nations of other landes? so that whosoeuer commeth & consecrateth his hande with a young ore and seuen rammes, the same may be a priest of them that are no gods. ii.Par.xi.c

10 But we belong vnto the Lorde our God whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vnto the Lorde, and the Leuites wayte vpon their office.

11 They burne vnto the Lorde euery morning and euening burnt sacrifices, and sweete incense: the shewe bread set they in order vpon a pure table, and prepare the candelsticke of golde with the lampes of the same to burne euer at euē: And truly we kept the watch of the lord our God, but ye haue forsaken him. ¶

12 And beholde, God him selfe is our captayne,

tayne, and his priestes blowe with the *trumpettes and crie alarum against you. O ye children of Israel, fight not against the Lorde God of your fathers: for it wyll not prosper with you.

C 13 But for all that, Jeroboam conuayed men priuyly about, to come behinde thē: and so they were before Juda, and the layers in wayte were behinde them.

14 And when they of Juda loked about, beholde the battaile was before and behinde, and they cryed vnto the Lorde, and the priestes blewe with the trumpettes,

15 And the men of Juda gaue a showte: And as the men of Juda showted, it came to passe that God smote Jeroboam and all Israel before Abia and Juda.

16 And the children of Israel fled before Juda, and God delyuered them into their hande.

17 And Abia and his people slue a great slaughter of them: There fell downe wounded of Israel fiue hundred thousand chosen men.

18 And so the children of Israel were brought vnder at that time, & the children of Juda preuayled, (b) because they leaned vnto the Lorde God of their fathers.

(b) The cause of victorie.

19 And Abia folowed after Jeroboam, and toke cities from him, Bethel with the townes belonging thereto, Jesana with the townes that belonged thereto, and Ephron with her townes. D

20 And Jeroboam recouered no strength againe in the dayes of Abia: And the Lorde plagued him, and he dyed.

21 But Abia waxed mightie, and maryed foureteene wiues, and begat twentie and two sonnes, and sixteene daughters.

22 The rest of the actes of Abia, his maners and his sayinges, are written in the story of the prophete Iddo.

The .xiiij. Chapter.

3 Asa destroyeth idolatrie, and commaundeth his people to serue the true God. 11 He prayeth vnto God when he shoulde go to fight. 12 He obtayneth the victorie.

A 1 SO Abia slept with his fathers, and they buryed him in the citie of Dauid, and* Asa his sonne raigned in his steade, in whose dayes the lande was in quietnesse ten yeres.

Math.i.b.

2 And* Asa did that was good & right in the eyes of the Lorde his God.

iii.Reg.xv.a

3 For he toke away straunge aulters and the high places, and brake downe the images, and cut downe the groues:

4 And commaunded Juda to seeke the Lorde God of their fathers, and to do according to the lawe and commaundement.

5 And he put away out of all the cities of Juda the high places & the images: & the kingdome was quiet before him.

6 And he built strong cities in Juda, because the lande was in rest, and he had no warre in those yeres: for the Lorde had geuen him rest.

7 Therefore he saide vnto Juda: let vs B builde these cities, & make about them walles, towres, gates, and barres, for the lande is yet in rest before vs: because we haue sought the Lorde our God, we haue sought him, and he hath geuen vs rest on euery side. And so they built, and it prospered with them.

8 And Asa had an armie of men that bare shieldes and speares out of Juda three hundred thousand, & out of Beniamin that bare shieldes & drewe bowes two hundred and fourescore thousand: all these were valiaunt men.

9 And there came out against them Zarah the blacke Morian* with an hoast of ten hundred thousand, & three hundred charettes, & came as farre as Maresa.

ii.Pa.xvi c.

10 And Asa went out before him, and they ioyned the battaile in the valley of Zephata, beside Maresa.

11 And Asa cryed vnto the Lorde his God, and saide: Lorde, * it is no harde thing with thee to helpe with many or them that haue no power: Helpe vs therfore O Lorde our God, for we trust to thee, and in thy name we go against this multitude: Thou art the Lord our God, and no man shall preuaile against thee.

i.Re xiiii.d.

12 So the Lord smote the blacke Moores before Asa and Juda, and the blacke Moores

Mooꝛes fled.

13 And Asa & the people that was with him, folowed after them vnto Gerar: And the blacke Mooꝛes hoast was ouerthꝛowen, that there was none of them left, but were destroyed befoꝛe the Lord and befoꝛe his hoast: And they caryed away a mightie great pꝛay.

14 And they smote all the cities rounde about Gerar, foꝛ the feare of the Lorde came vpon them: And they spoyled all the cities, & there was exceeding much spoyle in them.

15 They smote also the tentes of cattaile, and caryed away plentie of sheepe and camels, and returned to Hierusalem.

¶ The. xv. Chapter.

1 The exhoꝛtation of Azaria. 8 Asa purgeth his countrey of idolatrie. 11 He sacrifiseth with the people. 14 They sweare together to serue the Lorde. 16 He deposeth his mother foꝛ her idolatrie.

A 1 AND the spirite of God came on Azaria the sonne of Obed,

2 And he went out to meete Asa, and said vnto him: Heare me Asa, and al Juda and Beniamin, the Lorde is with you, while ye be with him: and when ye seeke him, he wyll be founde of you: and againe when ye foꝛsake him, he also wyll foꝛsake you.

3 Nowe foꝛ a long season Israel hath ben without the true God, and without pꝛiestes to teache, and without law.

4 And when any man in his trouble did turne vnto the Lorde God of Israel and sought him, he was found of them.

5 And in that time there was no peace to him that did go out and in, but great sedition was there among all the inhabiters of the earth.

6 And nation was destroyed of nation, and citie of citie: foꝛ God did moue all aduersitie among them.

B 7 Play ye therefoꝛe the men, and let not your handes slacke: foꝛ your woꝛke shal be rewarded.

8 And when Asa heard those woꝛdes, and the pꝛophecie (a) of Azaria the sonne of Obed the pꝛophete, he toke courage, and put away the abhominable idols out of all the lande of Juda and Beniamin, and out of the cities which he wan in mount Ephꝛaim, and renued the aulter of the Lorde that was befoꝛe the poꝛche of the Lorde.

(a) He had two names, both Azaria, and Obed.

9 And he gathered al Juda and Beniamin, and the straungers with them, out of Ephꝛaim, Manasse, & Simeon: Foꝛ there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled together at Hierusalē the (b) third moneth, the fifteenth yere of the raigne of Asa.

(b) May.

11 And they offered vnto the Lorde the same time of the spoyle which they had bꝛought, seuen hundꝛed oxen, and seuen thousand sheepe.

12 And they made a couenaunt to seeke the Lorde God of their fathers, with all their heart, and all their soule.

13 And whosoeuer would not seeke the Lorde God of Israel, (c) shoulde dye foꝛ it, whether he were small oꝛ great, man oꝛ woman.

C (c) A lawe of death foꝛ all idolaters. Deut.

14 And they sware vnto the Lorde with a loude voyce, shouting and blowing with trumpettes and shawmes.

15 And all they in Juda reioyced at the oth: foꝛ they had sworne vnto the Lord with all their heart, & sought him with all their lust, and he was found of them: And the Lorde gaue them rest rounde about on euery syde.

16 And king Asa put (d) Maacha his mother out of authoꝛitie, because she had made an abhominable idol in a groue: And Asa bꝛoke downe her idol, & stamped it, & burnt it at the bꝛooke Cedꝛon.

(d) His grandmother.

17 But al the high places were not taken away out of Israel, though the heart of Asa was perfect all his dayes.

18 And he bꝛought into the house of God the thinges that his father had dedicate, and that he him selfe had dedicate: euen siluer, and golde, and iewels.

19 And there was no moꝛe warre vnto the * thirtie and fiue yere of the raigne of Asa.

Iudi.iii.b.

The. xvj. Chapter.

1 Asa for feare of Baasa king of Israel, maketh a couenaunt with Benhadad king of Syria. 7 He is reproued by the prophete. 10 whom he putteth in prison. 12 He putteth his trust in the phisitions. 13 His death.

A 1 IN the thirtie and sixth yere of the raigne of Asa, came * Baasa king of Israel against Juda, and buylt Rama, to thintent that he woulde let none passe out or in to Asa king of Juda.

*3. Reg. xv. c

2 And Asa set out golde and siluer out of the treasures of the house of the Lorde, and [out] of the kinges house, and sent to Benhadad king of Syria that dwelt at Damascen, and sayde:

3 There is a confederation betweene me and thee, betweene my father and thyne: beholde I haue sent thee siluer and golde, that thou wilt come & breake thyne appointment with Baasa king of Israel, that he may depart from me.

4 And Benhadad graunted vnto king Asa, and sent the captaines of his armies to the cities of Israel: and they smote Ijon, Dan, and Abelmaim, and all the strong cities of Nephthali.

5 And when Baasa heard this, he left building of Rama, and let his worke ceasse.

B 6 And then Asa the king toke all Juda, and caried away the stones and timber of Rama wherewith Baasa was a building, and he built therwith Geba and Mispah.

7 At that tyme Hanani the seer came to Asa king of Juda, and sayde vnto him: (a) Because thou hast trusted in the king of Syria, and not rather put thy trust in the Lord thy God, therfore is the hoast of the king of Syria escaped out of thine hande.

(a) God reproueth suche kinges as are made with infidels.

8 *Had not the blacke Moores and Lubim an exceeding great hoast, with manye charettes and horsemen: And yet because thou trustedst in the Lorde, he deliuered them into thyne hande.

*ii. Par. xiiii. c

9 For the eyes of the Lorde beholde all the earth, to strengthen thē that are of perfect heart toward him: *Herein thou hast done foolishly, and therefore from hencefoorth thou shalt haue warre.

*Gen. xxxi. d

10 And so Asa was wroth with the seer, and put him into a (b) prison house, for he was displeased with hym because of this thing: And Asa destroyed [certaine] of the people the same season.

(b) The prophete of God punished, for speaking his message.

11 And beholde, these deedes of Asa first and last, are written in the booke of the kinges of Juda and Israel. C

12 And Asa in the thirtie and ninth yere of his raigne fell sicke in his feete, and that his disease continued very long: And *in his sickenesse he sought not the Lorde, but phisitions.

*Eccle. 38. a.

13 And Asa slept with his fathers, and dyed in the fourtie and one yere of his raigne.

14 And they buryed hym in his owne sepulchre which he had made for himselfe in the citie of Dauid, and layde hym in the bed which he had filled with diuers kindes of spices, & sweete odours made by the craft of the apothecaries: and burnt very much spice about him.

The. xvij. Chapter.

1 Jehosaphat trusting in the Lorde, prospereth in richesse and honour. 6 He aboliseth idolatrie, 7 and causeth the people to be taught. 11 He receaueth tribute of straungers. 13 His munitions and men of warre.

A 1 AND *Jehosaphat his sonne raigned in his steade, and preuayled against Israel.

*Math. i. b.

2 And he put souldiers in all the strong cities of Juda, and set rulers in the lande of Juda, and in the cities of Ephraim whiche Asa his father had wonne.

3 And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim,

4 But sought the Lorde God of his father, and walked in his commaundementes

mentes, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, & all they that were in Juda brought him presentes, so that he had aboundaunce of richesse and honour.

6 And he lyft vp his heart vnto the wayes of the Lorde, and he put downe yet more of the high places and groues out of Juda.

7 In the third yere of his raigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, and to Michaiahu, that they shoulde (a) teache in the cities of Juda:

(a) Iehosaphat sent visitours abrode into the countreys to see religion restourned, and the people truly instructed.

8 And with them he sent Leuites, euen Semeiahu, Nethaniahu, Zebadiahu, Asael, Semiramoth, Jehonathan, Adoniahu, Tobiahu, and Tob adoniahu, and with them Elisama, and Jehoram priestes.

9 And they taught in Juda, and had the booke of the lawe of God with them, and went about throughout all the cities of Juda, and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were rounde about Juda, and they fought not against Iehosaphat.

11 And some of the Philistines brought Iehosaphat gyftes, and tribute siluer, and therto the Arabians brought hym cattayle, euen seuen thousand and seuen hundred rammes, and seuen thousande and seuen hundred hee goates.

12 And so Iehosaphat prospered, and grew vp an hie: and he buylt in Juda castels and cities of store.

13 And he had great "substaunce in the cities of Juda: but the men of armes and strongest souldiers were in Hierusalem.

" Or, great substance.

14 And these are the "offices of them in the house of their fathers: the captaines ouer thousandes in Juda, Adna the captaine, and with him of fighting men three hundred thousande.

" Or, numbers.

15 And next to his hande was Iehohanan a captaine, and with him two hundred and fourescore thousande.

16 And next him was Amazia the sonne of Zichri, which of his owne good will offered hym selfe vnto the Lorde, and with him two hundred thousand mighty men of warre.

17 And of the chyldren of Beniamin, Eliada a man of might, and with hym armed men with bowe and shielde two hundred thousande.

18 And next hym was Iehosabad, and with hym an hundred and fourescore thousande, that were prepared for the warre.

19 These wayted on the kyng, besides those whiche the king put in the strong cities throughout all Juda.

¶ The. xviii. Chapter.

1 Iehosaphat maketh affinitie with Ahab. 10 Foure hundreth prophetes counsell Ahab to go to warre. 14 Michea is against them. 23 Zedekia smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

A 1 AND Iehosaphat had aboundaunce of richesse and honour, and ioyned affinitie with Ahab.

iii. Reg. 22. a. 2 And *after certaine yeres he went downe to Ahab to Samaria: And Ahab slue many sheepe and oxen for hym and for the people that he had with hym, and entreated hym to go vp with hym vnto Ramoth [in] Gilead.

3 And Ahab king of Israel sayde vnto Iehosaphat king of Juda: Wylt thou go with me to Ramoth [in] Gilead? And he haunswered him: I will be as thou, and my people shall be as thyne [and we wyll go] with thee to the warre.

4 And Iehosaphat sayde vnto the king of Israel: Seeke counsell I pray thee at the word of the Lord this same day.

5 Therfore the king of Israel gathered together of prophetes foure hundred men, & sayd vnto them: Shall we go to Ramoth [in] Gilead to fight, or should I ceasse? And they sayd: Go vp, & God shall deliuer it into the kinges hande.

6 But Iehosaphat sayde: Is there yet here neuer a prophete more of the Lordes, that we might aske of hym?

7 And the king of Israel said vnto Iehosaphat: There is yet one man by whō we may aske the Lorde: but I hate him, for he neuer prophecieth me good, but alway euyll, and the same is Michea the sonne of Iemla. And Iehosa-

phat

phat sayde, Let not the king say so.
8 And the king of Israel called one of his chamberlaynes, and sayd: Fetch hyther quickly Michea the sonne of Iemla.
9 And the king of Israel and Iehosaphat king of Iuda, sate eyther of them on his seate in their apparell, in a threshing floore beside the gate of Samaria, & al the prophetes prophecied before thē.
10 And one Zedekia the sonne of Chanaana had made hym *hornes of iron, and sayde, thus sayth the Lorde: With these thou shalt pushe Syria, vntill they be brought to naught. *3.Re.xxii.
11 And all the prophetes prophecied euen so, saying, Go vp to Ramoth[in]Gilead, & it shall prosper with thee: for the Lord shall deliuer it into the hand of the king.
12 And the messenger that went to call Michea, spake to hym, saying: Beholde, the wordes of the prophetes speake good to the king with one assent: let thy wordes therfore I pray thee be like one of theirs, that thou speake that whiche is pleasaunt.
13 And Michea sayde: As the Lorde liueth, euen what my God sayth, that wil I speake.
℣ 14 And when he was come to the king, the king sayd vnto him: Michea, should we go to Ramoth[in]Gilead to fight, or leaue of? And he sayd: Go vp, & al shalbe wel, and they shalbe deliuered into your hande.
15 And the king sayde to hym: So and so many times do I charge thee that thou say nothing but the trueth to me in the name of the Lorde.
16 Then he sayd: I did see all them of Israel scattered in the mountaynes, as sheepe that haue no shepherd: And the Lorde sayde, (b) These haue no maister, let them returne euery man therefore to his house in peace. (b) By the prophecieth howe the people should be dispersed, as Iudas dayne.
17 And the king of Israel said vnto Iehosaphat: Did I not tel thee, that he would not prophecie good vnto me, but euyll?
18 But he sayd againe, Therfore heare ye the word of the Lord: *I saw the Lord sit vpon his seate, and all the companie of heauen stoode on his right hande and on his left. *3.Reg.22.b. Esa.vi.a.
19 And the Lord sayd: Who shall deceaue Ahab king of Israel, that he may go vp and be ouerthrowne at Ramoth[in]Gilead? And one sayde this, a nother that.
20 And there came out a spirite, & stoode before the Lorde, and sayde: I will deceaue hym. And the Lorde sayde vnto hym, Wherin?
21 And he sayde: I will go out and be a (c) lying spirite in the mouth of all his prophetes. And the Lord sayd, Thou shalt deceaue him, and shalt preuayle: go out, and do euen so. (c) They that will not beleue ỹ trueth, God sendeth strong delusions that thei should beleue lies. 2. Thes. 2.
22 And nowe therfore behold *the Lorde hath put a lying spirite in the mouthes of [all] these thy prophetes, & the Lorde hath spoken euyll against thee. *3.Re.xxii.d Iob xii.d. Eze.xiii.c.
23 And Zedekia the sonne of Chanaana went to, and smote Michea vpon the cheeke, and sayde: By what way went the spirite of the Lorde from me, to speake with thee? ℣
24 And Michea sayd: Behold, thou shalt see the day when thou shalt go from chamber to chāber, for to hide thy selfe.
25 And the king of Israel sayd: Take ye Michea, and bring him to Amon the gouerner of the citie, & to Ioas the kinges sonne.
26 And ye shall say, thus sayth the king: Put this felowe in the prison house, and feede hym with bread of affliction and water of trouble, vntill I come againe in peace.
27 And Michea said: If thou come againe in peace, then hath not the Lord spoken by me. And he sayde: Hearken to ye people euery one of you.
28 And so the king of Israel and Iehosaphat the king of Iuda, Went vp to Ramoth[in]Gilead.
29 And the king of Israel sayde vnto Iehosaphat, I must chaunge me when I go to the battell: but see that thou haue thyne owne apparel vpon thee. And the king of Israel chaunged him selfe, and they came to the battell.
30 But the king of Syria had commaunded the captaynes of the charets that were with him, saying: See that ye fight not against small or great, saue against the king of Israel only.
31 And when the captaynes of the charets sawe Iehosaphat, they sayde, It is the king of Israel: And therfore they compassed about him to fight. But Iehosaphat cried out, & the Lord helped hym, and God " chased them away from him. " Or, moued them to departe frō hym.
32 For it came to passe, that when the captaynes of the charets perceaued that it was not the king of Israel, they turned backe againe from him.

℣ I 33 And

33 And a certayne man drew a bow [a] with all his might, and ſmote the king of Iſrael betweene the ioyntes of his habergin, & he ſayde to his charetman: Turne thyne hande, that thou mayeſt carie me out of the hoaſt, for I am wounded.

34 And the battell increaſed that day: howbeit the king of Iſrael cauſed his charet [c] to ſtand ſtill againſt the Syrians vntill euen: and about the time of the ſunne going downe, he dyed.

[a] Or, ignorantly.

[c] He diſſembled his feare, that his ſouldiers might fight the more courageouſly.

¶ The .xix. Chapter.

1 After Iehoſaphat was rebuked by the prophete, he calleth againe the people to the honoring of the Lorde. 5 He appoynteth iudges and miniſters, 9 and exhorteth them to feare God.

AND Iehoſaphat the king of Iuda came home againe in peace to Hieruſalem.

2 And Iehu the ſonne of Hanani the ſear wēt out to meete him, and ſayd to king Iehoſaphat: Wouldeſt thou helpe the vngodly, and loue them that hate the Lord? Therfore is wrath come downe vpon thee from before the Lorde:

3 Neuertheleſſe, there are ſome good actes founde in thee, in that thou haſt hewen downe the groues out of the lande, and haſt prepared thyne heart to ſeke God.

4 And Iehoſaphat dwelt at Hieruſalem, and turned [a] and went out to the people from Beerſeba to mount Ephraim, and brought them againe vnto the Lorde God of their fathers.

5 And he ſet iudges in the lande throughout all the ſtrong cities of Iuda, citie by citie:

6 And ſayde to the iudges, Take heede what ye do: for ye execute not the iudgementes of man, but of God, whiche is [b] with you in the iudgement.

7 Wherfore now let the feare of the Lord be vpon you, and take heede, & be doyng [the thing that pleaſeth hym] for there is no vnrighteouſnes with the Lorde our God, *that he ſhoulde haue any reſpect of perſons, or take rewardes.

Rom.iii.b. Actes.x.b. Col.iii.b.

8 Moreouer, in Hieruſalem dyd Iehoſaphat ſet of the Leuites, & of the prieſtes, and of the auncient fathers, ouer Iſrael in the iudgement and cauſe of the Lord: And they returned againe to Hieruſalē.

9 And he charged them, ſaying, Thus ſhal ye do in the feare of the Lord faythfully, and with a pure heart:

10 What cauſe ſoeuer come to you of your brethren that dwell in their cities, betweene blood and blood, betweene law & commaundement, betweene ſtatutes and ordinaunces: ye ſhall warne them that they treſpaſſe not againſt the Lord, and ſo wrath come vpon you and your brethren: Thus do, & ye ſhall not offend.

11 And behold, Amaria the hye prieſt is among you in all matters of the Lorde, and Zebadia the ſonne of Iſmael, a ruler of the houſe of Iuda for all the kinges matters: There be officers of the Leuites alſo before you, Take courage to you therfore, and be doyng [manfully] and the Lorde ſhalbe with ſuch as be good.

[a] To preſerue you if you do iuſtly, and to puniſhe you if you do contrarie.

The. xx. Chapter.

1 Iehoſaphat and the people pray vnto the Lorde. 22 The marueylous victorie that the Lorde gaue hym againſt his enemies. 30 His raigne and actes.

AFter this alſo, it fortuned that the children of Moab and the children Ammon, & with them other of the Ammonites came againſt Iehoſaphat to battell.

2 And there came ſome that told Iehoſaphat, ſaying: There commeth a great multitude againſt thee from the other ſide of the ſea, and out of Syria, and behold they be in Haſaſon Thamar, which is Engadi.

3 And Iehoſaphat feared, and ſet hym ſelfe to ſeke the Lorde, and proclaymed faſting throughout all Iuda.

4 And they that were in Iuda gathered thē ſelues together to aſke counſel of the Lord: And they came out of al the cities of Iuda, *to make interceſſion to ỹ lord.

* Or, to inquire of the Lorde.

5 And

5 And Iehosaphat stoode betweene the congregation of Juda & Hierusalem in the house of ꝑ Lord before the newe court,
6 And sayd: O Lord God of our fathers, art not thou God in heauen, and raignest not thou on all the kingdomes of the heathen, and in thyne hande is power and might, and there is no man that is able to withstande thee:
7 Art not thou our God, whiche diddest cast out the inhabiters of this lande before thy people Israel, & gauest it to the seede of Abraham thy louer for euer:
8 And they dwelt therin, and haue buylt thee a tẽple therin for thy name, saying:
9 *If euyll come vpon vs, as the sword of iudgement, pestilence or hunger: then, if we stande before this house in thy presence (for thy name is in this house) and crye vnto thee in our tribulation, heare thou, and helpe.
10 And nowe beholde the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let them of Israel go When they came out of the lande of Egypt, but they departed from them, and destroyed them not:
11 See howe they rewarde vs, to come for to cast vs out of thy possession Whiche thou hast geuen vs to inherite.
12 O our God, wilt thou not iudge them: for we haue no might against this great companie that commeth against vs: neither wote we what to do, but our eyes (a) be vnto thee.
13 And all Juda stoode before the Lorde, with their young ones, their wiues, and their children.
14 And there was Jahaziel the sonne of Zacharia, the sonne of Banaia, the sonne of Jehiel, the sonne of Matthania, a Leuite, of the sonnes of Asaph, & vpon hym came the spirite of the Lorde euen in the middes of the congregation:
15 And he sayd, Hearken all Juda, and ye inhabiters of Hierusalem, and thou king Iehosaphat, thus sayth the Lorde vnto you: Be not afrayd nor faynt hearted by reason of this great multitude: for the battell is not yours, but Gods.
16 To morow go ye downe against them: behold they come vp by the cliff of Ziz, and ye shall finde them at the ende of the brooke before the wildernesse of Jeruel
17 Ye shall not neede to fight in this battell: but steppe foorth and stand, and beholde the helpe of the Lorde whiche is with you: feare not, nor let your heartes fayle you O ye of Juda and of Hierusalem: To morow we go out against them for, the Lord wilbe with you.
18 And Iehosaphat (b) bowed his face to the earth, and all Juda and the inhabiters of Hierusalem fel before the Lord, worshipping the Lorde. (b) Declaring his fayth and obedience, to the word of the Lorde.
19 And the Leuites of the children of the Caathites, & of the children of the Corahites, stoode vp to praise the Lorde God of Israel with a loud voyce on hie.
20 And when they arose early in the morning, they gat them out vnto the wildernesse of Thekoa, and as they went out, Iehosaphat stoode and sayd, Heare me O Juda, and ye inhabiters of Hierusalem: Put your trust in the Lorde your God, that ye may be founde faythfull: Geue credence to his prophetes, and so shall ye prosper.
21 When he had consulted with the people, and set some to sing vnto the Lorde, and to praise him in the beautie of holinesse, and to go out before the armie, and to say, Praise the Lorde, for his mercie lasteth euer.
22 And When they began to shout and to praise, the Lord layde ambushementes against the children of Ammon, Moab, and mount Seir, whiche were come against Juda: And they were ouerthrowen with strokes among thẽselues.
23 For the children of Ammon and Moab, rose against the inhabiters of mount Seir, and they slue and destroyed them: And when they had made an end of the inhabiters of Seir, euery one helped to destroy another among them selues.
24 And When Juda came towarde Mispah in the wildernesse, they loked vnto the multitude: and beholde, they were dead carcasses fallen to the earth, and none escaped.
25 And When Iehosaphat and his people came to take away the spoyle of them, they founde among them aboundaunce of goods, rayment, & pleasaunt iewels, which they toke for them selues, more then they could cary away: so that they were three dayes in gathering of the spoyle, it was so much.
26 And the fourth day they assembled in the valley of blessing, for there they (c) blessed the Lord: And therfore they called the name of the same place the valley of blessing, vnto this day. (c) Gaue thankes vnto the Lorde for that victorie.

27 And so all the men of Juda and Hierusalē returned with Iehosaphat their head, for to go againe to Hierusalem with gladnesse: for the Lord had made them to reioyce ouer their enemies.

E 28 And they came to Hierusalem with psalters and harpes, & shawmes, euen vnto the house of the Lorde.

29 And the feare of God fell on the kingdomes of all landes, when they had heard that the Lorde fought against the enemies of Jsrael.

30 And so the realme of Iehosaphat was in tranquillitie, and his God gaue him rest on euery side.

iii.Re.xxii.f 31 And* Iehosaphat raigned vpon Juda, and was thirtie & fiue yeres olde when he began to raigne, & he raigned twentie and fiue yeres in Hierusalem: And his mothers name was Azuba the daughter of Silhi.

32 And he walked in the way of Asa his father, and bowed not therfrom, doyng that which was right in the sight of the Lorde.

33 Howbeit the high places were not taken away: for the people had not yet prepared their heartes vnto the God of their fathers.

34 The rest of the actes of Iehosaphat first and last, behold they are written among the sayinges of Jehu the sonne of Hanani, which noted them in the booke of the kinges of Jsrael.

35 After this did Iehosaphat king of Juda ioyne himselfe with Ahaziahu king of Jsrael, whose mind was to do wickedly. F

36 He coupled him selfe with him, to make shippes to go to Tharsis: And they made the shippes in Ezion Gaber.

37 And Eliezer the sonne of Dodauah of Mareса prophesied against Iehosaphat, saying: Because thou hast (b) ioyned thy selfe with Ahaziahu, ỹ lord hath broken thy workes. And the shippes were brokē that they were not able to go to Tharsis.

(b) God loueth not that we ioyne in fellowship with wicked men.

The. xxi. Chapter.

3 Iehosaphat dieth. 1 Iehoram succeedeth him. 4 which killeth his brethren. 6 He was brought to idolatrie. 11 and seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable ende.

A 1 Ehosaphat also* slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne raigned in his steade.

iii.Reg.ii.g.

2 And he had brethren whiche were the sonnes of Iehosaphat, Azaria, Iehiel, Zacharia, Azariahu, Michael, and Sephatiahu: All these are the sonnes of Iehosaphat king of Juda.

3 And their father gaue thē many great giftes of gold and siluer, and other "speciall substaunce, with strong cities in Juda: but the kingdome gaue he to Iehoram, for he was the eldest.

" Or, Precious.

4 And Iehoram rose vp against the kingdome of his father, and preuayled, and *slue all his brethren with the swoorde, and diuers of the lordes of Jsrael.

Iud.ix.a.

4.Reg.8.c. 5 *Iehoram was thirtie and two yeres olde when he began to raigne, and he raigned eyght yeres in Hierusalem.

6 And he walked in the way of the kinges of Jsrael, like as dyd the house of Ahab, for he had the daughter of Ahab to (a) wife: and he wrought euyll in the eyes of the Lorde.

(a) It is daungerous to marrie one of a straung religion.

7 Howbeit the Lord would not destroy the house of Dauid, because of the* couenaunt that he had made with Dauid, as he promised to geue a light to hym and to his sonnes for euer.

B iii.Reg.ii.a. and ix.b. ii.Par.vi.c. and viii.d. ii.Re.viii.c. 3.Reg.xi.g. 4.Reg.&c.

8 *In his dayes the Edomites rebelled when they were vnder the dominion of Juda, and made them selues a king.

9 And Iehoram went foorth with his lordes, and all his charets were with him: and he rose vp by night, and smote the Edomites, which compassed him in, and the captaynes of the charets.

10 But Edom rebelled still, so that they would not be vnder the hande of Juda vnto this day: That same time also dyd Libna depart from being vnder his hande, because he had forsaken the Lord God of his fathers.

11 Moreouer, he made high places in the mountaynes of Juda, & caused the inhabiters of Hierusalem to commit fornication, and prouoked Juda [to idolatrie.]

12 And there came a writing to him from Elia the prophete, saying, Thus sayth the Lord God of Dauid thy father: Because thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa king of Juda:

B But

13 But walkedst in the wayes of the kinges of Israel, and hast made Juda and the dwellers of Hierusalem to go a whoring lyke to the whordome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better then thou:

14 Beholde, with a great plague wyl the Lorde smite thy folke, thy children, thy wyues, and all thy goodes:

15 And thou shalt suffer great payne, euen a disease of thy bowels, vntil thy guttes fall out, by reason of thy sickenes day by day.

16 And so the Lord stirred vp against Jehoram the spirite of the Philistines, and the Arabians that were beside the blacke Moores.

17 And they came vp into Juda, and wasted it, & caried away all the substaunce that was found in the kinges house, and his sonnes, and his wyues: so that there was neuer a sonne left him, saue Jehohahaz, which was the youngest among his sonnes.

18 And after all these thinges, the Lorde smote him in his bowels with an incurable disease.

19 And it came to passe, that in processe of time, euen after the ende of two yeres, his guttes fell out in his sickenes, and so he died of very euill diseases: And they made no burning for him, lyke the burning of his fathers.

20 When he began to raigne he was thirtie and two yeres olde, and raigned in Hierusalem eyght yeres, and liued wretchedly: howbeit they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

The .xxij. Chapter.

1 Ahaziahu raigneth after Jehoram. 8 Jehu king of Israel killeth Ahaziahu. 10 Athaliahu putteth to death all the kinges kinage. 11 Joas escapeth.

A 1 AND * the inhabiters of Hierusalem made Ahaziahu his young sonne king in his stead: For the men of warre *that came (a) with the hoast of the Arabians, had slaine all his eldest sonnes: And so Ahaziahu the sonne of Jehoram king of Juda was made king.

2 (b) Two & fourtie yeres old was he when he began to raigne, and he raigned one yere in Hierusalem: His mothers name was Athaliahu, ỹ daughter (c) of Amri.

3 And he walked also in the wayes of the house of Ahab: for his mother by her counsel enticed him to do wickedly.

4 Wherfore he dyd that which was euyll in the sight of the Lord, as did they that were of the house of Ahab: for they were his (d) counselers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Jehoram sonne of Ahab king of Israel, to fight against Hazael king of Syria at Ramoth [in] Gilead: and the Syrians smote Jehoram.

6 And he returned to be healed in Jezrahel, of the woundes whiche were geuen him at Rama, whē he fought with Hazael king of Syria: and Ahaziahu the sonne of Jehoram king of Juda, went downe to see Jehoram ỹ sonne of Ahab at Jezrahel, because he was diseased.

7 And it came of God that Ahaziahu shoulde be dispised for his comming to Jehoram: for when he was come, he went out with Jehoram against Jehu the sonne of Nimsi, * whom ỹ Lord had annointed to destroy the house of Ahab. iiii.Re ix.b.

8 And so it came to passe, that whē Jehu was executing iustice vpon the house of Ahab, and had founde the lordes of Juda and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slue them.

9 * And he sought Ahaziahu: & they caught him where he was hid in Samaria, & brought him to Jehu, & when they had slayne him, they buryed him: because said they, he is the sonne of Jehosaphat, which sought the Lorde with all his heart: And the house of Ahaziahu had no power to kepe still the kingdome. iiij.Re.ix f.

10 * But when Athaliahu the mother of Ahaziahu sawe that her sonne was dead, she arose and (e) destroyed all the kinges seede in the kinred of the house of Juda. iiii.Reg.ix.f

11 And Jehosabeth the daughter of the king, toke Joas the sonne of Ahaziahu, and stale him from among the kinges sonnes that were slayne, & put him and his nurse in a priuie chamber: and so

(e) To the intent that there shoulde be none to make title to the crowne, and so she might disturpe the gouernement.

Jehosabeth the daughter of king Jehoram the wyfe of Jehoiada the priest, and the sister of Ahaziahu hid him from Athaliahu, that he was not slayne.

12 And so he was with them hyd in the house of God sixe yeres: and Athaliahu raigned ouer the lande.

The .xxiij. Chapter.

1 Joas the sonne of Ahazia is made king. 3 Athaliahu is put to death. 17 The temple of Baal is destroyed. 19 Jehoiada appoynteth ministers in the temple.

A 1 AND* in ỹ seuenth yere Jehoiada being bolde, toke the captaines of hundredes, Azariah the sonne of Jehoram, & Ismael the sonne of Jehohanan, Azariahu the sonne of Obed, Maasiahu the sonne of Adaiahu, & Elisaphat the sonne of Zichri, & made a bonde with them.

4.Reg.11.a.

2 And they went about in Juda, and gathered the Leuites out of all the cities of Juda, & the auncient fathers of (a) Israel, and they came to Hierusalem.

(a) Meaning of Juda, and Beniamin.

3 And all the congregation made a bonde with the king in the house of God, and he saide vnto them: Beholde, the kinges sonne must raigne, * as the Lorde hath saide of the children of Dauid.

iii.Reg.ii.a. and.ix.b. 2.Pa.6.c.7.d. and.xxi.b.

4 This is it therfore that ye shal do: The thirde part of you shall on the Sabbath come to the priestes, Leuites, & kepers of the porches,

5 And another thirde part shalbe by the kinges house, and another thirde part shalbe at the gate of the foundation: and al the people shalbe in the courtes of the house of the Lorde.

Ex.xxvii.b.

6 But there shal none come into ỹ house of the Lorde, saue the priestes and they that minister vnto the Leuites, they shall go in, for they are holy: but all the people shal kepe the watch of the Lord.

B 7 And the Leuites shall compasse the king round about, and euery man shall haue his weapon in his hand: and what other man soeuer doth come into the house [of the Lorde] he shalbe slayne: and let them be with the king when he commeth in, and when he goeth out.

8 And the Leuites and all Juda did according to al thinges that Jehoiada the priest had commaunded, and toke euery man his men that came in on the Sabbath, with them that went out on the Sabbath day: neither did Jehoiada the priest let the companies depart.

9 And Jehoiada the priest deliuered to the captaynes of hundredes, speares, shieldes, and bucklers, that had parteyned to king Dauid, and were in the house of God.

10 And he set all the people (euery man hauing his weapon in his hande) from the right side of the temple to the left side of the temple, along by the aulter and the temple, rounde about the king.

11 And they brought out the kinges sonne, and put vpon him the crowne, and * the testimonie, and made him king: and Jehoiada and his sonnes annoynted him, and saide, God saue the king.

Deu.xvii.d.

12 When Athaliahu heard the noyse of the people running, and praysing the king, she came to the people into the house of the Lorde.

C

13 And she loked, and beholde the king stoode " in his place at the entring in, and the lordes and the trumpettes were by the king, and all the people of the lande reioyced, blowing with trumpettes, and the singers were with instrumentes of musicke, and such as could sing prayse: But Athaliahu rent her clothes, and saide, Treason, treason.

" Or, at his pillar.

14 And Jehoiada the priest went out to the captaynes of hundredes that were gouernours of the hoast, and saide vnto them, Haue her foorth of the ranges: & (b) whoso foloweth her, let him be slaine with the sword. For the priest said, that they should not slay her in the house of the Lorde.

(b) Meaning to take her part.

15 And they layde handes on her till she was come to the entring of the horse gate beside the kinges house, and there they slue her.

16 * And Jehoiada made a bond betweene him and al the people and the king, that they shoulde be the Lordes people.

iiii.Reg.xi.d.

17 And all the people went to the house of Baal, and (c) destroyed it, and brake his aulters and his images, and slue Mathan the priest of Baal before the aulters.

(c) Meaning to shew countenaunce made.

18 And

18 And Jehoiada put the officers for the house of the Lord vnder the hand of the priestes and Leuites, *as Dauid had distributed them in the house of the Lord to offer burnt offringes vnto the Lord, *as it is written in the lawe of Moyses, with reioycing and singing, as it was ordeyned by Dauid.

1 Par. xv. a.

Num. 28. a.

19 And he set potters by the gates of the house of the Lord, that none which was vncleane in any thing shoulde enter in.

20 And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the king to come downe out of the house of the Lorde, and they came through the hye gate into the kinges house, & set the king vpon the seate of the kingdome.

21 And all the people of the land reioyced, and the citie was in tranquilitie after that they had slayne Athaliahu with the sworde.

¶ The .xxiiij. Chapter.

1 Joas repaireth the house of the Lorde. 17 After the death of Jehoiada he falleth to idolatrie. 21 He stoneth to death Zacharia the prophete. 25 Joas is killed of his owne seruauntes. 27 After him raigneth Amaziahu.

A 1 IOas was seuen yeres olde when he began to raigne, & * he raigned fourtie yeres in Hierusalem: His mothers name also was Zibia of Beerseba.

iii. Re. xi. a.

2 And Joas dyd that which was right in the sight of the Lorde all the dayes of (a) Jehoiada the priest.

(a) who was a faithful counsellor, and gouerned him by the worde of God.

3 And Jehoiada toke him two wyues, and he begat sonnes and daughters.

4 And it chaunced after this, that Joas was minded to renue the house of the Lorde.

5 And he gathered together the priestes and the Leuites, and saide to them: Go out vnto the cities of Juda, and gather of all Israel money to repaire the house of your God from yere to yere, and see that ye haste the thing: Howebeit the Leuites were slacke.

6 And the king called Jehoiada that was the (b) chiefest, & saide vnto him: Why requirest thou not of the Leuites to bring in out of Juda and Hierusalem *the collection of money, according to the commaundement of Moyses the seruaunt of the Lorde, and of the congregation of Israel for the tabernacle of witnesse?

(b) For he was the hie priest.

Exo. xxx. b

B 7 For wicked Athaliahu & her children brake vp the house of God, and all the thinges that were dedicate for the house of the lord, did they bestow for Baalim.

8 And at the kinges commaundement *they made a chest, and set it without at the gate of the house of the Lorde:

4. Reg. 12. b.

9 And made a proclamation through Juda & Hierusalem, to bring in to the Lord * the taxation of money that Moyses the seruaunt of God set vpon Israel in the wildernesse.

Exo. xxx. b.

10 And the lordes and al the people reioyced, and brought in, & cast into the chest "vntill it was full.

" Or, Vntill they had made an ende.

11 And it fortuned, that at the same time they brought in the chest vnto them whiche were in the kinges businesse by the hand of the Leuites, and when they sawe that there was much money, the kinges scribe, and one appoynted by the hye priest, came, and emptied the chest, and toke it, and caried it to his place agayne. Thus they dyd day by day, and gathered much money.

12 And the king and Jehoiada gaue it to such as dyd the labour and worke in the house of the Lorde, and hyred masons and carpenters to repaire the house of the Lorde, and so dyd the artificers in iron and brasse to mende the house of the Lorde.

13 And so the workmen wrought, and the worke mended through their handes: and they made the house of God as it ought to be, and strengthed it.

C

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, and therwith were made vessels for the house of the Lorde, euen vessels to minister withall, [and to serue for burnt offringes] " chargers and spoones, vessels of golde and siluer: And they offred burnt offringes in the house of the Lord continually all the dayes of Jehoiada.

" Or, Morters, or boules

15 But Jehoiada waxed olde, and dyed full of dayes: for an hundred and thirtie yeres olde was he when he died.

16 And they buried him in the citie of Dauid among the kinges, because he dealt well with Israel, and with God and with his house.

17 And after the death of Iehoiada, came the (c) lordes of Juda and made obeysaunce to the king: And the king hearkened vnto them.

(c) which were flatterers and idolaters.

18 And so they left the house of the Lord God of their fathers, and serued groues and idoles, and then came the wrath of God vpon Juda and Hierusalem for this their trespaces sake.

D 19 And he sent prophetes to them, to bring thē againe vnto the lord, & they testified vnto them: but they would not heare.

20 And the spirite of God came vpon Zacharia the sonne of Iehoiada the priest, which stoode by the people, and said vnto them, thus sayth God: Why transgresse ye the commaundementes of the Lorde, that ye cannot prosper: For because ye haue forsaken the Lorde, he also hath forsaken you.

Mat xxiii.d

(d) Idolaters are euer cruel.

21 * And they conspired against him, (d) and stoned him with stones at the cōmaundement of the king, euen in the court of the house of the Lorde.

22 And so Joas the king remembred not ỹ kindnesse which Iehoiada his father had done to him, but slue his sonne: And when he died, he saide, The Lorde loke vpon it, and require it.

23 And when the yere was out, it forfuned that the hoast of Syria came vp against him, & they came against Juda and Hierusalem, and destroyed all the lordes of the people from among the people, and sent all the spoyle of them vnto the king to Damascon.

24 For the Syrians came with a small company of men, and the Lorde deliuered a very great hoast into their hande, because they had forsaken the lorde God of their fathers: And they gaue sentence against Joas.

25 And when they were departed from him, they left him in great diseases: and * his owne seruauntes conspired against him for the blood of the (e) children of Iehoiada the priest, and slue him on his bed, and he died: and they buried him in the citie of Dauid, but not in the sepulchres of the kinges.

E 4.Reg.12.d

(e) Meaning Zacharie one of Iehoiada his sonnes.

26 And these are they that conspired against him: Zabad the sonne of Simeath an Ammonite, & Iehosabad the sonne of Simrith a Moabite.

27 (f) And his sonnes, & the summe of the taxe that was raised in his time, and the repairing of the house of God, beholde they are writtē in the storie of the booke of the kinges: And Amaziahu his sonne raigned in his steade.

(f) That is, concerning his sonnes.

The .xxv. Chapter.

3 Amazia putteth them to death which slue his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Joas king of Israel ouercommeth Amaziahu. 27 He is slayne by a conspiracie.

A 1 AMaziahu was twentie and fiue yeres olde when he began to raigne, and he raigned twentie & nine yeres in* Hierusalē: His mothers name was Iehoadan, of Hierusalem.

4.Reg.14.a.

(a) Meaning in respect of his predecessours, albeit he had his imperfections.

2 And he did that which is (a) right in the sight of the Lord, but not with a perfect heart.

3 And assoone as he was setled in ỹ kingdome, he slue his seruauntes that had killed the king his father.

4 But he slue not their children, because it is written thus in the lawe and booke of Moyses, where the Lorde commaunded, saying: * The fathers shall not dye for the children, neither shall the children dye for the fathers, but euery man shall dye for his owne sinne.

Deu.24.c. 4.Reg 14.b Iere.31.e. Eze.xviii.c.

5 And Amaziahu gathered Juda together, and made them captaynes ouer thousandes and ouer hundredes, according to the houses of their fathers throughout all Juda and Beniamin: And he numbred them from twentie yeres olde and aboue, and found among them three hundred thousande chosen men, able to go to battell, and that could handle speare and shielde.

6 He hired also an hundred thousande strong fighting men out of Israel for an hundred talentes of siluer.

25

7 And there came a man of God to him, and saide, O king, let not the armie of Israel come with thee: for the Lorde is not with Israel, [to wit] with al the children of Ephraim.

8 But if thou wilt needes [be faithlesse] come on, and take the battaile in hande, and God shall make thee fall before the enemie: For God hath power to helpe, and to cast downe.

9 And

9 And Amaziahu saide to the man of God: What shal we do then for the hundred talentes which I haue geuen for the hoast of Israel? The man of God answered: The Lorde is able to geue thee much more then they be.

10 And Amaziahu separated them, [to wit] the armie that was come to him out of Ephraim, to go home againe: wherefore they were exceeding wroth with Juda, & returned home in great anger.

11 And Amaziahu toke heart, and caried out his people, and went to the salt valley, and * smote of the children of Seir ten thousand.

4.Reg14.b.

12 And other ten thousand did the children of Juda take alyue, & caried them vnto the top of a rocke, and cast them downe from the top of the rocke, that they all to burst.

13 But the souldiers of the (b) armie which Amaziahu sent away that they shoulde not go with his people to battaile, fell vpon the cities of Juda from Samaria vnto Bethron, and smote three thousand of them, and toke much spoyle.

(b) That is, an hundred thousand of them.

14 And it chaunced after that Amaziahu was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and bowed him selfe before them, and burned incense vnto them.

15 Wherfore the Lorde was wroth with Amaziahu, & sent vnto him a prophete, which saide vnto him: why hast thou sought the gods of the people which were not able to (c) deliuer their owne people out of thyne hande?

(c) That which can not deliuer others may seme it self, is no god, but an idol.

16 And it chaunced, that as ỹ prophete talked with him, the king saide vnto him: Haue men made thee of the kinges counsel? Ceasse, why wilt thou be beaten? And the prophete ceassed, and said: I am sure that God is minded to destroy thee, because thou hast done this, and agreest not vnto my counsell.

4.Reg14.b.

17 * Then Amaziahu king of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu king of Israel, and said: Come, that we may see eyther other.

18 And Joas king of Israel sent to Amaziahu king of Juda, saying: A thistle that is in Libanon, sent to a Cedar tree of Libanon, saying, * Geue thy daughter to my sonne to wife: And there came a wylde beast of Libanon, and trode downe the thistle.

4.Reg14.c.

19 Thou sayest: Loe, thou hast smitten the Edomites, & thyne heart maketh thee proude to glorifie thy selfe: Now therefore byde at home, why doest thou prouoke vnto euil, that thou mayst perishe, both thou and Juda with thee?

D

20 But Amaziahu woulde not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought counsel at the gods of Edom.

21 And so Joas the king of Israel came vp, and they saw either other, both he and Amaziahu king of Juda, at Bethsames which is in Juda.

22 And Juda was put to the worse before Israel, and they fled euery man to his tent.

23 And Joas the king of Israel toke Amaziahu king of Juda the sonne of Joas the sonne of Jehoahaz at Bethsames, and brought him to Hierusalem, and tare the wall of Hierusalem (from the gate of Ephraim, vnto the gate that was ouer against it) foure hundred cubites.

24 And he toke away also all the golde and siluer, and all the iewels that were founde in the house of God with Obed Edom, and the treasures of the kinges house, and the young wardes, and returned to Samaria.

E

25 And Amaziahu the sonne of Joas king of Juda, lyued after the death of Joas sonne of Jehoahaz king of Israel fifteene yeres.

26 The rest of the actes of Amaziahu first and last, are they not written in the booke of the kinges of Juda and Israel?

27 And after the time that Amaziahu did turne away from the Lorde, * they conspired treason against him in Hierusalem: and when he was fled to Lachis, they sent to Lachis after him, and slue him there:

4.Reg14.f.

28 And brought him vp with horses, and buried him with his fathers in * the citie of Juda.

Luk.i.d.

¶ The

The .xxvj. Chapter.

14 Uzzia obeying the Lorde, prospereth in his enterprises. 16 He wareth proude and vsurpeth the priestes office. 19 The Lorde plagueth him. 20 The priestes driue him out of the temple, and exclude him out of the Lordes house. 23 His burial, and his successour.

1 THen all the people of Juda toke Uzzia, which was * sixteene yeres olde, & made him king in the roome of his father Amaziahu.
2 And he built Eloth, and brought it againe to Juda, after that the king was layde to sleepe with his fathers.
3 Sixteene yeres olde was Uzzia when he began to raigne, and he raigned fiftie and two yeres in Hierusalem: His mothers name also was Jecholia, of Hierusalem.
4 And he did that which was right in the sight of the Lorde, according to all as did his father Amaziahu.
5 And [it came to passe that] he sought God *in the dayes of Zachariahu, who had vnderstanding in the visions of god: And as long as he sought the Lorde, God made him to prosper.
6 And he went to battaile against the Philistines, and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, & built cities about Asdod and among the Philistines.
7 And God holpe him against the Philistines and against the Arabians that dwelt in Gur baal and Hamehunim.
8 And the Ammonites gaue tribute to Uzzia, & his name spread abrode euen to the entring in of Egypt: for he played the man exceedingly.
9 Moreouer, Uzzia built towres in Hierusalem by the corner gate, and by the valley gate, and at the turning of the wall, and made them strong.
10 And he built towres in the wilderneſſe, and digged many welles: For he had much cattaile in the valleyes & playnes, plowmen and vinedressers in the mountaines and in Charmel: for he loued husbandry.
11 And Uzzia had an hoast of fighting men, that went out to warre in the armie, according to the number of their office, vnder the hande of Jeiel the scribe, and Maasiahu the ruler, and vnder the hande of Hananiahu, which was one of the kinges lordes.
12 And the whole number of the auncient fathers and of the men of might, were two thousand and sixe hundred.
13 And vnder the hande of them was the armie of the men of warre, euen three hundred and seuen thousand, and fiue hundred that made warre with the power of an armie, helping the king against the enemies. E
14 And Uzzia prouided them throughout all the hoast, shieldes, speares, helmets, habergmnes, bowes, and slinges for to cast stones.
15 And he made subtill engins in Hierusalem, which he inuented and layed on the towres and corners, to shoote arrowes and great stones withall: And his name spread farre abrode, because he had prepared to him selfe marueylous strength.
16 But in his strength (a) his heart arose to his destruction: For he transgressed against the Lorde his God, and went into the temple of the Lorde to burne incense vpon the aulter of incense.
17 And Azariahu the priest went in after him, and with him fourescore priestes of the Lorde, that were valiaunt men:
18 And they stoode by Uzzia the king, and saide vnto him: It parteyneth not to thee Uzzia to burne incense vnto the Lorde, but to the priestes the children of Aaron, that are consecrated for to offer incense: (b) Come therfore out of the sanctuarie, for thou hast trespassed, and it is no worship to thee before the Lorde God.
19 And Uzzia was wroth, & had incense in his hande to burne it: and so while he had indignation against the priestes, * the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen beside the incense aulter.
20 And Azariahu the chiefe priest, with al the other priestes, loked vpon him, and beholde he was become a leper in his forehead, and they vexed him thence: and

(a) Prosperitie puffeth vp the heart of man, and maketh him often to forget God.

(b) Though his zeale and intention seemed good, yet because they were not ruled by gods worde, his fact was wicked, and ruthly punished.

D iii.Re.xv.a

iiii.Re.xv.a.

iiii.Re xii.b

and he was faine to go out, because the Lorde had smytten him.

21 And Uzzia the king continued a leper vnto the day of his death, & dwelt seuerall in an house being a leper and shut out of the house of the Lorde: and Jotham his sonne had the gouernaūce of the kinges house, and iudged the people of the lande.

22 The rest of the actes of Uzzia first and last, did Isai the prophete the sonne of Amos write.

23 And so Uzzia slept with his fathers, and they buryed him with his fathers in the fielde of the buriall whiche was beside the sepulchres of the kinges: for they saide, he is a leper: And Jotham his sonne raigned in his steade.

The .xxvij. Chapter.

1 Jotham raigneth, and ouercommeth the Ammonites. 8 His raigne and death.
9 Ahaz his sonne raigneth in his steade.

A 1 Otham was fiue and twentie yeres olde when * he began to raigne, and he raigned sixteene yeres in Hierusalem: his mothers name also was Jerusa, the daughter of Zadoc.

2 And he did that whiche was right in the sight of the Lorde, in all poyntes as did his father Uzzia, saue that he came not into the (a) temple of the Lorde: and the people did yet wickedly.

3 He built the hie gate of the temple of the Lorde, and on the wall (where the house of ordinaūce was) he built much.

4 Moreouer, he built cities in the mountaines of Juda, and in the wood countrey he built castels and towres.

5 He fought with the king of the children of Ammon, and preuailed against them: And the children of Ammon gaue him the same yere an hundred talentes of siluer, & ten thousand quarters of wheate, and ten thousand of barlye: So much did the children of Ammon geue him the second yere, and the third also.

6 So Jotham became mightie, (b) because he directed his way before the Lorde his God.

7 The rest of the actes of Jotham, and all his warres, and his conuersation, loe they are written in the booke of the kinges of Israel and Juda.

8 He was twentie and fiue yeres olde when he began to raigne, and raigned sixteene yeres in Hierusalem.

9 And Jotham slept with his fathers, and they buryed him in the citie of David: and Ahaz his sonne raigned in his steade.

(b) All prosperitie commeth of God, who neuer fayleth them that put their trust in him. B

The .xxviij. Chapter.

1 Ahaz an idolater is geuen into the handes of the Syrians and the king of Israel.
9 The prophet reproueth the Israelites crueltie. 18 Juda is molested with enemies.
23 Ahaz increaseth his idolatrie. 26 His death, and successour.

A 1 Haz was * twentie yere olde when he began to raigne, and raigned sixteene yeres in Hierusalem, and he did not that whiche is right in the sight of the Lorde, as did his father David:

2 For he walked in the wayes of the kinges of Israel, and made moulten images for Baalim:

3 He offered incense in the valley of the sonne of Hinnon, and * burnt his children in fire, after the abhominations of the heathen whom the Lorde cast out before the children of Israel.

4 He offred also and burnt incense in the high places, and on mountaynes, and vnder euery greene tree.

5 * Wherefore the Lorde his God deliuered him into the hande of the kyng of the Syrians, whiche beat hym, and caried away a great multitude of his captiue, and brought them to Damascon: And he was deliuered into the hande of the kyng of Israel, whiche smote hym with a great slaughter.

6 For Pekah the sonne of Remaliahu slue in Juda an hundred and twentie thousand in one day, which were all fighting men: and that because they had forsaken the Lord God of their fathers.

7 And

7 And Zichri a mightie man of Ephraim, slue Maasiahu the kinges sonne, and Azrica the gouernour of the house, and Elcana that was next to the king.

8 And the children of Israel toke prisoners of their brethren two hundred thousand women, sonnes, and daughters, and caryed away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophet of the Lorde whose name was Obed: and he went out before the hoast that came to Samaria, and said vnto them: Behold, because the Lorde God of your fathers is wroth with Juda, (a) he hath deliuered them into your hande, and ye haue slaine them with cruelnesse, that reacheth vp to heauen.

(a) All victorie commeth of God.

10 And nowe ye purpose to keepe vnder the children of Juda and Hierusalem, and to make them bondmen and bondwomen: And do ye not lade your selues with sinne in the sight of the Lord your God:

11 Now heare me therfore, and delyuer the captiues againe whiche ye haue taken of your brethren: for els shall the great wrath of God be vpon you.

12 Wherfore certaine of the heads of the children of Ephraim, as Azariahu the sonne of Jehohanan, Berechiahu the sonne of Meshillemoth, and Jehezkiahu the sonne of Shallum, & Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And saide vnto them, Bring not in the captiues hither: for where as we haue offended toward God alredy, ye entende to adde more to our sinnes and trespasse: For our trespasse is great alredie, and there is a fierce wrath against Israel.

14 And vpon that, the men of armes left the captiues and the spoyle before the lordes and all the congregation:

15 And the men that were nowe rehearsed by name, rose vp, and toke the prisoners, and with the spoyle clothed all that were naked among them, & arayed them, & shooed them, and gaue them to eate and to drinke, and annoynted them, and carryed al that were feeble of them vpon asses, & brought them to Jericho the citie of Paulme trees, to their brethren: and then they returned to Samaria againe.

16 * At that same time did king Ahaz send vnto the kinges of the Assyrians, to haue helpe of them. 4. Reg. xvi. b.

17 And the Edomites came againe, and slue some of Juda, and caryed away captiues.

18 And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Juda: And toke Bethshames, and Aialon, and Gederoth, and Socho with the townes longing thereto, and Thimna with the townes of the same, Gimso and the townes thereof, and dwelt there.

19 For the Lorde brought Juda lowe, because of Ahaz king of Juda, whiche made Juda naked, & transgressed sore against the Lorde.

20 And Thilgath Pilneser king of the Assyrians came vpon him, and troubled him rather then strengthed him.

21 For Ahaz toke away a portion out of the house of the Lorde, and out of the kinges house, and out of the lordes houses, and gaue vnto the king of the Assyrians: and yet it helped him not.

22 And in the very time of his tribulation, did king Ahaz trespasse yet more against the Lorde.

23 For he offered vnto the gods of them of Damascon, which (b) beat him: and he said, Because the gods of the kinges of Syria helpe them, therefore wyll I offer to them, that they may helpe me also: But they were his destruction, and the destruction of all Israel.

(b) Ye he falsly supposed.

24 And Ahaz gathered together the vessels of the house of God, & brake them, and * shut vp the doores of the house of the Lorde, and made him * aulters in euery corner of Hierusalem. ii. Par. 29. a. ii. Par. 30. a.

25 And in all the cities of Juda he made high places to burne incense vnto other gods, and angred the Lorde God of his fathers.

26 The rest of his actes, and his workes first and last, beholde they are written in the booke of the kinges of Juda and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Hierusalem: but brought him not vnto the sepulchres of the kinges of Israel: and Hezekia his sonne raigned in his steade.

The

¶ The .xxix. Chapter.

3 Hezekia repaireth the temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the temple. 20 The kinges and his princes sacrifice in the temple. 25 The Leuites sing prayses. 31 The oblation of the people.

A 1 HEzekia began to raigne when he was fiue and twentie yeres olde, and he raigned nine & twentie yeres in Hierusalem: And his mothers name was Abia, the daughter of Zachariahu.

2 And he did that which was right in the sight of the Lorde, in all poyntes as did Dauid his father.

3 He *opened the (a) doores of the house of the Lorde in the first yere and (b) first moneth of his raigne, and repaired them.

4 And he brought in the priestes and the Leuites, and gathered them together into the east streate,

5 And saide vnto them: Heare me ye Leuites, and now be sanctified and halow the house of the Lorde God of your fathers, bring filthynesse out of the holy place.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces from the habitation of the Lord, and turned their backes on it.

B 7 And beside that, they haue shut vp the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offringes in the holy place vnto the God of Israel.

(c) The contempt of religion, is the cause of Gods wrath. 8 (c) Wherefore the wrath of the Lorde fell on Juda & Hierusalem, and he hath brought them to trouble to be wondred on, & to be hissed at, euen as ye see with your eyes.

9 For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters, and our wyues were caried away captiue for the same cause.

10 And now it is in myne heart to make a couenaunt with the Lord God of Israel, that he may turne away his heauy indignation from vs.

11 Now therefore my sonnes, be not negligent: for the Lorde *hath chosen you to stande before him, and for to minister and serue him, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariahu of the children of the Caathites: And of the sonnes of Merari, Cis the sonne of Abdi, and Azariahu the sonne of Jahalelel: And of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Simri and Jehiel: And of the sonnes of Asaph, Zechariahu and Matthaniahu: C

14 And of the sonnes of Heman, Jehiel, and Simei: And of the sonnes of Jeduthun, Semaia and Uzziel.

15 And they gathered their brethren, and purified them selues, and came according to the commaundement of the king and the wordes of the Lord for to clense the house of the Lorde:

16 And the priestes went into the inner partes of the house of the Lord to clense it, and brought out all the vnclennesse that they founde in the temple of the Lorde, into the court of the house of the Lorde: And the Leuites toke it, to cary it out into the brooke Cedron.

17 They began the first day of the first moneth to purifie, and the eyght day of the moneth came they to the porche of the Lorde: So they sanctified the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an end.

18 And they went in to Hezekia the king, and saide: We haue clensed all the house of the Lorde, the aulter of burnt offring with all his vessels, and the shew bread table with "all his apparell: D "Or, vessels.

19 And all the vessels which king Ahaz did cast aside, when he raigned, & transgressed, them we haue prepared and sanctified, and beholde they are before the aulter of the Lorde.

20 And Hezekia the king rose earlye, and gathered the lordes of the citie, and went vp to the house of the Lorde.

21 And they brought seuen oxen, seuen rammes, seuen sheepe, and seuen hee goates, to be a sinne offring for the kingdome, for the sanctuary, and for Juda: And he commaunded the priestes the sonnes

(a) 2 Par. 28. d. (b) which Ahaz had shut vp.

(b) An example for all princes, that will alter their euill liues, to the true religion of God.

Numb. viii. a.

sonnes of Aaron, to offer them on the aulter of the Lorde.

22 And they slue the oxen, and the priestes receaued the blood and (b) sprinckled it on the aulter: likewyse when they had slaine the rammes, they sprinckled the blood vpon the aulter: They slue also the sheepe, and they sprinckled the blood vpon the aulter.

(b) For without sprinkling of blood, nothing could be sanctified. Heb. ix. Exod. xxiiii.

23 And then they brought foorth the hee goates for the sinne offering before the king and the congregation, & put their handes vpon them.

24 And the priestes slue them, and with the blood of them they clensed the aulter, to make satisfaction for all Israel: for the king cōmaunded that the burnt offering and the sinne offering shoulde be made for all Israel.

25 And set the Leuites in the house of the Lorde with cymbales, psalteries, and harpes,* according to the commaundement of Dauid and of Gad the kinges sear, and Nathan the prophete: For so was the commaundement of the Lord through the hande of his prophetes.

1. Par. xxv. a

E 26 And the Leuites stoode, hauing the instrumentes of Dauid: and the priestes helde the trumpettes.

27 And Hezekia commaunded to offer the burnt offring vpon the aulter: And when the burnt offring began, the song of the Lorde began also, and the trumpettes, with the instrumentes that were ordayned by the hand of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and blowyng with the trumpettes, and all this [continued] vntill the burnt offring was finished.

29 And when they had made an end of offering, the king and all that were present with him, bowed them selues, and worshipped.

4. Re. xvi. b

30 And Hezekia the king and the lordes, spake to the Leuites to prayse the Lord with the wordes of Dauid & of Asaph the sear: And they sang prayses with gladnesse, and the other bowed them selues, and worshipped.

31 And Hezekia aunswered, and saide: Now ye haue consecrated your handes to the Lorde: go to therefore, and bryng the sacrifices and thanke offeringes into the house of the Lorde. And the congregation brought in the sacrifices & thank offeringes, and burnt offringes, as many as were of a free liberall heart.

32 And the number of the burnt offringes which the congregation brought, was threescore and ten oxen, an hundred rammes, & two hundred sheepe: which were all for the burnt offering of the Lorde.

F

33 And there were dedicated sixe hundred oxen, and three thousand sheepe.

34 And the priestes were to fewe to flay al the burnt offringes: but their brethren the Lenites did helpe them, till they had ended the worke, & vntil the priestes were sanctified: For the Leuites were purer hearted to be sanctified, then the priestes.

35 And therto ẏ burnt offringes were many, with the fat of the peaceoffringes, & the drinke offringes, that belong to the burnt offring: And so the seruice parteyning to the house of the Lorde, was finished.

36 And Hezekia reioyced, and all the people, that God had made the folke so readie, & that the thing was so soone done.

¶ The .xxx. Chapter.

1 The keping of the passouer by the kinges commaundement. 6 He erhorteth Israel to turne to the Lorde. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

A 1 AND Hezekia sent to all Israel and Juda, and wrote letters to Ephraim and Manasse, that they shoulde come to the house of the lorde at Hierusalem, and offer passouer vnto the Lorde God of Israel.

2 And the king helde a counsell with his lordes, and all the congregation of Hierusalem,* to kepe the feast of passouer in the (a) second moneth:

Nume. ix. b. (a) Though they ought to haue done it in the first moneth. Exodus xii.

3 For they coulde not kepe it at that time, because the priestes were not sanctified sufficiently, neither was the people gathered together to Hierusalem.

4 And the thing pleased the king and all the congregation.

5 And they decreed that it shoulde be proclaymed

Hezekia.

proclaymed throughout al Israel from Beerseba to Dan, that they shoulde come & holde the feast of Passouer vnto the Lord God of Israel at Hierusalem: For they had not done it of a great season, as it was written.

6 So the postes went with letters of the king and of his lordes throughout all Israel and Juda, and at the commaundement of the king they sayde: Ye children of Israel, turne againe vnto the Lorde God of Abraham, Isahac, and Israel, and he will returne to the remnaunt that are escaped of you out of the hande of the kinges of the Assyrians.

7 And be not ye like your fathers and your brethren, which trespassed against the Lorde God of their fathers, which gaue them vp to be destroyed, as ye see.

8 And nowe be not ye stiffe necked like as were your fathers: but yeelde your selues vnto the Lord, and enter into his holy place whiche he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shal turne away from you.

9 For if ye turne againe vnto the Lorde, then shall your brethren and your children finde compassion in the presence of them that toke them captiue, and they shall come againe vnto this lande: *For the Lorde your God is gratious and mercifull, and will not turne away his face from you, if ye conuert vnto hym. *Deut. 30.

10 And so the postes went from citie to citie in the lande of Ephraim and Manasse, euen vnto Zabulon: but they laughed them to scorne, and mocked them.

11 Neuertheless, yet diuers of Aser, Manasse, and of Zabulon, submitted them selues, and came to Hierusalem.

12 And the hande of God was in Juda, and he gaue them one heart to do the commaundement of the king and of the rulers, according to the worde of the Lorde.

13 And there assembled to Hierusalem much people, and there was present a mightie great congregation, to holde the feast of sweete bread in the seconde moneth.

14 And they arose, and remoued the *aulters that were in Hierusalem: And all the aulters for incense dyd they away, and cast them into the brooke Cedron. *2 Par. 28.d.

15 And they slue Passouer the foureteenth day of the seconde moneth: And the priestes and Leuites whiche were (b)ashamed, sanctified them selues, and brought in the burnt offringes into the house of the Lorde.

(b) Seyng their owne negligence, and the rednes of the people.

16 And they stoode in their office after their maner and according to the lawe of Moyses the man of God: And the priestes sprinckled the blood, [whiche they receaued] of the hande of the Leuites,

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killing of the Passouer for euery one that was not cleane, to sanctifie him vnto the Lorde.

18 For many of the people, and very many out of Ephraim, Manasse, Isachar, and Zabulon, were not clensed, and yet dyd eate Passouer against the lawe appoynted: But Hezekia prayed for them, saying, The good Lord be mercifull towarde euery one

19 That prepareth his heart to seeke the Lorde God, the God of his fathers: though he be not [clensed] according to the purification of the sanctuarie.

20 And the Lorde hearde Hezekia, and healed the people.

21 And the children of Israel that were present at Hierusalem, held the feast of D
sweete bread seuen dayes, with great gladnes: and the Leuites & the priestes praysed the Lorde day by day, singyng with loude instrumentes vnto the lord.

22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge [to sing] vnto the Lorde; and they dyd eate throughout that feast seuen dayes long, and offered peace offringes, and thanked the Lorde God of their fathers.

23 And the whole assembly toke counsell to do so other seuen dayes: & they helde those seuen dayes with gladnesse:

24 For Hezekia king of Juda, dyd geue to the congregation (c) a thousand young oxen, and seuen thousande sheepe: And the lordes gaue out to the congregation a thousand oxen, & ten thousande sheepe, and a great number of the priestes were sanctified.

(c) Hezekia bestowed his goods liberally, for the setting foorth of gods glorie.

25 And al the congregation of Juda, with the priestes & Leuites, and all the congregation that came out of Israel, & the straungers that came out of the land of Israel, & that dwelt in Juda, reioyced.

26 And there was great gladnesse in Hierusa-

Hierusalem: For since the time of Solomon the sonne of Dauid king of Israel, there was no such [ioy] in Hierusalem.

27 And the priestes and the Leuites arose, and blessed the people: and their voyce was heard [of the Lorde,] and their prayer came vp vnto heauen his holy dwelling place.

The .xxxj. Chapter.

1 The people destroy idolatrie, 2 Hezekia appoynteth priestes and Leuites, 4 and prouideth for their liuyng. 13 He ordayneth ouerseers to distribute to euery one his portion.

31 AND when all these thinges were finished, all they of Israel that were present in the cities of Juda, went out and brake the images, and * cut downe the idoll groues, and all to brake the hygh places and * aulters throughout all Juda and Beniamin, in Ephraim also and Manasse, vntil they had vtterly destroyed them all: And all the children of Israel returned euery man to his possessions, and to their owne cities.

ii. Par. 14. a.

2. Par. 33. c.

2 And Hezekia appoynted sundry companies of the priestes and Leuites after the diuersitie of their ministrations, euery man according to his office both priestes and Leuites, for the burnt offering and peace offringes, to minister and to geue thankes and prayse in the gates of the (a) hoast of the Lorde.

(a) That is, in the temple where they assembled.

3 And the kinges portion of his substaunce that he gaue, were dayly burnt offringes in the morning and euening, and burnt offeringes for the Sabbath dayes, newe moones, & solempe feastes, according * as it is written in the lawe of the Lorde.

Nu. xxviii. b

4 And he bade the people that dwelt in Hierusalem, to geue a (b) parte to the priestes and Leuites, that they might substancially applie them selues to the lawe of the Lorde.

(b) The tythes and first fruites for the maintenaunce of the priestes and Leuites.

5 And assoone as the kinges commaundement came abrode, the children of Israel brought aboũdaunce of first fruites, of corne, wine, oyle, hony, and of all maner of fruites of the fielde, & the tythes of all maner of thinges brought they in plenteously.

6 And the children of Israel and Juda that dwelt in the cities of Juda, they also brought in the tythes of oxen and sheepe, & other holy tythes which were consecrate vnto the Lorde their God and they dyd offer and brought them all by heapes.

7 In the thirde moneth, they began to 25 lay the heapes in maner of a foundation, and finished them in the seuenth moneth.

8 And when Hezekia and the lordes came and sawe the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priestes and the Leuites concerning the heapes.

10 And Azaria the chiefe priest of the house of Zadoc, aunswered hym and sayde: Since the people began to bryng the heaue offringes into the house of the Lorde, (c) we also haue had inough to eate, there remayned so much: for the Lorde hath blessed his people, and this heape is left.

(c) The ministers were liberally prouided for.

11 And Hezekia bade prepare * the chambers in the house of the Lord: And they did prepare them,

* Or, store houses.

12 And caryed in the first fruites, the tythes, and the dedicate thinges faythfully: ouer which Chonaniahu the Leuite had the rule, and Semei his brother next to hym:

13 And Jehiel, Azariahu, Nahath, Azael, Jerimoth, Josabad, Eliel, Jesmachiahu, Mahath, and Banaiahu, were ouerseers ordayned by Chonaniahu, and Semei his brother was an officer of Hezekia the king, and Azariahu was the ruler of the house of God.

14 And Core the sonne of Imna the C Leuite, and porter of the east doore, had the ouersight of the thinges that were offered of a free will vnto God, & were geuen in maner seuerally vnto the Lorde, and ouer the thinges most holy.

15 And vnder his hande were Eden, Miniamin, Jesua, Semeiahu, Amariahu, and Sechaniahu in the cities of the priestes [appoynted] of their fidelitie to geue to their brethren their portions, as well

well to the small as to the great.
16 Beside their generation, beyng males, from three yeres old and vpwarde, euen vnto euery one that entereth into the house of the Lord, they should geue day by day, for their ministration, and for their geuing attendaunce, and for their diuers waytinges by course;
17 Both to the generation of the priestes and Leuites throughout the housholde of their fathers, from twentie yeres and aboue, to wayte when their courses came:
18 And to the families of all their babes, wyues, sonnes and daughters through all the congregation: For vpon the fidelitie of them were the holy thinges bestowed.
19 And to the children of Aaron the priestes whiche were in the fieldes and suburbes of their cities, citie by citie, the men whose names were expressed afore, shoulde geue portions, euen to all the males among the priestes, and to all the Leuites, according to their number.
20 And of this maner did Hezekia throughout all Juda: & wrought it that is good, and right and true before the Lorde his God.
21 And in al the workes that he began, for seruice of the house of God, for the lawe, & for the commaundementes, he sought his God: and that did he with all his heart, and prospered. D

The. xxxii. Chapter.

1 Sennacherib inuadeth Juda. 3 Hezekia prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sennacherib blasphemeth God. 20 Hezekia prayeth. 21 The angell destroyeth the Assyrians, and the king is slayne. 25 Hezekia is not thankefull toward the Lorde. 33 His death.

A 1 After that these deedes were faythfully done, *Sennacherib king of the Assyrians came, and entred into Juda, & compassed the strong cities, and thought to winne them for him selfe.
2 And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Hierusalem,
3 He toke counsell with his lordes and men of might, to stop the water of the fountaynes without the citie: And they dyd helpe him.
4 For there gathered many of the people together, and stopt all the welles, and the broke that ran through the middes of the land, saying: Why shall the kinges of the Assyrians come and finde much water?
5 And Hezekia went to lustyly, and buylt vp the wall where it was broken, and made ordinaunce vpon the towres, and to the other wall without, and repaired Millo in the citie of Dauid, and made many dartes and shieldes.
6 And he set captaynes of warre ouer the people, and gathered them together to him in the large streete of the gate of the citie, and spake gentylly to them, saying:
B 7 Plucke vp your heartes and be strong: be not afrayde nor discouraged for the king of the Assyrians, & for all the multitude that he hath with hym: *for there be mo with vs then with hym. 4. Reg. 16. c.
8 With him is an *arme of flesh: but with vs is the Lord our God for to helpe vs, and to fight our battayles. And the people toke a courage through the wordes of Hezekia king of Juda. Ier. xvii. a.
9 *After this did Sennacherib king of the Assyrians send of his seruauntes to Hierusalem (but he him selfe remayned beside Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda that were at Hierusalem, saying, 4. Reg. 18. c.
10 Thus saith Sennacherib king of the Assyrians: *Wherin do ye trust O ye that dwell in Hierusalem which is besieged? 4. Reg. 18. c.
11 Doth not Hezekia entice you to geue ouer your selues vnto death, hunger, and thirst, saying: The Lord our God shall ryd vs out of the hand of the king of the Assyrians?
12 Hath not the same Hezekia put downe his hye places and his (a) aulters, & commaunded Juda and Hierusalem, saying, Ye shall worship before one aulter, and burne incense vpon the same?
13 Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of the people of other landes, able or mightie to saue their landes out of my hande?

(a) The wicked make no difference betweene true religion, and false.

14 Which of all the gods of those nations
℄ that my fathers destroyed, could deliuer
his people out of my hande: And shall
your God be able to deliuer you out of
my hande?
15 Wherfore nowe let not Hezekia deceaue
you, nor persuade you of this fassion, nor
yet beleue him: For as no god among all
nations and kingdomes, Was able to rid
his people out of my hand and out of the
hand of my fathers: Howe much lesse
shall your gods be able to kepe you out
of my hande?
16 And yet mo thinges did his seruauntes
speake against the Lorde God, and a-
gainst his seruaunt Hezekia.
17 And Sennacherib also wrote a letter
to rayle on the Lord God of Israel, and
spake against him, saying: As the gods
of the nations of [other] landes haue not
ben able to deliuer their people out of my
hande: euen so shal not the God of Heze-
kia deliuer his people out of my hande.
18 And they cried with a loude voyce in the
Jewes speach vnto the people of Hie-
rusalem that were on the wall, to feare
them, and to make them faynt hearted,
and that they might so take the citie.
19 And they spake against the God of Hie-
rusalem, as against the gods of the na-
tions of the earth, [whiche were] the
workes of the handes of men.
20 But Hezekia the king, and the prophet
Esai the sonne of Amos (b) prayed against
that [blasphemie,] and cried vp to heauen.
(b Prayer is the best refuge in all troubles and daungers
℣ 21 And the Lord sent an angel, which de-
stroyed all the men of warre and the
lordes and captaynes of the hoast of the
king of the Assyrians, that he turned his
face againe with shame towarde his
owne lande: *And when he was come
into the house of his god, they that came
of his owne body slue him there with
the sworde.
4 Reg. 19. g.
22 And so the Lorde saued Hezekia and
the inhabiters of Hierusalem out of the
hand of Sennacherib the king of the As-
syrians, and from the hande of all other,
and mayntayned them on euery side.
23 And many brought offeringes vnto the
Lorde to Hierusalem, and presentes to
Hezekia king of Juda: so that he was
magnified in the sight of all nations
from thence forth.
24 *In those dayes Hezekia was sicke
to the death, and prayed vnto the Lorde:
which aunswered him, and shewed him
a wonderfull miracle.
4. Reg. 20. a. Isa. 38. a.
25 But Hezekia dyd not againe vnto God
according to it that he had shewed him:
for his heart arose, ℭ there came wrath
vpon hym, and vpon Juda and Hieru-
salem.
26 Notwithstanding Hezekia submitted
him selfe after that his heart was risen
vp, he and the inhabiters of Hierusalem:
and the wrath of the Lorde came not
vpon them in the dayes of Hezekia.
27 And Hezekia had exceeding much
riches and honour: And he gat him trea-
sures of siluer and gold, pretious stones,
and spices, shieldes, and of all maner
pleasaunt iewels:
28 And made store houses for the fruites ℭ
of corne, for wine and oyle, and stalles
for all maner of beastes, and foldes for
sheepe.
29 And he made him cities, ℭ had of sheepe
and oxen great aboundaunce: For God
had geuen him substaunce exceeding
much.
30 This same Hezekia stopped the vpper
water springes of (c) Gihon, and brought
them downe to the west side of the citie
of Dauid: And Hezekia prospered in all
his workes.
(c) Which also was called Siloe. Esa. 8. Jo. 9.
31 And when the princes of Babylon sent
vnto him ambassadours, to enquire
of the wonder that chaunced in the
lande, God left him, *to (d) trye him, and
that all that was in his heart might be
knowen.
Deu. xviii. a
(d) God tempteth his faithfull to trie them.
32 The rest of the deedes of Hezekia, and
his goodnes, beholde they are written
in the vision of Esai the prophet the sonne
of Amoz, in the booke of the kinges of
Juda and Israel.
33 And Hezekia slept with his fathers, and
they buried hym in the most worthy
place of the sepulchres of the sonnes of
Dauid, and all Juda and the inhabiters
of Hierusalem dyd him worship at his
death: and Manasse his sonne raigned
in his steade.

The

The. xxxiii. Chapter.

1 Manasses an idolater. 9 He causeth Juda to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lorde and is deliuered. 15 He aboliſheth idolatrie, 16 and ſetteth vp true religion. 20 He dieth, and Amon his ſonne ſucceedeth, 24 whom his owne ſeruauntes ſlay.

A 1 MAnaſſe was twelue yeres olde * When he began to raigne, and he raigned fiftie and fiue
2 yeres in Hieruſalem:
But dyd euyll in the ſight of the Lorde, like vnto the abhominations of the heathen whom the Lord caſt out before the chyldren of Iſrael.
3 For he went to, and buylt the high places *Whiche Hezekia his father had broken dowbne: And he reared vp aulters for Baalim, and made groues, and worſhipped all the hoaſt of heauen, and ſerued them.
4 And he buylt aulters in the houſe of the Lorde, where as the Lord yet had ſayd, *In Hieruſalē ſhal my name be for euer.
5 And he buylded aulters for all the hoaſt of heauen, in the two courtes of ỹ houſe of the Lorde.
6 And he burnt his chyldren in fire in the valley of the ſonne of Hinnon: he was a ſorcerer, he regarded the crying of birdes, vſed inchauntmentes, and mayntayned workers with ſpirites and ſcars of fortunes, and wrought much euyll in the ſight of the Lorde to anger hym withall.
B 7 And he put the carued image and an idol whiche he had made, in the houſe of God: Of which houſe, God had ſayd to Dauid and to Solomon his ſonne, In this houſe and in Hieruſalem whiche I haue choſen afore all the tribes of Iſrael* will I put my name for euer.
8 Neither will I make the foote of Iſrael to remoue any more out of the land whiche I haue ordeyned for your fathers, yf ſo be that they wil be diligent and do all that I haue commaunded them in all the law and ſtatutes, and ordinaunces by the hande of Moyſes.
9 And ſo Manaſſe made Juda and the inhabiters of Hieruſalem to erre, and to do worſe then the heathen whom the Lord deſtroyed before the chyldren of Iſrael.
10 And the Lord ſpake (a) to Manaſſe and to his people: but they would not regarde.
11 Wherfore the Lord brought vpon them the captaynes of the hoaſt of the king of the Aſſyrians, whiche toke Manaſſe in holde, and bounde him with chaynes, and caried him to Babylon.
12 And when he was in tribulation, he beſought the Lord his God, and humbled him ſelfe exceedingly before the God of his fathers,
13 And made interceſſion to him: and God was (b) intreated of him, and hearde his prayer, and brought him againe to Hieruſalem into his kingdome: and then Manaſſe knewe that the Lorde was God.
14 After this he buylt a wall without the C citie of Dauid on the weſt ſide of Gion, in the valley, as they came to the fiſhe gate, and round about Ophel, & brought it vp of a very great heyght, and put captaynes of warre in all the ſtrong cities of Juda.
15 And he toke away ſtraunge gods and images out of the houſe of God, and* all the aulters that he had buylt in the mount of the houſe of God and Hieruſalem, and caſt them out of the citie.
16 And he prepared the aulter of the Lord, and ſacrifiſed thereon peace offeringes and thanke offeringes, and charged Juda to ſerue the Lorde God of Iſrael.
17 Neuertheleſſe, the people dyd offer ſtil in the high places, howbeit vnto the Lorde their God only.
18 The reſt of the actes of Manaſſe, and his prayer vnto his God, & the wordes of the ſcars that ſpake to him in the name of the Lorde God of Iſrael, behold they are [written] in the ſayinges of the kinges of Iſrael.
19 And his prayer, and howe that he was hearde, and all his ſinnes, and his treſpaſſe, and the places where he made high places and ſet vp groues and images before he was meekened, beholde they are written among the ſayinges of the ſcars.
20 And Manaſſe ſlept with his fathers, & they buried him in his (c) owne houſe, and Amon his ſonne raigned in his roome.

4 Reg. xxi. a

4 Reg. xviii. a

2 Reg. vii. b. 3 Reg. viii. b. 2 Par. vi. a. and vii. c

(a) Meaning by the prophetes.

(b) Affliction geueth vnderſtanding.

1 Par. xiiii. a and xxxi. a

(c) Becauſe he had ſo horrible offended againſt the Lord, they did not burie him in the ſepulchre of the kinges, but in the garden of the kinges houſe.

21 Amon was two and twentie yeres old when he began to raigne, and raigned two yeres in Hierusalem.
22 But he did euill in the sight of the Lord, like as dyd Manasse his father: for Amon sacrifised to all the carued images whiche Manasse his father had made, and serued them.
23 And submitted not him selfe before the Lorde, as Manasse his father had meekened him selfe: but Amon trespassed greatly.
24 And his owne seruauntes conspired against him, and slue him in his owne house.
25 But the people of the lande slue al them that had conspired against king Amon: and the same people of the lande made Josia his sonne king in his roome.

The. xxxiiii. Chapter.

1 Josia destroyeth the idoles. 8 and restoreth the temple. 14 The booke of the lawe is founde. 21 He sendeth to Hulda the prophetisse for counsell. 27 God heareth his prayer. 31 He maketh a couenaunt with God.

A 1 IOsia was eyght yeres olde when he began to raigne, *and he raigned in Hierusalem thirtie and one yeres.
4.Reg.22.a.
2 And he dyd that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.
3 In the eyght yere of his raigne, when he was yet a childe, he began to seke after the God of Dauid his father: And in the twelfth yere he began to purge Juda & Hierusalem from the high places, groues, carued images, and images of metall.
4 And they brake downe the aulters of Baalim euen in his (a) presence: and other images that were in greater honour then they, he caused to be destroyed: And the groues, carued images, and images of metall he brake and made dust of them, and strowed it vpon the graues of them that had offered vnto them.
(a) He woulde see the reformation with his owne eyes
5 And he burnt the bones of the priestes vpon the aulters of them, and clensed Juda and Hierusalem:
6 And euen so did he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali, and in the wildernesse of them rounde about,
25
7 He plucked asunder the (b) aulters & the groues, & did beate the images & stampe them to powder, and cut downe all the idoles throughout all the lande of Israel, and returned to Hierusalem againe.
(b) The godly zeale of this good prince is worthy example for al princes to folowe.
8 In the eyghteenth yere of his raigne, when he had purged the lande and the temple, *he sent Saphan the sonne of Azaliahu, and Maasiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lorde his God.
4.Reg.22.a.
9 And when they came to Helkiah the hie priest, they deliuered the money that was brought into the house of God, whiche the Leuites that kept the entryes had gathered of the hand of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Beniamin, and they returned to Hierusalem.
10 And they put it in the handes of the workmen that had the ouersight of the house of the Lorde, & they gaue it to the labourers that wrought in the house of the Lorde, to repaire and mende the house.
11 Euen to masons and carpenters gaue they it, to get hewed stone, & timber for couples and for beames of the houses which ỹ kinges of Juda had destroyed.
(c) Faithfull officers.
12 And the men did the worke faythfully: And the ouersears of them to courage them forward, were Jahath and Obadiahu Leuites of the children of Merari: and Secharia and Meshullam of the children of the Caathites, and other of the Leuites, whiche all could skill of instrumentes of musicke.
13 And ouer the bearers of burthens, and ouer all that wrought in whatsoeuer worckmanship it were, were there scribes, officers, & porters of the Leuites.
14 And when they brought out the money that was brought into the house of the Lorde, Helkia the priest * founde the booke of the law of the Lorde [geuen] by Moyses.
C 4.Reg.22.b.
15 And

15 And Helkia answered and sayd to Saphan the scribe: I haue found the booke of the law in the house of the Lord. And Helkia gaue the booke to Saphan.

16 And Saphan caried the booke to the king, and brought the king word againe, saying: All that was committed to thy seruauntes, that do they.

17 And they haue gathered together the money that was founde in the house of the Lord, and haue deliuered it into the handes of the ouersears of the worke, and to the handes of the workmen.

18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath geuen me a booke: and Saphan read in it before the king.

19 And it fortuned, that when the king had heard the wordes of the lawe, he (b) tare his clothes:

(b) For sorrow that the word of God had bene so long suppressed.

20 And the king commaunded Helkia and Ahikam the sonne of Saphan and Abdon the sonne of Micah, and Saphan the scribe, and Asaa a seruaunt of the kinges, saying:

21 Go and enquire of the Lord for me and for them that are left in Israel and Juda, concerning the wordes of the booke that is founde: For great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lorde, to do after all that is written in this booke.

22 And Helkia and they that the king had [appointed] went to Hulda a prophetisse, the wyfe of Sallum, the sonne of Theuath, the sonne of Hasra, keper of the wardrope (for she dwelt in Hierusalem within the seconde wall:) & so they communed with her.

23 She answered them, Thus sayth the Lorde God of Israel: Tell ye the man that sent you to me,

24 Euen thus sayth the Lorde: Beholde, I will bring euyll vpon this place, and vpon the inhabiters thereof, euen all the curses that are written in the booke which they haue read before the king of Juda:

25 Because they haue forsaken me, and haue offred vnto other gods, to anger me with all maner workes of their handes: therfore is my wrath set on fire against this place, and shall not be quenched.

26 And as for the king of Juda which sent you to enquire of the Lord, so shal ye say vnto him: thus sayth the Lorde God of Israel, concerning the wordes which thou hast heard.

27 Because thyne heart did (c) melt, and thou diddest meeke thy selfe before God when thou heardest his wordes against this place, and against the inhabiters thereof, and humbledst thy selfe before me, and tarest thy clothes, and weepedst before me: that haue I heard also, sayth the Lorde.

(c) The ende of gods threatninges is for our repentaunce.

28 Behold, I wil take thee to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not see all the mischiefe that I will bring vpon this place, and vpon the inhabiters of the same. And they brought the king worde againe. E

29 *Then the king sent and gathered together all the elders of Juda and Hierusalem: 4. Reg. 22. a

30 And the king went vp into the house of the Lorde, and all the men of Juda, and the inhabiters of Hierusalem, and the priestes and Leuites, and all the people great and smal, and [the king] did reade in their eares all the wordes of the booke of the couenaunt that was founde in the house of the Lorde.

31 And the king stoode at his standing, and made a couenaunt before the Lorde, to folowe the Lorde, and to kepe his commaundementes, his witnesse, and his statutes, with all his heart, and with al his soule, and to fulfill the wordes of the appoyntment written in the sayd booke.

32 And he set in their roome all them that were founde in Hierusalem and Beniamin: and the inhabiters of Hierusalem did according to the couenaunt of the Lorde God of their fathers.

33 And Josia put away all maner of abhominations out of all landes that parteyned to the children of Israel, and brought in all that were founde in Israel, to worship and to serue the Lorde their God: And they turned not aside from after the Lorde God of their fathers, as long as he liued.

The. xxxv. Chapter.

1 Josia kepeth the passouer. 2 He setteth foorth gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewayle him.

AND Josia helde* the [feast of] passouer vnto the Lorde in Hierusalem, & they slue passouer in the fourteenth day of the first moneth.

4. Reg. 23. a. 2. Esd. 1. a.

2 And he set the priestes in their offices, and ayded them in the seruice of the house of the Lorde,

3 And sayd vnto the Leuites that taught all Israel, and were sanctified vnto the Lorde: Put the holy arke in the house whiche Solomon the sonne of Dauid king of Israel dyd buylde, it shalbe no more a burden vpon your shoulders: But now serue the Lord your God, and his people Israel:

4 And prepare your selues by your auncient housholdes, and companies, accordyng to the writing of Dauid king of Israel, and the writing of Solomon his sonne:

5 And stand in the holy place, according to the deuision of the auncient housholdes of your brethren the children of the people, and after the deuision of the auncient housholdes of the Leuites:

6 Kill passouer, and sanctifie your selues, & prepare your brethren, that they may do according to the word of the Lord by the hande of Moyses.

7 And Josia gaue to the people flockes of sheepe and kiddes all for passouer, and for al that were present, thirtie thousande by tale, and three thousande oxen: and these were euen of the kinges substaunce.

8 And his lordes gaue willingly both vnto the people and to the priestes, and vnto the Leuites: Helkia also, Zacharia, and Jehiel, rulers of the house of God, gaue vnto the priestes for passouer offeringes two thousande and fiue hundred sheepe, and three hundred oxen.

(a) Liberall prouision for the ministerie.

9 (a) Conania, and Semeiahu, & Nathanael his brethren, & Hasabiah, and Jehiel, and Josabad, rulers of the Leuites, gaue vnto the Leuites passouer offeringes [euen] fiue thousande sheepe and fiue hundred oxen.

10 And so the seruice was prepared, and the priestes stoode in their places, & the Leuites in their distinct companies, at the kinges commaundement:

11 And they slue passouer, and the priestes sprinckled the blood with their hande, and the Leuites pulled of the skinnes of the beastes.

12 And they set away the burnt offeringes, to geue them vnto the people that were deuided be auncient houses, and that they shoulde offer vnto the Lorde, like *as is written in the booke of Moyses: And so dyd they with the oxen also.

Leuit. i. a.

13 And *they dressed the passouer with fire, as the maner was: And the other dedicate beastes sodde they in pottes, caldrons, and pannes, and deuided them among all the people.

Exod. xii. b.

14 And afterward they made redy for them selues and for the priestes: for the priestes the children of Aaron were busied in offring of burnt offringes and the fat vntill night: therfore the Leuites prepared for them selues and for the priestes the sonnes of Aaron. ¶

15 And the singers the children of Asaph stoode in their standing, *according to the commaundement of Dauid, and Asaph, Heman, and Jeduthun the kinges (b) seer: and the porters wayted at euery gate, and might not depart from their seruice: for their brethren the Leuites prepared for them.

i. Pa. xxv. a. and xxvi. d.

(b) Meaning the prophete.

16 And so all the seruice of the Lord was prepared the same day, to offer passouer, and to offer burnt offeringes vpon the aulter of the Lord, according to the commaundement of king Josia,

17 And the children of Israel that were present, kept the passouer the same time, and the feast of sweet bread seuen dayes.

18 And there was no passouer like to that kept in Israel from the dayes of Samuel the prophete, neither did al the kinges of Israel holde such a passeouer feast as dyd Josia, and the priestes and Leuites, and all Juda and Israel that were present, and the inhabiters of Hierusalem.

19 This passouer was holden in the eyghteenth yere of the raigne of Josia.

20 After

20 *After all this When Josia had prepared the temple, Necho king of Egypt came vp to fight against Charcamis beside Euphrates: and Josia went out against him.

21 Which sent messengers to hym, and said: What haue I to do With thee thou king of Juda? "Be not thou against thy selfe this day, for my warre is against another house, and God bad me make haste: Leaue of therfore & meddle not with God which is with me, lest he destroy thee.

22 Neuertheless Josia would not turne his face from him, "but rather toke aduise to fight with hym, and hearkened not vnto the wordes of Necho out of the mouth of God, and came to fight in the valley of Mageddo.

23 And the shooters shot dartes at king Josia: And the king sayde to his seruauntes, Carie me away, for I am sore wounded.

24 His seruauntes therefore had hym out of that charet, and put him in another charet that they had: And When they had brought him to Hierusalem, he died, and was buried in the sepulchre of his fathers: *And all Juda and Hierusalem mourned for Josia. Zacha. xii. a.

25 And Jeremia lamented Josia, and all singing men and singing Women mourned for Josias in their lamentations to this day, and made the same lamentations an ordinaunce in Israel: and beholde they are Written in the lamentations.

26 The rest of the actes of Josia and his goodnes [whiche he did] folowing in the Writing of the lawe of the Lorde,

27 And his sayinges first and last, behold they are Written in the booke of the kinges of Israel and Juda.

The. xxxvi. Chapter.

1 After Josia raigneth Jehoahaz. 4 After Jehoahaz Jehoiacim. 8 After hym Jehoiacin. 11 After him Zedekia. 14. 17. in whose time all the people were caried away to Babylon, for contemning the admonitions of the prophetes. 22 And were restored againe the seuentith yere after, by king Cyrus.

A 1 AND the people of the lande toke Jehoahaz the sonne of Josia, and made hym king in his fathers steade in Hierusalem.

2 And Jehoahaz Was twentie & three yeres olde When he began to raigne, and he raigned three monethes in Hierusalem.

3 And the king of Egypt put him downe at Hierusalem, "and mulcted the lande in an hundreth talentes of siluer, and a talent of golde.

4 And the king of Egypt made Eliakim his brother king vpon Juda and Hierusalem, and turned his name to Jehoiacim: and Necho toke Jehoahaz his brother, and caried him to Egypt.

5 Jehoiacim Was twentie and fiue yeres old When he began to raigne, & he raigned aleuen yeres in Hierusalem, and he did euil in the sight of the Lord his God.

6 Against him came vp Nabuchodonosor king of Babylon, and bounde hym With two chaynes, to cary him to Babylon.

7 The king* Nabuchodonosor also caried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 The rest of the actes of Jehoiacim, and his abhominations which he did, (a) and that Which was found vpon him, behold they are Written in the booke of the kinges of Israel and Juda: and Jehoiacin his sonne raigned in his steade. (a) He meaneth the markes of Idolatrie, whiche were founde printed in his body when he was dead.

9 And Jehoiacin Was eyght yeres olde When he began to raigne, and he raigned three monethes and ten dayes in Hierusalem, and dyd euyll in the sight of the Lorde.

10 And When the yere Was out, king Nabuchodonosor sent and fet him to Babylon With the goodly vessels of the house of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hierusalem.

11 *Zedekia Was one and twentie yeres old When he began the raigne, and raigned aleuen yeres in Hierusalem. Ierem. lv. a. 3. Reg. 24. d.

12 And he dyd euyl in the sight of the Lord his God, and humbled not him selfe before Jeremia the prophete, at the mouth of the Lorde.

13 And he rebelled against king Nabuchodonosor, which had receaued an oth of him by God: but he was stifnecked, and to hard hearted to turne vnto the Lord God of Israel.

℄ 14 Moreouer, all the chiefe of the priestes and the people trespassed wonderfully after all maner of abominations of the heathen, and polluted the house of the Lorde which he had halowed in Hierusalem.

Ier.xxv.a. 15 *And the Lorde God of their fathers sent to them by his messengers, rising vp betimes, and sending: for he had compassion on his people, and on his dwelling place.

16 But they mocked the messengers of God, and despised his wordes, and misvsed his prophetes, vntill the wrath of the Lorde arose against his people, and till there was no remedie.

4.Reg.25.a. 17 And so *he brought vpon them the king of Chaldee, which slue their young men with the sword in their holy temple, and spared neither young man, mayden, old man, nor him that stowped for age: he gaue them all into his hande.

18 And all the vessels of the house of God, both great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his lordes: all these caryed he to Babylon.

19 And they burnt the house of God, and brake downe the wal of Hierusalem, and burnt all the pallaices thereof with fire, and destroyed all the goodly iewels therof.

20 And the rest that had escaped the sword, caried he to Babylon: where they were bondmen to him & his children, vntill the time that Persia had the Empire:

21 To fulfill the worde of the Lord* by the mouth of Jeremia, vntill the lande had her pleasure of her Sabbathes: for as long as she lay desolate, she kept Sabbath, vntil threescore and ten yeres were fulfilled. ℈ Ier.xxv.b.

22 *And the (b) first yere of Cyrus king of Persia (when the worde of the Lorde *spoken by the mouth of Jeremia was finished) the Lorde stirred vp the spirite of Cyrus king of Persia, that he made a proclamation throughout all his kingdome, and that by writing, saying: i.Esdras.i.a. (b) That is in the first yere that he raigned ouer the Chaldeans. Ier.xxv.c. and xxvi.c.

23 Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lorde God of heauen geuen me, & hath charged me to buylde hym an house in Hierusalem, that is in Juda: wherfore whosoeuer is among you of all his people, the Lorde his God be with him, and let hym go vp.

E. VV.

The ende of the seconde booke of the Chronicles.

The first booke of Esdras.

The first Chapter.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

A 1 IN the first yere of * Cyrus king of Persia (that the worde of the Lord spoken * by the mouth of Jeremia might be fulfilled) the Lorde stirred vp the spirite of Cyrus king of Persia, that he caused to be proclaymed throughout all his empyre, and to be Written, saying,

2 Thus saith Cyrus the king of Persia: The Lorde God of heauen hath geuen me all the kingdomes of the earth, * and hath commaunded me to build him an house at Hierusalem, which is in Juda.

3 Whosoeuer nowe among you is of his people, the Lord his God be With him, and let him go vp to Hierusalem in Juda, and builde the house of the Lorde God of Israel, he is the God that is at Hierusalem.

4 And whosoeuer remayneth yet in any maner of place where he is a straunger, let the men of that place helpe him With siluer and golde, With good and cattaile, beside that which they Willingly offer for the house of God that is at Hierusalem.

5 Then gat vp the principall fathers of Juda and Beniamin, and the priestes and Leuites, and all they Whose spirite God had rayled to go vp and to builde the house of the Lorde Which is at Hierusalem.

6 And all they that were about them, strengthed their hande With vessels of siluer & golde, With goodes, and cattaile, and iewels, besides all that was Wyllingly offered.

7 And king Cyrus brought foorth the B
vessels of the house of the Lord: * Which ii.Par.36.c.
Nabuchodonosor had taken out of Hierusalem, and had put in the house of his God.

8 Those did Cyrus the king of Persia bryng foorth by the hande of Mithridates the treasurer, & numbred them vnto Sesbazer the prince of Juda.

9 And this is the number of them: thirtie chargers of golde, a thousand chargers of siluer, twentie and nine knyues:

10 Thirtie basons of golde, and of other siluer basons foure hundred & ten: and of other vessels a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundred: All these did Sesbazer cary alway With them that came vp out of the captiuitie of Babylon, vnto Hierusalem.

The .ij. Chapter.

The number of them that returned from the captiuitie

A 1 THese are the children of the prouince, that Went vp out of the captiuitie, whom Nabuchodonosor the king of Babylon had caried alway vnto Babylon: & came againe vnto Hierusalem and into Juda euery one vnto his citie.

2 They that came With Zorobabel [are these:] Jesua, * Nehemiah, Saraiah, Esd.ii.d.
Rehelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the men of the people of Israel:

3 The children of Pharos, two thousand an hundred seuentie and two.

4 The children of Sephatia, three hundred seuentie and two.

5 The children of Arath, seuen hundred seuentie and fiue.

6 The children of the captaine of Moab, of the children of Jesua and Joab, two thousand eyght hundred and twelue.

7 The children of Elam, a thousand two hundred fiftie and foure.

8 The children of Zathu, nine hundred and

and fourettie and fiue.
9 The children of Zaccai, seuen hundred and threescore.
10 The children of Bani, sixe hundred fourettie and two.
11 The children of Bebai, sixe hundred twentie and three.
12 The children of Asgad, a thousand two hundred twentie and two.
13 The children of Adonicam, sixe hundred sixtie and sixe.
14 The childrē of Beguai, two thousand fiftie and sixe.
15 The children of Adin, foure hundred fiftie and foure.
16 The children of Ater of Hezekia, ninetie and eyght.
17 The children of Bezai, three hundred twentie and three.
18 The children of Jora, an hundred and twelue.
19 The children of Hasum, two hundred twentie and three.
20 The children of Gebbar, ninetie & fiue.
21 The children of Bethlehem, an hundred twentie and three.
22 The men of Netopha, fiftie and sixe.
23 The men of Anathoth, an hundred twentie and eyght.
24 The children of Asmaueth, fourettie and two.
25 The children of Kiriathiarim, euen the children of Cephira and Beeroth, seuen hundred fourettie and three.
26 The children of Harama and Geba, sixe hundred twentie and one.
27 The men of Michmas, an hundred twentie and two.
38 The men of Bethel and Hay, two hundred twentie and three.
29 The children of Nebo, fiftie and two.
30 The children of Magbis, an hundred fiftie and sixe.
31 The childrē of the other Elam, a thousand two hundred fiftie and foure.
32 The children of Harim, three hundred and twentie.
33 The children of Lodhadid and Ono, seuen hundred twentie and fiue.
34 The childrē of Jericho, three hundred fourettie and fiue.
35 The children of Senaa, three thousand sixe hundred and thirtie.
36 The priestes: of the children of Jedaia of the house of Jesua, nine hundred seuentie and three.
37 The children of Jmmer, a thousand fiftie and two.
38 The children of Phashur, a thousand two hundred fourettie and seuen.
39 The children of Arim, a thousand and seuenteene.
40 The Leuites: the children of Jesua & Cadmiel, of the children of Hodauia, seuentie and foure.
41 The singers: the children of Asaph, an hundred twentie and eyght.
42 The children of the doore kepers, the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogether an hundred thirtie and nine.
43 The Nethinims: the children of Ziha, the children of Asupha, the children of Tabaoth,
44 The children of Ceros, the children of Siaa, the children of Padon,
45 The children of Lebana, the children of Hagaba, the children of Accub,
46 The children of Hagab, the children of Semlai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaia,
48 The children of Razin, the children of Necoda, the children of Gasam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asna, the children of Mehunim, the children of Nephusim,
51 The children of Bacbuc, the children of Hacupa, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsa,
53 The children of Barcos, the children of Sisara, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 The children of Solomons seruaūtes, the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaala, the children of Darcon, the children of Giddel,
57 The children of Sephatiah, the children of Hattil, the children of Pochereth Hazbaim, the children of Ami.
58 All the Nethinims, and the children of Solomons seruauntes, were altogether three hundred ninetie and two.
59 And these went vp from Thelmelah, and from Thelharsa, Cherub, Addon, and Jmmer: but they coulde not discerne their fathers house & their seede, whether they were of Jsrael.
60 The

60 The children of Delaia, the children of Tobia, the children of Necoda, fyue hundre fiftie and two.
61 And of the children of the priestes: the children of Habaia, the children of Accoz, the childrē of Berzillai, which toke one of the daughters of* Berzillai the Gileadite to wyfe, and was called after their name.
62 These sought their euidence among them that had the regester of birth, and were not founde therein, therefore were they put from the priesthood.
63 And Hathirsatha said vnto them that they should not eate of the most holy, till there rose vp a * priest [to weare] Urim and Thummim.
64 The whole congregation together, was fourtie & two thousand, three hundred and three score:
65 Beside their seruauntes and maydens, of whom there were seuen thousand three hundred thirtie and seuen: And there were among them two hundred singing men and women.
66 Their Horses were seuen hundred thirtie and fyue: their Mules two hundred fourtie and fiue,
67 And their Camels foure hundred thirtie and fiue: their Asses fyue thousand seuen hundred and twentie.
68 And certaine of the chiefe fathers, when they came to the house of the Lorde at Hierusalem, they offred themselues wylling for the house of God, to set it vp in his place:
69 And gaue golde after their habilitie, vnto the treasure of the worke, euen three score and one thousand peeces, and fiue thousand pounde of siluer, and an hundred priestes garmentes.
70 So the priestes, and the Leuites and certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

¶ *The. iii. Chapter.*

1 They builde the aulter of God. 6 They offer to the Lorde. 7 They prepare for the temple, 11 and sing vnto the Lorde.

1 AND when* the seuenth moneth came, and the childrē of Israel were now in their cities, the people came together euen as one man to Hierusalem.
2 And there stoode vp Jesua the sonne of Josedec, and his brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, and builded the aulter of the God of Israel, to offer burnt offeringes thereon, as it is written in the law of Moyses the man of God.
3 And the aulter set they vpon his" sockets: for there was a fearefulnesse among them, because of the people of those countries, therefore they offered burnt offeringes theron vnto the lorde, euen burnt offeringes * in the morning and at euening.
4 And they helde the feast of tabernacles* as it is written, and offered burnt sacrifices dayly, according to the number and custome, day by day.
5 Afterwarde they offered dayly burnt offringes also, and in the new moones, and in al the feast dayes that were consecrated vnto the Lord, and for all them which did of their owne free wyll offer vnto the Lorde.
6 From the first day of the seuenth moneth, began they to offer burnt sacrifices vnto the Lord: euen when the foundation of the temple of the Lorde was not yet layde.
7 They gaue money also vnto the masons and" carpenters, and meate and drincke, and oyle vnto them of Sidon and of Tyre, to bring the Cedar timber from Libanus by sea vnto Joppa, according to the graunt that they had of Cyrus the king of Persia.
8 In the second yere of their comming vnto the house of God at Hierusalem in the second moneth, began Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunt of their brethren, the priestes and Leuites, and all they that were come out of the captiuitie vnto Hierusalem: and appoynted the Leuites from twentie yeres olde and aboue, to see that the worke of the house of the Lorde went forwarde.
9 And Jesua stoode with his sonnes and brethren, and Cadmiel with his sonnes & the children of Juda together, to set forwarde the workmen of the house of God,

A 1 Esd. viii. a.
B " Or, workemen.

God, euen the childre of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layed the foundation of the temple of the Lorde, they appoynted the priestes in their "araye with trumpettes, and the Leuites the children of Asaph with cymbales, to prayse the Lorde * after the maner of Dauid king of Israel.

11 And they sang together when they gaue prayse and thankes vnto the lorde, Because he is gracious, and because his mercie endureth for euer vpon Israel:

And all the people showted loude in praysing the Lorde, because the foundation of the house of the Lord was layd.

12 Many also of the priestes & Leuites and chiefe fathers, and auncient men which had seene the first house, when the foundation was layde before their eyes, wept with a loude voyce, and many showted aloude with ioy:

13 So that the people coulde not discerne the ioyfull sounde & gladnesse, from the noyse of the weeping among the people: for the people showted with a loude crye, and the noyse was heard farre of.

The .iiij. Chapter.

2 The building of the temple is hindred, and how. 11 Letters to Artaxerxes, and the aunswere.

A 1 BUt * the aduersaries of Juda and Beniamin, heard that the children of the captiuitie builded the temple vnto the Lorde God of Israel:

iii.Esd.v.g.

2 And they came to Zorobabel and to the principall fathers, and saide vnto them: We will builde with you, for we seeke the Lorde your God, as ye do, and we haue done sacrifice vnto him since the time of Asor Haddon the king of Assur* which brought vs vp hither.

iii.Reg.12.d

3 And Zorobabel, and Jesua, and the other auncient fathers of Israel, sayde vnto them: "It can not be, that you and we together shoulde builde the house vnto our God: for we our selues will builde alone vnto the Lorde our God of Israel, * as Cyrus the king of Persia hath commaunded vs.

"Or, it is not for you, but for vs to.

i.Esd.i.a.

4 And it came to passe, that the folke of the lande discouraged the people of Juda, & troubled them as they were building:

5 And hyred counsellers against them, to hinder their deuice as long as Cyrus the king of Persia liued, vntil the raigne of Darius king of Persia.

6 And in the raigne of Ahasuerus, euen at the beginning of his raigne, wrote they vnto him a complaynt against the inhabiters of Juda and Hierusalem.

B 7 And in the dayes of Artaxerxes, wrote Mithridath, Tabel, and the other of his counsell, vnto Artaxerxes the king of Persia with faire wordes: And the writing of the letter was in the Syrians speache, and interpreted in the language of the Syrians:

8 Rehum the recorder, and Samsai the scribe wrote a letter "from Hierusalem to Artaxerxes the king, as it followeth.

"Or, against.

9 Then Rehum the recorder, and Samsai the scribe, and other of their company, they of Dina, of Apharsath, of Tharpelai, of "Persia, of Arache, of Babylon, of Susan, of Deha, of Elan,

"Or, Apharia.

10 And other of the people* whom the great & noble Asnappar brought ouer, and set in the cities of Samaria, and other that are nowe beyond the water, and Cheeneth.

iiii.Reg.18.a

11 This is the copie of the letter that they sent vnto king Artaxerxes: Thy seruauntes, and the men that are nowe beyond the water, and Cheeneth.

12 Be it knowen vnto the king that the Jewes which came vp from thee to vs, are come vnto Hierusalem, a citie seditious and froward, and builde the same, and set vp the walles thereof, and lay the foundations.

13 Be it knowen now vnto the king, that if this citie be builded, and the walles made vp againe, then shal not they geue toule, tribute, and custome, & the kinges profite shall incurre damage.

C

14 And now "in the meane season we haue destroyed the temple, and woulde no longer see the kinges dishonour, therefore sent we out also and certified the king,

"Or, we remembring that we were brought vp in the kinges palace, and would &c.

15 That it may be sought in the booke of the cronicles of thy progentours, and so

so shalt thou finde in the booke of the cronicles, and perceaue that this citie is seditious and noysome vnto the kinges and " landes, and that they cause other also among them to rebell of olde: and for the same cause was this citie destroyed.

16 Therfore do we certifie the king, that if this citie be builded againe, and the walles thereof made vp, thou shalt hereafter haue no portion beyond the water.

17 Then sent the king an aunswere vnto Rehum the recorder and Samsai the scribe, and to the other of their companions that dwell in Samaria, and vnto the other that were beyond the water in Selam and " Cheeth.

18 The letter which ye sent vnto vs, hath ben openly read before me.

19 And I haue commaunded to make searche, and it is found that this citie of olde hath made insurrection against kinges, and that rebellion and sedition hath ben committed therein.

20 There haue ben mightie kinges also at Hierusalem, which haue raigned ouer all countreys beyond the water: and toule, tribute, and custome was geuen vnto them,

21 Geue ye nowe therefore commaundement, that the same men be forbidden, and that the citie be not builded againe, till I haue geuen another commaundement.

22 Take heede now that ye be not negligent to do this: for why should the king haue harme there through?

23 Nowe when the copie of king Artaxerxes letter was read before Rehum & Simsai the scribe, and their companyons, they went vp in all the haste to Hierusalem vnto the Iewes, and forbad them with violence and power.

24 Then ceassed the worke of the house of God at Hierusalem, and continued so vnto the second yere of Darius king of Persia.

¶ The. v. Chapter.

1 Aggeus and Zachari do prophecie. 3 The worke of the temple goeth forward, contrary to the minde of Thathanai. 6 His letters to Darius.

1 THe prophetes Aggeus, and Zachari the sonne of Iddo, prophecied vnto the Iewes that were in Iuda and Hierusalem in the name of the God of Israel, euē vnto them.

Aggeus. 2 *Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and began to builde the house of God at Hierusalem: and with them were the prophetes of God, which helped them.

3 At the same time came to them Thathanai which was captaine beyond the water, and Stharbuzanai, and their companions, and saide thus vnto them: who hath commaunded you to builde this house, & to make vp these walles?

4 Then saide we vnto them after this maner: what are the names of the men that make this building?

5 But the eye of their God was vpon the elders of the Iewes, that they could not cause them to ceasse, till the matter was brought to Darius: and then they aunswered by letters thereunto.

6 This is the copie of the letter that Thathanai which was captayne beyond the water, & Stharbuzanai, & the counsailours of Apharsath which were beyond the water, sent vnto king Darius.

7 And the matter that they sent vnto him, was written thus within the letter: Vnto Darius the king, all peace.

8 Be it knowen vnto the king that we went into the prouince of Iurie to the house of the great God, which is builded with mightie great stones, and beames are layde in the walles, and the worke goeth fast forth, and prospereth in their handes.

9 Then asked we the elders, and saide vnto them as it followeth: who commaunded you to builde this house, and to make vp the walles thereof?

10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers.

11 But they aunswered vs with these wordes, and saide: We are the seruauntes of him that is God of heauen and earth, and builde the house that was builded of olde and many yeres ago,

iii.Reg.vi.a. ago, * Which the great king of Israel builded, and set vp.

12 But after our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Nabuchodonosor the king of Babylon & of the Chaldees, Which brake downe this house, and caried the people away captiue vnto Babylon.

iii.Re.24 b.

i.Esd.i a. 13 * But in the first yere of Cyrus the king of Babylon, the same king Cyrus gaue commaundement concerning this house of God, that it shoulde be built againe.

¶

14 And the vessels of golde and siluer of the house of God Which Nabuchodonosor toke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those did Cyrus the king take out of the temple at Babylon, *and they were deliuered vnto one Sasbazar by name, whom he made captaine,

i.Esdra.i.d.

15 And saide vnto him: Take these vessels, and go thy way, and set them in the temple that is at Hierusalem, and let the house of God be builded in his place.

16 Then came the same Sasbazar, and layed the foundation of the house of God Which is at Hierusalem: Since that time also vntill nowe hath it ben in building, and yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the kinges librarie which is there at Babylon, whether it haue ben king Cyrus commaundement that this temple of God at Hierusalem shoulde be builded: and let the king send his minde concerning the same matter.

¶ *The .vi. Chapter.*

At the commaundement of Darius king of Persia after the temple was builded and dedicate, the children of Israel kepe the feaste of vnleuened bread.

A 1 THen cõmaunded king Darius: & they made searche in the librarie, euẽ in the place where they layed vp the treasure at Babylon:

2 And there was found in a coffer in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memoriall.

3 In the first yere of king Cyrus, gaue the same king Cyrus commaundement concerning the house of God at Hierusalem, that the same house should be builded in the place where they offer the sacrifices, & to ioyne the walles together of threescore cubites heyght, and threescore cubites breadth.

4 Three rowes of rough stones, and one rowe of newe timber: and the expences shalbe geuen of the kinges house.

5 And let the golde and siluer vessels of the house of God, which Nabuchodonosor toke out of the temple at Hierusalem and brought vnto Babylon, be restored, and brought againe vnto the temple at Hierusalem to their place in the house of God.

6 Now therefore thou Thathanai captaine beyond the Water, & Stharbuzanai, and your counsailers, and Apherse-

chei which are beyond the Water, get ye away from them.

7 Let the worke of the house of this God alone, that the captaine of the Iewes and their elders may builde the house of God in his place. B

8 I haue commaunded what ye shall do to the elders of Iuda for the building of the house of God, that of the kinges goodes, euen of the tribute beyond the Water, foorthwith expences be geuen vnto the men, that they be not hindred.

9 And if they haue neede of calues, rammes, and lambes for the burnt offering of the God of heauen, wheate, salte, wine, and oyle, after the custome of the priestes at Hierusalem, let the same be geuen them dayly without any delay:

10 That they may haue to offer sweete sauours vnto the God of heauen, & pray for the kinges lyfe, and for his children.

11 And such a commaundement haue I geuen, that what man soeuer he be that altereth this word, there shall a beame be taken from his house, and set vp, and he shalbe hanged thereon, & his house shalbe made a dounghill for the same thing.

12 And the God that set his name there, destroy all kinges and people that put to their hande to aulter and to breake downe

downe the house of God which is at Hierusalem. I Darius haue made a decree, that this be done with speede.

13 Then Thathanai the captaine [of the countrey] beyond the water, & Sthar-
C buzanai, with their counsailours, according to that which king Darius had sent, so they did speedyly their diligence.

14 And the elders of the Jewes builded, and they prospered through the prophecying of Aggeus the prophete and Zachari the sonne of Iddo, and they builded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius & Artaxerxes, kinges of Persia.

15 And this house was finished the third day of the moneth Adar, euen in the sixt yere of the raigne of king Darius.

Par.vii.d. 16 *And the childrē of Israel, the priestes, the Leuites, and the other children of the captiuitie, helde the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundred oxen, two hundred rammes, foure hundred lambes: and for the reconciling of all Israel twelue hee goates, according to the number of the tribes of Israel:

18 And set the priestes in their sundry courses, and the Leuites in their diuers offices, to minister vnto God at Hierusalem, as it is written in the booke of Moyses.

19 And the children of the captiuitie held Passouer vpon the foureteenth day of the first moneth.

20 For the priestes and Leuites were pu-
D rified all together, & killed Passouer for all the children of the captiuitie, and for their brethren the priestes, and for themselues.

21 And the children of Israel which were come againe out of captiuitie, and all such as had seperated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, did eate,

22 And helde the feast of vnleauened bread seuen dayes with ioy: For the Lorde had made them glad, and turned the heart of the king of Assur vnto them, to strengthen their handes in the worke of the house of God, euen the God of Israel.

The .vij. Chapter.

1 By the commaundement of the king, Esdras and his companions come to Hierusalem. 27 He geueth thankes to God.

A 1 Fter these thinges, ther was in the raigne of Artaxerxes king of Persia, one Esdras the sonne of Saraia, the sonne of Asaria, the sonne of Helkia,

2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob,

3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,

4 The sonne of Zeraia, the sonne of Uzzi, the sonne of Bucci,

5 The sonne of Abisua, the sonne of Phineches, the sonne of Eleasar, the sonne of Aaron the chiefe priest.

6 This Esdras also went vp from Babylon, and was a "perfect scribe in the law of Moyses* which the Lorde God of Israel did geue: And the king gaue him al that he required, according to the hand of the Lorde his God which was vpon him.

"Or, ready, or prompt.
*Exo.xxx.

7 And there went vp certaine of the children of Israel, of the priestes, leuites, singers, porters, and of the Nethinims vnto Hierusalem, in the seuenth yere of B king Artaxerxes.

8 And he came to Hierusalem in the fifth moneth, euen in the seuenth yere of the king.

9 For vpon the first day of the first moneth, began he to go vp from Babylon: and on the first day of the fifth moneth came he to Hierusalem, according to the good hand of his God that was vpon him.

10 For Esdras prepared his heart to seeke the law of the Lorde, and to do it, and to teache the preceptes and iudgementes in Israel.

11 And this is the copie of the letter that king Artaxerxes gaue vnto Esdras the priest, and scribe, which was a writer of the wordes and commaundementes of the Lorde, and of his statutes ouer Israel.

12 Artaxerxes a king of kinges, vnto

Esdras

Esdras the priest and scribe of the law of the God of heauen, peace and salutation.

¶ 13 I haue commaunded that all they of the people of Israel, and of the priestes and Leuites in my realme, which are minded of their owne good will to go vp to Hierusalem, go with thee:

14 And therfore art thou sent of the king and of his seuen counsailers, to visite Juda and Hierusalem, according to the law of thy God, which is in thy hande:

15 And that thou shouldest take with thee siluer and golde which the king and his counsailers offer of their owne good will vnto the God of Israel, whose habitation is at Hierusalem:

16 And all the siluer and golde that thou canst finde in al the " countrey of Babylon, with it that the people offer of their owne good will, and the priestes geue willingly for the house of their God which is at Hierusalem:

" Or, prouince.

17 That thou mayst bye diligently with the same money, oxen, rammes, and lambes, with their meate offringes and drinke offringes, & thou shalt offer them vpon the aulter of the house of your God which is at Hierusalem.

18 And looke what lyketh thee and thy brethren to do with the remnaunt of the siluer and golde, that do after the will of your God.

D 19 And the vessels that are geuen thee for the ministration in the house of thy God, those deliuer thou before God at Hierusalem.

20 And whatsoeuer thing more shalbe nedefull for the house of thy God which is necessary for to spend, thou shalt receaue the charges out of the kinges treasure house.

21 I king Artaxerxes haue commaunded all the treasures beyond the water, that loke what soeuer Esdras the priest and scribe in the law of the God of heauen requireth of you, that ye fulfill the same speedylie,

22 Untill an hundred talentes of siluer, and till an hundred quarters of wheate, and till an hundred battes of wine, and till an hundred * battes of oyle, & salt without measure.

iii.Reg.viii.d

23 Whatsoeuer also is by the commaundement of the God of heauen, let the same be done without any delay for the house of the God of heauen, that he be not wroth against the realme, & against the king and his children.

24 And we certifie you, that ye haue no authoritie to require taxing and custome and yerely rentes, vpon any of the priestes, leuites, singers, porters, Nethinims, and ministers in the house of his God.

25 And thou Esdras, after the wysdome of thy God that is in thyne hande, set iudges and arbitrers [by my authoritie] to iudge all the people that is beyond the Water, euen all such as know the law of thy God: and them that knowe it not, those see that ye teache.

26 And Whosoeuer will not fulfill the E lawe of thy God, and the kinges lawe, let him haue his iudgement without delay, whether it be vnto death, or to be rooted out, or to be condempned in goodes, or to be put in prison.

27 *Blessed be the Lorde God of our fathers, which so had inspired the kinges heart, to garnishe the house of the Lord that is at Hierusalem: iii.Esd.4.a.

28 And hath enclined mercie vnto me in the presence of the king and his counsailers, and before all the kinges high estates: And I was comforted euen as the hande of the Lord my God was vpon me, and so gathered I the heades of Israel together, that they might go vp with me.

¶ The. viii. Chapter.

1 The number of them that returned to Hierusalem with Esdras. 21 He causeth them to fast. 24 He admonisheth the priestes of their duetie.

A iii.Esd.viii.e 1 These are now the principall fathers of them, and this is the " register of them that went vp with me from Babylon, what time as king Artaxerxes raigned.

" Or, genealogie.

2 Of the children of Phinehes, Gerson: of the children of Ithamar, Daniel: of the children of Dauid, Hattus:

3 Of the children of Zechania, among the children of Pharos, Zacharia & with him were numbred an hundred and fiftie men.

4 Of the childrē of the captaine of Moab, Elionai

Elioenai the sonne of Zerahia, & With him two hundred men.

5 Of the children of Zechania the sonne of Jahaziel, and with him three hundred men.

6 Of the children of Adin, Ebed the sonne of Jonathan, and with hym fiftie men.

7 Of the children of Elam, Jsai the sonne of Athalia, and with hym seuentie men.

8 Of the children of Saphatia, Zebadia the sonne of Michael, and with hym fourescore men.

9 Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eyghteene men.

10 Of the children of Selomith, the sonne of Josephia, and with hym an hundred and threescore men.

11 Of the children of Bebai, Zachari the sonne of Bebai, and with hym twentie and eyght men.

12 Of the children of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men.

13 Of the children of Adonicam that were the last, whose names are these: Eliphelet, Jehiel, and Samaiah, & with them threescore men.

14 Of the children of Biguai, Uthai, and Zabud, & with them seuentie men.

15 And I gathered them together by the water that runneth towarde Ahaua, and there abode we three dayes: And I loked among the people and the priestes, and founde there none of the children of Leui.

16 Then sent I to Eliezer, to Ariel, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam, the rulers, and to Joiarib and Elnathan, which were men of vnderstanding.

17 And to those gaue I commaundement vnto Iddo the chiefest at Casphia, and I told them what they should say vnto Iddo & to his brethren the Nethinims at Casphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

18 And through the good hande of our God vpon vs, they brought vs a very wyse man from among the children of Moholi the sonne of Leui the sonne of Jsrael, and Sarabia with his sonnes and his brethren, euen eyghteene.

19 And Hasabia and with him Jsai of the children of Merari, with his brethren, and their sonnes, twentie.

20 And of the Nethinims whom Dauid and the princes gaue to ministre vnto the Leuites, two hundred and twentie of Nethinims: which al were named by name.

21 And euen there at the water beside Ahaua I proclaymed a fast, that we might humble our selues before our God, and seke of hym a right way for vs, and for our children, and for all our substaunce.

22 For I was ashamed to require of the king souldiers and horsemen, to helpe vs against the enemie in the way: for we had spoken vnto the king, saying: The hande of our God is vpon all them that seke him in goodnesse, & his power and wrath is against all them that forsake hym.

23 So we fasted, and besought our God for this, and he was entreated of vs.

24 And I toke out twelue of the chiefe priestes, Sarabia, and Hasabia, and ten of their brethren with them,

25 And wayed them the siluer and golde, and vessels that were appoynted for the house of our God, whiche the king and his counsaylers, and his lordes, and al Jsrael that were there at hand, had geuen together.

26 And I wayed vnto their hande sixe hundred and fiftie talentes of siluer, and in siluer vessels an hundred talentes, and in golde an hundred talentes:

27 Twentie basons of gold of a thousand drammes, and two costly vessels of good brasse, as cleare as golde.

28 And I sayde vnto them: Ye are consecrate vnto the Lord, like as the vessels are holy also: and the gold and siluer are geuen of a good wil vnto the Lord God of your fathers.

29 Watch ye, and kepe them: for ye shall way them downe before the chiefe priestes, and Leuites, and auncient fathers of Jsrael at Hierusalem, in the treasuries of the house of the Lorde.

30 Then toke the priestes and Leuites the wayed siluer and golde, and vessels, to bring it to Hierusalem vnto the house of our God.

31 And we brake vp from the water of Ahaua on the twelfth day of the first moneth, to go vnto Hierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies, and of such as layed wayte for vs by the way.

32 And we came to Hierusalem, and abode there three dayes.

33 But on the fourth day was the siluer and gold and vessels wayed in the house of our God by the hande of Meremoth the sonne of Uria the priest, and with him was Eleazar the sonne of Phinehes, and with them was Josabad the sonne of Jesua, and Noadia the sonne of Bennoi the Leuites.

34 According to the number and weyght of euery one, was the wayght all written vp at the same time.

35 And the children of the captiuitie, which were come out of captiuitie, offred burnt offringes vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lambes, twelue hee goates for sinne[offering] all to the burnt offering of the Lorde.

36 And they deliuered the kinges commission vnto the kinges officers, and to the captaynes that were beyonde the water: And they promoted the people, and the house of God.

The. ix. Chapter.

1 Esdras complayneth on the people that had turned them selues from God, and maried with the gentiles, 5 He prayeth vnto God.

A 1 When these thinges were done, the rulers came to me, and sayde: The people of Israel, and the priestes & Leuites are not separated from the people of the landes, as touching their abhominations: namely of the Chanaanites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.

Deut. vii.a. Josu.23.c. Iud.iii a. 2 *For they haue taken the daughters of the same to them selues and to their sonnes, and the holy seede is mixed with the nations of the landes, & the hand of the princes and rulers hath ben principall in the trespasse.

3.Esd 8.c. 3 *And when I heard this saying, I rent my clothes and my garment, & pluckt of the heere of my head & of my beard, and "sate mourning.

"Or, sat dumme astonied.

4 And there resorted vnto me all such as feared the wordes of the God of Israel, because of the transgression of the [people] of the captiuitie: And I sat "mourning vntill the euening sacrifice.

"Or, astonied.

5 And about the euening sacrifice I arose vp from my heauinesse, and rent my clothes and my rayment, and fell vpon my knees, and spread out my handes vnto the Lorde my God,

6 And sayde: My God, I am ashamed, and dare not lift vp myne eyes vnto thee my God: for our wickednesses are growen ouer our head, and our trespasse is wared great vnto the heauen.

7 Since the time of our fathers haue
B we ben in great trespasse vnto this day, *and because of our wickednesses haue we and our kinges and our priestes ben deliuered into the hande of the kinges of the nations, vnto the sworde, into captiuitie, into a spoyle, and into confusion of face, as it is to see this day. Deu.xviii.d 2.Par.xxx.b. 3.Reg.14.d.

8 And nowe for a litle space grace hath ben shewed from the Lorde our God, in causing a remnaunt to escape, and in geuing vs anayle in his holy place, that our God may light our eyes, and geue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the king of Persia, to geue vs lyfe to set vp the house of our God, and to redresse the desolation thereof, and to geue vs a wall in Juda and Hierusalem.

10 And nowe O our God, what shall we say after this: for we haue forsaken thy commaundementes,

11 Whiche thou hast commaunded by thy seruauntes the prophetes, saying: The lande vnto which ye go to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, Whiche with their abhominations haue made it full of vncleannesse on euery syde.

12 *Therfore shal ye not geue your daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace and wealth for euer: that ye may be strong and "enioy the goodnesse of the lande, and that ye and your children may haue the inheritaunce of it for euermore. Deut. vii.a. "Or, eate.

13 And

13 And after that all these thinges are come vpon vs because of our euyll deedes and great trespasses, seyng that thou our God hast stayed vs from beyng beneath for our iniquities, and hast geuen vs such deliuerance:

14 Shoulde we returne to breake thy commaundementes, and ioyne in affinitie with the people of these abhominations: Wouldest not thou be angry towardes vs till thou hadst consumed vs, so that there should be no remnaunt, nor any escaping:

15 O Lorde God of Israel, thou art righteous, for we remayne yet escaped, as it is to see this day: Beholde also, in thy presence are we in our trespasses, & because of it may we not stand before thee.

The .x. Chapter.

1 The people repent and turne, and put away their straunge wyues.

A 1 And when * Esdras prayed after this maner, and knowledged, wept, and lay before the house of God, there resorted vnto hym out of Israel a very great congregation, of men, and women, and children: and the people wept very sore.

2 And Sechania the sonne of Jehiel, one of the children of Elam, aunswered, and sayde vnto Esdras: We haue trespassed against our God, & haue taken straunge wyues of the people of the lande: Yet nowe there is hope in Israel concerning this thing.

3 For nowe we will make a couenaunt with our God, and put away all the wiues and such as are borne of them, according to the counsel of the Lorde: and we wil be in the " feare of the commaundementes of our God, that we may do according to the lawe.

4 Get thee vp, for this matter belongeth vnto thee, we also will be with thee: be of good comfort therfore, and do it.

5 *Then rose Esdras, and toke an oth of the chiefe priestes and Leuites, and of all Israel, that they should do according to this worde: And they sware.

5 And Esdras rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eliasib: and when he came thyther, he dyd eate no bread, nor dronke water: for he mourned, because of the transgression of the people that had ben in captiuitie.

B 7 And they caused a proclamation to go throughout Juda & Hierusalem vnto al them of the captiuitie, that they shoulde gather them selues together vnto Hierusalem:

8 And that whosoeuer came not within three dayes, according to the deuice of the rulers and elders, all his substaunce should be forfayted, and he shoul dbe put out from the congregation of them of the captiuitie.

9 Then all the men of Juda and Beniamin gathered them selues together vnto Hierusalem within three dayes, euen the twentith day of the nynth moneth: & all the people sate in the streete of the house of God, and trembled, because of this matter, and for the rayne.

10 And Esdras the priest stoode vp, and sayd vnto them: * Ye haue transgressed, & haue taken straunge wyues, to make the trespasse of Israel yet more.

11 " Confesse now therfore vnto the Lord God of our fathers, and do his pleasure: and separate your selues from the people of the lande, and from the straunge wyues.

12 And all the congregation aunswered, and sayde with a loude voyce: It shalbe so, and we will do as thou hast sayde.

13 But the people are many, and it is a rayny weather, & the people are to faynt to tary without in the streete, neither is this a worke of one day or two: for " we haue offended very sore in this thing.

14 Let our rulers stande therefore in all the congregation, and let al them which haue taken straunge wyues in our cities come at the time appoynted, and let the elders of euery citie and their iudges be with them, till the fierce wrath of our God for this matter be turned from vs.

15 Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thecua ouer this matter: & Mesullam and Sabathai the Leuites helped them.

Deute. vii. a. Iud. iii. a.

" Or, geue prayse.

C

" Or, we are many that haue offended in this thing.

16 And the childzen of the captiuitie dyd euen so: And Esdras the priest, and the auncient heads throughe the house of their fathers, all men of great fame, separated them selues, & sate them downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse, with al the men that had taken straunge wyues.

18 And among the childzen of the priestes there were men found that had taken straunge wiues, namely among the childzen of Jesua, the sonne of Josedec, and of his brethzen, Maasia, and Eliezer, Jarib, and Gedalia.

19 And they gaue their handes that they woulde put away their wiues: and they that had trespassed, gaue a rammie foz their trespasse.

20 And among the childzen of Immer: Hanani, and Zebadia.

21 Among the childzen of Harim: Maasia, Elia, Semeia, Jehiel, and Vzziah.

22 Among the childzen of Pashur: Elioenai, Maasia, Ismael, Nethanel, Josabad, and Elasah.

23 Among the Leuites: Josabad, Semei, and Celaia (whiche same is Celitah) Phathaiah, Juda, and Eliezer.

24 Among the singers also, Eliasib: And among the porters, Sellum, and Telem, and Uri.

25 And of Israel: Among the childzen of Pharos, Remeia, Jesia, Melchia, Mianin, Eliezer, Melchia, & Banaiah.

26 Among the childzen of Elam: Mathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.

27 Among the childzen of Zatthu: Elioenai, Eliasib, Mathania, Jerimoth, Zabad, and Aziza.

28 Among the childzen of Bebai: Jehohanan, Hanania, Zabbai, and Athalai.

29 Among the childzen of Bani: Mesullam, Malluch, Adaiah, Jasub, Saal, and Jeramoth.

30 Among the childzen of the captayne of Moab: Adna, Chelal, Benaia, Maasia, Mathania, Besaiel, Bennui, & Manasse.

31 Among the childzen of Harim: Eliezer, Isiah, Melchia, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah.

33 Among the childzen of Hasum: Mattenai, Mathatha, Zabad, Eliphelet, Jeremai, Manasse, and Semei.

34 Among the childzen of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Celiau,

36 Uania, Maremoth, Eliasib,

37 Mathaniah, Mathanai, Jasi,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Sasai, Sarai,

41 Asarel, Selemiahu, and Semariah,

42 Sallum, Amaria, and Joseph.

43 Among the childzen of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadau, Joel, and Banaia.

44 All these had taken straunge wyues, and among the same there were some that had childzen by the wyues.

The seconde booke of Esdras, otherwyse called the booke of Nehemia.

The first Chapter.

1 Nehemia bewayleth the calamitie of Hierusalem. 5 He confesseth the sinnes of the people, and prayeth God foz them.

A 1 The wordes of Nehemia the sonne of Hachalia. In the moneth Chisleu, in the twentie yere, as I was in the castell at Susan,

2 Came Hanani, one of my brethzen, he and the men of Juda: and I asked them howe the Jewes dyd that were deliuered and escaped from the captiuitie, and howe it went at Hierusalem.

3 And they sayde vnto me: The remnaunt that are left of the captiuitie there in the lande, are in great affliction and rebuke: * the wall of Hierusalem also is broken downe, and the gates thereof are burnt with fire. 4.Regum

4 And

4 And when I hearde these wordes, I sat downe and wept, and mourned certayne dayes, and fasted and prayed before the God of heauen,

5 And sayde: O Lorde God of heauen, thou great and terrible God, *thou that kepest couenaunt and mercie for them that loue thee & obserue thy commaundementes:

6 Let thyne eares hearken I beseche thee, and let thyne eyes be open, that thou mayest heare the prayer of thy seruaunt, whiche I pray nowe before thee day and night for the children of Israel thy seruauntes, and knowledge the sinnes of the children of Israel which we haue sinned against thee: I and my fathers house haue sinned,

B 7 We haue greeuously sinned against thee, and haue not kept thy commaundementes, statutes, and iudgementes, whiche thou commaundedst thy seruaunt Moyses.

8 I beseche thee call to remembraunce the worde that thou commaundedst thy seruaunt Moyses, and saydest, Ye will transgresse, and *I will scatter you abrode among the nations: De.xxvii.c

9 But if ye turne vnto me, and kepe my commaundementes, & do them: though ye were cast out vnto the vttermost part of heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to set my name there.

10 They are thy seruauntes and thy people, whom thou hast deliuered through thy great power, and in thy mightie hande.

11 O Lorde I beseech thee, let thyne eare hearken to the prayer of thy seruaunt, and to the prayer of thy seruauntes, whose desire is to feare thy name: and let thy seruaunt prosper this day, and graunt him mercie in the sight of this man. For I was the kinges butler.

The. ii. Chapter.

1 After Nehemia had obteyned letters of Artaxerxes, 11 he came to Hierusalem, 17 and buylded the walles.

A 1 IT came topasse, that in the moneth * Nisan in the twentith yere of king Artharerres, the Wine stoode before him: and I toke vp the Wine, and gaue it vnto the king: And I had not ben before heauy in his presence.

2 And the king sayde vnto me: why lokest thou so sadly, seyng thou art not sicke: It is nothing els, but that thou art heauy hearted. And I was sore afrayde,

3 And sayde vnto the king, God saue the king for euer: howe shoulde I not loke sadly, when the citie and place of my fathers burials lye waste, and the gates therof are consumed with fire:

4 And the king sayde vnto me: what is then thy request? I made my prayer also to the God of heauen,

5 And sayd vnto the king: If it please the king, and if thy seruaunt haue founde fauour in thy sight, sende me vnto Juda vnto the citie of my fathers buriales, that I may buylde it.

6 And the king sayd vnto me (the queene his wyfe sitting by him:) howe long shal thy iourney continue, and when wilt thou come againe? And it pleased the king to sende me, and I set him a time,

7 And sayde vnto the king: If it please B the king, let hym geue me letters to the captaynes whiche are beyonde the water, that they may conuay me ouer, till I come into Juda:

8 And letters vnto Asaph the lorde of the kinges Wood, that he may geue me timber to make beames for the gates of the palace which is harde by the house, and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to the hande of my God which was good vpon me.

9 And when I came to the captaynes beyonde the water, I gaue them the kinges letters: And the king had sent captaynes of the armie and horsemen with me.

10 Sanaballat also the Horonite, and Todia a seruaunt the Ammonite hearde of it, & it greeued them sore, that there was come a man which sought the wealth of the children of Israel.

11 And I came to Hierusalem, and was there three dayes:

12 And I gat me vp in the night season, and a fewe men with me, neither tolde I any man what God had geuen me in my heart to do at Hierusalem: and there was not one beast with me, saue it that I rode vpon.

13 And I departed in the night by the valley port, before the dragon well, and to the doung port, & considered the walles of Hierusalem howe they were broken downe, and the portes therof consumed with the fire.

14 And I went ouer vnto the well port, and to the kinges "conduite, and there was no roome for the beast that was vnder me to passe.

15 Then went I on in the night by the brooke side, and considered the wall, and turned backe, and came home againe by the valley port.

16 And the rulers knewe not whyther I went or what I dyd: neither dyd I as yet tel it vnto the Iewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.

17 Afterwarde sayde I vnto them: Ye see the miserie that we are in, howe Hierusalem lyeth waste, and howe the gates therof are burnt with fire: come therefore, and let vs buylde vp the wall of Hierusalem, and that we be no more a rebuke.

18 Then I tolde them of the hand of my God that it was gratious ouer me, and the kinges wordes that he had spoken vnto me: And they sayde, Let vs get vp and buylde. And they strengthed their handes to good.

19 But when Sanaballat the Horonite, and Tobia the seruaunt an Ammonite, and Gesem the Arabian hearde it, they laughed vs to scorne, & despised vs, and sayde: what is this that ye do? will ye fall away from the king?

20 Then aunswered I them, and sayde: The God of heauen, he it is that hath graunted vs prosperitie, and we his seruauntes will get vp and buylde: As for you, ye haue no portion, nor right, nor remembraunce in Hierusalem.

The .iii. Chapter.

The number of them that buylded the walles.

AND Eliasib the hye priest gat him vp with his brethrē the priestes, and they buylded the sheepe gate: they repaired it, and set vp the doores of it: euen vnto the towre Mea repaired they it, and vnto the *towre of Hananeel.

Ier.xxxi.g. Zach.xiii.

2 Next vnto him also buylded the men of Jericho: And beside him buylded Sachur the sonne of Amri.

3 But the fishe port did the children of Asnaa buyld, which also layed the beames therof, and set on the doores, lockes, and barres of it.

4 And next vnto them buylded Meremoth the sonne of Uria, the sonne of Hakoz: and next vnto them buylded Mesullam the sonne of Berachia, the sonne of Meselabel: and next vnto them buylded Zadoc the sonne of Baana.

5 And next vnto hym buylded they of Thekoa: But the great men that were among them put not their neckes to the worke of their Lorde.

6 The olde gate buylded Iehoiada the sonne of Paseah, & Mesullam the sonne of Besodia, they layed the beames therof, and set on the doores, lockes, & barres of it.

7 Next vnto them buylded Melatiah of Gibeon, and Jadon of Merona, men of Gibeon and of Mispah, vnto the throne of the duke [which was] beyond the riuer.

8 Next vnto him buylded Uzziel the sonne of Harhaiah of the goldesmythes: Next vnto hym also buylded Hananiah the sonne of Harakahim, and they repaired Hierusalem vnto the brode wall.

9 Next vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe part of Hierusalem.

10 Next vnto him buylded Jedaia the sonne of Harumaph ouer against his house: and next vnto him buylded Hattus the sonne of Hasabnia.

11 But Melchia the sonne of Harim, and Hasub the sonne of the captayne of Moab buylded the other peece, and the towre beside the fornaces.

12 Next vnto hym buylded Sallum the sonne of "Hallohes, the ruler of the halfe part of Hierusalem, he & his daughters.

"Or, the merchauntes sonne.

13 The

13 The valley gate buylded Hanun, and
the citezins of Zanoa: They buylded it,
and set on the doores, lockes, and barres
thereof, and a thousande cubites on the
wall, vnto the doung port.
C 14 But the doung port buylded Melchiah
the sonne of Rechab, the ruler of the
fourth part of Beth acharem: he repai-
red it, and set on the doores, lockes, and
barres thereof.
15 But the wel gate repaired Sallum the
sonne of Cholhosah, the ruler of the
fourth part of Mispah: He buylded it,
and couered it, and set on the doores,
lockes and barres thereof: and the wall
vnto the poole Siloah by the kinges
garden, and vnto the steppes that go
downe from the citie of Dauid.
16 After him buylded Nehemiah the sonne
of Asbok, the ruler of the halfe parte of
Bethzur, vntill the other side ouer a-
gainst the sepulchres of Dauid, and to
the poole that was repaired, and vnto
the house of the mightie.
17 After him buylded the Leuites, Re-
hum the sonne of Bani: and next vnto
him buylded Hasabia the ruler of the
halfe part of Keilah in his quarter.
18 After him buylded their brethren Ba-
uai the sonne of Henadad the ruler of
the halfe part of Keilah.
19 And after him buylded Ezer the sonne
of Jesua the ruler of Mispah the other
peece, harde ouer against the goyng vp
to the house of ordinaunce [that was] in
the corner.
20 Againe, after him brake foorth Baruch
the sonne of Zachai of indignation, and
repaired the other peece from the tur-
ning corner, vnto the doore of the house
D. of Eliasib the hie priest.
21 After him also buylded Merimoth the
sonne of Uria, the sonne of Haccos, the o-
ther peece, from the doore of the house of
Eliasib, euen as long as the house of Eli-
asib extended.
22 After him buylded the priestes, the
men of the playne.
23 After him buylded Beniamin and Ha-
sub ouer against their house: and after
him wrought Asaria the sonne of Maa-
sia the sonne of Anania by his house.
24 After hym also buylded Bennui the
sonne of Henadad the other peece, from
the house of Azaria vnto the turning [of
the wall] and vnto the corner.
25 After him buylded Pala the sonne of
Usai, ouer against the corner and the
high towre whiche lyeth out ouer from
the kinges house, that was beside the
court of the prison: After him Phadaia
the sonne of Pharos.
26 As for the Nethinims they dwelt in
the strong hold vnto the water gate to-
ward the east, and to the towre that
lyeth out.
27 After him buylded they of Thekua
the other peece ouer against the great
towre that lyeth outwarde, vnto the
wall of the strong holde.
28 But from aboue the horse gate foorth E
buylded the priestes, euery one ouer a-
gainst his house.
29 And after them buylded Zadoc the
sonne of Immer ouer against his house:
After him buylded also Semeia ye sonne
of Sechania the keper of the east gate.
30 After him buylded Hanania the sonne
of Selemia, and Hanun the sonne of
Zalaph the sixt, the other peece: And af-
ter him buylded Mesullam the sonne of
Barachia ouer against his store house.
31 After him buylded Melchia the gold-
smithes sonne vnto the house of the Ni-
thinims and of the marchauntes, ouer
against the gate Mephkad, and to the
parlour in the corner.
32 And betweene the parlour of the corner
vnto the sheepegate, buylded the golde-
smithes, and the marchauntes.

The. iiii. Chapter.

7 The buylding of Hierusalem is hindred, 15 But God breaketh their enterprise. 17 The Iewes buylde with one hande, and holde their weapon in the other.

A 1 But when Sanaballat
hearde that we buyl-
ded the wall, he was
wroth in him selfe, and
toke great indigna-
tion, and mocked the
Iewes:
2 And sayde before his brethren and the
souldiers of Samaria: what do these
impotent Iewes? "will the [heathen] suf-
fer them? shall they offer? shal they per-
fourme it in one day? shal they make the
stones whole againe that are brought to
dust and brent?
3 And Tobiah the Ammonite was beside

"Or, will they fortifie them selues.

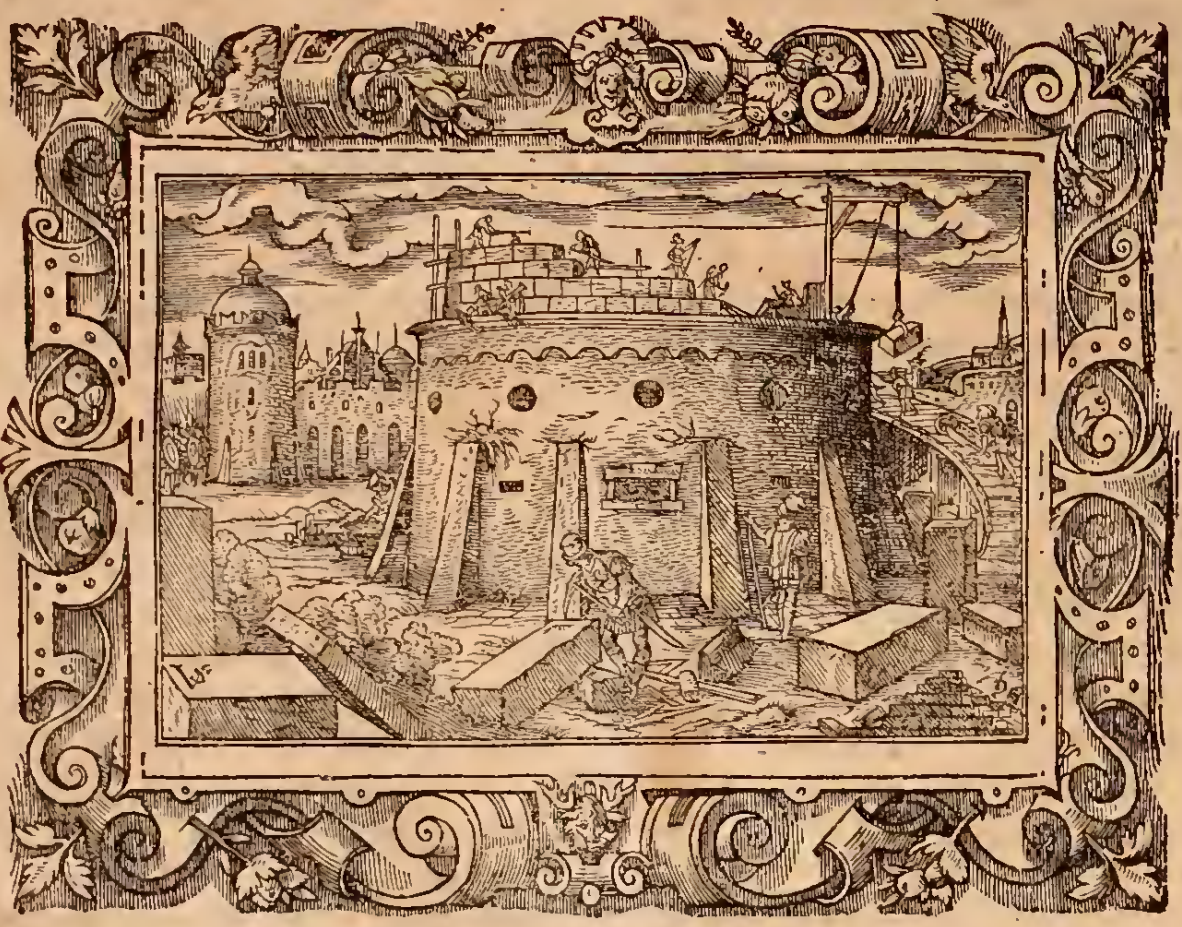
him,and sayde: Though they buyld, yet if a foxe go vp, he shall breake downe their stony wall.

4 Heare O thou our God,for we are despised, turne their shame vpon their owne head, & geue them ouer" into despising in the lande of their captiuitie.

" Or,for a prey.

5 Couer not their wickednesse,and let not their sinne be put out in thy presence: for they haue prouoked the buylders.

6 And so buylded we the wall,and it was ioyned whole together vnto the halfe heyght thereof: And the people were minded to labour.



B 7 But when Sanaballat,and Tobiah, and the Arabians,Ammonites,and Asdodites,heard that the walles of Hierusalem were made vp,& that the breaches began to be stopped, they were very wroth,

8 And conspired all together to come and fight against Hierusalem, and to make an hinderaunce therin.

9 Neuertheless,we made our prayer vnto our God, and set watchmen by them day and night, because of them.

10 And Juda sayde: The strength of the bearers is feeble, and there is yet much more morter; and we are not able to buylde on the wall.

11 And our aduersaries sayde: They shall not knowe, neither see, till we come in the middes among them,and slay them, and cause the worke to ceasse.

12 But when the Jewes which dwelt beside them,came, they told vs as good as ten times,that in all places where ye go vnto,they are appoynted to fal vpon vs.

13 Therefore set I the people after their kinredes, with their swordes, speares, and bowes, beneath in the lowe places behinde the wall vpon the toppes of the stones.

14 And I loked,and gat me vp,and sayde vnto the chiefe men,to the rulers,and to the other people, Be not ye afrayde of them: but* thinke rather vpon the great Lorde whiche ought to be feared, and fight for your brethē, your sonnes, your daughters,your wiues, & your houses. C

* ii.Esd.i.b. and ix.f.

15 Neuertheless,when our enemies heard that we had gotten worde of it, God brought their counsell to naught: and we turned all againe to the wall, euery one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the speares, shieldes, bowes, and brestplates:and the rulers stoode behinde all the house of Juda.

17 They which buylded on the wall and they that bare burthens, and those that laded them, with one hande did euery one his worke,and with the other helde his weapon.

18 For euery one that buylded had his sword girded by his thigh, and so buylded they: And he that blewe the trumpet was beside me.

19 And

19 And I saide vnto the principall men, to the rulers, and to the other people: The worke is great and large, & We are seperated vpon the wall one farre from
D another.
20 Loke in what place therefore ye heare the noyse of the trumpet, resort ye thither vnto vs, * and our God shall fight for vs:
Exo. xiiii. c.
21 And we wil be labouring in the worke. And the halfe part of them helde their speares from the morning spring, tyll the starres came forth.
22 And at the same time saide I vnto the people: Let euery one with his seruaũt lodge within Hierusalem, that in the night season we may watch, and labour on the day time.
23 As for me and my brethren, my seruauntes, and the men of the watch which followed me, we put neuer of our clothes, saue onely because of the washing.

¶ *The. v. Chapter.*

1 The people are oppressed and in necessitie. 7 Nehemia remedieth it. 15 He toolle not the portion of others that had ruled before, lest he shoulde greeue the people.

A 1 AND there arose a great complaynt of the people and their wyues against their brethrẽ the
2 Iewes. For there were some that saide, Our sonnes and daughters and we are very many: therefore wyll we take corne for them, that we may eate and liue.
3 Some also there were that saide: Let vs set our landes, vineyardes, and houses to pledge, and take vp corne in the dearth.
4 But some there were that saide: We haue borowed money for the kinges tribute, and that vpon our landes & vineyardes.
5 And now our flesche is as the flesche of our brethren, and our children as their children: and loe we bring into subiection our sonnes and our daughters as seruauntes, and some of our daughters are subdued vnto bondage alredie, and no strength is there in our handes to redeeme them, and other men haue our landes and vineyardes.
6 And when I heard their complaynt and such wordes, it displeased me sore.
B 7 And I aduised so in my minde, that I rebuked the counsellers and the rulers, and saide vnto them: Euery one of you layeth great burdens vpon his brother. And I brought a great congregation against them,
8 And saide vnto them: We after our habilitie haue redeemed our brethren the Iewes, which were solde vnto the heathen: And wyll you sell your brethrẽ againe, and shall they be solde vnto vs? Then held they their peace, and coulde finde nothing to answere.
9 And [Nehemia] saide, It is not good that ye do: Ought ye not to walke in the feare of our God, because of the rebuke of the heathen that are our enemies?
10 I and my brethren, and my seruauntes, do lende them money and corne: I pray you let vs leaue of this burden.
11 Therefore this same day I pray you see that ye restore them their landes againe, their vineyardes, olyue gardens, and their houses, and remit the hundred parte of the money, of the corne, wine, and oyle that ye haue exacted of them.
12 Then saide they: We wyll restore them againe, & wyll require nothing of them, and wyll do as thou hast spoken. And I called the priestes, and tooke an oth of them that they should do so.
13 And I shooke my lappe and saide: God shake out euery man after the C
same maner from his house & labource that maintaineth not this worde, euen thus be he shaken out, and voyde. And all the congregation saide, Amen, and praysed the Lorde: And the people did according to this promise.
14 And from the time forth that the king committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentie yere, vnto the thirtie & two yere of king Artaxerxes, that is twelue yeres, I with my brethrẽ lined not of such sustinaunce as was geuen to a captayne.
15 For the olde captaynes that were before me, had ben chargeable vnto the people, and had taken of them bread & wine

wine, beside foure tie sicles of siluer, yea and their seruauntes had oppressed the people: But so did not I, and that because of the feare of God.

" Or, but rather I fortified a portion, in the worke of this wall.

16 " But I laboured also in the worke vpon the wall, and we bought no lande: and all my seruauntes came thither together vnto the worke.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes and rulers, which came vnto me from among the heathen that are about vs.

18 And there was prepared for me dayly an oxe and sixe chosen sheepe, and birdes were prepared for me: and euer once in ten dayes wine for all in aboundance: Yet required not I the " liuing of a captayne, for the bondage was grecuous vnto the people.

" Or, head.

19 * Thinke vpon me my God vnto the best, according to all that I haue done for this people. ii. Esd. vi. d.

The .vj. Chapter.

s Nehemia aunswereth with great wyldome and zeale to his aduersarie. 11 He is not discouraged by the false prophetes.

A 1 AND when Sanaballat, Tobia, and Gesem the Arabian, and the other of our enemies, heard that I had builded the wall, and that there were no mo " gappes therein: (howbeit at the same time had I not hanged the doores vpon the gates,)

" Or, breaches.

2 Sanaballat and Gesem sent vnto me, saying: Come, that we may meete & take counsel together in the villages that are in the playne of the citie Ono. Neuertheless, they thought to do me euill.

3 And I sent messengers vnto them, saying: I haue a great businesse to do, and I can not come downe: why should the worke ceasse, whilest I leaue it and come downe to you:

4 Howbeit, they sent vnto me as good as foure times after the same maner: And I gaue them the same aunswere.

5 Then sent Sanaballat his seruaunt againe vnto me the fift time, with an open letter in his hande,

6 Wherein was written: It is tolde the heathen, and Gesem hath saide it, that thou and the Iewes thinke to rebel: for the which cause thou buildest the wall, that thou mayst be their king, according to these wordes:

B 7 And hast ordayned the prophetes to preache of thee at Hierusalem, and to say, He is king of Iuda. And now shall this come to the kinges eares: come now therefore, and let vs take our counsell together.

8 And I sent vnto him, saying: There is no such thing done as thou sayest, for thou fainest them out of thyne owne heart.

9 For they were all minded to make vs afrayde, saying, They shall withdrawe their handes from their worke, that it shall not be finished: Nowe therefore strengthen thou my hande.

10 And I came vnto the house of Semaia the sonne of Delaia, the sonne of Mehetabeel, & he had shut him selfe within, and saide: Let vs come together in the house of God, euen vnto the middest of the temple, & shut the doores of the temple, for they will come to slay thee, yea euen in the night will they come to put thee to death.

11 And I saide: should any such man as I flee: who is, that being as I am, will go into the temple to saue his life: I wil not go in.

12 And loe, I perceaued that God hath not sent him, but that he pronounced this prophecie against me: For Tobia and Sanaballat had hired him for money.

13 Therfore was he hyred, that through ℭ feare I should so do, & sinne, that they might haue an euill report of me to lay to my charge.

14 My God, thinke thou vpon Tobia and Sanaballat according vnto these their workes, and on the prophetisse Noadia, and the other prophetes that would haue put me in feare.

15 And the wall was finished on the twentie and fifth day of the moneth Elul, in fiftie and two dayes.

16 And when all our enemies hearde thereof, all the heathen that was about vs were afrayd, and their courage fayled them: For they perceaued that this worke came of our God.

17 And

17 And at the same time were there many of the chiefe of Juda whose letters wente vnto Tobia, and againe from Tobia vnto them.
18 For there were many in Juda that were sworne vnto him: for he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Jehonathan had the daughter of Mesullam the sonne of Barachia,
19 And they spake good of him before me, and tolde him my wordes: and Tobia sent letters to put me in feare.

¶ *The. vii. Chapter.*

1 After the wall once builded, is the watch appoynted. 6 They that returned from the captiuitie are numbred.

A 1 NOw when the wall was builded, I hanged on the " doores also, and the porters, singers, and Leuites, were appoynted:
2 And I commaunded my brother Hanani, and Hanania the " ruler of the castle at Hierusalem, (for he was a faithfull man, and feared God more then did many other)
3 And saide vnto them: Let not the gates of Hierusalem be opened vntil the sunne be whot: and while they stand by, let them shut the doores & barre them. And we appoynted certaine citezins of Hierusalem to be watchmen, euery one to keepe his watch, and euery one to be ouer against his house.
4 As for the citie, it was large of roome, and great, but the people were fewe therein, and the houses were not builded.
5 And God gaue me in myne heart that I gathered together the principal men, and the officers, & the people, to " number them: and I founde a register of the number of them * which came vp " before, and founde written therein,
6 These are the sonnes of the " lande that went vp from the captiuitie that was caried away, whom Nabuchodonosor the king of Babylon had brought away, and came againe to Hierusalem and Juda, euery one vnto his citie.
B 7 They which came with Zorobabel are these: Jesua, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Belsan, Mesperath, Beguai, Nahum, and Baanah. This is the number of the men of the people of Israel:
8 The children of Pharaos, were two thousand an hundred seuentie and two.
9 The children of Saphatia, three hundred seuentie and two.
10 The children of Arah, sixe hundred fiftie and two.
11 The children of the captayne of Moab among the children of Jesua & Joab, two thousand eyght hundred and eightteene.
12 The children of Elam, a thousand two hundred fiftie and foure.
13 The children of Zathua, eyght hundred fouretie and fiue.
14 The children of Zachai, seuen hundred and threescore. C
15 The children of Bannui, sixe hundred fouretie and eyght.
16 The children of Bebai, sixe hundred twentie and eyght.
17 The children of Asgad, two thousand three hundred twentie and two.
18 The children of Adonicam, sixe hundred threescore and seuen.
19 The children of Beguai, two thousand threescore and seuen.
20 The children of Adin, sixe hundred fiftie and fiue. D
21 The children of Ater of Hezekia, ninetie and eyght.
22 The children of Hasem, three hundred twentie and eyght.
23 The children of Bezai, three hundred twentie and foure.
24 The children of Hariph, an hundred and twelue.
25 The children of Gibeon, ninetie and fiue.
26 The men of Bethlehem and Nethophah, an hundred fourescore and eyght.
27 The men of Anathoth, an hundred twentie and eyght.
28 The men of Bethasmaueth, fouretie and two.
29 The men of Kariathiarim, Cephira, and Beeroth, seuen hundred fouretie and three.

* Or, gates.
* Or, prince of the pallace.
* Or, to count their genealogies. 1. Esdra. 11. a.
* Or, at the first.
* Or, province.

30 The

30 The men of Ramah and Geba, sixe hundred twentie and one.
31 The men of Michmas, an hundred twentie and two.
32 The men of Bethel and Ai, an hundred twentie and three.
33 The men of the other Nebo, fiftie and two.
34 The childrē of the other Elam, a thousand two hundred fiftie and foure.
35 The children of Harim, three hundred and twentie.
36 The children of Jericho, three hundred fourtie and fiue.
37 The children of Lodhadid and Ono, seuen hundred twentie and one.
38 The children of Senaa, three thousand nine hundred and thirtie.
39 The priestes: The children of Jedaia, of the house of Jesua, nine hundred seuentie and three.
40 The children of Jmmer, a thousand fiftie and two.
41 The children of Phashur, a thousand two hundred fourtie and seuen.
42 The children of Harim, a thousand and seuenteene.
43 The Leuites: The children of Jesua of Cadmiel and of the children of Hoditah, seuentie and foure.
44 The singers: The children of Asaph, an hundred fourtie and eyght.
45 The porters: The childrē of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, [altogether] an hundred thirtie & eyght.
46 The Nethinims: The children of Siha, the children of Hasupha, the children of Tebbaoth,
47 The children of Ceros, the children of Sia, the children of Phadon,
48 The children of Lebanah, the children of Hagaba, the children of Salmai,
49 The children of Hanan, the children of Giddel, the children of Gaher,
50 The children of Reaiah, the children of Resin, the children of Necodah,
51 The children of Gazzam, the children of Uzza, the children of Phasea,
52 The children of Besai, the children of Meunim, the children of Nephussim,
53 The children of Bacbuc, the children of Hacupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsa,
55 The children of Barcos, the children of Sisera, the children of Thamah,
56 The children of Nesiah, the children of Hatipha,
57 The childrē of Solomons seruaūtes, the children of Sotai, the children of Sophereth, the children of Pharida,
58 The children of Jaala, the children of Dareon, the children of Giddel,
59 The children of Sephatiah, the childrē of Hattil, the children of Phochereth of Sabaim, the children of Amon.
60 All these Nethinims and the children of Solomons seruauntes, were three hundred ninetie and two.
61 And these went vp also from Thelmela: Thelharsa, Cherub, Addon, and Jmmer: but they could not shew their fathers house, nor their seede, and that they were of Jsrael.
62 The children of Dalaiah, the children of Tobia, and the children of Necoda, sixe hundred fourtie and two.
63 And of the priestes: the children of Habaiah, the children of Haccos, the childrē of Barzillai, which toke one of ỹ daughters of Barzillai the Gileadite to wyfe, and was named after their name.
64 These sought their writing in the register of their generation, but they were not founde: therfore they were put from the priesthood.
65 And Athirsatha saide vnto them that they shoulde not eate of the most holy, tyll there came vp a priest which should were Urim and Thummim.
66 And so the whole congregation together, was fourtie and two thousande three hundred and threescore,
67 Beside their seruauntes and maydens, of whom there were seuen thousand three hundred thirtie and seuen: And they had two hundred fourtie and fiue singing men and women.
68 Their horses seuen hundred thirtie and sixe: and their Mules two hundred fourtie and fiue:
69 The Camels foure hundred thirtie and fiue: sixe thousand seuen hundred and twentie Asses.
70 And certaine of the auncient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousand "pecces of golde, fiftie basons, fiue hundred and thirtie priestes garmentes.
71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand peeces of gold, & two thousand

" Drammes.

and

and two hundred pounde of siluer.
72 And the other people gaue twentie thousand peeces of golde, and two thousand pound of siluer, and threescore and seuen priestes garmentes.
73 And the priestes and Leuites, the porters, and the singers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities: And whē the seuenth moneth came, the children of Israel were in their cities.

The .viij. Chapter.

2 Esdras gathereth together the people, and readeth to them the law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feaste of tabernacles or boothes.

1 AND all * the people gathered them selues together as one man, in the streete that was before the Water gate, and they saide vnto Esdras the scribe, that he should fetch * the booke of the law of Moyses, which the Lorde commaunded to Israel.
1 Esd iii.a.
Deu.31.f.
2 And Esdras the priest brought the law before the congregation both of men & women, and all that could vnderstand did hearken vnto it vpon the first day of the seuenth moneth.
3 And he read therein in the streete that was before the Water gate, from the morning vntill the noone day, before men and women that did hearken to it: and the eares of all the people were inclined vnto the booke of the law.
4 And Esdras the scribe stoode vpon a pulpet of wood which they had made for the preaching, and beside him stoode Mathathia, Sema, & Anaiah, Urias, Helkia, & Maaseiah, on his right hande: and on his left hand stoode Pedaia, Misael, & Melchia, & Hasum, Hasabadana, Zachari, and Mesullam.
5 And Esdras opened the booke before all the people, (for he stoode aboue al the people:) and when he opened it, all the people stoode vp.
6 And Esdras prayed the Lorde the great God: And all the people aunswered, Amen, Amē, lifting vp their handes, and bowed them selues and worshipped the Lord falling downe vpon their faces to the grounde.
7 And Iesua, Bani, Serebiah, Iamin, Accub, Sebbethai, Hodaia, Maasia, Celita, Azariah, Iozabad, Hanan, Pelaiah, & the Leuites caused the people to geue heede vnto the law: and the people stoode in their place.
8 And they read in the booke of the lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.
9 And Nehemia which is Athirsatha, and Esdras the priest and scribe, and the Leuites that caused the people to take heede, saide vnto al the people, This day is holy vnto the Lorde your God, be not ye sory, and weepe not: For all the people wept when they heard the wordes of the lawe.
10 And he saide vnto them: * Go your way, and eate the fat, and drinke the sweete, and send part vnto them also that haue not prepared for them selues, for this day is holy vnto our Lorde: be not ye sory therefore, for the ioy of the Lorde is your strength. iii. Esd. ix.g.
11 And the Leuites stilled all the people, and saide: Holde your peace, for the day is holy, be not sad therefore.
12 And all the people went their way to eate, and to drinke, & to sende part vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them.
13 And on the next day were gathered together the chiefe fathers among all the people, and the priestes, and leuites, vnto Esdras the scribe, that they might vnderstand the wordes of the law. C
14 And they founde Written in the lawe * which the Lorde had commaunded by Moyses, that the children of Israel should dwell in boothes in the feast of the seuenth moneth: Leui.23.f.
15 And that they should cause it to be declared and proclaymed in all their cities, and throughout Hierusalem, saying: Go foorth vnto the mount and fetch Olyue braūches, Pine braunches, Myrtel braunches, Palme braunches, & braunches of the thicke tree, to make boothes, as it is Written.
16 And so the people went foorth, and fet them

themand made them boothes, euery one vpon the rooke of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the water gate, and in the streete of the port of Ephraim.

17 And all the congregation of them that were come againe out of the captiuitie, made boothes, & sat vnder the boothes: for since the time of Iosua the sonne of Nun, vnto this day, had not the children of Israel done so: And there was very great gladnesse.

18 And euery day from the first day vnto the last, read Esdras in the booke of the lawe of God: And seuen dayes held they the feaste, and on the eyght day they gathered together, according vnto the maner.

¶ The .ix. Chapter.

1 The people repent, and forsake their straunge wyues. 5 The Leuites exhort them to prayse God, 6 declaring his wonders, 26 and their ingratitude, 30 and Gods great mercies toward them.

A 1 IN the twentie and fourth day of this moneth, came the children of Israel together againe, with * fasting, and sackeclothes, and earth vpon them,

in. Esd.ix.a.

2 And they that were of the seede of Israel, were separated from all the straunge children, and stoode & knowledged their sinnes, & the wickednes of their fathers:

3 And stoode vp in their place, & read in the booke of the law of the Lorde their God foure times on the day, and they knowledged and worshipped the Lord their God foure times on the day.

4 Then stoode vp vpon the stayres of the Leuites, Iesua, Bani, Cadmiel, Sabaniah, Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde their God:

5 And the Leuites, Iesua, and Cadmiel, Bani, and Hasabnia, Serebiah, and Hodia, Sebania, and Phathahia, sayde: Stand vp, and prayse the Lorde your God for euer, and let thankes be geue vnto the name of thy glory, which excelleth all thankes geuing and prayse.

6 Thou art Lorde alone, thou hast made heauen and the heauen of all heauens with all their hoast, the earth and all thinges that are therein, the sea & all that is therin, & thou preseruest them al, & the hoast of heauen worshippeth thee.

B 7 Thou art, O Lorde, the God that hast chosen Abraham, and broughtest him out of Ur in Chaldea, * and calledst him Abraham:

8 And foundest his heart faithfull before thee, * & madest a couenaunt with him, to geue vnto his seede the lande of the Chanaanites, Hethites, Amorites, Pherezites, Iebusites, and Gergesites, and hast made good thy wordes: for thou art righteous,

Gene.x.d.

9 * And hast considered the miserie of our fathers in Egypt, and heard their complaynt by the red sea:

Exo.iii.d.

10 And shewed tokens and wonders vpon Pharao and all his seruauntes, and on all the people of his lande: For thou knowest that they were presumptuous and cruell against them: and so madest thou thee a name as it is this day.

11 And the [red] sea diddest thou deuide in sunder before them, so that they went through the middest of the sea " drye shod: and their persecuters threwest thou into the deepe, as a stone in the mightie waters:

" Or, on dry lande.

12 And leddest them on the day time in a cloudie piller, and on the night season in a piller of fyre, to shewe them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgementes, true lawes, good commaundementes and statutes:

C Exo.xix.a.

14 And declaredst vnto them thy holy Sabbath, and commaundedst them precептes, ordinaunces, and lawes, by the hande of Moyses thy seruaunt:

15 And * gauest them bread from heauen when they were hungry, and * broughtest forth water for them out of the rocke when they were thirstye, and promysedst them that they should go in and take possession of the lande ouer which thou haddest lyft vp thyne hand for to geue them.

Exo.xvi.b. Exo.xvii.d.

16 But they and our fathers were proud and

and hardnecked, so that they followed not thy commaundementes:

17 And wouldе not obey, neither were mindeful of the wonders that thou didest for thē: but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: But thou O God of mercies, gracious, and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreouer, when they had made them a moulten calfe, and saide, This is thy God that brought thee out of the lande of Egypt, and did blasphemies:

19 Yet forsookest thou them not in the wildernesse, according to thy great mercies: *And the cloudy piller departed not from them on the day time to leade thē the way, neither the piller of fire in the night season, to shewe them light in the way by which they should go.

Exo.xiii.b.

20 And thou gauest them thy good spirite to enfourme them, *and withheldest not thy Manna from their mouth, * and gauest them water when they were thirstie.

Exo.xvi.d.

Exo.xvii.d.

21 Fourtie yeres long didst thou feede them in the wildernesse, so that they lacked nothing: * their clothes waxed not olde, and their feete swelled not.

Deu.viii.b.

22 And thou gauest them kingdomes and nations, and scatteredst them into corners: so they possessed * the lande of Sehon and the lande of the king of Hesebon, and the lande of Og king of Basan.

Num.xxi.f.

23 And their children multipliedst thou as the starres of heauen, and broughtest them into the lande whereof thou haddest spoken to their fathers, that they should go into it, and haue it in possession.

24 And the children went in, and possessed the lande, * and thou subduedst before them the inhabiters of the lande, euen the Chanaanites, and gauest them into their handes, with their kinges and the people of the lande, that they might do with them what they would.

Deu.ii.a.

25 And they wanne their strong cities, and a fat lande, and toke possession of houses that were full of all maner of goodes, welles digged out, vineyards, oliue gardens", & many fruiteful trees: and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

" Or, orchardes.

26 Neuertheless, they were disobedient, and rebelled against thee, and cast thy law behinde their backes, & * slue their prophetes, " which exhorted them earnestly that they might bring them againe vnto thee, and did great blasphemies.

iii.Reg.19.b

" Or, which protested among them to turne them to thee.

27 Therefore thou gauest them ouer into the hand of their enemies that vexed them: And in the time of their trouble whē they cryed vnto thee thou heardest them from heauen, and through thy great mercie thou gauest them sauiours which helped them out of the hande of their enemies.

28 But when they came to rest, they turned backe againe to do euill before thee: therefore lefte st thou them in the hande of their enemies, so that they had the dominion ouer them: And when they conuerted, & cryed vnto thee, thou heardest them from heauen, and many times hast thou deliuered them according to thy great mercie,

29 And " testifiedst vnto them, that thou mightest bring them againe vnto thy lawe: Notwithstanding, they were proude, and hearkened not vnto thy commaundementes, but sinned " in thy lawes, * which if a man do, he shall lyue in them: and turned the shoulder away, and were stiffenecked, and would not heare.

" Or, protestedst.

" Or, against thy iudgementes. Leui.xviii.a

30 Yet many yeres diddest thou forbeare them, and " testifiedst vnto them through thy spirite, euen by the hand of thy prophetes, and yet would they not heare: therefore gauest thou them into the hand of the nations of the landes.

" Or, protestedst.

F

31 And for thy great mercies sake, thou hast not vtterly consumed them, neither forsaken them: for thou art a gratious and mercifull God.

32 * Now therefore our God, thou great God mightie and terrible, thou that kepest couenaunt and mercie, regarde not a litle al the trauaile that hath come vnto vs, and our kinges, our princes, our priestes, our prophetes, and our fathers, and all the people since the time of the kinges of Assur, vnto this day.

ii.Esd.i.b.

33 And truely thou art iust in al that thou hast brought vpon vs, for thou hast done right: As for vs, we haue ben vngodly,

34 And our kinges, and our princes, our priestes, and our fathers, haue not done thy

thy lawe, nor regarded thy commaundementes, and thy " earnest exhortations, where with thou hast " exhorted them,

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou gauest them, and in the large and " plenteous lande which thou gauest before them, and haue not conuerted from their wicked workes.

36 Beholde, we are in bondage this day, and so is the lande that thou gauest vnto our fathers to eate the fruites and goodnesse thereof, beholde there are we bondmen.

37 And great is the increase of it vnto the kinges whom thou hast set ouer vs because of our sinnes, and they haue dominion ouer our bodies and cattaile, euen as they wyll them selues: and we are in great trouble.

38 Now because of all this make we a sure couenaunt and write it, & our princes, leuites, and priestes, seale vnto it.

" Or, protestations.
" Or, protested among them.
" Or, fatte.

The .x. Chapter.

1 The names of them that sealed the couenaunt betweene God and the people.

A 1 The sealers were, Nehemiah [that is] Athirsatha the sonne of Hachaliah, and Sedecias,
2 Seraiah, Azariah,
3 Irmeiah,
Pashur, Amariah,
Malachiiah,
4 Hattus, Sebeniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginethon, Baruch,
B 7 Mesullam, Abiiah, Miiamin,
8 Maaziah, Bilgai, Semaiah: these were priestes.
9 The Leuites were, Jesua the sonne of Azaniah, Bennui among the children of Henadad, and Cadmiel.
10 And their brethren, Sebaniah, Hodiiah, Celita, Pelaiah, Hanan,
11 Micha, Rehob, Hasabiah,
12 Zacchur, Serebiah, Sebaniah,
13 Hodiiah, Bani, Beninu.
14 The heads of the people were, Pharos the captayne of Moab, Elam, Zatthu, Bani,
C 15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizciiah, Azur,
18 Hodiiah, Hasum, Besai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Mesullam, Hezir,
21 Meseiabel, Sadoc, Jaddua,
22 Phelatia, Hanan, Anaaia,
23 Hosea, Hanania, Hasub,
24 Haloes, Phaleha, Sobek,
25 Rehum, Hasebna, Maasia,
26 Ahia, Aanan, and Anan,
27 Malluch, Harim, and Baana:
28 And the other people, the priestes Leuites, porters, singers, Nethinims and all they that had separated them selues from the people of the landes vnto the law of God, with their wyues, their sonnes, and their daughters, & as many as could vnderstand,
D 29 And their lordes that had rule of the, receaued it for their brethren: *And they came to sweare, & to binde them selues with an oth to walke in gods lawe, which was geuen by Moyses the seruaunt of God, and that they would obserue and do according vnto all the commaundementes, iudgementes, and statutes of the Lorde our God: Ioel.14.f.
30 * And that we woulde not geue our daughters vnto the people of the lande, neither to take their daughters for our sonnes. Deu.vii.
31 *And if the people of the land brought ware on the Sabbath, and all maner vitailes to sell, that we would not take it of them on the Sabbath and on the holy dayes, * and that we would let the seuenth yere be free, and the debtes of euery person. ii.Esd.xiii.c. Leui.xxv.a.
32 And we decreed a statute vpon our selues, to geue yerely the third part of a sicle to the ministration in the house of our God,
E 33 To the shewe bread, to the dayly meate offering, to the dayly burnt offering, of the Sabbathes, of the new Moones, and feaste dayes, and to the thinges that were sanctified, & to the offringes of attonement, to reconsile Israel withal, and to all the busines in the house of our God.
34 And we cast the lot among the priestes, Leuites, and the people, for the offering of the wood, to be brought vnto the house of our God from yere to yere, after the houses of our fathers, that it might

might be brent at times appoynted vpon the aulter of the Lorde God, as it is written in the lawe:

35 And to bring the first fruites of our land, and the firstlinges of our fruites of all trees yere by yere vnto the house of the Lorde.

36 And the first borne of our sonnes, and of our cattel, (as it is written in the law) and the firstlinges of our oxen and of our sheepe, whiche we shoulde bring to the house of our God vnto the priestes that minister in the house of our God.

37 And that we shoulde bring the first fruites of our dough and our heaue offeringes, and the fruites of all maner of trees, of wine also and of oyle, vnto the priestes to the chestes of the house of our God, and the tythes of our lande vnto the Leuites, that the Leuites might haue the tythes in all the cities of our ministration.

38 And the priest the sonne of Aaron shall be with the Leuites when the Leuites take tythes: so that the Leuites shall bring vp the tythes of their tythes vnto the house of our God, to the store houses and to the treasure houses.

39 For the children of Israel and the children of Leui shall bring vp the heaue offeringes of the corne, wine, and oyle, F vnto the store houses, there as are the vessels of the sanctuarie and the priestes that minister, and the porters and singers, and we will not forsake the house of our God.

The. xi. Chapter.

1 Who dwelled in Hierusalem after it was buylded. 21 And who in the cities of Juda.

A 1 AND the rulers of the people dwelt at Hierusalem: The other people also cast lottes, that among ten one part should go to Hierusalem into the holy citie to dwell, and nyne partes to be in the cities.

2 And the people thanked all the men that were willing to dwel at Hierusalē.

3 These are the heades of the prouince that dwelt in Hierusalem, and in the cities of Juda, euery one in his possession, and in their cities: they of Israel, the priestes, Leuites, the Nethinims, & the children of Solomons seruauntes.

4 And at Hierusalem dwelt certayne of the children of Juda, and of Beniamin: Of the children of Juda, Athaiah, the sonne of Uzzia, the sonne of Zacharia, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel, of the children of Phares.

5 And Maasia the sonne of Baruch, the sonne of Chol Hosa, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharia, the sonne of Siloni.

6 All these were the children of Phares that dwelt at Hierusalem, euen foure hundred three score and eyght valiaunt men.

B 7 These are the children of Beniamin: Salu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Colaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Isai.

8 And after hym Gabai, Sellai, nine hundred and twentie and eyght.

9 And Joel the sonne of Zichri had the ouersight of them: and Juda the sonne of Senua was the second ouer the citie.

10 *Of the priestes: Jedaiah the sonne of Joiarib, Jachin, i.Par.x.b.

11 Saraiah the sonne of Helkia, the sonne of Mesullam, the sonne of Zadoc, the sonne of Meraioth, the sonne of Achitob, was chiefe in the house of God,

12 And their brethren that dyd the worke in the temple, eyght hundred and twentie and two: And Adaia the sonne of Jeroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zachari, the sonne of Phashur, the sonne of Malchia,

13 And his brethren chiefe among the fathers, two hundred and fourtie & two: And Amasai the sonne of Azrael, the sonne of Ahasai, the sonne of Moselemoth, the sonne of Immer,

C 14 And their brethren valiaunt men, an hundred and twentie and eyght: And their ouersear was Zabdiela sonne of one of the great men.

15 *Of the Leuites: Semeia the sonne of Hasub, the sonne of Azarikam, the sonne of Hasabia, the sonne of Buni, i.Par.x.b.

16 And Sabathai, and Josabad of the

chiefe of the Leuites, had the ouersight of the outwarde businesse of the house of God.

17 And Mathania, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph, was the principall to begin the thankesgeuing and prayer: and Bacbucia the seconde among his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jeduthun.

18 All the Leuites in the holy citie, were two hundred foure score and foure.

ii. Par. xx. 19 *And the porters Accub and Talmon, and their brethren that kept the portes, were an hundred and seuentie and two.

20 As for the residue of Israel, of the priestes and Leuites, they were in al the cities of Juda, euery one in his inheritaunce.

* Or, in the fortresse. 21 And the Nethinims dwelt *in Ophel, and Ziha and Gispa were set ouer the Nethinims.

D 22 The ouersear of the Leuites at Hierusalem was Uzzi, the sonne of Bani, the sonne of Hasabia, the sonne of Matthania, the sonne of Micha: Of the children of Asaph, singers were ouer the busines in the house of God:

23 For it was the kinges commaundement concerning them, that the singers should deale faythfully euery day, as was according.

24 And Pathaia the sonne of Mesebazel of the children of Zerah the sonne of Juda, was *next the king in al matters concerning the people.

* Or, was at the kinges hande.

25 And in the villages in their landes, some of the children of Juda that were without in the townes of their land dwelt at Kiriath arba, and in the villages therof: and in Dibon and in the villages therof, and at Jecabzeel and in the villages therof:

26 At Jesua, Moladath, Bethphalet:

27 Jn *the towne of Sual, Beerseba, and in the villages therof:

* Or, the Sual.

28 At Siklag, and Moconah, and the villages therof:

29 And at En rimmon, Zarah, Jermuth,

30 Zonoa, Odollam, & in their villages, at Lachis, and in the fieldes therof: at Aseka, and in the villages thereof, and they dwelt from Beerseba vnto the valley of Hinnom.

31 The children also of Beniamin from Geba, dwelt at Machmas, Aia, Bethel, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Rama, Gethaim,

34 Hadid, Zeboim, Neballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Leuites had possession both in Juda and in Beniamin.

The xii. Chapter.

1 The priestes and Leuites, whiche came with Zorobabel vnto Hierusalem, are numbred. 27 and the wall is dedicated.

A 1 These are the priestes and Leuites that went vp with Zorobabel the sonne of Salathiel: and with Jesua, Saraia, Jeremia, and Esdras,

2 Amaria, Malluch, Hattus,

3 Sechania, Rehum, Meremoth,

4 Iddo, Genthon, Abia,

5 Miamin, Madaia, Belga,

6 Semaia, Joiarib, Jedaia,

7 Salu, Amok, Helkia, and Jedaia: These were the heades among the priestes and their brethren in the dayes of Jesua.

8 The Leuites were these: Jesua, Bennui, Cadmiel, Sarebia, Juda, and Mathania, whiche was ouer [the office] of thankesgeuing, he and his brethren.

B 9 Bacbucio, and Hanni, and their brethren, were about them in the watches.

10 Jesua begat Joakim, Joakim also begat Eliasib, and Eliasib begat Joiada:

11 Joiada begat Jonathan, and Jonathan begat Jaddua.

12 In the dayes of Joakim were these the chiefe fathers among the priestes: vnder Saraia, Maraia: vnder Jeremi, Hanania:

13 Under Esdras, Mesullam: vnder Amaria, Jehoanan:

14 Under Melico, Jonathan: vnder Sebania, Joseph:

15 Under Horim, Adna: vnder Maraioth, Helkai:

16 Under

16 Vnder Iddo, Zacharie: vnder Genthon, Meſullam:
17 Vnder Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Vnder Belga, Sammua: vnder Semaia, Jehonathan:
19 Vnder Joiarib, Mathenai: vnder Jadaia, Vzzi:
20 Vnder Selai, Kellai: vnder Amok, Eber:
D 21 Vnder Helchia, Haſabia: vnder Jadaia, Nathanael.
22 And in the time of Eliaſib, Joiada, Johanan, and Jadua, were the chiefe fathers among the Leuites & the prieſtes written, in the raigne of Darius the Perſian.
23 The children of Leui the principall fathers, were written in the cronicles, vntill the time of Jonathan the ſonne of Eliaſib.
24 And theſe were the chiefe among the Leuites: Haſabia, Serebia, and Jeſua the ſonne of Cadmiel, and their brethren *in their preſence, to geue prayſe and thankes, according as Dauid the man of God had ordeyned it, one watch ouer against another.
25 Mathania, Bacbukia, Obadia, Meſullam, Talmon, and Accub, were porters *in the watch at the threſholdes of the gates.
26 Theſe were in the dayes of Joiakim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Nehemia the captayne, & of the prieſt Esdras the ſcribe.
27 And in the dedication of the wall at Hieruſalem they ſought the Leuites out of all their places, that they might be brought to Hieruſalem, to kepe the dedication and gladneſſe with thankeſgeuinges, & ſinging, with cymbales, *pſalteries, and harpes.
E 28 And the children of the ſingers gathered them ſelues together from euery ſide, out of the playne countrey about Hieruſalem, and from the villages of Nethophathi,
29 From the houſe of Gilgal, and out of the countreys of Geba, and Aſmaueth: for the ſingers had buylded them villages round about Hieruſalem.
30 And the prieſtes and Leuites were purified, & clenſed the people, & the gates, and the wall.
31 And I brought the princes of Juda vpon the wall, and appoynted two great quyers of men to geue thankes, whiche went on the right hande of the wall towarde the doung gate.
32 And after them went Hoſaia, and halfe of the princes of Juda,
33 And Aſaria, Esdras, and Meſullam,
34 Juda, Beniamin, Semeia, & Jeremi,
35 And certayne of the prieſtes children, with trumpettes: namely Zacharie the ſonne of Jonathan, the ſonne of Semeia, the ſonne of Mathania, the ſonne of Michaia, the ſonne of Zaccur, the ſonne of Aſaph,
36 And his brethren, Semeia, Aſarael, F Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the muſicall inſtrumentes of Dauid the man of God: And Esdras the ſcribe went before them.
37 And beſide the wel gate, they went vp ouer against them vpon the ſteppes of the citie of Dauid at the goyng vp of the wall, beyonde the houſe of Dauid, vnto the Water gate eaſtwarde.
38 The other quyer of them that gaue thankes went ouer against them, and I after them, and the halfe part of the people vpon the wall beyond the fornace gate, vntill the brode Wall,
39 And beyonde the port of Ephraim, and beyonde the old gate, beyonde the fiſhe gate, and the towre of Hananeel, & the towre of Mea, euen vnto the ſheepe gate and they ſtoode ſtill in the *priſon gate.
40 And ſo ſtoode the two quyers of them that gaue thankes in the houſe of God, and I, & the halfe of the rulers with me.
41 And the prieſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elionai, Zachari, & Hanania, with trumpettes:
42 And Maaſia, Semeia, Eleaſer, Vzzi, Jehohanan, Melchiah, Elam, & Ezer: And the ſingers ſange loude, hauing Jeſrahiah for their ouerſeer.
43 And the ſame day they offered great G ſacrifices, and reioyced: for God had geuen them great gladneſſe, ſo that both the wiues & children were ioyfull, & the mirth of Hieruſalē was heard farre of.
44 At the ſame time were the men appoynted ouer the treaſure houſes, wherin were the heaue offeringes, the firſtlinges, and the tythes, that they ſhoulde gather them out of the fieldes about the cities, to diſtribute them vnto the prieſtes and Leuites according to the lawe: for Juda was glad of the prieſtes and Leuites that ſerued.

*Or, About them.

*Or, Keeping the ward.

*Or, The gate of the warde.

*Or, Diuiſes

45 And there stoode and wayted vpon the office of their God, whiche is a pure office, both the singers and porters, after the commaundement of Dauid, and of Solomon his sonne:

1.Par.23.a. 46 *For in the time of Dauid and Asaph, of olde were the chiefe singers [founded] & the songes of prayse and thankesgeuing vnto God.

47 In the time of Zorobabel and Nehemia, did all they of Israel geue portions vnto the singers and porters euery day his portion: and they gaue tythes vnto the Leuites, & the Leuites gaue tythes againe vnto the children of Aaron.

The. xiii. Chapter.

1 The lawe is read. 3 They separate from them all straungers. 15 Nehemia reproueth them that breake the Sabbath. 30 An ordinaunce to serue God.

A 1 AND that day dyd they read in the booke of Moyses in the audience of the people, and therein was founde written, *that the Ammonites, & Moabites shoulde neuer come into the congregation of God,

Deu.34.a.

2 Because they met not the children of Israel with bread and water, *but hired Balaam against them that he should curse them: and our God turned the curse into a blessing.

Num.23.a.

3 Nowe when they had hearde the law, they separated from Israel euery one that had mixt him selfe therin.

4 And before this had the priest Eliasib the ouersight of the treasurie of the house of our God, and he was kynsman vnto Tobia,

5 And had made hym a great chamber, and there had they afore time layed the offrynges, frankencence, vessels, and the tythes of corne, wine, and oyle according to the commaundementes geuen to the Leuites, singers and porters, and the heaue offrynges of the priestes.

6 But in all this time was not I at Hierusalem: for in the two and thirtie yere of Artaxerxes king of Babylon, came I vnto the king, & after certayne dayes obtayned I licence of the king to come to Hierusalem.

B 7 And I gat knowledge of the euyll that Eliasib dyd for Tobia, in that he had made hym a chamber in the court of the house of God,

8 And it greeued me sore: therefore I cast foorth all the vessels of the house of Tobia out of the chamber:

9 And commaunded them to clense the chambers, and thyther brought I againe the vessels of the house of God, with the meate offring, and the incense.

10 And I perceaued that the portions of the Leuites had not ben geuen them, and that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers, and sayd: Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Juda the tythes of corne, and wine, and oyle, vnto the treasure.

13 And I made treasures ouer the treasure, euen Selemiah the priest, and Zadoc the scribe, and of the Leuites, Phadaia: and vnder their hand was Hanan the sonne of Zacur, the sonne of Mathania: for they were counted faythful, and their office was to distribute [the portions] vnto their brethren.

14 Thinke vpon me O my God herein, and wype not out my "mercie that I haue shewed on the house of my God, and on the offices therof. C "or, kindnesse.

15 And the same time sawe I in Juda some treading wine presses on the Sabbath, and bringing in sheues, and which laded asses also with wine, grapes, and figges, and all burthens, and brought them into Hierusalem vpon the Sabbath day: And I rebuked them earnestly the same day that they solde the vittayles.

16 There dwelt men of Tyre also therein, which brought fish and all maner of ware, and solde on the Sabbath vnto the chyldren of Juda, euen in Hierusalem.

17 Then reproued I the rulers in Juda, & sayd vnto them: What euyl thing is this that ye do, & breake the Sabbath day?

18 Dyd not your fathers euen thus, and our God brought all this plague vpon vs, and vpon this citie? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath?

19 And

19 And when the portes of Hieruſalem began to be darke in the euening before the Sabbath, I commaunded to ſhut the gates, and charged that they ſhould not be opened till after the Sabbath: and ſome of my ſeruauntes ſet I at the gates, that there ſhoulde no burthen be brought in on the Sabbath day.

20 Then remayned the chapmen and marchauntes once or twyſe ouer night without Hieruſalem with all maner of wares.

D 21 Then reproued I them ſore, and ſayde vnto them: Why tary ye all night about the wall? If ye do it once againe, I will lay handes vpon you: From that time foorth came they no more on the Sabbath.

22 And I ſaid vnto the Leuites, that they ſhould cleanſe them ſelues, and that they ſhoulde come and kepe the gates, to halowe the Sabboth day: Thinke vpon me O my God concerning this alſo, and ſpare me, according to thy great mercie.

23 In thoſe dayes alſo ſawe I Jewes that maried wyues of Aſdod, of Ammon, and of Moab,

24 And their children ſpake halfe in the ſpeach of Aſdod, and could not ſpeake in the Jewes language, but according to the language of the one people and of the other people.

25 Then I reproued them, and curſed them, and ſmote certayne men of them, and made them bare: and toke an oth of them by God, Ye ſhall not gene your daughters vnto their ſonnes, neither ſhall ye take their daughters vnto your ſonnes, or for your ſelues.

26 *Dyd not Solomon the king of Iſrael ſinne by theſe thinges? and yet among many heathen was there no king like him, which was deare vnto his God, & God made hym king ouer all Iſrael: and *yet neuertheleſſe outlandiſhe women cauſed him to ſinne. iii. Reg. iii. b iii. Reg. xi. a.

27 Shall we then obey vnto you to do al this great euyll, and to tranſgreſſe againſt our God, and marie ſtraunge wyues?

28 And one of the children of Jehoiada the ſonne of Eliaſib the hye prieſt, was the ſonne in law of Sanaballat the Horonite: but I chaſed him from me.

29 O my God, thinke thou vpon them that defile the prieſthod, and the couenaunt of the prieſthod and of the Leuites.

30 Thus cleanſed I them from all ſuch as were outlandiſhe, and appoynted the courſes of the prieſtes and Leuites, euery one in his office:

31 And to offer the wood at times appoynted, and the firſt fruites: Thinke thou vpon me O my God for the beſt.

The ende of the ſeconde booke of Eſdras, otherwyſe called the booke of Nehemia.

The booke of Esther.

The first Chapter.

3 King Ahasuerus maketh a royall feast. 10 wherevnto the queene Vasthi will not come. 19 For which cause she is diuorced. 20 The kinges decree touching the preeminence of man.

A 1 IT came to passe that in the dayes of Ahasuerus, (this is Ahasuerus whiche raigned from India vnto Ethiopia, ouer an hundred and twentie and seuen prouinces)

2 Euen in those dayes when the king Ahasuerus sate on his seate royall, which was in Susan the chiefe citie:

3 In the third yere of his raigne, he made a feast vnto all his princes & seruauntes: and the mightie men of Persia and Media, the captaynes also and rulers of his countreys were before hym.

4 And he shewed the richesse and glorie of his kingdome, and the glorious worshyp of his greatnesse many dayes long, [euen] an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast vnto al the people that were in Susan the chiefe citie, both vnto great & small, seuen dayes long, in the court of the garden by the kinges palace.

6 where there hanged white, greene, and "yelowe clothes, fastened with cordes of fine silke and purple, in siluer ringes, vpon pillers of marble stones: The "benches also were of golde and siluer made vpon a pauement of "greene, White, yelowe, and blacke marble.

7 And they dranke in vessels of gold, and chaunged vessel after vessel, and royal wine in aboundaunce, according to the power of the king.

8 And the drinking was by an order, none might compell: for so the king had appoynted to all the officers of his house, that they shoulde do according to euery mans pleasure.

9 And the queene Vasthi made a feast also for the women in the palace of Ahasuerus.

10 And on the seuenth day when the king was mery after the wine, he commaunded Mehuma, Bizthа, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlayns that did seruice in the presence of king Ahasuerus,

11 To fetch the queene Vasthi with the crowne regall into the kinges presence, that he might shewe the people & princes her faireneſſe: for she was beautifull.

12 But the queene Vasthi would not come at the kinges worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in hym.

13 And the king spake to the wyse men which knewe the times (for so was the kinges maner towardes all that knewe the lawe and the iudgementes:

14 And the next vnto hym were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, whiche sawe the kinges face, and sate the first in the kingdome.) ℂ

15 What, shall we do vnto the queene Vasthi according to the lawe, because she dyd not according to the worde of the king Ahasuerus whiche he commaunded by his chamberlaynes?

16 And Memuchan aunswered before the king & the princes: The queene Vasthi hath not onely done euyll against the king, but also against all the princes, and against all the people that are in all the prouinces of king Ahasuerus.

17 For this deede of the queene shall come abrode vnto all women, so that they shall despise their husbandes before their eyes, and shall say: The king Ahasuerus commaunded Vasthi the queene to be brought in before hym, but she woulde not come.

18 And

" Or, blewe, or violet coloured clothes

" Or, beddes or tables.

" Or, porphyre, marble, alabaster, and blewe colour.

B

18 And so shal the princesses in Persia and Media say lykewise this day vnto al the kinges princes when they heare of this deede of the queene: thus shal there arise to much despitefulnesse and wrath.

19 If it please the king, let there go a commaundement from hym, and let it be written according to the lawes of the Persians and Medians, and not to be transgressed, that Vasthi come no more before king Ahasuerus, and let the king geue her royal estate vnto an other that is better then she.

20 And when this commaundement of the king which shalbe made, is published throughout all his empire (which is great) all women shall honour their husbandes both great and small.

21 This saying pleased the king and the princes, and the king did according to the worde of Memucan. D

22 For he sent letters forth into all the kinges prouinces, into euery lande according to the writing therof, and to euery people after their language, that euery man shoulde be lorde in his owne house: and this to be published after the language of his people.

The .ii. Chapter.

2 After the queene is put away, certeyne young maydes are brought to the king. 14 Esther pleaseth the king, and is made queene. 22 Mardocheus discloseth vnto the king those that woulde betray hym.

A 1 After these actes, when the displeasure of king Ahasuerus was nowe "alayed, he thought vpon Vasthi, & what she had done, & what was decreed against her.

"Or, appeased.

2 Then sayde the kinges seruauntes that ministred vnto hym: Let there be faire young virgins sought for the king,

3 And let the king appoynt officers in all the prouinces of his empire, that they should bring together al the faire young virgins vnto Susan the head citie to the womens buylding, vnder the hande of Hegai the kinges chamberlayne that kept the women, to geue them their "apparell:

"Or, things for purification.

4 And that the mayden which pleased the king, should be queene in Vasthis steede. And this pleased the king, and he did so.

5 In the citie of Susan there was a certayne Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Iemini,

6 Which was caryed away from Hierusalem with the captiuitie, *when Jekonia the king of Juda was led away, whom Nabuchodonosor the king of Babylon caryed thence:

*2 Reg. 24. c. Ier. xxiii. a.

B 7 And he norished Hadassa (that is Esther) his vncles daughter: for he had neither father nor mother, and she was a faire and beautifull mayden, whom Mardocheus (when her father & mother were dead) receaued for his owne daughter.

8 So when the kinges commaundement and commission was published, and many maydens were brought together into the citie of Susan vnder the hand of Hegai, Esther was brought also vnto the kinges house vnder the hande of Hegai the keper of the women.

9 And the mayden pleased hym, and she founde fauour in his sight: and he caused "ornamentes to be geuen her speedyly, and such thinges as belonged to her, and appoynted her seuen comely maydens out of the kinges house, "& fauoured both her and her gentlewomen singularly in the house of the women.

"Or, her thinges for purification.

"Or, and he gaue charge to her, and to her mayden, of the best in the house of the women.

10 But Esther shewed not her people and her kinred: for Mardocheus had charged her that she shoulde not tell it.

11 And Mardocheus walked euery day before the court of the womens house, that he might knowe howe Esther did, and what shoulde become of her.

12 And when the appoynted time of euery mayden came that she shoulde go in to the king Ahasuerus, after that she had ben twelue monethes according to the maner of the women (for so were the dayes of their purification accomplished, sixe monethes with oyle of mirre, and sixe monethes with sweete odoures, and in the purifiyng of the women:

13 And thus went the maydens vnto the king) whatsoeuer she required, that must be geuen her to go with her out of the womens buylding vnto the kinges palace.

14 In the euening she went, and on the
C morowe she returned into the seconde
house of the women abyding vnder the
hande of Saasgaz the kinges chamber-
layne, which kept the concubines: And
she came in vnto the king no more, ex-
cept it pleased the king to haue her, and
that she were called by name.

15 Nowe when the course came of Esther
the daughter of Abihail, the vncle of
Mardocheus (which had receaued her
as his owne daughter) that she shoulde
come in vnto the king, she desired no-
thing but what Hegai the kinges cham-
berlayne the keper of the women saide:
And Esther found fauour in the sight of
all them that loked vpon her.

16 And Esther was taken vnto king Aha-
suerus into his house royall, in the tenth
moneth (which is the moneth Tebeth)
in the seuenth yere of his raigne.

17 And the king loued Esther aboue all
the women, and she found grace and fa-
uour in his sight more then all the vir-
gins, so that he set the crowne of the
kingdome vpon her head, and made her
queene in steede of Vasthi.

18 And the king made a great feast vnto
all his princes and seruauntes, whiche
feast was because of Esther, and caused
the prouinces to be in quietnesse, & gaue
giftes, as became the royaltie of a king.

19 And when the virgins were gathered
together the seconde time, Mardocheus
sate in the kinges gate.

20 And as yet had not Esther shewed her
kinred & her people, according as Mar-
docheus had bidden her: for Esther dyd
after the worde of Mardocheus, like as
if she had ben yet vnder his gouernaunce.

21 At the same time (whyle Mardocheus D
sate in the kinges gate) two of ỳ kinges
chamberlaynes, Bigthan and Theres,
which kept the doore, were wroth, and
sought to lay their handes on the king
Ahasuerus:

22 Whereof also Mardocheus gat know-
ledge, *and tolde it vnto queene Esther,
and Esther certified the king therof in
Mardocheus name.

23 And when inquisition was made,
it was founde so, and they were both
hanged on tree: and it was written in
the Chronicles before the king.

The .iii. Chapter.

1 Haman after he was exalted, obteined of the king, that all the Iewes shoulde be put to death, because Mardocheus had not done him worship as other had.

A 1 After these actes, dyd king Ahasuerus pro-
mote Haman the sonne of Amadatha the A-
gagite, and set hym on hie, and set his seate a-
boue all the princes that he had with hym.

2 And al the kinges seruauntes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concerning hym: But Mardocheus bowed not the knee, neither dyd hym reuerence.

3 Then the kinges seruauntes whiche were in the kinges gate, said vnto Mardocheus: Why transgressest thou the kinges commaundement?

4 And though they spake this dayly vnto hym, yet would he not heare them, therfore they tolde Haman, that they might see howe Mardocheus matters woulde stande, for he had tolde them that he was a Iewe.

5 And when Haman sawe that Mardocheus bowed not the knee vnto him, nor dyd reuerence vnto hym, he was full of indignation,

6 And thought it to litle to lay handes onely on Mardocheus, for they had shewed him the nation of Mardocheus: wherefore he sought to destroy all the Iewes that were throughout the whole empire of Ahasuerus, and that were of the nation of Mardocheus.

7 In the first moneth (that is, the moneth 25
Nisan) in the twelfth yere of king Aha-
suerus, they cast Phur, that is a lot, be-
fore Haman from day to day, and from
moneth to moneth to the twelfth
moneth, that is, the moneth Adar.

8 And Haman sayde vnto king Aha-
suerus: There is here a people scat-
tred abrode, and dispearsed among all
people in all the prouinces of thyne
empire, and their lawes are diuers
from all people, and do not after the
kinges lawes, therefore it is not the
kinges profite to suffer them after this
maner.

9 If

9 If it please the king, let it be written that they may be destroyed: and so will I waye downe ten thousand talents of siluer by the handes of them that haue the charge of this busines, to bring it into the kinges treasurie.

10 And the king toke his ring from his hand, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Iewes enemie.

11 And the king saide vnto Haman: Let the siluer be thyne, & do with that people as it pleaseth thee.

12 Then were the kinges scribes called on the thirteenth day of the first moneth, & there was written according as Haman commaunded vnto all the kinges officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people in the countryes on euery side according to the writing therof, and to euery nation after their language, in the name of king Ahasuerus was it written, and sealed with the kinges ring.

13 And the letters were sent by postes into all the kinges prouinces, to roote out, to kill, and to destroy all Iewes both young and olde, children and women in one day [namely] vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) & to spoyle thē as a pray. ℭ

14 This was the summe of the writing, that there should be a commaundement geuen in al prouinces, and published vnto all people, that they should be redy against the same day.

15 And the postes went in all the haste according to the kinges commaundement, and in Susan the chiefe citie was the commaundement deuised: And the king and Haman sate and dranke. When in the meane time the citie of Susan was disquieted.

¶ *The. iiij. Chapter.*

5 Mardocheus geueth the queene knowledge of the cruell decree of the king against the Iewes. 16 She willeth that they pray for her.

A 1 When Mardocheus perceaued all that was done, he rent his clothes, and put on sackecloth with asshes, and went out into the middest of the citie, and cryed loude and lamentably,

2 And came before the kinges gate: but he might not enter within the kinges gate, because he had sackcloth on.

3 And in all prouinces, countries, and places, as farre as the kinges worde & commaundement extented, there was great lamentatiō among the Iewes, fasting, weeping, and mourning, and many lay in sackeclothes and in asshes.

4 So Esthers maydens and her chamberlaynes, came and told it her: Then was the queene exceedingly astonied, and she sent rayment that Mardocheus shoulde put on, and lay the sackecloth from him: But Mardocheus would not take them.

5 Then called Esther Hathach one of the kinges chamberlaines which stoode before her, and gaue him a commaundement vnto Mardocheus, to know what it was wherefore he did so.

6 So Hathach went foorth to Mardocheus, vnto the streete of the citie which was before the kinges gate:

7 And Mardocheus tolde him of al that had come vnto him, & of ỳ summe of siluer that Haman had promised to waye downe into the kinges treasurie, because of the Iewes if he would destroy them. B

8 And he gaue him the copie of the kinges commaundement that was deuised at Susan to destroy them, that he might shewe it vnto Esther, and to speake to her, and charge her that she should go in vnto the king, & make her prayer and supplication vnto him for her people.

9 And when Hathach came in, he tolde Esther the wordes of Mardocheus.

10 And againe Esther spake vnto Hathach and commaūded him to say vnto Mardocheus:

11 All the kinges seruauntes, & the people in the prouinces of the king knowe, that whosoeuer commeth within the courte vnto the king, whether it be man or woman, which is not called, [a] the cōmaundement is, that the same shall dye, except the king holde out the golden septer vnto him, for then he shall lyue: As for me, I haue not ben called to come in vnto the king now this thirtie dayes.

[a] Or, there is a lawe of his.

12 And they certified Mardocheus of

Esthers

Esthers wordes.

13 And Mardocheus bad say againe vnto Esther: Thinke not with thy selfe that thou shalt escape in the kinges house more then all the Iewes.

14 For if thou holdest thy peace at this time, then shall the Iewes haue " helpe and deliueraunce out of an other place, and thou and thy fathers house shalbe destroyed: And who knoweth whether thou art come to the kingdome " for this cause sake:

15 Esther bad them geue Mardocheus this answere:

16 Go thou thy way, and gather together all the Iewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in three dayes neither day nor night, I and my maydens will fast likewyse: and so will I go in to the king, which thing yet is contrary to the commaundement: and if I perishe, I perishe.

17 So Mardocheus went his way, and did according to al that Esther had commaunded him.

" Or, breathing.

" Or, for such a tyme.

¶ *The .v. Chapter.*

1 Esther entreth into the king, and biddeth him and Haman to a feaste.
11 Haman prepareth a gallous for Mardocheus.

1 AND on the third day it came to passe, that Esther put on her royall apparell, and stoode in the court of the kinges palace within, ouer against ỹ kinges house: and the king sat vpon his royall seate in the kinges palace ouer against the gate of the house.

2 And when the king sawe Esther the queene standing in the court, she founde grace in his sight: And the king held out the golden scepter that was in his hand: So Esther stept forth and touched the top of the scepter.

3 Then saide the king vnto her: what wylt thou queene Esther: and what requirest thou: [aske] euen the halfe of the empire, and it shalbe geuen thee.

4 And Esther answered: If it please the king, let the king and Haman come this day vnto the banket that I haue prepared for him.

5 And the king saide: Cause Haman to make haste, that he may do as Esther hath saide. So the king and Haman came to the banket that Esther had prepared.

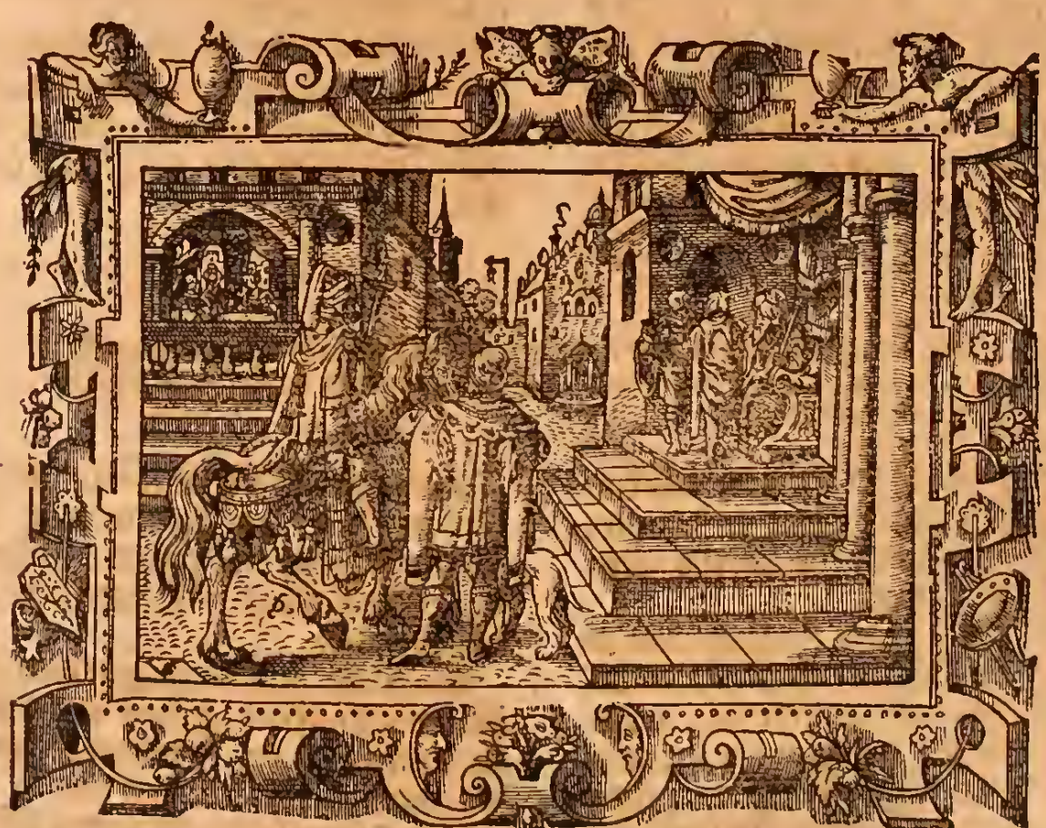
6 And the king saide vnto Esther at the banket of wine: what is thy petition, B that it may be geuen thee: And what requirest thou: If it be euen the halfe of the empire, it shall be done.

7 Then

7 Then aunswered Esther, and said: My petition and desire is,
B 8 If I haue founde grace in the sight of the king, and if it please the king to geue me my petition, and to fulfil my request, then let the king and Haman come to the banket that I shall prepare for thē: and so wyl I do to morowe, as the king hath saide.
9 Then went Haman foorth the same day ioyfull and mery in his minde: But when the same Haman sawe Mardocheus in the kinges gate, that he stoode not vp nor moued for him, he was ful of indignation at Mardocheus.
10 Neuerthelesse, Haman refrained him selfe, and when he came home he sent and called for his friendes and Zares his wyfe.
11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the thinges wherein the king had promoted him so greatly, and how that he had set him aboue the princes and seruauntes of the king.
12 Haman saide moreouer: Yea, Esther the queene did let no man come in with the king vnto the bancket that she had prepared, except me: and to morowe am I bidden vnto her also with the king.
13 But in all this am I not satisfied, as long as I see Mardocheus the Iewe sitting at the kinges gate. C
14 Then saide Zares his wyfe and all his friendes vnto him: Let them make a galous of fiftie cubites hie, and to morowe speake thou vnto the king that Mardocheus may be hanged thereon: then go thou in meryly with the king vnto the banket. And Haman was well content withall, and caused the galous to be made.

The. vi. Chapter.

1 The king turneth ouer the chronicles, and findeth the fidelitie of Mardocheus,
10 and commaundeth Haman to cause Mardocheus to be had in honour.



A 1 The same night coulde not the king sleepe, and he commaunded to bring " the chronicles and stories: and they were read before the king.
2 Then it was founde written howe * Mardocheus had tolde that Bigthana & Theres the kinges two chamberlaynes which kept the " thresholdes, sought to laye handes on king Ahasuerus.
3 And the king saide: What honour and dignitie hath ben geuen to Mardocheus therfore? Then saide the kinges seruaūtes that ministred vnto him: There is nothing at all done for him.

* Or, the booke of reuenues and the chronicles.
* Esther. ii. b.
" Or, doores.

4 And

4 And the king saide: who is in the court? (for Haman was come into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.)

5 And the kinges seruauntes saide vnto him: Beholde, Haman standeth in the court. And the king saide: let him come in.

6 And when Haman came in, the king saide vnto him: What shalbe done vnto the man whom the king would faine bring vnto worship? (Haman thought in his heart: whom desireth the king to bring vnto worship more then me?)

B 7 And Haman answered the king: Let the man whom the king pleaseth to bring vnto worship, be brought hither,

8 That he may be arayed with the royall garmentes which the king vseth to weare, and the horse that the king rydeth vpon, and that the crowne royall may be set vpon his head:

9 And let this rayment and horse be delinered vnder the hande of one of the kinges most noble princes, that they may aray the man withal whom the king is disposed to bring to honour, and cary him vpon the horse through the streete of the citie, and proclayme before him, Thus shall it be done to the man whom the king pleaseth to bring to honour.

10 And the king saide to Haman: Make haste, and take as thou hast saide the rayment and the horse, and do euen so vnto Mardocheus the Iewe that sitteth before the kinges gate, and let nothing faile of all that thou hast spoken.

11 Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought him on horsebacke through the streete of the citie, and proclaymed before him, Euen this shall it be done vnto the man whom the king is disposed to honour.

12 And Mardocheus came againe to the kinges gate: but Haman gat him home in all the haste mourning, and his head couered,

13 And tolde Zares his wyfe and all his friendes euery thing that had befallen him. Then saide his wise men and Zares his wyfe vnto him: If it be Mardocheus of the seede of the Iewes, before whō thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him. ℭ

14 And whyle they were yet talking with him, came the kinges chamberlaynes, & caused Haman to make haste to come vnto the banket that Esther had prepared.

¶ *The. vij. Chapter.*

3 The queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the galous which he had prepared for Mardocheus.

A 1 AND the king and Haman came to bancket
2 with the queene Esther.

And the king saide againe vnto Esther on the seconde day at the bancket of wine: what is thy petition queene Esther, that it may be geuen thee? And what requirest thou? if it be euen to the halfe of the empire, it shalbe done.

3 And Esther the queene answered, and saide: If I haue found grace in thy sight O king, and if it please the king, then graunt me my lyfe at my desire, and my people for my petitions sake.

4 For we are solde I and my people to be destroyed, to be slaine, and to perishe: And would God that we were solde to be bondmen and bondwomen, then would I holde my tongue: although the enemie coulde not recompence the kinges losse.

5 The king Ahasuerus answered and saide vnto queene Esther: Who is he? And where is he, that dare presume in his minde to do after that maner?

6 And Esther saide: the enemie and aduersarie is this wicked Haman. Then Haman was exceedingly afrayde before the king and the queene.

7 And the king arose from the bancket and from the wine in his displeasure, B and went into the palace garden: And Haman stoode vp, and besought queene Esther for his lyfe: for he saw that there was a mischiefe prepared for him of the king

king Arcadie.

8 And when the king came againe out of the palace garde into the place where they dranke wine: Haman had layde him vpon the bed that Esther sate vpon. Then saide the king: Will he force the queene also before me in the house? As soone as that worde went out of the kinges mouth, they couered Hamans face.

9 And Harbona one of the chamberlaynes that stoode before the king, said: Beholde, there standeth yet a galous in Hamans house, fifte cubites hye, which he had made for Mardocheus, that spake good for the king. Then the king saide, hang him thereon.

10 So they hanged Haman on the galous that he had made for Mardocheus: Then was the kinges wrath pacified.

¶ *The .viii. Chapter.*

1 After the death of Haman was Mardocheus exalted. 14 Comfortable letters are sent vnto the Jewes.

A 1 The same day did king Ahasuerus geue the house of Haman the Jewes enemie vnto queene Esther, and Mardocheus came before the king: for Esther tolde what he was vnto her.

2 And the king toke of his ring which he had taken from Haman, and gaue it vnto Mardocheus. And Esther sette Mardocheus ouer the house of Haman.

3 And Esther spake yet more before the king, and fel downe at his feete weping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Jewes.

4 And the king held out the golden scepter toward Esther. Then rose Esther, and stode before the king,

5 And saide: If it please the king, and if I haue founde grace in his sight, and if it be acceptable before the king, and I please him, then let it be writte, that the letters of the deuise of Haman the sonne of Hamadatha the Agagite may be called againe, which letters he wrote to destroy the Jewes which are in all the kinges prouinces.

6 For how can I suffer and see the euill that shall come vnto my people? or how can I beare and loke vpon the destruction of my kindred?

B 7 And the king Ahasuerus saide vnto queene Esther, and to Mardocheus the Jewe: Beholde, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hand vpon the Jewes.

8 Write ye also for the Jewes as it lyketh you, in the kinges name, and seale it with the kinges ring: For the writinges that were written in the kinges name, and sealed with the kinges ring, durst no man disanul.

9 Then were the kinges scribes called at the same time, euen in the thirde moneth (that is the moneth Siuan) on the three and twentie day thereof, and it was written according to all as Mardocheus commaũded vnto the Jewes, and to the princes, to the debuties and captaynes in the prouinces which are from India vnto Ethiopia, namely an hundred twentie and seuen prouinces, vnto euery prouince according to the writing thereof, and vnto euery people after their speach, and to the Jewes according to their writing and language.

10 And he wrote in the king Ahasuerus name, & sealed it with the kinges ring, and by postes that rode vpon horses, and swyft young Mules, sent he the writinges,

11 wherin the king graunted the Jewes in what cities soeuer they were, to gather themselues together, and to stand for their lyfe, and for to roote out, to slay and to destroy all the power of the people and prouince that woulde trouble them, both children and women, and to spoyle their goodes:

12 Upon one day in all the prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar. C

13 The summe of the writing was, how there shoulde be a commaundement geuen in all and euery prouince, and published among all people, and that the Jewes should be redy against that day,

to

to auenge them selues on their enemies.
14 And so the postes that rode vpon the swyft Horses and Mules, made haste with all speede to execute the kinges word: and the commaundement was deuised in Susan the chiefe citie.
15 And Mardocheus went out from the king in royall apparell, of " yelowe and white, & with a great crowne of golde, being arayed with a garment of " silke and purple: and the citie of Susan reioyced and was glad.
16 And vnto the Jewes there was come light and gladnesse, ioy and worship.
17 In all prouinces and cities into what places soeuer the kinges word and commaundement reached, there was ioy and mirth, a feaste and good dayes among the Jewes: insomuch, that many of the people in ꝑ lande became Jewes, for the feare of the Jewes came vpon them.

" Or, blue.

" Or, fine linnen.

The .ix. Chapter.

1 At the commaundement of the king, the Jewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Jewes kepe a feaste in remembraunce of their deliueraunce.

A 1 IN the twelfth moneth (that is the moneth Adar) vpō the thirteenth day of the same, when the kinges worde and commaundement drue neare to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer thē, it turned contrary: for the Jewes had rule ouer them that hated them.
2 For then gathered the Jewes together in their cities within all the prouinces of king Ahasuerus, to lay hande on such as woulde do them euill, and no man could withstand them: for the feare of them was come ouer all people.
3 And all the rulers in the prouinces, and princes, and deputies, and officers of the king, promoted the Jewes: for the feare of Mardocheus came vpon them.
4 For Mardocheus was great in the kinges house, & the reporte of him was noysed in all the prouinces: for this man Mardocheus waxed greater and greater.
5 Thus the Jewes smote all their enemies with the stroke of the sword, and slaughter, and destruction, & did what they would vnto their enemies.
6 And at Susan the chiefe citie slue the Jewes, & destroyed fiue hundred men.
B 7 And slue Pharsandatha, Dalphon, Aspharha,
8 Phoratha, Adalia, Aridatha,
9 Pharmastha, Arisai, Aridai, and Vaizatha,
10 The ten sonnes of Haman the sonne of Hamadata the enemie of the Jewes: but " on his goodes they layed no handes.
11 At the same time was the king certified of the number of those that were slaine in the citie of Susan.
12 And the king saide vnto queene Esther: The Jewes haue slaine and destroyed fiue hundred men in the citie of Susan, and the ten sonnes of Haman: what haue they done [thinkest thou] in other landes of the king? And what is thy petition, that it may be geuen thee? or what requirest thou more to be done?
13 Esther answered: If it please the king, let him suffer the Jewes which are in Susan, to morow also to do according vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree. C
14 And the king charged to do so: and the decree was deuised at Susan, and they hanged Hamans ten sonnes.
15 For the Jewes that were in Susan gathered them selues together, vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layed no handes.
16 As for the other Jewes that were in the kinges prouinces, they came together and stoode for their liues, & had rest from their enemies, & slue of their enemies seuentie and fiue thousand: howbeit they layed no handes on their goodes.
17 [This they did] on the thirteenth day of the moneth Adar, & on the fourteenth day of the same moneth rested they, which day they held with feasting and gladnesse.
18 But the Jewes that were at Susan came

" Or, on the spoile.

came together both on the thirteenth day and on the fourteenth: and on the fifteenth day of the same they rested, and held that day with feasting & gladnesse.

19 And therefore the Jewes that dwelt in the villages and vnwalled townes, held the fourteenth day of the moneth Adar with gladnesse and feasting, and kept holy day, and euery one sent presentes vnto his neighbour.

20 And Mardocheus wrote these wordes, and sent letters vnto all the Jewes that were in all the prouinces of king Ahasuerus, both nie and farre:

21 That they should make a lawe among thē selues, & holde the fourteenth & fifteenth day of the moneth Adar, yerely.

22 As the dayes wherein the Jewes came to rest from their enemies, and as a moneth wherein their paine was turned to ioy, and their sorowe into a ioyful day: and that in those dayes they should make feastes and gladnesse, and one to send giftes vnto another, and to distribute vnto the poore.

23 And the Jewes promised to do as they had begunne, and as Mardocheus had written vnto them:

24 Because Haman the sonne of Hamadatha the Agagite all the Jewes enemie, had deuised against the Jewes how he might destroy them, and caused to cast Phur (that is a lot) for to consume them, & to bring them to naught.

25 But when Esther came before the king, he commaunded by letters that his wicked deuice which he imagined against the Jewes, should be turned vpon his owne head, and that he and his sonnes should be hanged on the tree.

26 For the which cause they called these dayes Phurim, because of the name of the lot, and because of all the wordes of this writing, and what they themselues had seene, & what had come vnto them:

27 And the Jewes ordayned, and toke it vpon them and their seede, and vpon all such as ioyned them selues vnto them, that they would not misse but obserue these two dayes yerely, according as they were written and appoynted in their season,

28 And that these dayes are to be remembred and to be kept of chylders children among al kinredes in all landes and cities: In these dayes of Phurim which are not to be ouerslipt among ỹ Jewes, and the memoriall of them ought not to perishe from their seede.

29 And queene Esther the daughter of Abihail & Mardocheus the Jewe, wrote with all authoritie to confirme this second writing of Phurim.

30 And he sent the letters vnto all the Jewes, to the hundred twentie and seuen prouintes of the empire of Ahasuerus, with wordes of peace and trueth:

31 To confirme these dayes of Phurim in their time appoynted, according as Mardocheus the Jewe and Esther the queene had appoynted them: and they bound their soule and their seede to fasting and prayer.

32 And the decree of Esther confirmed these wordes of Phurim, and was written in the booke.

33 And the king Ahasuerus layed tribute vpon the land, & vpon the iles of the sea.

34 And all the actes of his power and of his might, & the declaration of the dignitie of Mardocheus wherwith the king magnified him, be they not written in the bookes of ỹ chronicles of the kinges of Medes and Persia?

35 For Mardocheus the Jewe, was the second next vnto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

The ende of the booke of Esther.

The booke of Iob.

The first Chapter.

1 The holines, riches, and care of Job for his children. 11 Satan hath permission to tempt him. 13 He tempteth him by taking away his substaunce, and his children. 20 His faith and patience.

1 IN the lande of (a) * Hus there was a man whose name was (b) Job, & the same was a perfect and iust man, one that feared God and eschued euill.

2 And he had seuen sonnes and three daughters.

3 His (c) substaunce also was seuen thousand sheepe, and three thousand camels, fiue hundred yoke of oxen, and fiue hundred shee asses, and a very great householde: so that he was one of the most principall " men among all them of the (d) east [countrey.]

4 And his sonnes went and (e) banquetted in their houses euery one his day, and sent for their three sisters to eate and drinke with them.

5 And when the dayes of their banquetting were gone about, Job sent (f) and sanctified them, and gat vp early and (g) offered for euery one a burnt offring: For Job saide, It may be that my sonnes haue done some offence, & haue ben (h) vnthankfull to God in their heartes. Thus did Job euery day.

6 And vpon a day when the (i) children of God came and stoode before the lord, Satan came also among them.

7 And the Lorde saide vnto Satan (k) whence comest thou? Satan aunswered the Lorde and saide: (l) From compassing the earth to and fro, & from walking through it.

8 And the Lorde saide vnto Satan: Hast thou not considered my seruaunt Job, how there is none lyke him in the earth? a perfect and a iust man, one that feareth God, and eschueth euill?

9 Satan aunswered, and saide vnto the Lorde: Doth Job feare God for naught?

10 Hast thou not " preserued him and his house, and al that he hath on euery side? Thou hast blessed the worke of his handes, and his possession is encreased in the lande.

11 But laye thyne hand now vpon him, and touche all that he hath, and he shall (m) curse thee to thy face.

12 And

(a) Hus is a region neare bordering vpon Idumea, so called of Hus the sonne of Eram, for that he built two cities there, Damascos, and Thraconite.

(b) This Job was a gentile, declaring hereby that God hath his, euen among the heathen.

(c) His riches are recited, to shewe his great patience in losse of them, and that riches are the blessing of God, & are not euill to him that vseth them well. Let not riches be accompted euill, for they are geuen to good men: Let not them be accompted high or excellent, for they are geuen to euill men, they are taken from good men to trye them, and from euyl men to lague them.

" Hebrue phrase, children.

(d) Aswell Arabians, Caldeans, Idumeans, as others.

(e) To shewe the concorde & brotherlie amitie of Jobs childrē, which also was an other parte of the blessing of God, and his felicitie.

(f) That is, he wylled thē to be sanctified, in abstaining frō carnal appetites, and shewed how they should behaue them selues holylie and soberlie in their banquettes. (g) Herein is Jobs religion and feare of God knowen, & the fatherly care of his children expressed.

(h) The Ebrue is, blesse God, which is sometimes taken for to curse or blaspheme.

(i) In this place not onely Angels, but euery godly person, is taken for gods childe, of which God hath a tender care as a loving father.

(k) God asketh the question, not that he was ignoraunt from whence he came, but for the weakenes of man.

(l) This is Satans onely endeuour, to range abrode as a roring lion, seeking whom he may deuoure.

" Or, Hebre made an hedge about him.

(m) The Ebrue is blesse thee, as it is before taken, the fifte derie, to curse.

12 And the Lorde saide vnto Satan: Lo, (n) all that he hath be in thy power, only vpon him selfe see that thou lay not thine hand. And Satan went foorth from the presence of the Lorde.

13 And vpon a certayne day, when his sonnes and daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Job, and sayde: The oxen were plowing and the asses feeding beside them:

15 (o) And the Sabees came violently, and toke them away, yea they haue slayne thy seruauntes with the edge of the sword: and I only am escaped alone to tell thee.

16 While he was yet speaking, there came another, and sayde: The fire of God is fallen from heauen, and hath brent vp thy sheepe and seruauntes, and consumed them: and I only am escaped alone to tell thee.

17 And whyle he was yet speaking there came another, and sayde: The Caldees made out their bandes, and fel vpon the camels, and haue caried them away, yea and slayne thy seruauntes with the sworde: and I only am gotten away alone to tell thee.

18 And whyle he was yet speaking there came an other, and sayde: Thy sonnes and thy daughters were eating and drincking wine in their eldest brothers house,

19 And behold there came a mightie great wind from beyond the wildernesse, and smote the foure corners of the house, whiche fell vpon thy children, and they are dead: and I am gotten away alone to tell thee.

20 Then Job stoode vp, and (p) rent his clothes, & shaued his head, fell downe vpon the ground, worshipped,

21 And sayde: Naked came I out of my mothers wombe, & naked shall I turne thyther againe: The Lorde gaue & the Lord hath taken away, blessed be the name of the Lorde.

22 In (q) all these thinges dyd Job not offende, nor charged God foolishly.

(p) Not that he was vnpatient, but he woulde not haue any thing remaine with him, which was deliuered into the powrt of Satan.

(q) Declaring that all that God doth, is well done.

The. ii. Chapter.

6 Satan hath permission to afflict Job, 9 His wyfe tempteth him to forsake God.
11 His three friendes visite hym.

1 AND on a day the (a) children of God came and stoode before the Lorde, and Satan came also among thē, and stoode before the Lorde.

2 And the Lorde sayde vnto Satan: From whence commest thou? Satan aunswered the Lorde, and sayd: I haue gone about the lande, walked thorow it.

3 And the Lorde sayde vnto Satan: Hast thou not considered my seruaunt Job? howe there is none like vnto hym in the earth, a perfect and a iust man? one that feareth God, and eschueth euil, & continueth still in his vprightnesse, although thou mouedst me against hym, to (b) destroy him without cause.

4 And Satan aunswered the Lord, and sayd, (c) Skinne for skinne, yea a man wil geue al that euer he hath for his life.

5 But lay thyne hande nowe vpon hym, and touch [once] his bone and his fleshe, and he shall curse thee to thy face.

6 And the Lord sayde vnto Satan: Lo, he is in thyne hand, but (d) saue his lyfe.

7 So went Satan foorth from the presence of the Lorde, and smote Job with sore byles, from the sole of his foote vnto his crowne.

8 And he toke a potsharde to scrape hym: and he sat downe among the asshes.

9 Then sayd his wyfe vnto him: (e) Doest thou continue yet in thy perfectnesse? curse God, and dye.

10 But he sayde vnto her, Thou speakest like a foolish woman: shal we (f) receaue good at the hande of God, and not receaue euyll? In all these thinges did not Job sinne with his lippes.

11 Nowe (g) when Jobs three friendes heard of all the trouble that came vpon him, they came euery one frō his owne place [namely] Eliphas the Themanite, Budad the Suhite, and Zophad the Naamathite: for they were agreed together to come to shewe their compassion vpon him, and to comfort hym.

(d) Declaring that in al affliction there are certayne boundes and limites, beyonde the which Satan can not go.

(e) A cruell temptation of an euyl and vngodly wife.

(f) Teaching that we ought to reioyce in gods giftes when he sendeth them, & be thankefull, and to be patient when he taketh them againe, & not to dispaire.

(g) That is, true friendship, whiche bideth aswell in oduersitie as in prosperitie: and as in prosperitie to reioyce with him, so in aduersitie to lament with him.

so would Job beare the losse of his childrēs skinnes, lines, and bodyes in patience. rathee then patiently to suffer his owne flinne & body to be touched: and therfore sayth the deuil, touch him on his owne flinne, and thou shalt see that he wil to thy face curse thee.

12 So when they lift vp their eyes a farre of, they knew him not: then they cryed and wept, and euery one of them rent his clothes, and sprinckled dust vpon their heades "in the ayre.

13 They sate them downe by him also vpon the grounde seuen dayes & seuen nightes, and none spake a worde vnto him: for they sawe that his greefe was very great.

"Heb. Towardes the heauen.

The. iii. Chapter.

1 Job complayneth and curseth the day of his byrth. 11 He desireth to dye, as though death were the end of all mans miserie.

1 AFter (a) this opened Job his mouth, and cursed his day,

2 And Job answered, and sayde:

3 Let (b) the day perishe wherin I was borne, (c) and the night in the whiche it was sayd, There is a man childe conceaued.

4 The same day be [turned to] darknesse, and not regarded of God from aboue, neither let the light shyne vpon it:

5 But let it be stayned with darknesse and the shadowe of death, let the [dimme] cloude fall vpon it, whiche may make it terrible as a most bitter day.

6 Let the darke stormie ouercome that night, and let it not be ioyned vnto the dayes of the yere, nor counted in the number of the monethes.

7 Desolate be that night, and without gladnesse.

8 Let them that curse the day, and that be redy to rayse vp mourning, geue it also their curse.

9 Let the starres of that "night be dimme thorowe darkenesse of it, let it loke for light, but haue none, (d) neither let it see the dawning of the day:

10 Because it shut not vp the doores of my mothers wombe, nor hyd sorowe from myne eyes.

11 [Alas] Why died I not in the birth? why dyd not I perishe assoone as I came out of [my mothers] wombe?

12 Why set they me vpon their knees? why gaue they me sucke with their brestes?

13 Then should I nowe haue lyen stil, I shoulde haue slept, and ben at rest,

14 Lyke as the kinges and "lordes of the earth, which haue buylded them selues "speciall places,

15 Or as the princes that haue had golde, and their houses full of siluer:

16 Or [why] was not I hyd, as a thing borne out of time, [either] as young children which neuer sawe the light?

17 There (e) must the wicked ceasse from their tyrannie, and there such as laboured valiauntly be at rest:

18 There the (f) prisoners rest together, they heare no more the voyce of the oppressour:

19 There are small and great, and the seruaunt [is] free from his maister.

20 Wherefore is the light geuen to hym that is in miserie? & lyfe vnto them that haue heauy heartes?

21 Which long for death and finde it not, though they search more for it than for treasures:

22 Which reioyce exceedingly, and be glad when they can finde the graue,

23 From whom their endes are hyd, and concealed by God?

24 For my sighes come before I eate, and my roringes are powred out like the water:

25 For the thing that (g) I feared is come vpon me, and the thing that I was afrayde of is happened vnto me,

26 Was I not happy? had I not quietnesse? was I not in rest? And nowe commeth such miserie vpon me.

(a) That is, after that seuen dayes were fully finished.

(b) Job being sore afflicted in the flesh, semeth after a sort to yeld to it, breaking out into these wordes, because he saw that day was the beginning of al these afflictions.

(c) He cursed not his dayes because he was sworn of it as one desperate, but rather wishing to be dissolued, lest by farther troubles he should be forced to offend God.

"He. Twylight.

(d) The Hebrue speach is, the eye lidde of the morning

Heb. counsellers.

"Heb. desolate.

(e) That is, death is the end and helpe from the tyrannie and wickednesse of them.

(f) Here Job declareth the sore plagues he bare, counselling him selfe in worse state then the vnfit persons and bound prisoners: or which cares, after opinion of the flesh, he accompteth deary the only end.

(g) That is, aduersitie, whiche beyng in prosperitie he feared.

The

The. iiii. Chapter.

5 Iob is reprehended of impatience, 7 and vniustice, 17 and of the presumption of his owne righteousnes.

1 AND Eliphas the Themanite aunswered, & sayde:

2 If we assay to come with thee, wilt thou be discontent? (a) But who can withhold him selfe from speaking?

3 Beholde, thou hast ben an instructer of many, & hast strenghtned the (b) weery handes:

4 Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees.

5 But (c) nowe it is come vpon thee, and thou art greeued: it toucheth thee, and thou art troubled.

6 Was not thy feare according to thy hope? and the perfectnesse of thy wayes according to thy expectation?

7 Consider I pray thee who euer perished (d) beyng an innocent? or when were the godly destroyed?

8 For as I haue proued by experience, they that plow iniquitie & sow wretchednesse, reape the same.

9 With the blast of God they perishe, with the breath of his nostrels are they consumed away.

10 The roring of the lion, and the voyce of the lion, and the teeth of the lions whelpes are pulled out.

11 The (e) lion perisheth for lake of pray, & the lions whelpes are scattered abrode.

12 But wheras a thing was (f) hyd from me, yet myne eare hath receaued a litle therof.

13 In the thoughtes and visions of the night when sleepe commeth on men,

14 (g) Feare came vpon me & dread, which made all my bones to shake.

15 The winde passed by before my presence, and made the heeres of my flesh to stande vp.

16 He stoode thereon and I (h) knewe not his face, an image there was before myne eyes, and in the stilnesse heard I a voyce.

17 Shall (i) man be more iust then God? or shall a man be purer then his maker?

18 Beholde, he founde not trueth in his seruauntes, and in (k) his angels there was folly:

19 Howe much more in them that dwel in (l) houses of clay, and whose foundation is but dust, which shall be consumed as it were with a moth?

20 They shalbe smitten (m) from the morning vnto the euening: yea they (n) shall perishe for euer, when no man regardeth them.

21 Is not their royaltie gone away with them? they shall dye truely, and not in wysdome.

(f) Here Eliphas sheweth the maner of diuine reuelation by the holy ghost, saying that that which he will nowe declare, is not humayne reason, but as reuealed vnto him from god.

(g) Alwayes feare commeth with such reuelations from God, to shewe the reuerence and auctoritie of them.

(h) This is the description of the winde, not knowing from whence it commeth or whyther it will, as Saul also heard a voyce but saw not any man.

(i) This is Eliphas weake argument to proue Iob an euyll man, because God plagued hym: or els if God afflicted innocentes, carnal reason would iudge the creature more iust then the creator, which is blasphemie, for God ofte punisheth the righteous to proue them.

(k) Take frō gods children and from the angels that which is gods, and they are altogether vnperfect and foolishe.

(l) Meaning mans body which is nothing but dust and clay.

(m) This expresseth mans short lyfe, and the daungers and miseries in the same.

(n) O mans blindnesse that seeth not his owne miserie.

The. v. Chapter.

1, 2 Eliphas sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

1 CRye (a) I pray thee, if there be any that will aunswere thee, & loke thou vpon any of the holy.

2 As for the foolish mā, wrathfulnesse killeth him, and enuie slayeth the ignorant.

3 I haue seene my selfe when the (b) foolish was deepe rooted, and (c) sodenly I cursed his habitation.

4 His children were without prosperitie, and they were (d) slayne in the gate, and there was no man to deliuer them.

5 His harueste was eaten of the hungrie, & taken from among the thornes, and the thurstie drunke vp their labour: It is not the earth that bringeth foorth iniquitie,

6 Neither commeth sorowe out of the ground:

7 But man is borne vnto labour, (e) like as the sparkes fire vp [out of the hot coles.]

8 But (g) I woulde aske counsell at the Lorde, and talke with God:

9 whiche doth great thinges and vnsearcheable, [and] maruels without number.

10 He geueth rayne vpon the earth, and powreth water vpon the streetes,

11 To set vp them that be of lowe degree, and that those which are in heauinesse may be exalted to saluation.

(a) I pray thee, if thou canst, shewe me any of the holy that euer perished, and I will graunte my selfe ouercome.

(b) Meaning Iob.

(c) Declaring that it is not of the earth ỹ barrennes, & afflictions do aryse neither is it by any externe things but only such aduersitie falleth for mans offence, wherof he is the author.

(d) That is, by publike iudgement condemned, which was vsed to be done in the gates of the cities.

(e) Wherin is the signe of our corrupt nature, euen from the fall of Adam.

(g) If I were in thy case, I would craue helpe of God (sayth Eliphas).

12 He destroyeth the deuices of the subtyll, so that their handes are not able to perfourme that which they do enterprise.
13 He compasseth the wise in their owne craftinesse, & maketh foolishe the counsell of the wicked.
14 They runne into (h) darknesse by fayre day, and grope at the noone day as in the night.
15 But he deliuereth the (i) poore from the sworde, from their threatninges, and from the violence of the mightie.
16 He is the hope of the poore, & the mouth of the wicked shalbe stopped.
17 Behold, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almightie:
18 For he maketh a wounde and he healeth: he smiteth, and his hande maketh whole againe.
19 He shall deliuer thee in (k) sixe troubles, & in the seuenth there shall no euil come to thee.
20 In hunger he shall saue thee from death, and when it is warre, from the power of the sworde.
21 Thou shalt be hyd from the scourge of the tongue, & when destruction commeth thou shalt not neede to feare.
22 In destruction and dearth thou shalt be mery, and shalt not be afrayde of the beastes of the earth.
23 For the (l) stones of the land shalbe confederate with thee, and the beastes of the fielde shalbe at peace with thee.
24 And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalt visite thy habitation, & shalt (m) not sinne.
25 Thou shalt see also that thy seede shall be great, and thy posteritie as the grasse vpon the earth.
26 Thou shalt come also to thy graue in a full age, like a corne sheafe cut downe in due season.
27 Lo, this we our selues haue proued by experience, and euen thus it is: Hearken thou to it also, that thou mayest take heede to thy selfe.

(h) That is, in thinges manifest ond playne, they want godly wysdome and grace to see.
(i) That is, from the crueltie of the wicked, which is compared to the sworde.
(k) Alluding to the sixe dayes of gods first worke, and the seuenth day he rested, meaning, that of al thy cares and troubles god will deliuer thee, & bring thee to rest as in the seuenth day.
(l) Shewing that when we haue God our friend, all creatures of his will serue to our good.
(m) Shalt not be offended at any thing, & here foloweth the exceeding great blessinges of god, towarde his.

The.vi. Chapter.

1 Job aunswereth, that his payne is more greeuous then his fault. 8 He wisheth death. 14 He complayneth of his friendes.

A 1 BUT Job aunswered, and sayde:
2 O that my complaynt were (a) truely wayed, and my punishment layde in the balaunces together:
3 For nowe it woulde be heauier then the sande of the sea: and this is the cause, that my wordes fayle me.
4 For the arrowes of the almightie are vpon me, the poyson therof hath drunke vp my spirite, and the terrible (b) feares of God are set against me.
5 Doth the (c) wild asse rore when he hath grasse: or loweth the oxe when he hath fodder [inough]
6 That which is vnsauerie, (d) shall it be eaten without salt: or is there any taste in the whyte of an egge:
7 The thinges that sometime I might not away withal, are nowe my meate for very sorowe.
8 O that I might haue my desire, and that God woulde graunt me the thing that I long for:
9 O that God would begin and smite me, that he would let his hand go and take me cleane away:
10 Then shoulde I haue some comfort, yea I woulde desire him in my payne that he would not spare, (e) for I wil not be against the wordes of the holy one.
11 (f) For what powre haue I to endure: And what is myne end, "that my soule might be patient:
12 Is my strength the strength of stones: or is my fleshe of brasse:
13 Is it not so that there is in me no helpe: & that my [v] substaunce is taken from me:
14 He that is in tribulation, ought to be comforted of his neyghbour: but the feare of the almightie is cleane away.
15 Myne owne brethren passe ouer by me (g) as the water brooke, & as the ouerflowing of waters, whiche do hastly go away,
16 Whiche are blackish be reason of the ice, and wherin the snowe is hyd.
17 Which when they haue passed by do vanishe, and when the heate commeth they fayle out of their place.

(a) Meaning that his troubles are excessiue, and vnmeasurable, as the sandes of the sea.
(b) Declaring that he was not afflicted only bodyly, but also prickt in his conscience.
(c) As though he had sayde, I erie not without cause, seing neither wild asse nor the oxe do erie when they want not.
(d) Can we beare tribulations that are vnsauery and vnpleasaunt.
(e) Meaning that he had rather dye, then to denie the wordes of the holy one, that is, then through his impatience, to distrust in gods promise.
(f) Fearing lest he shoulde not be able to beare his afflictions to thend, if they should long continue.
"Heb. If I should prolong my lyfe.
[v] Or, strength wysdome, or lawe.
(g) For as the brooke rusheth with vehemencie, and passeth by the places neare it: so they haue obbrayed me, and rushed on me with indignation, and nowe haue forsaken me.

18 They

18 They depart from the course of their
wonted chanell to other places, they
runne in vayne and perishe.
19 They that went to (i) Theman consi-
dered them, and they that went to (k) Sa-
ba wayted for them.
20 But they were confounded in their
hope, they came thyther and were a-
shamed.
21 Euen such truely are ye, nowe that ye
see my miserie ye are afrayde.
22 Did I desire you to bring vnto me, or
to geue me any of your substaunce?
23 To deliuer me from the enemies hand,
or to saue me from the hande of the ty-
rauntes?
24 Teache me, and I will hold my tong:
and wherin I haue erred, cause me to
vnderstande.
25 How strong are the wordes of trueth?
and which of you can rebuke or reproue
them?
26 Do ye imagine to reproue (l) wordes,
that the talke of the afflicted shoulde be
as the winde?
27 Ye fall vpon the fatherlesse, and digge
a pit to ouerthrowe your owne frende.
28 And therfore be content, & (m) loke now
vpon me, and I will not lye before your
face.
29 Turne I pray you, "be indifferent
iudges: turne agayne, and ye shall see
myne vngiltinesse, whether there be any
vnrighteousnes in my tongue, or vayne
wordes in my mouth.

(i) Do ye go about by your tauntes to make me deeme that I speake fondly, because I am in this miserable state.

(m) To consider my cause whether I faine or no.

"Heb. Let there be none iniquitie.

The. vii. Chapter.

Iob sheweth the shortnesse and miserie of mans lyfe.

1 IS ther not an appoynted time to man vpon
earth? Are not his dayes also like the
dayes of an (a) hired seruaunt?
2 For like as a bonde seruaunt desireth the shadowe, and as
an hyreling would fayne haue the re-
warde of his worke:
3 Euen so haue I laboured whole
monethes long in vayne, and many
a carefull night haue I tolde.
4 When I layde me downe to sleepe, I
sayde, O When shall I arise? and (b) mea-
suring the euening, I am euen full with
tossing to and fro vnto the dawning of
the day.
5 My flesshe (c) is clothed with wormes and
dust of the earth: my skinne is withered
and become horrible.
6 My dayes passe ouer more spedyly then
a Weauers shuttle, and are spent with-
out hope.
7 (d) O remember that my lyfe is but a
winde, and that myne eye shall no more
see pleasures:
8 Yea and the eye that hath seene me, shal
see me no more: for yet thou (e) fasten
thyne eye vpon me, I come to naught.
9 The cloude is consumed and vanished
away: so he that goeth downe to the
graue (f) shall come no more vp,
10 Nor turne againe into his house, neither
shall his place knowe him any more.
11 Therfore (g) I will not spare my mouth,
but I will speake in the trouble of my
spirite, and muse in the bitternesse of my
mynde.
12 Am (h) I a sea or a whale fish, that thou
kepest me [so] in prison?
13 When I say, My bed shal comfort me,
I shall haue some refreshing by talking
to my selfe vpon my couch:
14 Then fearest thou me (i) with dreames,
& makest me so afrayde through visions,
15 That my soule wisheth rather to perishe
and die, then my bones to remayne.
16 I can see no remedy, I shall liue no
more: (k) O spare me then, for my dayes
are but vanitie.
17 What (l) is man that thou doest magni-
fie him? and that thou settest thy heart
vpon him?
18 Thou visitest him early and euery day,
euery moment doest thou trie him.
19 Why (m) goest thou not fro me, nor lettest
me alone, so long till I may swalowe
downe my spyttle?
20 I (n) haue offended, what shall I do
vnto the, O thou preseruer of men? Why
hast thou set me [as a marke] against thee,
so that I am a burden to my selfe?
21 Why doest thou not pardon my tres-
passes, and take away myne iniquitie?
Behold, nowe must I sleepe in the dust,
and if thou seekest me to morowe in the
morning, (o) I shal not be.

(a) That is, seyng my lyfe vanisheth as the wind, and that there is no returne after death, I will refresshe my selfe by expressing the greefes of my burdened minde.

(b) As though he should say to God, I am no mightie creature, able to trouble or disquiet any, as the whale in the sea but am a powre wretch. Why then plagest thou me so sore.

(c) That is, I am in extreme affliction continually night and day.

(d) Seyng I haue so litle time to lyue, geue me some rest.

(e) As though Iob had said, there is no cause why thou shouldest esteeme man.

(f) Why doest thou not cease to punishe me.

(g) Iob beginneth to drawe to repentance.

(o) For I shalbe dead.

The. viii. Chapter.

1 Bildad sheweth that Job is a sinner, because God punisheth the wicked, and preserueth the good.

Then answered Bildad the Suhite, & said:
2 Howe long wilt thou talke of suth thinges: howe long shall the wordes of thy mouth be as a mightie Wind:
3 Doth God peruert the thing that is lawfull: or doth the almightie destroy the thing that is right:
4 For seyng that (a) thy sonnes sinned against him, did not he send them into the place of their iniquitie:
5 If thou wouldest nowe resorte vnto God betimes, and make thy prayer to the almightie,
6 If thou wouldest liue a pure and godly life; shoulde he not awake vp vnto thee immediatly, and make the habitation of thy righteousnesse prosperous:
7 In so much that wherin so euer thou haddest litle afore, thou shouldest haue nowe great aboundaunce.
8 Enquire I pray thee (b) of the former age, and searche diligently among their fathers:
9 (For we are but of (c) yesterday, and consider not that our dayes vpon earth are but a shadowe.)
10 Shall not they shewe thee, and tel thee, yea and gladly confesse the same, and vtter the wordes of their heart:
11 May a (d) rushe be greene without moysture: or may the grasse growe without water:
12 No, but whilste it is nowe in his greennesse, though it be not cut downe, yet withereth it before any other hearbe:
13 So are the pathes of al that forget God, and the (e) hypocrites hope shall come to naught.
14 His confidence shalbe destroyed, and his trust shalbe a (f) spiders webbe.
15 He shall leane vpon his house, but it shal not stande: he shall holde him fast by it, yet shall it not endure.
16 It is a greene [tree] (g) before the sunne, & shooteth foorth the braunches ouer his garden.
17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.
18 If (h) any plucke it from his place, and it denie, saying, I haue not seene thee:
19 Behold it will reioyce by this meanes, if it may growe in another mould.
20 Beholde, God (i) will not cast away a vertuous man, neither wil he "helpe the vngodly.
21 Thy mouth shall he fill with laughing, and thy lippes with gladnesse.
22 They also that hate thee shalbe clothed with shame, & the dwelling of the vngodly shall come to naught.

(a) And therfore are iustly plagued, but thou rather art more bound to god, because he hath geuē thee space to repent.

(b) Here Bildad cōfirmeth his sayinges by the autoritie of the fatees.
(c) That is, lately borne, and therfore our sayinges haue lesse autoritie, whereby is shewed the shortnesse of mans life, which though it be neuer so long, yet it is but as yesterday, and as a shadowe vanisheth.

(d) Meaning that as a rush without moisture cannot growe: so can not an vnpenitent man vnder, without repentaunce moysticned with gods grace.

(e) As Bildad argueth, Job should also if he so continue murmuring against God as an hypocrit counting him selfe faultles, and not repenting.
(f) which is spun to day, and to morow swept awaye, wherein is likened the house of the wicked, his riches and his substaunce.
(g) That is, the wicked sorth, till gods dreadfull iudgement fal on them.
(h) If God shall stluct him.
(i) Bildad concludeth, that Job is not iust, but is plagued for his offences, perswading hym therfore to repentaunce: for God would not thus cast hym away if he were iust.
" Or, take the vngodly by the hande.

The. ix. Chapter.

1 Job declareth the mightie power of God, and that mans righteousnes is nothing.

Job (a) aunswered, and sayde,
1 I knowe it is so of a trueth: For how may a man [compared] vnto God be iustified:
2 If he wil argue with hym, he can not aunswere hym (b) one thing of a thousande.
3 He is wyse in heart and mightie in strength: (c) who hath ben fearce against hym, and hath prospered:
4 He translateth the mountaynes, or euer they be aware it is he that ouerthroweth them in his wrath.
5 He remoueth the earth out of her place, that the pillers therof shake withall.
6 He commaundeth the sunne, and it ryseth not: he closeth vp the starres as vnder a signet.
7 He hym selfe alone spreadeth out the heauens, and goeth vpon the "wanes of the sea.
8 He maketh the waynes of heauen, (d) the Orion, the seuen starres, and the secret places of the south.
9 He doth great thinges & vnsearcheable, yea and wonders without number.
10 Lo

(a) Aunswereth to Eliphas and Bildads oratiōs, confessing mans iustice, to be nothing, beyng compared to God, as Eliphas sayd in the fourth Chap.
(b) That is, he shall not be able to aunswere one thing for a thousand, that God can charge hym withall.
(c) Here foloweth the infinite powre of God, whereby doth appeare mās wickednesse the more

" Or, heights

(d) These be the names of certayne starres, declaring that the powres of heauen are at his commaundement.

11 Lo, (e) when he goeth by me, I shal not see hym, and when he passeth, I shall not perceaue hym.
12 If he be hastie to take away, who will make him (f) restore it? or who will say vnto hym, what doest thou?
13 God will not withdraw his anger, and the most mightie helpes do stowpe vnder hym:
14 Howe much lesse shall I aunswere him? or howe shoulde I finde out my wordes with him?
15 For though I were righteous, yet might I not geue him one word againe, but mekely submit my selfe to hym as my iudge.
16 If I had called vpon hym, and he had aunswered me, (g) yet woulde I not beleue that he hearde my voyce:
17 He troubleth me so with the tempest, and woundeth me out of measure without a cause,
18 He will not suffer me to take my breath, but filleth me with bitternesse.
19 If [men will speake] of strength, lo he is strong: if [men will speake] of iudgement, who shall bring me in to pleade?
20 If I will iustifie my selfe, myne owne mouth shall condempne me: if I will [put forth my selfe for] a perfect man, he shall proue me a wicked doer.
21 For though I be an innocent and my conscience cleare, yet am I weery of my lyfe.
22 This is one poynt, and therefore I sayd, he destroyeth both the perfect and vngodly.
23 And though he slay sodaynly with the scourge, yet will he laugh at the punishment of the innocent.
24 As for the worlde it is geuen ouer into the hande of the wicked, and he shall couer the faces of the iudges therof: if not, where is he, or who is he [that can shewe the contrarie?]
25 My dayes are more swyft then a runner, they are gone & haue seene no good thing.
26 They are passed away as the shippes that be good vnder sayle, & as the eagle that fleeth to the pray.
27 If I say, I will forget my complayning, I will ceasse from my wrath, and comfort my selfe:
28 Then am I afrayde of all my sorowes, for I knowe that thou wilt not iudge me innocent.
29 If I be wicked, why then (h) labour I in vayne?
30 If I washe my selfe with snowe water, and make myne handes neuer so cleane at the well:
31 Yet shalt thou "dippe me in the myre, and (i) mine owne clothes shal defile me.
32 For he that I must geue aunswere vnto, and with whom I go to the lawe, is not a man as I am:
33 Neither is there any dayesman to lay his hande betweene vs.
34 Let hym take his rodde away from me, yea let hym make me no more afrayde of him,
35 And then shall I aunswere hym without any feare: but because I am not so, I holde me still.

(h) As if he had said, If I be wicked and shalbe iudged as the vngodly, why tarriest thou so long to thrust me into the graue, why do I byde al this in vaine?
" Or, plunge me in the pit,
(i) Shewing our righteousnes before God to be nothing, but as a defiled cloth.

The. x. Chapter.

1 Iob is weery of his lyfe, and setteth out his fragilitie before God. 20 He desireth hym to stay his hande. 22 A description of death.

1 My (a) soule is cut of though I lyue, I wil powre out my cõplaynte against my selfe, and will speake out of the very heauinesse of my soule.
2 I will say vnto God: O (b) do not condempne me, but shewe me wherefore thou contendest so with me:
3 Thinkest thou it welldone to oppresse me: to cast me of beyng the worke of thy handes: and to (c) mayntayne the counsel of the vngodly?
4 Hast thou (d) fleshy eyes: or doest thou loke as a man loketh?
5 Or are thy dayes as the dayes of (e) man: and thy yeres as mans yeres?
6 That thou makest such inquisition for my wickednes, and searchest out my sinne:
7 Whereas thou knowest (f) whether I shall do wickedly or no, and that none can deliuer me out of thyne hande.

(c) Wilt thou helpe the wicked, and leaue me destitute.
(d) That is, art thou ignorant as man: and doest thou not knowe howe it goeth with me
(e) That is, chaungeable, as though he would say art thou not the same God that thou wast wont to be: merciful, and good to Iob?
(f) That is, I can not offende, by reason thou kepest one lawe in affliction.

(g) Here Job describeth gods meruaylous workes in mans creation.

8 (g) Thy handes haue made me, & fashioned me altogether rounde about, wilt thou then destroy me?
9 Remember I besech thee that thou madest me as the moulde of the earth, and shalt bring me into dust againe.
10 Hast thou not powred me as it were milke, & turned me to cruddes like cheese?
11 Thou hast couered me with skinne and fleshe, and ioyned me together with bones and sinnowes.
12 Thou hast graunted me life, and done me good: and thy visitation hath preserued my spirite.
13 Thou hast hyd these thinges in thyne heart [yet] I am sure that thou remembrest this thing.
14 If I dyd sinne, thou haddest an eye
C vnto me, and shalt not pronounce me innocent from myne offence.
15 If I haue done wickedly, wo is me therefore: If I haue done righteously, yet (h) dare I not lift vp my head, so full am I of confusion, and see myne owne miserie.
16 And let it increase, hunte me as a lion, & returne and shew thy selfe maruaylous vpon me.
17 Thou bringest freshe [u] witnesse against me, and thy wrath increasest thou vpon me: diuers and many are the plagues that I am in.
18 Wherfore hast thou brought me out of the wombe? O that I had perished, and that no eye had seene me,
19 And that I were as though I had not ben, but brought from the wombe to the graue.
20 Are not my dayes fewe? Let him then leaue of fro me, and let me a lone, that I may comfort my selfe a litle,
21 Afore I go [thyther from whence] I shall not turne againe, euen to the lande of darknesse and shadowe of death:
D
22 Yea a lande as darke as darknesse it selfe, and into the shadowe of death where is none order, but the light is there as darknesse.

(h) That is, I will walke in meke humilitie.

[u] Or, plagues.

The. xi. Chapter.

1 Job is vniustly reprehended of Sophar. 7 God is incomprehensible. 14 He is mercifull to the repentaunt. 18 Their assuraunce that liue godlie.

A 1 Then aunswered Sophar the Naamathite, and sayde:
2 Shoulde not [he that maketh] many wordes (a) be aunswered? Shoulde he that bableth much be commended therin?
3 Shoulde thy lies make men holde their peace, and when thou mockest [others] shall no man make thee ashamed?
4 For thou hast sayde, (b) my doctrine is pure, and I am cleane in thyne eyes.
5 But (c) O that God woulde speake, and open his lippes against thee:
6 That he might shewe thee the secretes of wysdome, howe thou hast deserued double according to right: Know therfore that God hath forgotten thee for thyne iniquitie.
7 Art thou able to finde out [the secretes of] God? Or wilt thou attayne to the perfectnesse of the almightie?
8 It is (d) hier then heauen, what art thou able to do? deeper then the hel, how wilt thou then knowe it?
9 The measure of it is longer then the earth, and broder then the sea.
10 Though he turne all thinges vpsyde downe, close them in, gather them together, who will turne hym from his purpose?
11 For it is he that (e) knoweth vayne men, he seeth their wickednesse also, shoulde he not then consider it?
12 Yet vayne man would be wyse, though man [newe] borne is lyke a wilde asses coulte.
13 If thou preparedst thyne heart, and liftedst vp thyne handes towarde hym:
14 If thou wouldest put away the wickednes whiche thou hast in hande, so that no vngodlinesse dwell in thy house:
15 Then mightest thou (f) lift vp thy face without [u] shame, & then shouldest thou be sure and haue no need to feare.

(a) For not he that speaketh much, but he that speaketh truely, speaketh well.

(b) Here Sophar laueth to Jobs charge wordes that he spake.

(c) Sophar goeth about to proue Job to be iustly plagued.

(d) Job is reproued in that he should report hym selfe innocent before God, whiche thing he knoweth not, because Gods secret iudgement is vnsearcheable

(e) Not only the outwarde appearaunce, but euen the verie thoughtes of the heart. Why shoulde not then vaine mā be afeard to think euyll, much more to doit.

(f) Such are the quiet mindes of those that truely repent.

[u] Or, spottes

16 Then

16 Then shouldest thou forget thy miserie,
and thinke no more vpon it, then vpon
the waters that runne by.
17 Then should thy "lyfe be as cleare as
the noone day, thou shouldest shine
forth, and be as the morning.
18 Then mightest thou be bolde because
there is hope, and take thy rest quietly,
as compassed with a trenche.
19 Then mightest thou lye downe and
none to make thee afrayde, yea many
one should make suite vnto thee.
20 As for the eyes of the vngodly they
shall faile, and they shal not escape: and
their hope shalbe sorowe of minde.

"Or, age.

The .xij. Chapter.

1 Job accuseth his friendes of ignorance. 7 He declareth the might and power of God. 17 And how he chaungeth the course of thinges.

(a) Scoffing is more vnreasonable before God the ordinaunce, wherewith the thyefe and theeuish nature were inclosed.
(b) This bolde Job in the spirite of humilitie, or els it had not ben well spoken.
(c) As though he should say, no marueile though I be scorned, for euen the godly are mocked.
(d) That is, as he that despiseth the light in the night season may soone stumble, so they that reiect the afflicted whom God here lighteth, do set to them selues vnwith to their perill.
(e) The robbers are in prosperitie, & bad men in aduersitie, which Job proueth by the Arabians that robbed men of their substaunce, as before is saide.
(f) The Ebrue reades, to whom God hath brought in with his hande.
(g) For euen the cattaile & all creatures do declare gods power, as is saide, The heauens declare the glory of God.
(h) For God hath not onely created his creatures, but also gouerneth, comforteth, & nourisheth them still.

1 O Job aunswered, & saide:
2 Then no doubt ye are the men (a) alone, and wysdome shall perishe with you.
3 (b) But I haue vnderstanding aswell as ye, and am not inferior to you: yea who knoweth not these thinges?
4 I am as one mocked of his neighbour, who calleth vpon God, & he heareth him: (c) The iust & the vpright is laughed to scorne.
5 Being as alight (d) despised in the heartes of the riche, and as one redy to fall.
6 The houses of (e) robbers are in wealth and prosperitie, and they that malitiously meddle against God dwell without care, in those thinges that God hath (f) geuen richely with his hande.
7 Aske the cattaile, (g) and they shall enfourme thee: the foules of the ayre, and they shall tell thee.
8 Or the encrease of the earth, and it shall shew thee: or the fishes of the sea, and they shall certifie thee.
9 What is he but he knoweth that the hande of the Lorde made all these?
10 In whose hande is the (h) soule of euery liuing thing, and the breath of all mankinde.
11 Haue not the eares (i) pleasure in hearing? and the mouth in tasting the thing that it eateth?
12 Among (k) olde persons there is wysdome, and in age is vnderstanding.
13 Yea, with [God] is wysdome and strength, it is he that hath counsell and foreknowledge.
14 Beholde (l) if he breake downe a thing, who can set it vp againe? yf he shut a thing, who wyll open it?
15 Beholde, if he withholde the waters, they drye vp: yf he let them go, they destroy the earth.
16 With him is strength and wysdome: both the deceauer and he that is deceaued are his.
17 He carieth away the wyse men as it were a spoyle, and bringeth the iudges out of their wittes.
18 He taketh away the subiection of the people from their kinges, and girdeth their loynes with a bonde.
19 He leadeth away the great men into captiuitie, and turneth the mightie vpside downe.
20 He stoppeth the mouth of them that speake trueth, & disapoynteth the aged of their reason.
21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.
22 Loke what lyeth hid in darkenesse he declareth it openly, and the very shadowe of death bringeth he to light.
23 He [both] increaseth the people and destroyeth them, he maketh them to multiplie, and diminisheth them.
24 He taketh away the hearte of them that be heades of ỹ people of the earth, and causeth them to wander in the wildernesse out of the way.
25 They grope in the darke without light, and he maketh them to stacker like a drunken man.

(i) Here Job proueth that nothing is comparable to gods power, or can preuaile against it.

(i) Can not I discerne your wordes, as the meate is tryed by the taste, and holsome counsaile by hearing of it. (k) The answere to Eliphas obiection. Ca. 8. that though olde men by experience growe wyse, yet it is nothing in respect of gods wysdome.

The

¶ The .xiii. Chapter.

1 Job compareth his knowledge with the experience of his friendes. 16 The penitent shalbe saued, and the hypocrite condempned. 20 He prayeth vnto God that he would not handle him rigorously.

(a) Meaning, I know the power of God as well as you.

1 LO, (a) all [this] haue I seene with mine eye, heard with mine eare, and vnderstande it.
2 What ye knowe, that same do I know also, neither am I inferior vnto you.
3 Neuertheless, I talke with the almightie, and my desire is to commune with God.
4 As for you, ye are workmaisters of lyes, and (b) vnprofitable phisitians altogether.
5 Woulde God ye kept (c) your tongue, for then might ye be take n for wise men.
6 Now heare my (d) reasoning, and ponder the argument of my lippes.
7 Will you speake wickedlie for gods [defence] and talke deceitfully for his [cause?]
8 Will ye accept the person of him? or will ye contende for God?
9 Shall that helpe you when he calleth you to reckening? For as one man mocketh an other, so do ye mocke him.
10 He shall punishe you, and reproue you, if ye do secretly accept any person.
11 Shall not his excellencie make you afrayde? Shall not his terrible feare fall vpon you?
12 Your (e) remembraunce is lyke vnto a "sparke, and your bodies lyke the claye.
13 Holde your tongues for my sake, that I also may speake, and my sorowe shalbe the lesse.
14 Wherefore do I (f) beare my flesche in my teeth, and (g) put my soule in myne handes?
15 Lo, though he slay me, yet wyl I trust in him: but I wyll reproue myne owne wayes in his sight.
16 He shalbe my saluation: for there may no (h) hypocrite come before him.
17 Heare diligently my wordes, and ponder my sayinges with your eares.
18 Beholde, now haue I prepared my iudgement, and knowe that I shalbe founde (i) righteous.
19 What is he that wyll (k) go to lawe with me? if I now holde my (l) tongue I dye.
20 Neuertheless, (m) graunt me two thinges, and then wyll I not hide my selfe from thee:
21 Withdrawe thyne hande from me, and let not the fearefull dreade of thee make me afrayde.
22 Then call, and I wyll aunswere: or let me speake, and geue me then an aunswere.
23 How many are my misdeedes and sinnes? let me knowe my transgressions and offences.
24 Wherefore hidest thou thy face, and holdest me for thyne enemie?
25 Wylt thou breake a leafe driuen to and fro, and wilt thou pursue the drye stubble?
26 For thou layest sharply to my charge, and punishest me for the sinnes of my youth.
27 Thou puttest my feete also in the stockes, and lokest narowly vnto all my pathes, and makest the (n) print thereof in the heeles of my feete:
28 And I as a rotten thing do consume away, as a garment that is motheaten.

(b) That is, you are vnmeete for my disease, which seeke not the medicine to cure it, but rather to encrease it with your lyes and tales to trouble me.
(c) For the foole holding his peace, is counted wyse, as saith Salomon.
(d) Marke what I shall laye against you, for I blame you not in that ye declare gods power, but because you faigne a carnall and humaine iustice to be in him: and so of true thinges, ye conclude lyes.
(e) Which soone dyeth, & goeth out of it selfe, as the memorie of the vniust shall.
" Or, ashes.
(f) That is, sore vexed and tormented, as though I should rent & teare my flesh with my teeth.
(g) That is, so set my lyfe in great perils & daungers.
(h) Here it appeareth that Jobs trust and hope in God was not all perished, discharging him selfe of hypocrisie wherewith they charged him.
(i) That is, not condempned for my sinnes, as you do ecalon.
(k) To proue that God plageth me for myne offences.
(l) That is, If I kepe silence, all men wyll count me giltie, and so condempt me.
(m) That is, graunt that I may be deliuered from two thinges: the one is, thy wrath, the other the affliction, which two maketh vs afrayde of thy presence.
(n) Or, the coores.

¶ The .xiiii. Chapter.

1 Job describeth the shortnes and miserie of the lyfe of man. 14 Hope sustaineth the godly. 22 The condition of mans lyfe.

(a) Here Job describeth the miserie of man.
(b) This expresseth mans shortnes of lyfe, and the vnstablenes thereof, being compared to a floure, to a shadowe, and to the grasse in the fielde.

1 MAn that is (a) borne of woman, hath but a short time to lyue, and is full of miserie.
2 He commeth vp, and is cut downe (b) like a floure: he fleeth as it were a shadowe, and neuer continueth in one state.
3 Doest thou (c) open thyne eyes vpon such one, and bringest me into thy iudgement?
4 Who can make it cleane that commeth of an vncleane thing? no body.

(c) Meaning that seing man is so frayle, he should not handle him so extremely.

5 The

5 *The dayes of man surely are determined, the number of his monethes are knowen onely vnto thee, thou hast appoynted him his bondes which he can not go beyonde.

6 Go from him, that he may rest vntill his day come which he loketh for, lyke as an hireling doth.

7 For if a tree be cut downe, there is (a) some hope yet that it wyll sproute and shoote forth the braunches againe.

8 Though the roote of it be waxen olde, and the stocke thereof be dead in the grounde:

9 Yet when it getteth the sent of water, it wyll budde and bring forth bowes, lyke as a tree that is planted.

10 (c) But as for man, when he is dead, perished, and consumed away, What becommeth of him:

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp:

12 So man after he is asleepe ryseth not, he shall not wake tyll the heauens be no more, nor rise out of his sleepe.

13 O that thou wouldest hide me in the graue, & keepe me secret vntyl thy wrath were past, and to appoynt me a time wherein thou mightest remember me.

14 May a dead man lyue againe: All the dayes of my lyfe wyll I wayte still, till my chaunging shall come.

15 Thou shalt (f) call [me] and I shall answere thee, " despise not thou the worke of thyne owne handes.

16 For now thou (g) numbrest all my goinges, and geuest no delay vnto my sinne.

17 Myne iniquitie is sealed vp as it were in a bagge, and thou addest [punishement] vnto my wickednesse.

18 The mountaines fal away at the last, the rockes are removed out of their place.

19 The waters pearse through the very stones by litle & litle, the floodes washe away the grauell and earth: so shalt thou destroy the hope of man.

20 Thou preuaylest still against him, so that he passeth away: thou chaungest his " estate and puttest him from thee.

21 And whether his children come to worship or no, he can not tell: And if they be men of lowe degree, he knoweth not.

22 But while his flesche is vpon him, it must haue sorowe: and his soule shall mourne within him.

(a) The shrubbed trees mistake the more in that he maketh it in worse state then the tree cut downe, vnderstand there is some hope that he wyll spring againe: but man once dead returneth no more.

(c) Iob saith not this as hauing no hope of immortalitie, but as one sore tormented,

(f) Thou plagest me now, yet when thou shalt call me vp at domes day, I shall answere thee, for thou art mercifull. " Or, thou shalt loue.

(g) That is, thou hast all my deedes numbred, spare me therfore.

" Or, loue.

The .xv. Chapter.

1 Eliphaz reprehendeth Iob, because he ascribeth wysdome and pureness to him selfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of that number.

A 1 Then answered Eliphaz the Themanite, and saide:

2 Shall a wyse mans answere be as the winde, and fill a mans belly as it were with the (a) winde of the east:

3 Shall he reproue with a worde that is nothing worth, & speake thynges which can do no good:

4 Surely thou hast cast of feare, and restraineth prayer before God.

5 For thy mouth setteth forth thyne owne iniquitie, seeing thou hast chosen the tongue of the craftie.

6 (b) Thyne owne mouth condempneth thee, and not I: yea, thyne owne lippes shape an answere against thee.

7 (c) Art thou the first man that euer was borne: or wast thou made before the hils:

8 Hast thou heard the secret counsell of God: and doest thou restraine wysdome to thee:

9 What knowest thou, that we knowe not: And what vnderstandest thou, but we can the same:

10 With vs are both olde and aged men, yea such as haue liued longer then thy father.

11 Thinkest thou it a small thing of the consolations of God: With thee is a lying worde.

12 Why doth thyne (d) heart so bewitche thee: And wherefore winckest thou with thyne eyes,

13 That thy minde is so (e) puffe vp against God, and lettest such wordes go out of thy mouth:

14 What is man, that he should be cleane: and he which is borne of a woman, whereby he might be righteous:

15 Beholde he doth not trust his saintes, yea

B

(a) Wordes of no effect (saith he) are likened to the east winde, which dryeth vp the more there aboute as it falleth: So foolishe wordes haue little force as these be spoken.

(b) Eliphas charged Iob vniustly.

(c) That is, art thou so ancient, that all others be in the shade to thy iudgement?

(d) Is one standing in thyne owne conceite.

(e) So reade, answering him at thy pleasure: the Hebrue is, auertyng him in thy spirite.

yea, the very heauens are not cleane in his sight:

16 How much more then an abhominable and vyle man, which drincketh wickednesse like water.

17 I will tel thee, heare me, and I will (f) shewe thee that I haue seene:

18 Which wyse men haue tolde, and haue not hid that which they receaued from theyr fathers:

19 Unto whom alone the earth was geuē, and no straunger went among them.

20 The (g) vngodly sorowth all the dayes of his lyfe as it were a woman with childe, and the (h) number of a tiraunles yeres is vnknowen.

21 A feareful sounde is [euer] in his eares, and when he is in peace, the destroyer shall come vpon him.

22 He beleeueth neuer to be deliuered (i) out of darknesse: for the sworde is allwayes before his eyes.

23 He wandreth abrode for bread where it is, knowing that the (k) day of darknesse is redie at his hande.

24 Trouble and anguishe wil make him afrayde, and compasse him about, as is a king in the middest of an armie.

25 For he hath stretched out his hande against God, and armed him selfe against the almightie.

26 He runneth proudly vpon him, & with a stiffe necke fighteth he against him.

27 Where as he (l) coureth his face with fatnesse, and maketh his body well lyking.

28 Therefore shall his dwelling be (m) in desolate cities, and in houses which no man inhabiteth, but are become heapes of stones.

29 He (n) shall not be riche, neither shall his substaunce continue, neither shal the prosperitie thereof be prolonged vpon earth.

30 He shall neuer depart out of darknesse, the flame (o) shal drye vp his branches, with the blast of ỹ mouth [of God] shall he be taken away.

31 He beleeueth not that he erreth in vanitie, and yet vanitie shalbe his recompence.

32 He shal perishe afore his time be worne out, and his (p) braunche shall not be greene.

33 He shalbe plucked of as an vntimely grape from the vine, and shall let his floure fall as the olive doth.

34 For the congregation of hypocrites shalbe desolate, and the fire shall consume the houses of such as are greedie to receaue giftes.

35 He conceaueth trauaile, and beareth vanitie, and their body bringeth foorth disceyte.

(f) Eliphas endeuoureth to proue Job wicked by the auctoritie of the auncient fathers, because he is plagued as wicked men are wont.

(g) Here he repeateth certaine places of the leuiticall lawe for his proofe, which in deede the fathers so spake, but did not vnderstand them as Eliphas did.

(h) He shalbe alwayes in feares day & night, not knowyng any thyng certain.

(i) That is, out of the troubles and feares which fall vpon him.

(k) The day of plagues & feares extreme.

(l) That is, abundance of riches hath made him so proude, that he forgetteth God.

(m) That is, he shall haue no certaine & sure place to dwell in.

(n) Meaning, though God permit him for a time to prosper, yet it shall not continue, but his prosperitie shall soone turne to miserie.

(o) [That is, such blessing as God gaue him, shalbe turned into cursing.

(p) That is, his progenie or offspring shall not continue.

The .xvj. Chapter.

1 Job moued by the importunacie of his friendes, 7 counteth in what extremitie he is, 19 and taketh God witnes of his innocencie.

Then Job aunswered, & saide:

2 I haue oft times heard such thinges: (a) miserable geuers of comfort are ye all the sort of you.

3 " Shall not vaine wordes come yet to an ende? Or what maketh thee bolde so to aunswere?

4 I coulde speake as ye do also: but would God that your (b) soule were in my soules steade, then could I frame wordes for you, and shake my head at you:

5 I shoulde comfort you with my mouth, & releasse your paine with the talking of my lippes.

6 For all my wordes my sorowe wyll not ceasse: And (c) though I holde my tongue, what am I eased?

7 But now that [God] hath sent me aduersitie, thou hast troubled al (d) my congregation.

8 And that thou (e) hast filled me with wrinckles my flesche is recorde, and my leanenesse ryseth vp against me and beareth witnes thereof in my face.

9 His wrath hath torne [me] he hateth me, & gnasheth vpon me with his teeth: myne enemie loketh fiercely vpon me with his eyes.

10 They haue opened their mouthes wide vpon me, and (f) smitten me vpon the cheeke dispitefully, they gather thē selues together against me.

11 God hath shut me vp with the vngodly, and deliuered me (g) into the handes of the wicked.

12 I

(a) For they more hurte him with cruell wordes, then comfort him.

" Or, wordes of winde.

(b) Would ye suffred that which I suffer?

(c) For God wyll haue his pleasure ouer me.

(d) my household, children, and substaūce.

(e) Not by reasō of yeres, but by reason of my greefe, shewing his extreme paines.

(f) That is, dispitefully handeled me, which striking on the cheeke signifieth.

(g) To prone him, & not to destroy him.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath all to shaken me, and set me as a marke for him selfe.
13 His (b) archers compasse me rounde about, he woundeth my raines, and doth not spare, my bowels hath he powred vpon the grounde.
14 He hath geuen me one Wounde vpon an other, and is fallen vpon me lyke a giaunt.
15 I haue sowed a sackecloth vpon my skinne, and wallowed my head in the dust.
16 My face is withered with weeping, & in myne eyes is the shadowe of death.
17 Howbeit there is no (i) wickednesse in my handes, but (k) my prayer is cleane.
18 O earth couer not thou my blood, and let (l) my crying finde no roome.
19 For lo, (m) my Witnesse is in heauen, and he that knoweth me, is in the height.
20 My friendes geue me many wordes to scorne, and myne eye powreth out teares vnto God.
21 O that a body might pleate with God, as one man doth with an other:
22 Yet the number of my yeres is come, and the way that I must go is at hand, from whence I shall not turne againe.

(b) His plagues and afflictions continuelly be heauy vpon me.

(i) And therfore the cause of my affliction is vnknowen to me.
(k) That is, without hypocrisie.
(l) No place to be hyd, but be knowen to all men.
(m) I take God to record that I am innocēt, though man blame me.

¶ *The .xvii. Chapter.*

1 Iob saith that he consumeth away, and yet doth patiently abyde it. 10 He exhorteth his friendes to repentaunce. 13 Shewing that he loseth but for death.

1 My breath is corrupt, my dayes are shortened, I am harde at deathes doore.
2 (a) " Froward men are with me, and myne eye must continue in the bitternesse of them.
3 O deliuer me, and (b) loke out one to be my suretie in thy sight: What is he that knoweth who Wyll promise for me?
4 For thou hast withholden their heartes (c) from vnderstanding, therefore shalt thou not set [them] vp on hie.
5 He that speaketh flatterie to his friend, the eyes of his children shall fayle.
6 He hath made me a byworde of the people, Where as afore I was their ioy.
7 Myne eye is dimme for very heauinesse, and all my strength is lyke a shadowe.
8 Vertuous men therefore shall well consider this, and the innocent shal take part against the hypocrite.
9 The righteous also Wyll (d) kepe his way, and he that hath cleane handes Wyll euer be stronger and stronger.
10 As for al you, turne you and " get you hence [I pray you] seeing I can not finde one Wyse man among you.
11 My dayes are past, and my counsailes and thoughtes of my heart are vanished away,
12 (e) Chaunging the night into day, and the light approching into darkenesse.
13 (f) Though I tary neuer so much, yet the graue is my house, & I haue made my bed in the darke.
14 I saide to corruption, thou art my father, and to the wormes, you are my mother and my sister.
15 (g) Where is then now my hope? or Who hath considered the thing that I loke for? These shall go downe With me into the pit, and lye With me in the dust.

(a) In all Iobs extreme afflictions, yet this one made the rest most grieuous, that they that should chiefly comfort him, did cruelly vexe him and mocke him.
" Or, mockers.
(b) That is, make promise with me O God that I may take both thee, for I Wyll not reuen with them, for they are fooles.
(c) That they can not vnderstand the cause of my punishment. But iudge me rashly, not knowing thy purpose, wherefore thou doest afflict thy children.

(d) Though the godly see themselues afflicted of God as the wicked are, yet they dispayre not, knowing that the iust also are punished for proofe of the.
" Or, come now.
(e) That is, the thoughtes of my heart haue brought me sorowes in steede of ioy.
(f) Though my former estate returne wherewith you perswade me, yet Wyll it not continue for death sone commeth and dispatcheth me.
(g) Seing I am but corruption.

¶ *The .xviii. Chapter.*

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

1 Then aunswered Bildad the Suhite, and saide:
2 When Wyll ye make an ende (a) of your wordes? Marke Well, and then We Wyll speake.
3 Wherfore are We counted as beastes, and reputed so byle in your sight?
4 He destroyeth him selfe With his anger: Shall the earth be forsaken, or any stone remoued out of his place (b) because of thee?
5 Yea, the light of the vngodly shalbe put out, and the sparke of his fire shall not shine.
6 The (c) light shall be darke in his dwelling, and his candle shall be put out With

(a) Other vse to account their talke so vayne, and contemne it.

(b) That is, shall God chaunge the accustomed order of his operation for thee? and not afflict the wicked as his order is?
(c) His prosperitie shall perish, and frō this place vnto the ende of the chapter Bildad goeth about to proue Iob wicked, because God plageth him, as he doth the wicked man.

with him.
7 The steppes of his strength shalbe restrayned, and his owne counsaile shall cast him downe:
8 For his feete are taken [as it were] in the net, & he walketh vpon the snares.
9 The grinne shall take him by the heele, and it shall catche him that is thirstie of blood.
10 The snare is layde for him in the grounde, and a pitfall in the way.
11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feete.
12 Hunger shalbe his strength, and destruction shalbe redye at his side.
13 (c) It shall eate the strength of his owne skinne, euen the (f) first borne of death shall eate his strength.
14 His hope shalbe rooted out of his dwelling, and shall bring him to the (g) king of feare.
15 Other men shall dwell in his houle, and it shalbe none of his, and brimstone shall be scattered vpon his habitation.
16 His rootes shalbe dryed vp beneath, and aboue shall his braunche be cut downe.
17 His remembraunce (h) shall perishe from the earth, and he shall haue no name in the streete.
18 They shall driue him from the (i) light into darkenesse, and chaste him cleane out of the worlde.
19 He shall neither haue " children nor kinsfolkes among his people, no nor any posteritie in his dwellinges.
20 They that come after him, shalbe astonyed at (k) his day, and " they that go before shalbe afrayde.
21 Such are now the dwellinges of the wicked, and this is the place of him that knoweth not God.

(d) That is, he shall not attaine to that which he desireth, for al his power and might shalbe taken away by hunger.
(e) Meaning, the vngodlie shalbe the destruction of the strength of his own skin, that is, of his children and posteritie. Meaning, that he and his posteritie shalbe subiect to most greeuous diseases,
(f) That is, a cruell disease, some take it for death that commeth before his time and some for the fierie pangues of death that come.
(g) That is, to a thing most terrible and full of feares
(h) The wicked shall not onely be destroyed in body & goodes, but their name and fame and progenie shal vtterly perishe for euer.
(i) From prosperitie to aduersitie.
" Or, sonne nor nephew.
(k) That is, at his fall.
* Or, elders, auncients.

The .xix. Chapter.

1 Job reproueth his friendes, 15 and reciteth his miseries and grieuous paines.
25 He assureth him selfe of the generall resurrection.

A
1 IOb aunswered, and saide:
2 How long wyll ye vexe my soule, and trouble me with wordes?
3 Lo, (a) ten times haue ye reproched me, and are not ashamed, but haue laughed me to scorne.
4 Be it that I haue erred in deede, myne errour then remaineth with my selfe.
5 But if ye wyll aduaunce your selues against me, and rebuke me for the shame that is come vpon me:
6 Know this then, that it is God which hath ouerthrowē me, and hath compassed me with his net.
7 If I complaine of the violence that is done vnto me, I cannot be heard: and if I crye, there is no sentence geuen with me.
8 He hath hedged vp my way that (c) I can not passe, and he hath set darkenesse in my pathes.
9 He hath spoyled me (d) of myne honour, and (e) taken the crowne away from my head.
10 He hath destroyed me on euery side and I am " gone: my hope hath he taken away as a tree pluckt vp by the roote.
11 His wrath is kindled against me, he taketh me as though I were his enemie.
12 (f) His men of warre come together, which made their way ouer me, and besieged my dwelling rounde about.
13 He hath put my brethren farre away from me, and myne acquaintaunce are also become straungers vnto me.
14 Myne owne kinsfolkes haue forsaken me, and my best acquainted haue forgotten me.
15 " The seruauntes and maydens of myne owne house toke me for a straunger, and I am become as an aliaunt in their sight.
16 I called my seruaunt, and he gaue me no aunswere: [no though] I prayed him with my mouth.
17 Myne owne wyfe might not abyde my breath, though I prayed her for the children sake of myne owne body.
18 Yea, the young men despised me, and when I rose they spake euill vpon me.
19 All my most familiers abhorred me: and they whom I loued best, are turned

(a) That is, more then neede. For the number of them, is the number of consummation or finishing.
(b) As though he would say, What haue you to do with that, the fault is myne, and not yours.
(c) That is, I cannot goe from these my afflictions.
(d) That is, of my riches and substaūce.
(e) That is, destroyed my children, for the crowne of the aged are children children, as it is in the Prouerbes.
" Or, bones.
(f) That is, his great plagues layd on me.
" Or, they that dwell with me.

ned against me.
20 My (g) bone cleaueth to my skinne and to my flesh, onely there is left me the skinne about my teeth.
21 Haue pitie vpon me, haue pitie vpon me, O ye my friendes, for the hande of God hath touched me.
22 Why do ye persecute me as God [doth] and are not satisfied with my flesh?
23 (h) O that my wordes were now written, O that they were put in a booke,
24 And grauen with an iron penne in leade, or in stone, to continue.
25 For I am sure (i) that my redeemer liueth, and he shall rayse vp at the latter day them that lye in the dust.
26 And though after my skinne the [wormes] destroy this body, yet shall I see God in my flesh:
27 Whom I my selfe shall see, and myne eyes shall beholde, and none other for me, though my raines are consumed within me.
28 But ye saide, why is he persecuted? and there was a deepe matter in me.
29 (k) But beware of the sworde: for the sword wylbe auenged of wickednesse, and be sure that there is a iudgement.

(g) Speaking after their corrupt maner, as though I were an hypocrite, speaking vnto you that should be my consolation.

(h) To testifie that he was not blasphemed of God in his repute.

(i) Here is an excellent confession of Iobs faith, with the assured hope of resurrection.

(k) That is, the iudgement of God the reuenger of iniquitie: meaning, though their wicked endeauour take place now, yet God wyll hereafter consider him, and be reuenged of the cupll.

The .xx. Chapter.

1 Sophar sheweth that the wicked and the couetous shall haue a short ende,
22 though for a time they florishe.

1 Then answered Sophar the Naamathite, and saide:
2 For the same cause do (a) my thoughtes compell me to answere, and therefore, make haste.
3 I haue sufficiently heard the (b) checking of my reproofe, therefore the spirite of myne vnderstanding causeth me to answere.
4 Knowest thou not this of olde, and since God plaged man vpon earth,
5 (c) That the gladnesse of the vngodlie hath ben short, and that the ioy of hypocrites continued but the twinckling of an eye?
6 Though he be magnified vp to the heauen, so that his head reacheth vnto the cloudes:
7 Yet at a (d) turne he perisheth for euer, insomuch that they which haue seene him, shall say, where is he?
8 He shall vanishe as a dreame, so that he can no more be founde, and shal passe away as a vision in the night.
9 So that the eye which sawe him before, shal haue no more sight of him, and his place shall "know him no more.
10 His children shalbe faine to agree with the poore, and his handes shall restore their goodes.
11 From his youth his bones are (e) full of pleasures, but now shall it lye downe within him in the "earth.
12 When wickednesse was (f) sweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that would he not forsake, but kept it close in his throte.
14 The bread that he did eate, is turned to the (g) poyson of serpentes within his bodye.
15 The riches that he deuoured shall he parbreake againe: for God shall drawe them out of his belly.
19 He shall sucke the (h) gall of serpentes, and the adders tongue shall slay him:
17 So that he shall no more see the (i) ryuers and brookes of hony and butter.
18 The thing he hath laboured for, shall he restore, and (k) shall not eate of it: great trauaile shall he make for riches, but he shall not enioy them.
16 And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not builded them.
20 Because he could not perceaue when his belly was well, through his greedie desire he shall not escape.
21 There (l) shall none of his meate be left, therefore shall no man loke for his goodes.
22 When he had plenteousnesse of euery thing, yet was he poore, though he was helped on euery side.
23 And it shall come to passe, that wherewith he purposed to fill his belly, God shall powre the furie of his wrath theron, and shall cause his indignation to raigne vpon him, and vpon his meate.
24 He shall flee from the iron weapon, and the bowe of steele shall strike him through.
25 The [arowe] is taken forth and gone out of the quiuer, and a glittering sword through

(a) Because Iob bragged of his innocencie (as they thought) Sophar interrupted his talke, as though he durste not abide in deede, that God accepteth none but the repentaunt sinner.

(b) For two cruell Sophar spake: one because Iob in a certaine feeling touched him, and for that he denied his knowledge sufficient to counsaile againe.

(c) Sophar runneth to the rude ignorant matter: alegeth true sentences, but he erreth in that he thought Iob for vnpenitence and hypocrisie to be plaged.

(d) That is, sodenly.

"Or, for.

(e) Meaning, the vngodly inioye all his youth.

"Or, dust.

(f) As honye by custome is sweete and is vsed as a meate to please the tast: euen so a wicked man hath a delectable ende.

(g) The blessing of the wicked is turned into curses, wherby that which to others is sweete foode, to them it shalbe poyson.

(h) He shall receaue cursing. And here yll gotten goodes are likened to the serpentes gall, for Sophar falsely thought Iobs goodes to be such.

(i) That is, he shall want gods blessing, so that when all men haue aboundance, he shall want.

(k) For yll gotten goodes God wyll some take away, and restore to them from whom they were cruelly spoyled and rauened.

(l) That is, his heyres and executers shall gape in vaine.

throughe the gall of him: so feare shall come vpon him.

(m) That is, fire from heauen: and here Sophar counteth Job for that his friendes and children were consumed by fire.

26 All darknesse shalbe hid in their secrete places, (m) an vnkindled fire shal consume him: and loke what remaineth in his house, it shalbe destroyed.

(n) There is nothing hid, that shall not be opened, and the earth shall either be vnfruteful, or bring forth thinges hurtfull to the wicked.

27 The heauen shal (n) declare his wickednesse, and the earth shall take part against him.

28 The substaunce that he hath in his house, shalbe taken away and perishe in the day of the Lordes wrath.

29 This is the portion that the wicked man shal haue of God, and the heritage that he may loke for of God, because of his wordes.

¶ *The .xxi. Chapter.*

1 Job declareth how the prosperitie of the wicked maketh them proude, 15 insomuch that they blaspheme God. 16 Their destruction is at hande. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

A

1 IOb aunswered, and saide:

2 O heare diligently my wordes, and that shalbe in steede of your consolations,

3 Suffer me that I may speake, and when I haue spoken mocke on.

(a) As though he should say, my cause is before God, whom I cannot escape, and not before you.

4 Is it for (a) mans sake that I make this disputation: which if it were so, shoulde not my spirite then be in sore trouble:

(u) That is, keepe silence.

5 Marke me [well] and be abashed, and (b) lay your hande vpon your mouth.

(c) Job proueth against Sophar, that the wicked are in prosperitie, not meaning to condemne the sentences before which are true: but Sophars misconstruing of them is opened.

6 For when I consider [my selfe] I am afrayde, and my flesche is smitten with feare.

7 Wherefore (c) do wicked men liue, come to their olde age, and increase in richesse:

" Or, seede.

8 Their " children lyue in their sight, and their generation before their eyes.

9 Their houses are safe from all feare, and the rod of God is not vpon them.

10 Their bullocke gendreth and that not out of time, their cowe calueth and is not vnfruitfull.

11 They sende foorth their children by flockes, & their sonnes [leade the] daunce.

12 They beare with them tabrets and harpes, and reioyce in the sounde of the organs.

(d) Not being plaged with long sickenes.

13 They spend their dayes in wealthines, but (d) sodainely they go downe to the graue.

(e) They say this, not with tongue, but by the wickednesse and impietie of their heart they seeme so to say.

14 They say also vnto God: (e) Go from vs, We desire not the knowledge of thy wayes.

15 Who is the almightie that we should serue him: And what profite should we haue if we should pray vnto him:

16 Lo, there is vtterly no goodnesse in their hande, therefore wyll I not haue to do with the counsaile of the vngodly.

(f) That is, their greatnesse, riches and wealth.

17 How oft shall the (f) candell of the wicked be put out, and their destruction come vpon them: O what sorowe shall God geue them for their part in his wrath:

18 Yea, they shalbe euen as hay before the Winde, and as chaffe that the storme carieth away.

19 God wyll lay vp the sorowe of the father for his children: & when he rewardeth him, he shall know it.

20 Their owne miserie shal they see with their eyes, and drinke of the fearefull wrath of the almightie.

(g) For the wicked dye vnwares, and neuer embare the course of their dayes to the ende.

21 For what careth he for his house after his death, when the (g) number of his monethes is cut short:

22 Seeing God hath the highest power of all, who can teache him any knowledge:

23 (h) One dyeth in his full strength, being in all ease and prosperitie,

(h) Meaning, the wicked: where Job saith, that it is not for man to reason with God why he both thus plague the iust, and prosperech the vniust: for who can teache God wysedome?

24 His breastes are full of milke, and his bones runne full of marowe.

25 Another dyeth in the (i) bitternes of his soule, and neuer eateth with pleasure.

(i) And this he meaneth by the godly.

26 They shall sleepe both alyke in the earth, and the wormes shall couer them.

(k) How ye thinke me wicked, because I am plaged.

27 Beholde, (k) I know what ye thinke, yea and the subtiltie that ye imagine against me.

(l) Thus they cal Jobs house by scorning and mocking at it.

28 For ye say (l) Where is the princes palace: and Where is the dwelling of the vngodly:

29 Haue ye not asked them that go by the way: Doubtlesse ye cannot denie their tokens,

30 That the wicked is kept vnto the day of destruction, and the vngodly shalbe brought foorth to the day of wrath.

31 Who

31 Who (m) dare declare his way to his face?
who will reward him for that he doth?
32 Yet shall he be brought to his graue,
and dwell among the heape [of the dead.]
33 Then shal the (n) flymie valley be sweet
vnto him, all men also must folowe
him, as there are innumerable gone be-
fore him.
34 Howe vayne then is the comfort that
ye geue me, seyng falshood remayneth
in all your aunsweres?

(m) For no man can iudge by the outward workes whether God be fauourable or not, that is, whether he shall be content with a simple confession of sinne, or require a more sharpe punishment.

The.xxii. Chapter.

2 Eliphas affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 and that he denied gods prouidence. 21 He exhorteth hym to repentaunce.

(a) The whole course of this Chapter is, that man compared to gods iustice, and therefore ought to repent.

1 Then (a) Eliphas the Themanite gaue aun-
swere, and sayde:
2 May a man be profitable vnto God, as he
that is wise may be profitable vnto him selfe?
3 Is it any aduauntage to the almightie
that thou art righteous? or shall it profite him that thou makest thy wayes
perfect?
4 Is he afrayde to reproue thee, and to
step foorth with thee into iudgement?
5 Is (b) not thy wickednesse great, and
thy vngratious deedes innumerable?
6 For thou (c) hast taken the pledge from
thy brother for naught, and robbed the
naked of their clothing.
7 To such as were weery, hast thou geuen
no water to drinke, & hast withdrawen
bread from the hungrie.
8 But the mightie man had the earth, and
he that was in auctoritie dwelt in it.
9 Thou hast sent widowes away empty, and the armes of the fatherlesse were
broken.
10 Therefore art thou (d) compassed about
with snares, & sodenly vexed with feare.
11 Shouldest thou then see no (e) darknesse?
shoulde not the water fludde run ouer
thee?
12 Is not God on high in the heauen? behoolde the heyght of the starres how hie
they are.
13 Wilt thou therfore say, Tushe, howe
should God know? can he iudge throughe
the darke cloude?
14 Tushe, the cloudes couer him that he
may not see, and he walketh on the top
of heauen.
15 Hast thou marked the way of the world,
wherin wicked men haue walked?
16 Whiche were cut downe out of time,
and whose (f) foundation was as an
ouerflowing ryuer.
17 Whiche sayd vnto God, Go from vs:
and asked what the almightie coulde do
for them?
18 He filled their houses with good
things: but the counsell of the vngodly
be farre from me.
19 The righteous sawe it and were glad,
and the innocent laughed them to scorne.
20 Is our substaunce hewen downe? As
for the remnaunt of them (g) the fire hath
consumed.
21 Therefore (h) reconcile thee vnto God,
and be at peace: so shall all thinges prospere with thee right well.
22 Receaue I pray thee the lawe at his
mouth, and lay vp his wordes in thyne
heart.
23 For if thou wilt turne to the almightie,
thou shalt be buyld vp, and put all vnrighteousnes from thy dwelling.
24 Thou shalt lay vp golde [as plentyful]
as the dust, and the golde of Ophir as
the flyntes of the riuers.
25 Yea almightie God his owne selfe shalbe thy defence, and thou shalt haue plentie of siluer.
26 Then shalt thou haue thy delite in the
almightie, and lift vp thy face vnto God.
27 Then shalt thou make thy prayer vnto him, and he shall heare thee, and thou
shalt "kepe thy promises.
28 Thou shalt also decree a thing, and he
shall establishe it vnto thee, and the (i)
light shall shine in thy wayes.
29 When [the wicked] be cast downe, thou
shalt say, I am lifted vp: and God shall
saue the humble person.
30 The innocent shal deliuer the Iande:
(k) it shalbe preserued by the pureneſſe of
thyne handes.

(b) They knewe not that Iob had so greatly offended: but they coniectured because he pledged him, which was not to his sinnes so much as for to proue him, and therefore all that conclusions are false.

(c) Thou hast ben vnchariteable: and vnkinde.

(d) That is, thou art ouerwhelmed with plagues.

(e) Trouble.

(f) That is, vnsure and vnstable.

(g) Meaning the cruel and vngodly persons.

(h) Eliphas exhorteth Iob to repentaunce by the great goodnesse that commeth therof.

" Or, render thy vowes.

(i) That is, the fauour of God.

(k) The place farreth the better, where the righteous are.

The .xxiii. Chapter.

2 Job affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10 and that he is not punished only for his sinnes.

A
1 IOb aunswered, & said:
2 Though my talke be this day in (a) bitternesse, and my plague greater then my groning.
3 O that I (b) might know him, and finde him, and that I might come before his seate:
4 I woulde pleade my cause before hym, and fill my mouth with argumentes:
5 I woulde knowe what aunswere he woulde geue me, and vnderstande what he woulde say vnto me.
6 Will he pleade against me with his great power? No, but he will make me the stronger.
B 7 There the righteous might dispute with him, so shoulde I be deliuered for euer from my iudge.
8 Behold, though I go forwarde I find him not: If I go backwarde, I can get no knowledge of hym:
9 If I go on the left side where he doth his worke, I can not attayne vnto him: Againe, if I go on the right side, he hydeth him selfe that I can not see hym.
10 But as for my way, he knoweth it, and tryeth me, that as the gold I may come foorth.
11 My (c) foote doth kepe his path, his hie way haue I holden, and will not go out of it.
12 I will not forsake the commaundement of his lippes, I haue esteemed the wordes of his mouth more then myne appoynted foode.
31 He is still at one poynt, and (d) who can turne him? he doth as him listeth, and bringeth to passe what he will.
14 He (e) perfourmeth the thing that is appoynted for me, and many such thinges doth he.
15 This is the cause that I shrinke at his presence, so that when I consider him, I am afrayde of hym.
16 For God maketh my heart (f) softe, and the almightie putteth me in feare.
17 Because I am not (g) cut of before the darkenesse, neither hath he couered the (h) cloude fro my face.

(a) In this chapter is expressed howe hard, yea how impossible it is to come to God, without a mediatour.
(b) Job being admonished before to returne to God, sayth, If I shoulde come to hym, where is he, or where might I fynd him, to pleade my cause before hym.
(c) That is, gods wayes, proouing therfore him selfe not to deserue such greeuous plagues and afflictions for his faultes.
(d) For God is immutable, and his decrees stande fast.
(e) That is, he hath decreed thus to punishe me appoynted heereunto, although I can not attayne to the secrete iudgement of God therein, and therfore I do feare his presence.
(f) That is, maketh it so weake that it can not but be in feare.
(g) Out of paynes, troubles, and afflictions.
(h) That is, cleared my eyes, that I may see the end of my troubles.

The .xxiiii. Chapter.

1 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all thinges are gouerned by gods prouidence, 17 and the destruction of the wicked.

A 1 COnsidering (a) then that there is no time hyd from the almightie, how happeneth it that they which know him do not regarde his dayes?
2 For some men remoue the landemarkes, robbe men of their cattell, and feede of the same:
3 They driue away the asse of the fatherlesse, and take the wydowes oxe for a pledge:
4 They cause the poore to turne out of the way, so that the poore of the earth hyde them selues together.
(b) The cursed cruelte of tyrannes toward the poore, following.
5 Behold, as wilde (b) asses in the desert go they forth to their worke, & rise betimes to spoyle: yea the very (c) wildernesse ministreth foode for them & their children.
6 They reape the corne fielde that is not their owne, and let the vineyarde of the vngodly alone.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showres of the mountaynes, and embrace the rocke for want of a couering.
9 They plucke the fatherlesse from the brest, and take the pledge from the poore.
10 They let hym go naked without clothing, and haue taken away the sheafe of the hungrie.

(a) This speaketh Job in his extreme passions, according to worldly wit in mans feeble nature, which is foolishnes before God. Whereby he woulde proue that God considereth not the times.
(c) That is, they lye by robberie and theft.

11 The

11 The poore are fayne to labour in their
oyle mylles, yea and to treade in their
wyne presses, and yet to suffer thirst.
12 Men out of the citie crye vnto the Lord
with sighing, the soules of the slayne al-
so crye out, yet God regardeth not their
complaynt.
13 Where as they are conuersaunt among
them that abhorre the light, they know
not his way, nor continue in his pathes.
14 The murtherer ryseth early and kil-
leth the poore and needy, and in the
night is as a thiefe:
15 The (d) eye of the adulterer wayteth
for the darkenesse, & sayth, There shall
no eye see me: and disguiseth his face.
16 In the darke they digge through
houses, whiche they marked for them
selues in the day time: they knowe not
the light.
17 The morning is to them euen as the
shadow of death: if one know them,
they are in the terrours of the shadowe
of death,
18 [The vngodly] is swyft vpon the water:
their portion shalbe cursed in the earth,
and he shall not beholde the way of the
vineyardes.
19 As the drye grounde and heate (e) con-
sume the snowye waters: so shall the
graue the sinners.
20 The (f) pitifull man shall forget hym, he
shalbe sweete to the wormes, he shalbe
no more remembred, & his wickednesse
shalbe broken as a tree.
21 He hath oppressed the barren that can
not beare, and vnto the wydow hath he
done no good.
22 He (g) drue the mightie after hym with
his power, and when he was gotten vp
no man was sure of lyfe.
23 And though they gaue him to be in safe-
tie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but [shortly]
are gone, brought to pouertie, and taken
out of the way, yea and vtterly pluckt
of, as the eares of corne.
25 Is (h) it not so: Who will then reproue
me as a lyer, and say that my wordes
are nothing worth:

(d) Not only the tirant, but also the adulterer escapeth free, and is not corrected.

(e) Although such abhominable sinners liue vncorrected in this world, yet at the length hell shall deuour them sodenly.

(f) Because they pitied not others, they shall not be pitied at all.

(g) That is, when they haue plagued and ouerrun the poore and weake, they will oppresse the strong, & mightie also

(h) Then I lye not, & none of you can reproue me.

The.xxv. Chapter.

Bildad proueth that no man is cleane nor without sinne before God.

1 Then aunswered Bil-
dad the Suhite, and
sayde:
2 Is there (a) power
and feare with him a-
boue, that maketh
(b) peace sitting in his
hyghnesse:
3 Is there any number of his (c) armies,
and vpon whom shal not his light arise:
4 (d) But how may a man compared vnto
God, be iustified: or how can he be cleane
that is borne of a woman:
5 Beholde, the moone shyneth nothing
in comparison to him, and the starres
are vncleane in his sight.
6 Howe much more then man that is but
"corruption, and the sonne of man
which is but a worme:

(a) Bildad would proue here that god plageth thee iust, yet afterward he prospereth: and because God dealt not so with Job, he concludeth that he was wicked.

(b) That is, ordereth and ruleth all thinges.

(c) For he is called the god of Sabaoth, that is the god of hoastes

(d) For the sunne & moone are darke compared to him: and how much more man being borne in sinne and corruption, and being but a worme?

" Or, worme

The.xxvi. Chapter.

Job sheweth that man can not helpe God, and proueth it by his miracles.

1 Job aunswered, and
sayde:
2 (a) Whō hast thou hel-
ped: Him that is with-
out strength: sauest
thou the arme that
hath no strength:
3 Where is the counsayle that thou shoul-
dest geue him which hath no wisdome:
Hast thou shewed the way of right ly-
uing:
4 To whom hast thou spoken these
wordes: Who made the breath to come
out of thy mouth:
5 (b) Are not dead thinges shapen vn-
der the waters, and thinges by the wa-
ters side:
6 (c) He is naked before him, and the very
destruction it selfe can not be hyd out of
his sight.
7 He stretcheth out the noorth ouer the
emptie place, and (d) hangeth the earth
vpon nothing.

(a) Here Job reprehendeth Bildad, for if he speaketh not enough to gods prayse who needeth not mans wordes, neither cōforteth him beyng boyde of comfort.

(b) That is, such thinges are in the waters without lyfe, as mettals and such lyke, wherin is expressed gods great power

(c) That is, it is open and most plaine in his sight, for he seeth all thinges.

(d) The most excellent and mightie power of god.

8 He byndeth the water in his cloudes, & the cloude is not broken vnder them.
9 (e) He holdeth backe the face of his throne, and spreadeth his cloude before it.
10 He hath compassed the waters with certayne boundes, (f) vntill the day and night come to an ende.
11 The (g) very pillers of heauen tremble and quake at his reproofe.
12 He stilleth the sea with his power, and through his wysdome smyteth he the strength therof.
13 His spirite hath (h) garnished the heauens, & his hand hath made (i) the crooked serpent.
14 Lo, this is now a (k) short summe of his wayes: but howe litle a portion heare we of hym? Who can vnderstande the thunder of his power?

(e) His throne of maiestie, which are the heauens, he couereth from vs.
(f) That is, so long as the worlde endureth.
(g) Not that heauen hath pillers, but by the pillers he vnderstandeth al things vnder heauen.
(h) That is, the winde breaking the cloudes, the heauens are cleare.
(i) That is, a circle in heauē winding round like a serpent, called Jacteus circulus.
(k) For though these fewe thinges of his power be wonderful, yet they are nothing in comparison of the rest of his works, which mās capacitie can not reach to.

The. xxvii. Chapter.

3 The constancie and perfectnesse of Job. and of the tirauntes.
13 The reward of the wicked

1 AND Job proceeded and went foorth in his parable, saying,
2 (a) As God lyueth whiche hath taken away my iudgement, and the almightie that hath (b) vexed my minde:
3 Whyle my breath is in me, (c) and the winde that God hath geuen me is in my nostrels,
4 My lippes shall talke of no vanitie, and my tongue shall speake no disceite.
5 God forbyd that I should graunt your cause to be right: As for me, vntill myne end come will (d) I neuer go fro myne innocentie.
6 My righteous dealing kepe I fast, which I will not forsake: my heart shal not reproue me (e) of my dayes.
7 Therfore (f) myne enemie shalbe founde as the vngodly, and he that taketh part against me, as the vnrighteous.
8 For (g) what hope hath the hypocrite though he haue great good, if God take away his soule?
9 Will (h) God heare his crye, when trouble commeth vpon him?
10 Hath he such pleasure and delite in the almightie, (i) that he dare alway call vpon God?
11 I wil teache you in the * name of God, and the thing of the almightie will I not kepe from you.
12 (k) Behold, all ye your selues haue seene it, why then do ye thus vanishe in vanitie?
13 Saying: (l) This is the portion that the wicked haue of God, and the heritage that tyrauntes shall receaue of the almightie.
14 If he get many children, they shall perishe with the sworde, and his posteritie shall haue scarcenesse of bread.
15 His remnaunt shalbe buried in death, and his widowes shall not weepe.
16 Though he (m) heape vp siluer as the dust, and prepare rayment as the clay:
17 He may well prepare it, but the godly shall put it on, and the innocent shall deale out the money.
18 He (n) buyldeth his house as the moth, & as a booth that the watchman maketh.
19 When the riche man sleepeth, he shall not be gathered [to his fathers,] they opened their eyes, and he was gone.
20 Terrour taketh holde vpon hym (o) as a water fludde, and the tempest stealeth him away in the night season.
21 A (p) vehement east winde caryeth him hence, and he departeth: a storme hurleth him out of his place.
22 God shal cast vpon him, and not spare, though he woulde fayne flee out of his hande.
23 Then clap men their handes at hym, and hisse at him out of his place.

(a) This was the order of the Hebrues to sweare.
(b) My afflictions are so greeuous that men iudge me only by outwarde shewe to be wicked.
(c) That is, as long as I lyue I will not resist the trueth, and offend God contrarie to my promise, though men say neuer so euyll of me.
(d) That is, I will not confesse that God plagues me for myne offence.
(e) Of my former life past.
(f) That is, because they reprehended me vnworthyly, they rather might be accompted wicked, and the plague shal light on them, and be ryd from me.
(g) What nuayleth it a man if he gayne all the world, & lose his owne soule?
(h) We haue no greater gift of God, then the spirite of prayer, wherby if we pray, God doth here vs.
(i) The hypocrite neither trusteth nor prayeth to God: yea though he pray, God will not heare him.
* Or, hande.
(k) Gods secret workes is layde before you, and yet poor blindnes will not permit you to see it.
(l) That is, not only the wicked shalbe plagued, but also their posteritie shalbe rooted out.
(m) As it is sayde in the lawe, thou shalt buyld an house, and not dwell in it thy selfe, which is the plague of the wicked.
(n) Meaning it shalbe weake, of smal estimation: and dryng lothed, shall soone decay.
(o) That is, most aboundantly.
(p) That is, he shall sodenly be blowen away by death, nor after death shal he be honorablie buried: & this is the end of the tyrauntes.

¶ The

The.xxviii. Chapter.

1 Iob sheweth that the wysdome of God is vnsearcheable.

THere is (a) a place wher siluer is brought out of,and where golde is tryed,
2 where vpon is digged out of the grounde, & (b) stones resolued to metall.
3 (c) The darkenesse shall once come to an ende: he can seke out the grounde of all thinges,the stones, the darke, and the shadowe of death.
4 He causeth the fluddes to breake out against the inhabitant, and the waters forgotten of the foote, beyng hygher then man, are gone away.
5 (d) Out of the same earth commeth bread,and vnder it as it were fire is turned vp.
6 The (e) stones of it are a place of Saphires,and the dust of it is golde.
7 There is a way that the birdes knowe not,that no vultures eye hath seene:
8 wherin the lions whelpes walke not, and where no lion commeth.
9 [There] (f) putteth he his hande vpon the stonie rockes,and ouerthroweth the mountaynes by the rootes.
10 Riuers flowe out of the rockes, & loke What is pleasaunt,his eye seeth it.
11 He bindeth the fluddes that they do not ouerflow:and the thing that is hid bringeth he to light.
12 Where then is wysdome founde: and (g) where is the place of vnderstanding:
13 Verily no man can tell howe (h) worthy a thing she is,neither is she found in the lande of them that lyue.
14 The deepe sayth, She is not in me: the sea sayth, She is not with me.
15 She can not be gotten for golde,neither may the price of her be bought with any siluer.
16 No (i) wedges of gold of Ophir,no precious (k) Onix stones, no Saphires may be valued with her.
17 No, neither golde nor christall shall be equall vnto it,nor her exchaunge shalbe for the plate of fine golde.
18 No mention shalbe made of Coral nor of the Gabis: for wisdome is more pretious then pearles.
19 The (l) Topas of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.
20 Whence then commeth Wysdome: and where is the place of vnderstanding:
21 She is hid from the eyes of all men liuing, yea & from the foules of the * ayre.
22 Destruction and death say, we haue heard the fame therof with our eares.
23 But God seeth her way,and knoweth her place.
24 For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen.
25 When he wayed the Windes and measured the waters:
26 when he made a decree for the rayne, and a way for the lightninges of the thunder:
27 Then dyd he see her, then declared he her,prepared her,and knewe her.
28 And vnto man he sayd: (m) To feare the Lorde is wysdome,and to forsake euyll is vnderstanding.

(a) Iob ignoraunt how euyll thinges entre into mans hart, & excepte many secretes of nature, yet they are nowe rife to seke the wysdome of God which is vnsearcheable & for treasure is lead growyng in the stones, & riche beryng metall vp in valled ayre: and by vehement fire molte, the metall is seperate from the stones.

(b) Here he describeth gods fyne workes, thereby meaning that all thinges shall haue an ende sauyng the vnsearcheable wysdome of God.

(c) To the diligent mens tylled and plowed beyneath sorely repented is beyng depely digged, ther are founde stones, out of the whych fire is stroken.

(e) The Saphires do ayme with golden pointes,so that here vp Saphires is mixt rootes of gold All these thynges are found:but where is wysdome wyll ran to?

(f) Here he describeth gods power: the earth may be digged, hilles ouerthrowen, a fountayne made among stones, riuers taken from their course: but gods wysdome is not to be founde.

(g) Gods wysdome is partly seene in these worldly thinges,but his heauenly wysdome and secrete iudgement is hyd and vnknowne to all men.

(h) That is,it passeth mans capacitie to attayne to it.

(i) Ophir is the region by Ganges the riuer of India,so called of Ophir the sonne of Laketan, who possessed the same with his children.

(k) This stone is found in Ganges the riuer of India

(l) Thus the wysdome of gods maieslie doth farre excel all thinges

* Or, heauen

(m) Meaning by this, that man hath so much of this excelling wysdome of God, as he doth shew in dewe of hyuing, due obedience and feare of him.

The.xxix. Chapter.

1 Iob complayneth of the prosperitie of the time past. 7. His auctoritie, 12 iustice and equite.

1 IOb proceeded and went forth in his parable,saying:
2 O that I were as I was in the monethes by past,and in the daies when God preserued me:
3 When his (a) light shined vpon my head, When I went after the same light and shining,euen through the darkenesse:
4 As it stoode with me when I was young, When God prospered my house:
5 when the almightie was yet with me, when my children stoode about me:
6 when my wayes (b) ranne ouer with butter,and when the stonie rockes gaue me riuers of oyle:
7 when I went out to the gate, euen to the iudgement seate, and when I prepared my seate in the streete:

(a) That is, when as his fauour pretermitted me.

(b) That is, when I had all thinges most abundantly. For milke and oyle signifie all plentifulnes: and here Iob describeth his felicitie in times past, to the increase of his griefe.

8 The (c) young men saw me and hid them
selues, and the (b) aged arose, and stoode
vp.
9 The (c) princes left of their talking, and
layed their hand to their mouth:
10 The nightie kept still their voyce, and
their tongue cleaued to the rooke of their
mouth.
11 When the eare heard me, it blessed me: &
When the eye saw me, it gaue witnesse
to me:
12 For I (d) deliuered the poore, when he
cryed, and the fatherlesse, and hym that
had none to helpe hym.
13 The blessing of him that was redy to
perishe came vpon me, and I caused the
widowes heart to reioyce.
14 And why? I put vpon me righteous-
nesse, which couered me as a (g) garment,
and equitie was my crowne.
15 I was an eye to the blinde, and a foote
to the lame.
16 I was a father to the poore: and when
I knewe not the cause, I sought it out
diligently.
17 I brake the (h) iawes of the vnrighte-
ous man, and pluckt the spoyle out of his
teeth.
18 Then I sayde, I shall die in my (i) nest:
and I shall multiplie my dayes as the
sande.
19 For my (k) roote was spread out by the
water side: and the (l) deawe lay vpon
my "corne.
20 Myne honour encreased more and
more, & my bow was "euer the stron-
ger in my hande.
21 Unto me men gaue eare, me they re-
garded, and with silence they taried for
my counsell.
22 After my woordes they replied not,
and my talke dropped vpon them.
23 They (m) wayted for me as for the raine:
and gaped vpon me, as [the grounde doeth
to receaue] the latter shoure.
24 When I laughed, they beleued it not,
& the light of my countenaunce would
they not put out.
25 When I agreed vnto their way, I
was the chiefe, and sate as a king with
his armie about him: and when they
were in heauinesse, I was their com-
forter.

(c) Is abashed at his countenaunce, and ashamed of their youthful lightnesse.
(d) Knowing both my wysdome and estimation.
(e) Only to heare him for the great patience that appeared in him, excelling them, caused their tounges to be in silence.
(f) Because Bildad and Sophar did so much blame him, he here reioyced of his ryfe past
(g) Justice is to deliuer the poore, and iudgement is to punishe the wicked, these two are in deede a kingly vesture & garment.
(h) That is, the tyrannie.
(i) That is, in my bed, quietly without plagues.
(k) That is, I haue all things plentifully that appertayne to my necessaries
(l) By the deawe to signified happy & prosperous estate, & by the corne is ment his children, although he would say, my posterite also shalbe infelicite.
"Or, burnett.
"Or, strong.
(m) Wayte is spoken of what reuerence an inferiour and vnknowen life is.

The. xxx. Chapter.

1 Job complayneth that he is contemned of the most contemptible, 11,21. because of his aduersitie and affliction. 23 Death is the house of all flesshe.

AT (a) nowe they that are younger then I haue me in derision: yea euen they whose fathers I would haue thought scorne to haue set with the dogges of my cattell.
2 For wherto might the strength of (b) their handes haue serued me? for the time was but lost among them.
3 For very (c) miserie and hunger they fled into the wildernesse, a darke place, horrible and waste,
4 Plucking vp nettles among the bushes, and the iuniper rootes for their meate.
5 And when they were driuen foorth, men cryed after them as it had ben after a thiefe.
6 Their (d) dwelling was in the clefts of brookes, yea in the caues and dennes of the earth.
7 Among the bushes went they about crying, and vnder the thornes they gathered them selues together.
8 They were the children of fooles and vyllaynes, which are more vile then the earth.
9 Now am I their (e) song, & am become their yesting stocke.
10 They abhorre me and flee farre from me, and stayne my face with spittle.
11 Because God hath loosed my corde and humbled me, they haue loosed the (f) bridle before me.
12 Upon my (g) right hande rysethe young men against me, they haue hurt my feete, treading vpon me as vpon the wayes of their destruction.

(a) Before is declared how greatly God doth blesse the godly, & here is shewed how heauy a crosse he layeth on them to proue them.
(b) They now despise me, whiche with of their powre when I was in prosperitie could nothing helpe me it was to forsake.
(c) Here Job declareth what aduersities they were that nowe reuyled him, and sheweth that they are wicked byrdes their fathers, which died per they came to age.
(d) Shewing herevby their baseness and their poorrie, beyng such outcastes: yet now they scorne Job, which is a great griefe, to be mocked of such.
(e) What great griefe is this, that Job beyng once in hygh authoritie, now to be in misery and mocked of such vile villayns.
(f) That is, seyng me now in misery not able to correct them, they rech and scryme at me without measure, so vnbridled in their affections.
(g) The right hande declareth felicitie, and the left hand afflictio and misery: so that Job meaneth by the young men that rise against him on the right hand, that they take away his substance and prosperitie, so y Iradias said, as is before.

13 My

13 Why (h) pathes haue they cleane marred, it was so easye for them to do me harme, that they needed no man to help them.

14 They fell vpon me, as it had ben the breaking in of waters, and came in by heapes to destroy me.

15 Feare is turned vpon me, and they pursue my soule as the wind, and my health passeth away as (i) a cloude.

16 Therfore is my soule now powred out vpon me, and the dayes of my trouble haue taken hold vpon me.

17 My bones are pearsed through in the night season, and my sinewes take no rest.

18 For the vehemencie of sorowe is my garment chaunged, whiche compasseth me about as the (k) coller of my coote.

19 He hath cast me into the myre, and I am become like asshes and dust.

20 When (l) I crie vnto thee, thou doest not heare me: and though I stande before ther, yet thou regardest me not.

21 Thou art become myne enemie, and with thy violent hande thou takest part against me.

22 [In times past] thou diddest (m) set me vp on hye, to be caried as it were aboue the wynde, [but nowe] hast thou geuen mea very sore fall.

23 Sure I am that thou wilt bryng me vnto death, euen to the (n) lodging that is due vnto all men liuing.

24 Notwithstanding, thou wilt not (o) stretch out thyne hand against him that is in the graue: shal men crie out against him that is in destruction?

25 Dyd not I weepe with hym that was in trouble? had not my soule compassion vpon the poore?

26 Yet neuertheiesse, where as I loked for good, euyll came vnto me: & (p) where I wayted for light, there came darkenesse.

27 My bowels seethe in me without rest, for the dayes of my trouble are come vpon me.

28 I went mourning without heate, I stoode vp in the congregation, & (q) communed with them.

29 But nowe I am a brother of dragons, and a felowe of Estriches.

30 My skinne vpon me is [turned] to (r) blacke, and my bones are brent with heate.

31 My harpe is turned to mourning, and my organs into the voyce of them that weepe.

(g) That is, they set at nought all my dangers minded helpe of any other.

(i) That is, with sweftnes.

(k) It is the maner among the Hebrues to haue their garmentes bounde round in many part, sauing a hole only in the highest of it, to put ouer thy the neck.

(l) Iob sayth not this as blaming God, but greeuous affliction maketh affection.

(m) That is, thou diddst set me in the auctorite, and sodenly thou gattest me downe.

(n) Meaning death, that shoulde bryng him to the graue.

(o) He that is once dead, can no more be hurt.

(p) In steede of comfort they gaue me mockes.

(q) My talke was so lamentable, and my crying so great, that I might well be called a companion of dragons and Estriches.

(r) With the heate of my sore troubles.

The. xxxi. Chapter.

1 Iob reciteth the innocentie of his liuing, and number of his vertues, which declareth what ought to be the lyfe of the faythfull.

A

(a) In this chapter Iob declareth his vpright liuing, not to boste against God, but to refel the false slaunders of his aduersaries.

(b) The lothe was obedient to the spirite, neither was he led with carnall desire.

(c) Iob here theweth that the feare of God, did driue him fro euil actes.

1 I Made a (a) couenaunt with myne eyes: why then (b) should I loke vpon a mayden?

2 For how great a portion shall I haue of God: and what inheritaunce from the almightie on hye?

3 Is not destruction to the wicked? and straunge (c) punishement to the workers of iniquitie?

4 Doth not he see my wayes, and tell all my goynges?

5 If I haue walked in (d) vanitie, or if my feete haue runne to disceaue:

6 Let me be wayed in an euen balaunce, that God may see myne innocencie.

7 If my steppe hath turned out of the way, & myne heart walked after myne eyes, and if any blot haue cleaued to my handes:

8 Then shall I sowe, and an other eate: yea my "posteritie shalbe cleane rooted out.

"Or, plants.

9 If my heart haue ben deceaued by a woman, or if I haue layde wayte at my neyghbours doore:

(d) Meaning that before men he was guiltelesse, as afterwarde all the precepts of the seconde table.

10 Then let my wife (e) grinde vnto an other man, and let other men "lye with her.

(e) Let her be a bonde slaue to an other man.

"Or, bowe downe vpon her.

11 For this is a wickednesse, and sinne that is worthy to be punished:

12 Yea a (f) fire that vtterly should consume and roote out all my increase.

(f) Though mans punishmet for aduoutrie he omitted, yet gods plague will neuer cease to consume and roote it out.

13 If I euer thought scorne to do right vnto my seruauntes & maydens, when they had any matter against me:

(g) That is, if I in lawe haue reiected the complaint of my seruaute, what shoulde I do when God calleth me to lawe?

14 When God (g) will sit in iudgement, what shall I do? & when he will visite me, what aunswere shal I geue him?

(h) Iob expresseth the cause why he dyd pitie his seruaunts, for that they had one creator, & both made of the same substaunce,

15 He that (h) fashioned me in my mothers wombe, made he not him also? were we not both shapen a like in our mothers bodies?

16 If I denied the poore of their desire, or haue caused the eyes of the wydow to wayte in vayne:

17 If I haue eaten my (i) morsell alone, that ye fatherlesse hath not eaten therof:

18 (For from my youth it hath growen vp with me as with a father, and from my mothers wombe I haue ben guyde to the [wydowe])

19 If I haue seene any perishe for want of clothing, or any poore for lake of rayment:

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe:

C 21 If I haue lift vp mine hand against the fatherlesse, when I sawe that I might helpe him in the gate:

22 Then let myne arme fall fro my shoulder, and myne arme holes be broken from the bone.

23 For I haue euer feared the vengeaunce and punishment of God, and [knewe very well that] I was not able to beare his burthen.

24 Haue I put my trust in golde? or haue I sayde to the wedge of golde, thou art my confidence?

25 Haue I reioyced because my power was great, and because my hande gat so much?

26 Dyd I euer greatly regarde the (k) rysing of the sunne? or had I the goyng downe of the moone in great reputation?

27 Hath my heart medled priuyly with any disceite? or did I euer (l) kisse myne owne hande?

28 (That were a wickednesse worthy to be punished: for then shoulde I haue denyed the God that is aboue.)

29 Haue I euer reioyced at the hurt of myne enemie? or was I euer glad that any harme happened vnto him? [Oh, no.]

30 I neuer suffred my mouth to sinne, by wishing a curse to his soule.

31 Dyd not the men of myne owne housholde say, Who shall let vs to haue our belly full of his fleshe?

32 The straunger dyd not lodge in the streete, but I opened my doores vnto him that went by the way.

33 Haue I kept secrete my sinne, and hyd myne iniquitie, as Adam dyd?

34 Though I coulde haue made afeard a great (m) multitude, yet the most contemptible of the families dyd feare me: so I kept scilence, and went not out of the (n) doore.

35 O that I had one which woulde heare me: beholde my signe in the whiche the almightie shal aunswere for me, though he that is my contrarie partie hath written a booke against me.

36 Yet will I take it vpon my (o) shoulder, & as a garlande binde it about my head.

37 I will tell hym the number of my goinges, & go vnto him as to a (p) prince.

38 But if case be that my lande (q) crye against me, or that the (r) forowes thereof make any complaynt:

39 If I haue eaten the fruites therof vnpayed for, yea if I haue greeued the soules of the maisters therof:

40 Then let thystles growe in steede of my wheate, and cockle for my barlye.

(i) Meaning, that he hath ben beneficial to the poore, to the fatherlesse and widowes.

(k) By the rising vp of the sunne, and goyng downe of ye moone, he meaneth the prosperitie and felicitie that he was in.

(l) That is, did I euer commend the workes of myne owne hande?

(m) That is, I did not feare to do iustite, eyther be geuing eare to ye multitude or to get the fauour of my friendes and kinred.

(n) Meaning that he did not holde his peace, or kepe at home in the iust suite or cause of any.

(o) That is, I will carie the booke that the aduersarie shal make, vpō my shoulder, and wyll accept it for a great gift, meaning he would cōfesse his fault if he had offended.

(p) That is, with great reuerence.

(q) That is, if the hyrelyng that hath laboured in the land, haue ben defrauded of his wages by me.

(r) That is, yf I haue by violence compelled my land to be eared, and not geuen foode to the labourers.

Here end the wordes of Iob.

The. xxxii. Chapter.

1 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the spirite of God.

A 1 SO these three men ceassed to aunswere Job, (a) because he held him selfe a righteous man.

2 But Elihu the sonne of Barachel the (b) Buzite, of the kinred of Ram, was very sore displeased at Job, because he called hym selfe iust before God.

3 And with Jobs three friendes he was angry also, because they had founde no reasonable aunswere, and yet condempned Job.

4 Nowe taried Elihu, till they had ended their cōmunication with Job: for why? they were elder then he.

5 So when Elihu sawe that these three men were not able to make Job aunswere, he was miscontent.

6 Ther-

(a) The Hebrues reade, was iust in his owne eyes

(b) This Elihu descended from Buz, who was the sonne of Nahor the brother of Abraham, or os in the Caldees paraphras Abram.

6 Therfore Elihu the sonne of Barachel
the Buzite aunswered, and sayde: [Con-
sidering that] I am young, and ye be men
of age, I was afrayde, and durst not
shewe foorth my mynde.
B 7 For I thought thus within my selfe:
"It becommeth old men to speake, and
the "aged to teache wysdome.
8 Euery man no doubt hath a mynde, but
it is the inspiration of the almightie that
geueth vnderstanding.
9 Great men are not alway wyse, neither
doth euery aged man vnderstande "the
thing that is lawfull:
10 Therefore I say, heare me, and I wil
shewe you also myne vnderstanding.
11 For when I had wayted till ye made
an end of your talking, and hearde your
wysdome, (c) what argumentes ye made
in your communication,
12 Yea when I had diligently pondred
what ye sayde, I found not one of you
that made any good argument against
Iob, that directly could make aunswere
vnto his wordes,
13 Lest ye should say: We haue found out
wisdome, (d) God shall cast hym downe,
and no man.
14 He hath not spoken vnto me, and I wil
not aunswere hym as ye haue done.
15 For they were so abashed, that they
coulde not make aunswere, nor speake
one worde.
16 When I had wayted (for they spake
not, but stoode still and aunswered no
more:)
17 Then aunswered I in my turne, and I
shewed myne opinion.
18 For I am full of "matter, and the spi-
rite within me compelleth me.
19 Beholde, my (e) belly is as the wine,
whiche hath no vent, lyke the newe bot-
tels that bruste.
20 [Therfore] will I speake, that I may
haue a vent: I will open my lippes, and
make aunswere.
21 I will (f) regarde no maner of person,
no man will I spare.
22 For if I woulde go about to (g) please
men, I knowe not howe soone my ma-
ker would take me away.

"Or, The heyes shall speake.
"Or, The multitude of yeres shall
"Or, iudgement.
(c) To proue Iob plagued for his offences.
(d) And as though therefore it had ben wysdome for them to holde their peace.
"Or, words
(e) That is, I shoulde breake in the middes, if I shoulde not speake, my mynde is so hot within me.
(f) I will say trueth, all thinges layd apart.
(g) The Hebrue word is, to alter the name, calling a rude man learned, or a wicked man iust.

The. xxxiii. Chapter.

5 Elihu accuseth Iob of ignorauncе. 14 He sheweth that God hath diuers meanes to instruct man and to drawe hym from sinne. 19. He afflicteth man and sodenly deliuereth hym, 26 Man beyng deliuered, geueth thankes to God.

A 1 Wherefore heare my
wordes O Iob, and
hearken vnto all that
I will say:
2 Behold, I haue now
opened my mouth, my
tongue hath spoken in
my throte.
3 My heart doth order my wordes aright,
and my lippes talke of pure wysedome.
4 The (a) spirite of God hath made me,
and the breath of the almightie hath ge-
uen me my lyfe.
5 If thou canst then geue me aunswere,
prepare thy selfe and stande before me
face to face.
6 Beholde, (b) before God I am euen as
thou: for I am fashioned & made euen
of the same molde.
7 Beholde, my terrour shall not feare
thee, neither shall my hande be heauy
vpon thee.
8 (c) Now hast thou spoken in myne eares,
& I haue heard the voyce of thy wordes:
9 I am cleane without any fault, I am
innocent, & there is no wickednesse in me.
10 But lo, he hath piked a quarell against
me, and taketh me for his enemie.
11 He hath put my foote in the stockes, and
looketh narowlye vnto all my pathes.
12 Behold, in this hast thou not done right,
I wil make aunswere vnto thee, that
God is greater then man.
13 And why doest thou then striue against
him: for he shall not geue the accomptes
of all his wordes.
14 For God speaketh (d) once or twise, and
yet man vnderstandeth it not.
15 In dreames and visions of the night,
when slumbring commeth vpon men
that they fall asleepe in their beddes,
16 He roundeth them in the eares, and sea-
leth their correction:
17 That he may withdrawe man from
euyll enterprises, and deliuer hym from
(e) pride,
18 And kepe his soule from the graue, and
his life from the sworde.

(a) There is cause why ye shoulde defeise me although I be young: for I am as you are, made by gods spirite, created of the earth, and receaue lyfe of hym.
(b) Iob before desired to pleade his cause before god without feare, therfore seyth Elihu I am here in gods steede, whom thou nedest not to feare: for I am made of the matter that thou art.
(c) I haue hearde the boast of thy righteous life, that thou art innocent and iust, therfore will I not proue thee wicked of thy former life, but by these thy wordes.
(d) God speaketh two maner of wayes vnto men, either by sleepe, or by his rod of sicknesse and other plagues.
(e) For to beate downe the pride of man God sendeth his plagues.

19 He chasteneth hym with sickenesse vpon his bedde, he layeth sore punishement vpon his bones:
20 So that his (f) lyfe may away with no bread, and his soule abhorreth to eate any dayntie meate:
21 (g) In so much that his body is cleane consumed away, and his bones appeare which before were not seene.
22 His soule draweth vnto the graue, and his lyfe to "death.
23 Now (h) yf there be a messenger, one among a thousande, sent for to speake vnto man, and to shew him the right way:
24 Then the Lord is mercifull vnto him, and sayth, He shalbe deliuered, that he fall not downe to the graue: for I am sufficiently reconciled.
25 Then shal his (i) flesshe be as freshe as a childes, and shal returne as in the dayes of his youth.
26 He shall pray vnto God, and he will be fauorable vnto him, and he shall see his face with (k) ioy, for he will render vnto man his righteousnesse.
27 A respect hath he vnto men, let man then say, I haue offended, I did vnrighteously, & (l) it hath done me no good:
28 Yea he hath deliuered my soule from destruction, and (m) my lyfe shall see the light.
29 Lo all these worketh God alway with man:
30 That he bring backe his soule from the graue to the light, yea the light of the lyuing.
31 Marke wel O Job, and heare me: hold thee still, and I will speake.
32 But if thou hast any thing to say, then (n) aunswere me, and speake: for I desire to iustifie thee.
34 If thou hast nothing, then heare me, and hold thy tongue, and I shall teache thee wysdome.

(f) That is, sickenesse that occupyeth like man take yo nourishment.
(g) Here speaketh he of seconde way, wherby God speaketh to man by afflictions. " Or, To the murriers.
(h) If there be a messenger sent to declare gods will truely, and shewe his benefites one of a thousand, & man regardeth the same: then will God haue mercie.
(i) The health of the body, is the blessing of God.
(k) He shall feele the comfort of the holy ghost.
(l) But it prouoked gods wrath vpon me.
(m) That is, my soule shall appeare cleare in the lande of the liuing.
(n) That is, to shewe thy selfe iust, and not wicked.

The .xxxiiii. Chapter.

5 Elihu chargeth Job that he calleth him selfe righteous. 12 He sheweth that God is iust in iudgementes. 24 God destroyeth the mightie. 30 By him the hypocrite raigneth.

A
1 Elihu proceeding in his aunswere, sayde:
2 Heare my wordes O ye (a) wise men, hearken vnto me ye that haue vnderstanding:
3 For the eare discerneth wordes, and the mouth tasteth the meates.
4 As for (b) iudgement, let vs seke it out among our selues, that we may knowe what is good.
5 [And why:] Job hath sayd, I am righteous, and God hath (c) taken away my iudgement.
6 In my right I shoulde be a lyer: my wounde is incurable without my fault.
7 Where is there such a one as Job, that (d) drinketh vp scornefulnesse like water:
8 Which goeth in the companie of wicked doers, and walketh with vngodly men:
B 9 For he hath sayde, It profiteth a man nothing that he shoulde walke with God.
10 Therfore hearken vnto me ye that haue vnderstanding: farre be it from God that he shoulde meddle with wickednesse, & farre be it from the almightie that he shoulde meddle with vnrighteous dealing.
11 For he shall rewarde man after his workes, and cause euery man to finde according to his wayes.
12 Sure it is that God wil not do wickedly, neither wyll the almightie peruert iudgement.
13 Who ruleth the earth but he: or who hath placed the whole world:
14 If he set his heart vpon [man] and gather vnto hym selfe his spirite and his breath,
C 15 All flesshe shall come to naught at once, and all men shall turne againe vnto dust.
16 If thou nowe haue vnderstanding, heare what I say, and hearken to the voyce of my wordes:
17 May he be a (e) ruler that loueth not right: or may he that is a very innocent man do vngodly:
18 Is it reason that thou shouldest say to the king, Thou art wicked, or thou art vngodly, and that before the princes:
19 God hath no respect vnto the persons of the lordly, and regardeth not the riche more then the poore: for they be al the worke of his handes.

(a) Here Elihu proueth that God can not be vntrue, because he is the iudge of the world, the gouernour and creator of all.
(b) Let vs scan the cause by reasoning in order of matter.
(c) That is, he hath not dealt with me according to the equitie of my cause.
(d) That is, for his foolishnes he heareth the scornefull reproches of the mockers.
(e) As though Elihu would say, is it meete that the vntrue and wicked shalbe rulers, or innocentes commit wickednesse, or vnfaithfull to controll princes, or subiectes to resist the king: how much lesse ought not thou to be so to God, the king of all kinges.

20 In

20 In the (f) twinckling of an eye shall they dye, and at midnight when the people and the tirantes rage, then shall they perishe, & be taken away without handes.
21 For his eyes loke vpon the wayes of man, and he seeth all his goinges.
22 There is no darkenesse nor shadowe of death that can hide the wicked doers from him.
23 For God wil not lay vpon man more then he hath sinned, that he should enter into (g) iudgement with him.
24 He shall destroy the mightie without seeking, and shall set other in their (h) steede.
25 Therefore shall he declare their workes: he shall (i) turne the night, and they shalbe destroyed.
26 The vngodly doth he punishe (k) openly,
27 Because they tourned backe from him, and would not consider all his wayes:
28 Insomuch that they haue caused the voyce of the (l) poore to come vnto him, and now he heareth the complaint of such as are in trouble.
29 When he geueth quietnesse, who can make trouble: and when he hydeth his face, who can beholde him: whether it be vpon nations, or vpō one man onely:
30 Because the hypocrite doth raigne, because the people are snared.
31 Surely of God onely it can be saide, I haue pardoned, I wyll not destroy.
32 If I haue gone amisse, enfourme thou me: If I haue done wrong, I wyll leaue of.
33 Wyll he perfourme the thing through thee: for thou hast reproued his iudgement, thou also hast thyne owne minde, and not I: But speake on what thou knowest.
34 Let men of vnderstanding tell me, and let a wyse man hearken vnto me.
35 Job hath not spoken of knowledge, neither were his wordes according to wysdome.
36 O (m) father, let Job be " well tryed, because he hath aunswered for wicked men:
37 Yea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes against God.

(f) That is, [illegible] they are [illegible] of it.
(g) For mans [illegible] nature [illegible] reache [illegible] Gods in[illegible] [illegible], and therefore must [illegible] them with all humilitie.
(h) God exalteth one and humbleth an other, as the [illegible] Monarches of the worlde for example, that is, of the Assyrians, of the Persians, of the Grecians, and of the Romanes: as God doth mightyly, so doth he iustly.
(i) That is, he shall bring to light that which lay in darkenesse.
(k) That is, in the sight of all men.
(l) Through their cruell and vnmercifull handling of them.
(m) Elihu doth not wishe to Job any euill, but desireth God that he may acknowledge his offence, which can not be brought to passe, but by affliction.
" Or, vnto the ende.

The .xxxv. Chapter.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 18 The wicked crye vnto God, and are not heard.

A 1 ELihu (a) spake moreouer and saide:
2 Thinkest thou it right that thou sayest, I am more righteous then God?
3 For thou sayest: what aduauntage wyll it be vnto thee, and what profite shall I haue of my sinne?
4 Therefore wyll I geue aunswere vnto thee, and to thy (b) companions with thee.
5 Loke vnto the (c) heauen and beholde it, consider the cloudes which are hyer then thou.
6 If thou hast (d) sinned, what hast thou done against him? If thyne offences be many, what hast thou done vnto him?
7 If thou be (e) righteous, what geuest thou him? or what wyll he receaue of thyne hande?
8 Thy wickednesse [may hurt] a man as thou art, and thy righteousnesse [may profite] the sonne of man.
9 They which are oppressed crye out vpon the multitude, yea they crye out for the power of the mightie:
10 But (f) none sayth, where is God that made me? and that geueth " vs occasion to praise him in the night?
11 Which teacheth vs more thē the beastes of the earth, and geueth vs more wysdome then the foules of heauen.
12 If any (g) such complaine, no man geueth aunswere, and that because of the wickednesse of proude tirauntes.
13 For God wyll not heare vanitie, neither wyll the almightie regarde it.
14 Although thou sayest [to God] thou wylt not regarde it: yet iudgement is before him, trust thou in him.
15 But now because his anger hath not (h) visited, neither called men to accompt with great extremitie:
16 Therefore doth Job open his mouth but in vaine, & he maketh many wordes without knowledge.

(a) Job holding his peace, Elihu went on in his talke.
(b) To such as are lyke to ther in obstinacie, not leauing thy great errour.
(c) If the cloudes are highee then thou, how much more is God excelling thee in all.
(d) It doth nothing aduauntage God whether we be good or euill, for he needeth not mans helpe, he is most mightie, his mainthe is most glorious.
(e) As though he would say, if we do good, it is our own: if we do euill, it is ours also.
(f) Job saide before, that God seemed not to haue care of mortal thinges: by proofe, because that the wicked are in prosperitie, and the godly are afflicted. But Elihu refelleth that, saying the cause of their plague is, for that they call not to God, nor pray nor trust in him.
" Or, songes.
(g) That is, God heareth them not, because they pray not hartyly to him in faith.
(h) For if God should plague Job according to his desert, he were not able to speake: but because God is so fauourable, Job speaketh so vnwysely.

The

The .xxxvi. Chapter.

1 Elihu sheweth the power of God. 6 and his iustice, 9 and wherefore he punisheth. 13 The propertie of the wicked.

1 Elihu also proceeded, and saide:
2 Holde thee still a litle, & I shall shew thee what I haue yet to speake on gods behalfe.
A 3 I wyll open vnto thee yet farre higher knowledge, and wil ascribe righteousnesse vnto my maker.
4 And truely my wordes shall not be vaine, seeing he is with thee that is (a) perfect in knowledge.
5 Beholde, the great God casteth away no man, for he him selfe is (b) mightie in power and wysdome.
6 As for the vngodly he shall not preserue him, but shall helpe the poore to their right.
7 He shal not turne his eyes away from the righteous, but as (c) kinges shal they be in their throne, he shal stablish them for euer, and they shalbe exalted.
8 But if they be layde in chaynes, or bounde with the bondes of trouble,
9 Then wyll he (d) shew them their worke, & their sinnes which haue ouercome them.
10 He with punishing and nurturing of them, roundeth them in the eares, warneth them to leaue of from their wickednesse, and to amende.
11 If they now wyll take heede & serue him, they shal weare out their dayes in prosperitie, and their yeres in pleasure.
12 But if they wil not hearken, they shal go through the sworde, and perishe or euer they be aware.
13 As for (e) hypocrites in heart, they shall heape vp wrath [for them selues] for they call not vpon him, though they be his prisoners.
14 Thus shal their soule perishe in " foolishnes, and their lyfe among the fornicatours.
15 The poore shall he deliuer out of his affliction, and " rounde them in the eare when they be in trouble.
16 Euen so would he take thee out of the straite place, into a brode place in the which there is no straitnes: yea, & make thy table quiet replenished with fatnesse.
17 Neuerthelesse, (f) thou hast commended the iudgement of the vngodly, and euen such a iudgement & sentence shalt thou suffer.
18 And seeing there is (g) wrath with God, beware lest he take thee away in thy wealth, & all that thou hast to redeemie thee can not deliuer thee.
19 Thinkest thou that he wyll regarde thy riches: he shall not care for golde, nor for all them that excell in strength.
20 (h) Spend not the night in carefull thoughtes, how he destroyeth some, and bringeth other in their place.
21 But beware that thou turne not aside to wickednesse and sinne, which hitherto thou hast chosen more then affliction.
22 Beholde, (i) God is of a mightie hie power: where is there such a guide and lawe geuer as he?
23 Who wyll reproue him of his way? who wil say vnto him, Thou hast done wrong?
24 Remember that thou do magnifie his worke which men do praise,
25 All men see it, yea men do beholde it a farre of.
26 Beholde, so great is God that he passeth our knowledge, (k) neither can the number of his yeres be searched out.
27 Sometime he restrayneth the rayne, and againe he sendeth rayne by his cloudes:
28 Which rayne the cloudes do droppe, and let fall aboundantly vpon men.
29 Who can consider the (l) spreadinges out of his cloudes, the coueringes of his tabernacle?
30 Behold, he doth stretch his light vpon it, and couereth the bottome of the sea.
31 For by these gouerneth he his people, and geueth them aboundance of meate.
32 With the cloudes he hydeth the light, and at his commaundement it breaketh out:
33 Which dashing vpon the next cloudes, shew tokens of wrath.

(a) And therfore credit my sayinges, for I come to pleade for godscause.
(b) And therfore he wyll not destroy the iust, the wyse, and the godly, seeing they are there in lyke vnto him.
(c) So God doth exalt the godly, & they that loue him.
(d) If he shal plague the righteous, he wyll declare the cause of the same.
(e) Hypocrites that confesse God in their mouthes and not in their hearces, wyll not acknowledge their offence, and so runne into desperation, and confusion.
" Or, youthfulnes.
" Or, open their eare,
(f) Thou hast alowed the counsaile of the wicked, and layd aside the counsaile of God as vniust.
(g) Meaning, thou shalt be in paines, which can not be released for any price.
(h) That is, do not wickedly, wayting a time to do emll as the robbers in the night, or muse not when thou are solitarie in the night why some people do perishe and some do not, for therein thou offendest because it belongeth to the secrecie of gods maiestie.
(i) What law maker then is more iust then he, for he gaue the holy and immaculate law, who durst then to call him vniust?
(k) For he is God from euerlasting, without beginning or ending.
(l) Gods maiestie is wonderfulle declared in his creatures.

¶ The

¶ The. xxxvij. Chapter.

2 Elihu proueth that the vnsearcherable wysdome of God is manifest by his workes, 4 as by the thunders, 6 the snowe, 9 the whirle winde. 11 and the rayne.

1 AT (a) this also my heart is astonied, and moued out of his place.

2 Heare (b) then the sounde of his voyce, & the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 A roring voyce followeth it: for his glorious maiestie geueth a thũder clappe, & he will not stay whẽ his voyce is heard.

5 God thundreth marueylously with his voyce, great thinges doth he which we can not comprehend.

6 He commaundeth the snow, and it falleth vpon earth: he geueth the rayne a charge, and the showres haue their strength and fall downe.

7 With the force of the rayne he shutteth men vp, that all men may knowe his (c) workes.

8 The beastes (d) creepe into their dennes, and remaine in their places.

9 Out of the south commeth the tempest, and colde out from the north winde.

10 At the (e) breath of God the hoare frost is geuen, and the brode waters are frosen.

11 He maketh the (f) cloudes to labour in geuing moystnesse, and againe with his (g) light he dryueth away the cloude.

12 He turneth the heauens about by his gouernement, that they may do whatsoeuer he (h) commaundeth them vpon the whole worlde.

13 whether it be for punishment, or for his lande, or to do good to them that seeke him.

14 Hearken vnto this O Iob, stand still, and consider the wonderous workes of God.

15 Didst thou know when God disposed them: & caused the (i) light of his cloudes to shine:

16 Hast thou knowen the varietie of the cloudes, and the wonderous workes of him which is perfect in knowledge:

17 And how thy clothes are warme, when the lande is stil through the south winde:

18 Hast thou helped him to spreade out the heauens which are strong and bright as a (k) loking glasse:

19 Teache vs what we shall saye vnto him: for we are vnmeete to frame our talke because of (l) darkenesse.

20 Shall it be tolde him what I saye: Shall man speake when he shalbe destroyed:

21 For men see not the light that shineth in the cloudes: but the winde passeth and cleanseth them.

22 The faire weather commeth out of the north, the prayse thereof is to God who is terrible.

23 It is the almightie, we can not finde him out: he is excellent in power and iudgement, and aboundaunt in iustice: he afflicteth not.

24 Let men therefore (m) feare him: for there shall no man see him that is wyse in his owne conceit.

(a) That is, the Lords wonderfull creatures, as the thunder and such like.
(b) As though he would say, the thunder is the dreadfull voyce of God.
(c) Which workes are as it were a confirmation of gods maiestie: for assoone as the thunder commeth, they flee for feare, wherein they shewe their owne weakenes, and do witnesse a maiestie of God on hye.
(d) Not onely man, but beastes also are witnesses of gods power and maiestie, whē they runne to their dennes for feare of the thunder.
(e) Meaning, the windes which are called the breathe of God, which as they blow whot or colde, so they freese or thawe the waters, making them lesser and greater.
(f) That is, to gather vapours trō the earth, and to power them downe at gods pleasure, as the warning of the same.
(g) That is, he scatereth the cloudes abroade with the lightning, that are melted in them.
(h) Gods creatures are all at his becke to do his pleasure, either to plague any lande of his, or to do good vnto any.
(i) That is, the lightening.
(k) For the clearenes or brightnes of them.
(l) That is, of our ignorance.
(m) Alluding to Iob.

¶ The. xxxviii. Chapter.

God speaketh to Iob and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice, and prouidence of the creator is knowen.

1 THen aunswered the Lorde vnto Iob out of the (a) whirle winde, and saide:

2 What is he that (b) darkeneth his counsaile by wordes without knowledge:

3 Girde vp thy (c) loynes lyke a man: for I wyl question with thee, see thou geue me a direct aunswere.

4 Where wast thou when I (d) layed the foundations of the earth: Tell playnely, if thou hast vnderstanding.

5 Who hath measured it, knowest thou: or who hath (e) spread the lyne vpon it:

6 Whereupon are the (f) foundations set: or who layed the (g) corner stone thereof:

7 Where

(a) To shewe his maiestie, and to confounde Iob before whom he spake.
(b) That speaketh so vnreuerently and obstinately.
(c) That is, prepare thy selfe to answere.
(d) Meaning, the earth which is called the foundation of the heauens.
(e) That is, who hath spread the lyne of the earth.
(f) Meaning, the handes of God, which holde vp as a pyller the heauens and the earth that it falleth not.
(g) That is, who layd the foundations of the earth and made it so stedfast that it falleth not.

7 Where wast thou when the morning
starres prayſed me together, and all the
children of God reioyced triumphantly?
8 Who (h) ſhut the ſea with doores, when
it brake foorth as out of the wombe?
9 When I made the cloudes [to be] a co-
uering for it, and (i) ſwadled it with
the darke:
10 When I gaue it my commaundement,
making doores and barres for it,
11 Saying, Hitherto ſhalt thou come, but
no further: and here ſhalt thou laye
downe thy proude and hie waues.
12 Haſt thou geuē the morning his charge
ſince thy dayes, and ſhewed the day
ſpring his place,
13 That it might take holde of the " cor-
ners of the earth, and that the vngodly
might be ſhaken out of it.
14 (k) They are faſhioned as is the clay
with the ſeale, and all ſtand vp as a gar-
ment.
15 The vngodly ſhall be diſapointed of
their light, and " the arme of the proude
ſhalbe broken.
16 (l) Cameſt thou euer into the " grounde
of the ſea, or walkedſt in the lowe cor-
ners of the deepe?
17 Haue the gates of death ben opened vn-
to thee? or haſt thou ſeene the doores of
the ſhadowe of death?
18 Haſt thou alſo perceaued how brode
the earth is? If thou haſt knowledge of
all this:
19 Then ſhewe me the way where light
dwelleth, & where is the place of darke-
neſſe?
20 That thou ſhouldeſt receaue it in the
boundes thereof, and know the pathes
to their houſes.
21 Knewеſt thou afore thou waſt borne
how olde thou ſhouldeſt be?
22 (m) Wenteſt thou euer into the treaſures
of the ſnow, or haſt thou ſeene the ſecrete
places of the hayle,
23 Which I haue prepared againſt the
time of trouble, againſt the time of bat-
taile and warre?
24 By What way is the light parted? and
into What land breaketh the eaſt winde?
25 Who deuideth the waters into diuers
chanels? or Who maketh a Way for the
lightening and thunder,
26 To cauſe it to rayne on the earth where
no man is, and in the wilderneſſe where
none inhabiteth?
27 To ſatiſfie the deſolate and waſte
grounde, and to cauſe the budde of the
hearbe to ſpring foorth.
28 Who is the (n) father of the rayne? or
Who hath begotten the droppes of the
deawe?
29 Out of whoſe wombe came the yce?
who hath gendred the " coldneſſe of the
ayre?
30 That the waters are " hidde as [with]
a ſtone, and lye congealed aboue the
deepe.
31 Wylt thou binder the ſweete influen-
ces of the ſeuen ſtarres? or looſe the
bandes of Orion?
32 Canſt thou bring foorth Mazzaroth in
their time? canſt thou alſo guide Arctu-
rus with his ſonnes?
33 Knowеſt thou the courſe of heauen,
that thou mayeſt ſet vp (o) the ordi-
naunce thereof vpon the earth?
34 Moreouer, canſt thou lift vp thy voyce
to the cloudes, that they may powre
downe a great rayne vpon thee?
35 Canſt thou ſend the lightninges alſo,
that they may go their way, and be obe-
dient vnto thee, ſaying, Lo here are
we?
36 Who hath put wyſdome in the reynes?
or Who hath geuen the heart vnder-
ſtanding?
37 Who numbreth the cloudes in wyſ-
dome? Who ſtilleth the behement " wa-
ters of the heauen?
38 (p) To cauſe the earth to growe into hard-
neſſe, & the clots to cleaue faſt together?
39 (q) Wylt thou hunt the pray for the lion?
or fill the appetite of the lions whelpes,
40 When they couche in their places, and
tarie in the couert to lye in wayte?
41 Who prouideth meate for the rauen,
when his young ones crye vnto God,
and flee about for lacke of meate?

¶ The

(h) That is, who after the creation ſhut vp the ſeas within their limits, as with doores?
(i) As though the houge ſeas were but a weake childe in gods hand, to rule at his pleaſure.
" Or, ſwinges.
(k) Though the vngodly truſt in their eſtate to endure long, yet they ſhalbe as weake as clay, and as a garment ſhall ſoone periſhe.
" Or, the high arme.
(l) I iudge ought to be ſkilfull in the cauſe that he iudgeth: but ſeeing thou knowеſt none of theſe thinges that are viſible, why wylt thou preſume to iudge of thinges inuiſible?
" Or, bottome.
(m) No man can go in the place where the ſnowe is gendred: much leſſe may Job clyme vp to heauen to know gods ſecretes.
(n) Meaning, God is the creator and maker of all thinges.
" Or, drop of the heauen.
" Or, Stone cleaue, hard.
(o) The influence.
* Or, bottels.
(p) For ſo groweth the earth by the went of rayne.
(q) After he had ſhewed his marueiles aboue, he commeth to the earthly creatures, as though God ſhould ſay, the thinges on the cloudes are vnknowen to thee, yea euen thinges on earth thou durſt not do, how much leſſe then durſt thou to reache to gods ſecret wyſdome.

The .xxxix. Chapter.

1 The bountie and prouidence of God, which extendeth euen to beastes, geueth man full occacion to put his confidence in God.

1 KNowest thou the time whē the wylde goates bring foorth their young among the stonye rockes? or (a) layest thou wayte when the hindes vse to calue?
2 Canst thou number the monethes that they go with young? or knowest thou the time when they bring foorth?
3 They lye downe, they calue their young ones, and they are deliuered of their trauaile and paine:
4 Yet their young ones grow vp, and waxe fatte through good feeding with corne: They go foorth, and returne not againe vnto them.
5 Who letteth the wylde asse to go free? or who looseth the bondes of the wylde mule?
6 Euen I which haue geuen the wyldernesse to be their house, and the (b) vntilled land to be their dwelling.
7 They (c) force not for the multitude of people in the citie, neither regarde the crying of the driuer:
8 But seeke their pasture about the mountaines, and folowe the greene grasse.
9 Wyll the (d) vnicorne do thee seruice, or abide still by thy cribbe?
10 Canst thou binde the yoke about the vnicorne in the forowe, to make him plowe after thee in the valleyes?
11 Mayst thou trust him because he is strong, or commit thy labour vnto him?
12 Mayst thou beleue him that he wyll bring home thy * corne, or carry any thing vnto thy barne?
13 Gauest thou the faire winges vnto the pecockes, or winges and fethers vnto the Estriche?
14 For she leaueth her egges in the earth, and heateth them in the dust.
15 She remembreth not that they might be troden with feete, or broken with some wilde beaste.
16 So harde is she vnto her young ones as though they were not hers, and (e) laboureth in vaine without any feare.
17 And that because God hath (f) taken wysdome from her, & hath not geuen her vnderstanding.
18 When her time is that she fleeth vp on hie, she careth neither for the horse nor the ryder.
19 (g) Hast thou geuē the horse his strength, or learned him to ney coragiously?
20 Canst thou make him afrayde as a grashopper? where as the stoute neying that he maketh is fearefull.
21 He breaketh the grounde with the hooffes of his feete, he reioyceth cherefully in his strength, and runneth to meete the harnest men.
22 He layeth aside all feare, his stomacke is not abated, neither starteth he backe for any sworde.
23 Though the quiuers rattle vpon him, though the speare and shielde glister:
24 Yet rusheth he in fiercely beating the grounde, he thinketh it not the noyse of the trumpettes:
25 But when the trumpettes make most noyse, he saith, * tushe, for he smelleth the battaile a farre of, the noyse of the captaines and the shouting.
26 Commeth it through thy wysdome that the Goshauke flieth toward the (h) south?
27 Doth the Egle mount vp, and make his nest on hye at thy cōmaundement?
28 He abydeth in stony rockes, and dwelleth vpon the hye toppes of moūtaines:
29 From whence he seeketh his praye, and loketh farre about with his eyes.
30 His young ones also sucke vp blood: and where any dead body lyeth, there is he.

(a) He chiefly reciteth these beastes, for they bring foorth their youngling es with greatest paine.

(b) Some reade, salt places, meaning barraine grounde.

(c) For the wilde asse is of all beastes most vntameable.

(d) If thou canst not rule the vnicorne, canst thou know gods secretes, or appoynt him to do thy will?

* Or, seede.

(e) The Estriche, when she hath hatched her egges, hydeth them in the sande, and by the heate of the sunne the young are brought forth but she leaueth the egges as carelesse, forgetting the place where she put them, and so her labour is vaine.

(f) To be naturall toward her owne.

(g) Thus in all creatures, the glory of gods maiestie is declared.

* Or, ha ha.

(h) That is, flee into the regions that are whet when colde commeth.

¶ The

¶ The .xl. Chapter.

2 How weake mans power is, being compared to the workes of God. 10 whose power appeareth in the creation and gouerning of the great beastes.

1 MOreouer the Lorde spake vnto Job, and saide:
2 Shall he whom the almightie wyl chasten, contend with him? Should not he which disputeth with God, geue him an aunswere?
3 Then Job (a) aunswered the Lorde, saying:
4 Beholde, I am vyle, what shall I aunswere thee, [therefore] I wyll laye my hande vpon my mouth.
5 Once haue I spoken, but I wyll saye no more: yea twyse, but I wyl proceede no further.
6 Then aunswered the Lorde vnto Job out of the whirle winde, and saide:
7 Girde vp thy loynes now lyke a man: I wyll demaunde of thee, and make thou aunswere.
8 Wylt thou (b) disanul my iudgement? or wylt thou condempne me, that thou mayst be righteous?
9 Is thy " power then lyke the power of God? maketh thy voyce a sounde as his doth?
10 Decke thy selfe now with excellencie and maiestie, and araye thy selfe with (c) beautie and glory:
11 Cast abrode the indignation of thy wrath, and beholde euery one that is proude, and abase him:
12 Loke on euery one that is arrogant, and bring him lowe, & destroy the wicked in their place:
13 Hide them in the dust together, and couer their faces in (d) secrete:
14 Then wyll I confesse vnto thee also, that (e) thyne owne right hande shall saue thee.
15 Beholde the beaste (f) Behemoth, whō I made with thee, which eateth haye as an oxe:
16 Lo how his strength is in his loynes, and what power he hath in the nouil of his body.
17 When he wyll, he spreadeth out his tayle lyke a Cedar tree, all his sinowes are stiffe.
18 His bones are lyke pipes of brasse, yea his bones are lyke staues of iron.
19 He is the chiefe of the wayes of God, he that made him wyl make his sword to approche vnto him.
20 Surely the mountaines bring him foorth grasse, where all the beastes of the fielde take their pastime.
21 He resteth him in the shade, in the couerte of the reede and fennes.
22 The trees couer him with their shadowe, and the wyllowes of the brooke compasse him about.
23 Beholde, he drinketh vp whole ryuers and feareth not, he thinketh that he can drawe vp Jordane into his mouth.
24 He taketh it with his eyes, and yet the hunter putteth (g) a bridle into his nose.
25 Canst thou drawe out (h) Leuiathan with an hooke, or binde his tongue with a corde?
26 Canst thou put a hooke in the nose of him, or bore his iawe through with a " naule?
27 Wyl he make many faire wordes with thee [thinkest thou] or flatter thee?
28 Wyll he make a couenaunt with thee? or wilt thou take him for a seruaunt for euer?
29 Wylt thou take thy pastime with him as with a birde, wilt thou binde him for thy maydens?
30 That thy companions may make a refection of him: or shall he be parted among the marchauntes?
31 Canst thou fil the basket with his skin? or the fishe panier with his head?
32 Laye thyne hande vpon him, remember the battaile, and do no more so.
33 Beholde his hope is in vaine: for shall not one perishe euen at the sight of him?

(a) Here Job confesseth his offence, and durst not speake: for when God doth reprehend, who can aunswere?

(b) Meaning, that for a man to accompt him selfe iust, is to accuse God for vniust.

" Or, arme.

(c) Which no man is able to do, for these thinges are onely pertayning to God.

(d) That is, cause them to dye, if it lye in thy power.

(e) Which God can onely do, and therefore trusting in thyne owne strength, thou comparest with God.

(f) The Hebrues say, Behemoth signifieth an Oliphant, so called for his hugenesse, by the which may be vnderstand the deuill.

(g) Meaning, he is inuisible amongst men, yet God can bruse him.

(h) Leuiathan is a whale.

" Or, angle.

(i) For it is daungerous to trust Satan in any thing, yea it is hurtfull to touch him, for Leuiathan representeth Satan.

¶ The .xli. Chapter.

1 By the greatnesse of this monster Leuiathan, God sheweth his greatnes and his power, which nothing can resist.

1 NO (a) man is so fierce that dare stirre him vp: who is able to stande
2 before me?
Or who hath geuen me any thyng aforehande, that I may rewarde him againe? All thinges vnder heauen are myne.
3 I wyll not keepe secrete his great strength, his power, nor his comely proportion.
4 Who can discouer the face of his garment? or who shall come to him with a double brydle?
5 Who (b) shall open the doores of his face? for he hath horrible teeth round about.
6 His scales are as it were strong shieldes, so fastened together as if they were sealed:
7 One is so ioyned to another, that no ayre can come in:
8 Yea, one hangeth so vpon another, & sticketh so together, that they can not be sundred.
9 His (c) neesinges make a glistering like fyre, and his eyes lyke the " morning shine.
10 Out of his mouth go torches, and sparkes of fire leape out.
11 And out of his nostrels there goeth a smoke, lyke as out of an hotte seething pot, or caldron.
12 His breath maketh the coles burne, and the flambe goeth out of his mouth.
13 In his (d) necke ther remaineth strength, and nothing is to labourous for him.
14 The members of his body are ioyned [so strait one to another,] and cleaue so fast together, that he cannot be moued.
15 His (e) heart is as hard as a stone, and as fast as " the stythie that the smyth smiteth vpon.
16 When he goeth the mightie are afraide, and feare troubleth them.
17 If any man drawe out a sword at him, it shall not hurt him: there may neither speare, iaueling, nor brestplate abide him.
18 He setteth asmuch by iron as by a strawe, and asmuch by brasse as by a rotten sticke.
19 He starteth not away from him that bendeth the bowe: & as for sling stones he careth asmuch for stouble as for thē.
20 He counteth the dartes no better then a strawe, he laugheth him to scorne that shaketh the speare.
21 (f) Sharpe stones are vnder him lyke potsheardes, and he lyeth vpon sharpe thinges as vpon the soft myre.
22 He maketh the (g) deepe to boyle lyke a pot, and stirreth the sea together lyke an oyntment.
23 He maketh the (h) path to be seene after him, and he maketh the deepe to seeme all hoarie.
24 Vpon earth there is no power lyke vnto his: for he is so made that he feareth not.
25 He beholdeth all the hye thinges, (i) he is a king ouer all the children of pride.

(a) If the [illegible] can not be resisted, [illegible] can compare with the [illegible]

(b) That is, who dare [illegible] in his mouth.

(c) That is, he spouteth out flames of fire out of his mouth.

" Or, eye lidde of the morning.

(d) For Satan is the prince of the worlde, who [illegible] by [illegible]: but Christe ouer[illegible] his kingdome by his passion.

(e) Satan is called hard of heart, because he is vnmercifull, cruell, and vntreatable.

" Or, the neather millstone.

(f) For the hardnesse of his skin is such, that he lyeth vpon it without paine, as in the soft myre.

(g) He spouteth out the water in such sorte, that the seas seeme to boyle.

(h) With a white froth vpon the water.

(i) He despiseth all, and is proudest of all.

The .xlij. Chapter.

6 The repentaunce of Iob. 9 He prayeth for his friendes, 12 and his goodes are restored double vnto him.

1 THen Iob aunswered the Lord,
2 and saide:
I (a) know that thou hast power ouer all thinges, and that there is no thought hid vnto thee.
3 For who can keepe his owne counsaile so secrete but it shalbe knowen? Therefore haue I spoken that I vnderstoode not, euen the thinges that are to wonderfull for me, and passe myne vnderstanding.
4 O (b) hearken thou vnto me also, and let me speake: aunswere vnto the thing that I wyll aske thee.

(a) Iob counseleth the [illegible] of God, and beweyleth his [illegible] that he spake he [illegible] not what.

(b) Iob desireth to learne of God.

5 I haue heard of thee by the hearing of the eare, but nowe myne eye (c) seeth thee.

6 Wherefore I geue myne owne selfe the blame, and take (d) repentaunce in the dust and asshes.

7 Now when the Lorde had spoken these wordes vnto Job, it came to passe that the Lorde saide to Eliphas the Themanite: I (e) am displeased with thee, and thy two friendes: for ye haue not spoken of me the thyng that is right, lyke as my (f) seruaunt Job hath done.

8 Therefore take you now seuen oxen, and seuen rammes, and go (g) to my seruaunt Job, and offer vp for your selues a burnt offring, and my seruaunt Job shall pray for you: him wyll I accept, and not deale with you after your foolishnesse, in that ye haue not spoken of me the thing which is right, lyke as my seruaunt Job hath done.

9 So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went and did according as the Lorde commaunded them: the Lorde also accepted " the person of Job,

10 And the Lorde (h) tourned the captiuitie of Job when he prayed for his friendes: Yea the Lorde gaue Job twyse as much as he had afore.

11 And then came there vnto him (i) all his brethren, all his sisters, and all they that had ben of his acquaintaunce (k) afore, and did eate bread with him in his house, and had compassion on him, and comforted him ouer all trouble that the Lorde had brought vpon him: euery man also gaue him a certaine summe of money, and " a iewell of golde.

12 So the Lorde blessed the last dayes of Job more then the first: for he had fourteene thousand sheepe, sixe thousand camels, a thousand yoke of oxen, and a thousand she asses:

13 He had seuen sonnes also, and three daughters.

14 The first daughter called he (l) Jemima, the second (m) Kezia, and the third (n) Kerenhapuch.

15 In al the land were no women found so faire as the daughters of Job: and their father gaue them inheritaunce among their brethren.

16 After this liued Job an hundred and fourtie yeres: so that he sawe * his children, and his childrens children into the fourth generation.

17 And so Job dyed, being olde, and " of a perfect age.

(c) He sawe him not but by his worde, which is the face and image of God, as Christe.
(d) As the manere of mourners was then that repented.
(e) Because they defended the iustice of God with cornall reasons.
(f) For Job offended of ignorãsince.
(g) Reconciling your selues to him, in that ye haue done him offence, and then wyll I here him for you.
" Or, the face.
(h) He ridde him from his troubles and plagues.
(i) That is, all they that were of his kinred.
(k) Here is the exceeding blessinges of God towardes the godly, and they that vnfaynedly trust in him.
" Or, as ere ring.
(l) Passing in beautie as the day, and long liuing.
(m) To swette as cassia, or fine spices.
(n) The childe of beautie.
Gen. l. d. Tobi. 14. 2. Psal. 128. 2.
" Or, full of dayes.

The ende of the booke of Iob. A. P. C.

Memorandum

Mary Browne my first Child was
borne on the 11th of August, 1682 Fryday at 9 a clock PM

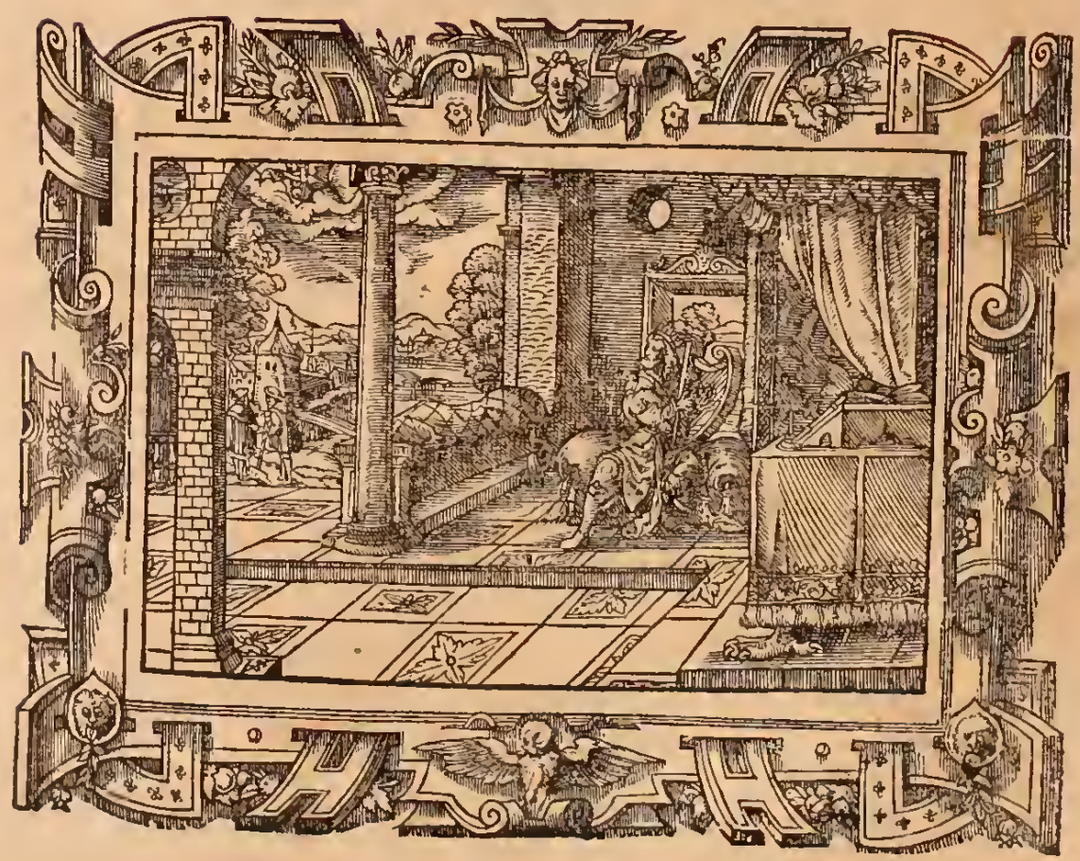
Katherine Browne my second Child was borne
on the 20th day of August 1684 Wensday at 1 a clock PM

The thirde part of the Bible contayning these bookes.

The Pſalter.	The prouerbes.
Eccleſiaſtes.	Cantica canticorum.

The Prophetes.

Eſai.	Ionas.
Ieremi.	Micheas.
Ezechiel.	Nahum.
Daniel.	Habacuc.
Oſee.	Sophoni.
Ioel.	Aggeus.
Amos.	Zachari.
Abdi.	Malachi.



¶ A Prologue of saint Basill the great,

vpon the Psalmes.

DAVID that notable king and prophete, a man singularly chosen of almightie God after his owne heart, being indued both with the knowledge of his creatour, Act.xiii.
and with the knowledge of him selfe, and being throughly exercised in the whole state of his life with
the experience of the world: vttereth his sundry affections (as his occasions serued him) in this his booke
of psalmes, a booke set out with diuers names, but sounding all to one thing. The Hebrues name it Te-
hillim ספר תהלות & ספר תלים that is to say, a boke of laudes and hymnes. The Grecia- Luk.xx.
ans expresse it by the name of a musicall instrument ψαλμῶν so called. Our Saiuour Christe cal-
leth it a booke of psalmes (as his disciple Peter doth the same.) Some intituleth it, liber contem- Act.i.
plationum, siue soliloquiorum: A booke of contemplations or secrete meditations, whereby
the godly speaketh solitarily and alone to almightie God: A booke of holy scripture, no doubt most com-
fortable in doctrine, high in misterie, and profounde in sense: but yet familier and ready to be vnder-
standed of the true christen heart. To the diligent vsing of which booke, the holy Apostle saint Paule
by grace aduisement, no lesse then in two of his epistles exhorteth vs, saying in the one thus: Let the Ephe.v.
worde of Christe dwell in you richly, in all wysdome (thereof) teaching and admonishing your selues Col.iii.
in psalmes and hymnes and spirituall songes, singing with grace in your hearttes to the Lorde. An
admontion so serious ought not to be contempned. Now forasmuch as the vse of the psalmes hath a
speciall peculiar grace aboue all other partes of scripture, therefore it ought of all other chiefely to be
esteemed, and duely to be vsed, as euermore in the Church of God, aswell of the olde people of Israel, as
of the new people of the christians, it hath ben in most frequent vse and reuerence. Furthermore all Basill.
maner of scripture, for that it is inspirde from God aboue (as necessary for instruction) is expressed by the determination of the holy ghost, to the intent that
all men in common shoulde gather out thereof (as out of a store house of phisicke for the soule) peculiar remedies, euery one of vs for our owne infirmities: for
such phisicke (as one writeth) wyll restraine great and many sinnes. Now whereas the prophetes haue doctrine proper to them selues, and the bookes of the de-
uine histoyes matter by them selfe: the law haue his peculiar fourme of teaching, and the prouerbiall bookes haue their seuerall kinde of exhortations: The
booke of the psalmes comprehendeth in it selfe the whole commoditie of all their doctrines aforesaide, for it prophecieth of thinges to come, it recyteth the histo-
ries, it geueth lawe for the gouernaunce of lyfe, it teacheth what ought to be done: and to be short, it is a common storehouse of all good doctrine, which doth
apply distribute matter conuenient to euery man peculiar to him selfe: for it healeth not only olde festured woundes of the soule, but also can geue quicke remedie to such
as be newly made. It slayeth and comforteth that member which is sicke and corrupte, and preserueth that which is whole and sounde, it plucketh vp by the
rootes (as much as is possible) all such euill affections as do raigne so tirannically in the whole course of mans lyfe, which effect it worketh as it were with a
greeable delectation, instilling pleasauntly into our hearte all sober honestie. For where as the holy ghoste perceaued that mankinde was hardly trayned to
vertue, and that we be very negligent in thinges concerning the true lyfe in deede, by reason of our inclination to worldly pleasures and delectations: What
hath he inuented? He hath mixt in his fourme of doctrine the delectation of musicke, to the intent that the commoditie of the doctrine might secretly steale in-
to vs, whyle our eares be touched with the pleasauntnesse of the melodie. Euen much lyke as expert Phisitions vse to do, when they minister their bitter poti-
ons to sicke children, lest they shoulde abhorre their health for the bitternes of their drinkes, for the most part they annoynt the brinkes of the cuppes with hony.
And for this ende be these sweete and harmonious songes deuised for vs, that such as be children either by age, or children by maners, shoulde in deede haue
their soules wholesomly instructed, though for the time they seeme but to sing onely. Furthermore, we see commonly that they which be of the vulgare people, or
of rude and grosse nature, can not redylie beare away and kepe in minde the graue preceptes of the Apostles or Prophetes, where yet the deuine psalmes they
sing at home in their houses, and abrode they can recorde them. And certainely, though a man were neuer so furiously raging in ire and wrath, yet assone as
he heareth the sweete tunes of the psalmes, straight way is he asswaged of his fury, and must depart more quiet in minde by reason of the melody. The psalme is
the rest of the soule, the rodde of peace, it stilleth and pacifieth the raging bellowes of the minde, for it doth asswage and molifie that irefull power and passion of
the soule, it induceth chastitie where raigned wantonnesse, it maketh amitie where was discorde, it knitteth friendes together, it returneth enemies to amy-
tie againe. For who can long repute him as an enemie, with whom he ioyneth him selfe in lyfting vp his voyce to God in prayer? So that the song of the psalme
worketh charitie, which is the greatest treasure of all goodnesse that can be, deuising by this enducement of concord singing, the knot and bonde of vnitie, so toy-
ning the people together after the similitude of a quyer in their vnitie of singing. The psalme is an introduction to beginners, it is a further her to them which
go forwarde to vertue, it is to the perfect man a stable foundation to rest on: it is the sweete voyce, the only mouth of the spouse of Christe the Church. The psalme
doth cheare the feastfull day the better to reioyce, it worketh that same heauinesse which is heauinesse to Godwarde: For the psalme is able to plucke out teares
of any mans heart, though it be neuer so stony harde. O wyse and maruelous deuise of our heauenly schoolemaster, who coulde inuent that we shoulde both
pleasauntly sing and therewith profitably learne, whereby wholsome doctrine might be the deeper printed in vs: for that which with violence and force is lear-
ned of vs, is not wont to abide long: but that which entreth into vs with pleasure, and by louing grace, it continueth the longer in our heartes, it sticketh the
faster in out memories. Now as for the matter and content of the psalme, what is there but that a man may learne it there? Is not there to be learned the
valiauntnes of fortitude, the righteousnes of iustice? the sobernes of temperaunce? the perfection of prudence, the fourme of penaunce, the measure of patience?
Yes and whatsoeuer foundeth to vertue or perfection is it not there taught? In the psalme is contayned absolute diuinitie, both prophecie of Christes comming
in the flesshe, the threatfull warninges of the iudgement, the hope of our rysing againe, the feare of Gods punishmentes, the promyses of euerlasting ioy, the reue-
lation of all misteries: all these be layd and couched vp in the psalter booke, as in a great treasure house common to all men. Which booke the prophete Dauid
framed most aptly (among many instrumentes of musicke) to agree with the instrument called the Psalterie: signifying thereby (as I can iudge) the grace
of God to come from aboue by the inspiration of the holy ghost. For this only instrument of all other, haue the cause of his sounde from his vpper part, where the
harpe or the lute by their wrestes haue their sounde comming foorth out of the lower part of them: but the Psalterie put foorth the sweetenes of his harmonious
melodie from the vpper part, teaching vs thereby that we should set our whole studie and meditation in heauenly thinges aboue,
and not by the sweetenesse of the tunes to be borne downe to the sensuall affections and delectations of the flesshe.

¶ Saint Austen.

THe sweete tunes O Lord wherto thy holy scriptures geue so liuely a grace, when they be song with the moderate voyce 10. Lib. con-
of expert men, I do confesse that they do somwhat delectably stirre me: but yet not for that I would dwell and abide fess. Cap. 33.
still there, but for that my minde might ryse vpward to godly affection and heauenly deuotion. Notwithstanding, when I
feele this in my selfe, that the melodie moueth me more then the matter of the dittie which is song: I confesse then that I
offend mortally therein.

NOW let the gentle reader haue this christian consideration within him selfe, that though he findeth the psalmes of
this translation folowing, not so to sounde agreeably to his eares in his wonted wordes and phrases, as he is accusto-
med with: yet let him not be to much offended with the worke, which was wrought for his owne commoditie and comfort.
And if he be learned, let him correct the worde or sentence (which may dislike him) with the better, and whether his note
ryseth either of good wyll and charitie, either of enuie and contention not purely, yet his reprehension, if it may turne to
the finding out of the trueth, shall not be repelled with griefe, but applauded to in gladnesse, that Christe may euer haue the
prayse: To whom with the father and the holy spirite, be all glory and prayse for euer, Amen.

* Heb: two partes ber: the wor: des in Hebrue

d Or: In exposition of a mutation.

¶ The argument of the first psalme.

¶ The first psalme seemeth to be a preface vnto the residue. It declareth that the iust man only hath the true felicitie in this worlde, whose delight is wholly in practising the lawe of God. As for the vngodly man, although he seeme for a tyme to prosper and to florishe, yet his ende is very miserable and wretched.

* This figure sheweth howe the interpretation is by conjecture gathered of diuers aucthours.

1 Blessed is the man that walketh not in the counsell of the vngodly: nor standeth in the way of sinners, nor sitteth in the seate of the scornefull.

2 But his delight [is] in the lawe of God: and in [God] his lawe exerciseth him selfe day and night.

3 And he shalbe lyke a tree planted "by the waters syde, that bryngeth foorth her fruite in due season: and whose leafe wythereth not, for whatsoeuer he doth (a) it shall prosper.

4 [As for] the vngodly [it is] not so [with them:] but they [are] like the chaffe which the winde scattereth abrode.

5 Therefore the vngodly shall not [be able to] "stande in the iudgement: neither the sinners in the congregation of the righteous.

6 For God (b) knoweth the way of the righteous: and the way of the vngodly shall perishe.

"Neare to the riuers of water.

(a) Following his vocation.

"Shall not" rise.

(b) Approueth.

¶ The argument of the. ij. psalme.

¶ All conspiracies of the Gentiles, Jewes, Princes, Magistrates, and Kinges, against Christe, be but altogether vayne, for God hath marueylously appointed hym Lorde and king ouer al people, to the vtter confusion of his aduersaries. An exhortation to Kinges and Judges for to be learned, for to serue God, and for to receaue his sonne Christe: for happy are they that trust in hym.

A 1 Why do the heathen so furiously rage together: and why do the people imagine a vayne thing?

2 The kynges of the earth stande vp: and the rulers take counsell together against god, and against his annointed.

(a) The confederates worden.

3 (a) Let vs breake [say they] their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen wyll laugh them to scorne: the Lorde wyll haue them in derision.

5 Then wyll he speake vnto them in his wrath: and he wyll astonie them with feare in his sore displeasure.

* Or the latter worden.

6 [Saying] (b) euen I haue annointed [him] my kyng: vpon my holy hyll of Sion.

7 I wyll declare the decree, God sayde vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thyne inheritaunce: and the vttermost partes of the earth for thy possession. B

9 Thou shalt bruise them with a rod of iron: and breake them in peeces like a potters vessell.

10 Wherfore be you nowe wel aduised O ye kinges: be you learned ye [that are] iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

12 Kisse ye the sonne lest that he be angrye, and [so] ye perishe [from] the (c) way, if his wrath be neuer so litle kindled: blessed are all they that put their trust in hym.

(c) That leadeth to heauen

¶ The argument of the. iij. pſalme

¶ Dauid maruayling at the great number of his enemies, calleth vpon God for helpe. He putteth his truſt in God, and therfore he feareth not his aduerſaries, but he reioyceth at the ſucceſſe that God geueth vnto hym.

¶ A pſalme of Dauid when he fled from the face of Abſalom his ſonne. 2. Samu. cap. 15. & 16.

A 1 O God howe are myne enemies increaſed: many do ryſe vp againſt me.
2 Many ſay of (a) my ſoule: there is no ſaluation for it in God. (b) Selah.
3 But thou O God art a buckler for me: thou art my worſhip, and the lifter vp of my head.
4 I dyd call vpon God with my voyce, and he hearde me out of his holy hyll. Selah.
5 I layde me downe and ſlept: and I roſe vp agayne, for God ſuſtayned me. B
6 I wyll not be afrayde of ten thouſandes of the people: that haue ſet [themſelues] againſt me rounde about.
7 Ariſe vp O God, ſaue thou me O my Lorde: for thou haſt ſmitten all myne enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.
8 Saluation is of God: thy bleſſing is vpon thy people. Selah.

(a) Of me. (b) Selah ſignifieth a lifting vp of the voyce, it admoniſhed the ſingers of the pſalmes to ſing out in their beſt tune, becauſe the matter of that part of the pſalme where that worde is foonde, was eſpecially to be hearkened vnto, and to be conſidered.

¶ The argument of the. iiij. pſalme

¶ Dauid at the rebellion of his ſonne Abſalom, cryeth to God for helpe. He reproueth the chiefe doers of his aduerſaries, and exhorteth them to repent. He is glad that they haue plentie of victuals and other neceſſaries, ſeyng that he him ſelfe is aſſured of God his fauour.

¶ To the O chiefe muſition on O Neginoth, a pſalme of Dauid.

1 HEare me when I call O God (a) of my righteouſneſſe: thou haſt ſet me at libertie when I was in diſtreſſe.
2 O ye ſonnes of (b) men, how long [wyll ye go about to bryng] my glory to confuſion: ye loue vanitie, ye ſeeke after lyes. Selah.
3 For ye muſt know that God hath choſen to him ſelfe a godly [man]: God wyl heare when I call vnto hym.
4 Be ye angry, but ſinne not: commune with your owne heart in your chaumber, and be ſtyll. Selah.
5 Offer the ſacrifice of righteouſneſſe: and put your truſt in God.
6 There be many that ſay, Who wyll ſhewe vs [any] (c) good: O God lift thou vp the light of thy countenaunce vpon (d) vs.
7 Thou haſt put gladneſſe in my heart: ſince the time that their corne and wine increaſed.
8 I wyll lay me downe in peace and take my reſt: for thou God only makeſt me to dwell in ſafetie.

(a) The geuer and defender of my righteouſneſſe. (b) The chiefe of the conſpiracie.

O) It was he to whom the pſalmes were committed, either to be ſong of hym ſelfe, for that he was moſt excellent in muſicke, or els to appoint thoſe that ſhoulde ſing and play them.

O) Neginoth is ſuppoſed to be a certayne inſtrument of muſicke: for dyng Dauid ordayned in the temple, not only ſome to ſing pſalmes, but alſo to play theron on diuers kindes of muſicall inſtrumentes, that the hearers mindes might be the more ſtyrred vp and allured to conſider the ſenſe of the wordes that were ſong and played.

(c) Many of the rebels wiſhe not onelye to ſee me caſt out of my kyngdome cleane: but to be vtterly deſtroyed, as though therby they ſhoulde proſper and ſee good dayes. (d) Vs and them.

The argument of the. v. pſalme.

¶ Dauid afflicted with enemies, requireth God to heare his prayers, to guide him, and to deſtroy wicked flattering rebels, truſting moſt aſſuredly that the godly ſhall be of hym defended and bleſſed.

¶ To the chiefe muſition vpon O Nehiloth, a pſalme of Danid.

1 GEue eare vnto my wordes O God: vnderſtande thou my penſiuneſſe.
2 Hearken thou vnto the voyce of my crying my kyng and my Lorde: for vnto thee I wyll make my prayer.
3 Thou ſhalt heare my voyce betymes O God: I wyll early in the morning direct [a prayer] vnto thee, and I wyll looke [for helpe from thee.]
4 For thou art the Lorde that hath no pleaſure in wickedneſſe: neither can any euyll dwell with thee.
5 Suche as be fooliſhe, can not ſtande in thy ſight: thou hateſt all workers of iniquitie.
6 Thou wilt deſtroy them that make a lye: God wyll abhorre both the bloodthirſtie and deceiptfull man.

O) A notable inſtrument of muſicke, ſo named, for that in ſounde it reſembled ſomwhat the noyſe of bees.

A

7 As

25 7 As for me I wyll come into thyne house, [trusting] in the multitude of thy mercy: and in thy feare I will (a) humble my selfe in thyne holy temple.

8 Leade me O God in thy righteousnesse, because of myne enemies: make thy way playne before my face.

9 For no "trueth is in" their mouth, their inwarde partes are very wickednesse: their throte is an open sepulchre, they flatter with their tongue.

10 Destroy thou them O Lord, let them perishe through their owne counsailes: cast them out in the multitude of their vngodlinesse, for they haue "rebelled against thee.

11 And all they that trust in thee wyll reioyce, they wyll triumph for euer, "because thou defendest them: and they that loue thy name, wyll be ioyfull in thee.

12 For thou O God wylt blesse the righteous: and thou wylt compasse hym about with benevolence, as with a shielde.

"Made manye aulterations, that is, they haue ben nowe of one minde, and nowe of another as touching thee and thy worde.

"And thou wylt put a couer ouer them.

The argument of the. vj. psalme.

¶ Dauid beseecheth God of his mercy to mitigate the afflictions whiche he felt in his body and soule, to this ende, that he in this lyfe might prayse God: And forsomuch as he assureth him selfe that God hath hearde his prayer, he pronounceth that his enemies shall be put to shame.

¶ To the chiefe musition on Neginoth vpon Oeyght, a psalme of Dauid.

A 1 O God rebuke me not in thine indignation: neither chasten me in thy wrath.

2 Haue mercy on me O God, for I am weake: O God heale me, for my bones be very sore.

3 My soule also is greatly troubled: but O God howe long [shall I be in this case?]

4 Turne thee O God, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and in the graue who can acknowledge thee?

6 I am weerie of my groning: I washe my bed euery nyght, and I water my couche with my teares.

7 Mine eye is almost put out through griefe: and worne out through all mine enemies.

8 Away from me all workers of iniquitie: for God hath hearde the voyce of my weeping.

9 God hath hearde my petition: God wyll receaue my prayer.

10 All myne enemies shalbe confounded and sore vexed: they shalbe turned backe, they shalbe put to shame sodainlye.

O Either the instrument of musike Neginoth had eyght strings, or els the song had many eyghtes.

B

Euening prayer.

The argument of the. vij. psalme.

¶ Dauid prayeth God to deliuer him from such as do persecute him to death, for that he is innocent and hath deserued no suche thing at their handes: comforting him selfe therfore in God, he threatneth destruction to his enemies.

¶ OSiggaion of Dauid, whiche he song vnto God in the busines of Chus, the sonne of Iemini.

A 1 O God my Lord, in thee I haue put my trust: saue me from all them that do persecute me, and deliuer thou me.

2 Lest (a) he like a Lion seaseth on my soule: teareth it in peeces, hauyng no rescue.

3 O God my Lord, if I haue done any (b) such thing: or if there be any wickednesse in my handes.

4 If I haue done euyll vnto hym that had peace with me: and [if] I haue [not] deliuered hym that is without a cause myne aduersarie:

5 [Then] let myne enemie persecute my soule and take me: yea, let hym "put me to death, and lay myne honour in the dust. Selah.

6 Arise O God in thy wrath, and (c) stand thou vp agaynst the rage of myne enemies: stirre thou for me [according] to the (d) iudgement [whiche] thou hast "geuen.

O Siggaion is taken to be a begynning of a song, after whose tone this psalme was song.

"Treade my life vnder foote.

(c) Shewe thy power.
(d) Thou hast appoynted the kingdome of the Israelites vnto me.
"Commaũded.

B 7 And so shall the congregation of the people come about thee: for their sakes therfore place thy selfe on (e) high.

(e) Is a iudge geuing iudgement.

8 God wyll iudge the people: geue thou sentence with me O God according to my righteousnesse, and according to my perfection [that is] within me.

9 My desire is, that ẏ wickednesse of the vngodly may come to an ende: and that thou wouldest assist the iust, who art the tryer of heartes and of reynes, O most righteous Lorde.

10 My buckler is with God: who preserueth them that be vpright in heart.

11 The Lorde is a righteous iudge: and the Lorde is prouoked to anger euery day.

12 If the wicked wyll not turne, he wyll whet his sworde: bende his bowe, and haue it in a redinesse [to shoote]

13 He hath prepared hym instrumentes of death: he hath ordayned his arrowes agaynst them that be persecutors.

14 Beholde, (f) he wyll be in trauayle of a mischiefe, for he hath conceaued a labour: but yet he shall be brought to bed of a falsehood.

C

(f) Saul hath conceaued in his mynde to destroy me, and he indeuoureth by all meanes to bryng it to effect: but he shall worke destruction to hym selfe, and not vnto me.

15 He hath made a graue and digged it: but he hym selfe wyll fall into the pit whiche he hath made.

16 For his labour shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.

17 I wyll prayse " God accordyng to his ryghteousnesse: & I wyll sing psalmes vnto the name of the most high God.

" Confesse.

The argument of the. viij. psalme.

¶ Dauid setteth foorth the magnificencie of God acknowledged of babes and abiectes of this world: he maruayleth at Gods workes, and at the great exceeding loue of God to man, who is exalted to that excellencie, that he is Lorde ouer all thinges in this worlde.

¶ To the chiefe musition vpon () Gittith, a psalme of Dauid.

() A kinde of musical instrument, or tunt.

A 1 O God our Lorde, howe excellent is thy name in all the earth: for that thou hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklinges thou hast layde the foundation of thy strength for thyne aduersaries sake: that thou mightest styll the enemie and the auenger.

3 For I will consider thy heauens, euen the workes of thy fingers: the moone and the starres whiche thou hast ordayned.

4 What is man that thou art myndfull of him: and the sonne of man that thou visitest hym:

5 Thou hast made hym somthyng inferiour to angels: thou hast crowned him with glory and worship. B

6 Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all thinges [in subiection] vnder his feete,

7 All sheepe and oxen, & also the beastes of the fielde: the foules of the ayre, and the fishe of the sea, and whatsoeuer " swymmeth in the seas.

" Passeth the wayes of the seas.

8 O God our Lorde: howe excellent great is thy name in all the earth:

¶ The argument of the. ix. psalme.

¶ Dauid prayseth God for the victorie that he had obtayned ouer his enemies, attributyng it wholly to God: He besecheth God to continue his mercy towarde hym, that he may continually set foorth his prayses.

¶ To the chiefe musition at the death of () Labben, a psalme of Dauid.

() Some one prince of the Philistines, or of other of Dauids enemies.

A 1 I wyl " prayse God with all myne heart: I wyl recite all thy marueylous workes.

" Confesse. Mornyng prayer.

2 I wyll be glad & reioyce in thee: I wyll sing psalmes vnto thy name, O thou most hyest.

3 For that myne enemies are returned backwarde: are fallen and perished at thy presence.

4 For that thou hast geuen iudgement in my ryght and cause: thou that iudgest right, hast sit in the throne of iudgement.

5 Thou

¶ The argument of the. xiij. Pſalme

Dauid complayneth that God ſeemeth to forget hym in his afflictions. He maketh his prayer, and declareth his truſt to be in God.

To the chiefe muſition, a Pſalme of Dauid.

א 1 HOwe long wylt thou forget me O God, for euer: howe long wilt thou hyde thy face from me:

2 Howe long ſhall I ſeke (a) counſayle in my ſoule, and be ſo vexed in mine heart euery day: howe long ſhall myne enemie triumph ouer me:

3 Loke downe and heare me O God my Lorde: lighten myne eyes, leſt that I ſleepe in death.

4 Leſt myne enemie ſay, I haue preuayled agaynſt hym: leſt they that trouble me reioyce yf I ſhoulde (b) be remoued.

ב

5 But I repoſe my truſt in thy mercie, and my heart is ioyfull in thy ſaluation: I wyll ſyng to God, becauſe he hath rewarded me.

(a) Conſult with my ſelfe.

(b) Be remoued from my dignitie and honoure.

¶ The argument of the. xiiij. Pſalme.

Dauid ſetteth forth the oppreſſion of the people in his tyme, the regarde of God touching mens behauiour, the mockes of the wicked againſt thē that put their truſt in God, and the ioy of the godly after they be deliuered out of thraldome.

To the chiefe muſition, a Pſalme of Dauid.

א 1 THe foole hath ſayde in his heart there is no God: they haue corrupted [themſelues] and done an abhominable worke, there is not one that doth good.

2 God loked downe from heauen vpon the children of men: to ſee yf there were any that did vnderſtande [and] ſeke after the Lorde.

3 But they are all gone out of the way, they are altogether become abhominable: there is none that doth good, no not one.

ב 4 Do not all the workers of iniquitie know, deuouryng my people as though they deuoured bread: that they (a) call not vpon God:

5 Hereafter they ſhalbe taken with a great feare: for the Lorde is in the generation of the righteous.

6 As for nowe ye make a mocke at the counſayle of the poore: becauſe he repoſeth his truſt in God.

7 Who ſhall geue ſaluation vnto Iſrael: out of Sion:

8 When God will deliuer his people out of captiuitie: [then] wyll Jacob reioyce, and Iſrael be glad.

(a) God heareth not the prayers of them that mynde to oppreſſe ỹ poore, & their prayers be no prayers.

The argument of the. xv. Pſalme.

The prophete teacheth what behauiours the people of God ought to haue, that they may truely be of his Church in this lyfe, and afterwarde be placed in heauen.

א 1

God, who ſhall dwell in thy tabernacle: who ſhall reſt vppon thy holy hyll:

2 Euen he that "leadeth an vncorrupt life: and doth the thyng that is iuſt, and ſpeaketh the trueth from his heart.

3 He that backbyteth not with his tongue: nor doth any euil to his felowe, nor rayſeth a ſlaunder vpon his neyghbour.

4 He that diſpiſeth in his eyes the reprobate: and honoureth them that feare God.

ב

5 He that hath ſworne to his owne hurt: and yet wyll not "go from his oth.

6 He that geueth not his money vpon vſurie: nor taketh rewarde agaynſt the innocent.

7 He that doth theſe thynges: ſhall neuer at any tyme (a) be remoued.

"Chaunge.

(a) From his good ſtate and dignitie.

The

The argument of the. xvj pſalme.

Dauid expreſſeth lyuely the confidence, truſt, gladneſſe, and other ſuch affectes of the children of God, in prayng to God, in confeſſyng hym ſelfe to be an vnprofitable ſeruaunt, in declaryng that he hath nothyng to do with ſuch as truſt in any other ſaue only in God, in takyng God to be his inheritaunce, in acknowledgyng that God wyll inſtruct hym, ſaue hym from fallyng, make hym glad, rayſe hym from death, and ſet hym on his ryght hande at the day of iudgement.

The golden pſalme of Dauid.

A 1 PReſerue me O Lorde: for I haue repoſed my truſt in thee.
2 Thou haſt ſayde [O my ſoule] vnto God, thou art my Lorde: my Weldoing [can do] thee no good.
(a) Not God, but good men are benefited with our good deedes.
3 But all my (a) delyght is [to do good] vnto the ſaintes that are in the earth: and vnto ſuch as excell in vertue.
4 As for them that runne [after] another [God] they ſhall haue great trouble: I wyll not offer their drynke offerynges of blood, neither wyll I make mention of their names Within my lyppes.
5 O God, thou thy ſelfe art the portion of myne inheritaunce and of my cup: thou wylt mayntayne my lot.
« Cordes that meaſured myne inheritaūce.
6 My "lot is fallen vnto me in a pleaſaūt [grounde:] I [haue] a goodly heritage.
B
(b) To chooſe hym to be myne inheritaunce.
7 I wyll prayſe God who gaue (b) me counſayle: my (c) reines alſo do inſtruct me in the nyght ſeaſon.
(c) Myne inwarde affects teache me pacience: which were wont to incite me to do euyll.
8 I haue ſet God alwayes before me: for he is on my ryght hande, [therfore] I ſhall not (d) be remoued.
(d) From my ſtate and dignitie.
9 Wherfore my heart is glad: my (e) glory reioyceth, my fleſhe alſo ſhall reſt in a ſecuritie.
(e) My ſoule or tongue.
10 For thou wylt not leaue my ſoule in (f) hell: neither wylt thou ſuffer thyne holy one to ſee (g) corruption.
(f) In the ſtate that ſoules be after this lyfe
(g) Then wylt cauſe my body to rery in the graue without corruption.
11 Thou wylt cauſe me to knowe the path of lyfe: in thy preſence is the fulneſſe of ioy, and at thy right hand there be pleaſures for euermore.

The argument of the. xvii. pſalme.

Dauid prayeth God to delyuer hym from his enemies, which were many, mightie, and cruell. He taketh God for a witneſſe of his innocencie, truſtyng to ſee his face at the day of reſurrection.

A prayer of Dauid.

A HEare thou O God of iuſtice, be attentiue vnto my complaynt: geue eare vnto my prayer, not [proceeding] out of fayned lyppes.
2 Let iudgement come forth for me from thy face: and let thine eyes loke vpon equitie.
3 Thou haſt proued myne heart, thou haſt viſited [it] in the nyght ſeaſon: thou haſt tryed me, and founde no [wickednelle, for] I purpoſed that nothyng ſhoulde
(a) In ſeyng one thyng and thynkyng another.
(a) ſcape my mouth.
4 As touchyng [other] mens workes: through the wordes of thy lyppes I haue kept me from the way of (b) the
(b) I breaker in by violence, that is, I haue done no euyll to any man, for euyll that they haue done vnto me.
violent.
5 O holde thou vp my goynges in thy pathes: that my footeſteppes ſlyp not.
6 I call vpon thee O God, for thou wilt heare me: incline thine eare to me, hearken vnto my wordes.
7 Shewe thy marueylous louyng kindneſſe: thou that art the ſauiour of them that truſt in thee, from ſuch as ryſe vp agaynſt thy ryght hande.
8 Kepe me as the apple of an eye, hyde me vnder the ſhadowe of thy wynges: B
from the face of the vngodly that go about to deſtroy me, [from] myne enemies that compaſſe me rounde about to take away my ſoule.
(c) Filled with ritches, they contemne all other.
9 They haue (c) incloſed [them ſelues] in their owne fat: with their mouth they ſpeake proude thynges.
10 They haue nowe compaſſed me on euery ſyde [where] our way [lyeth]: they toote with their eyes to ouerthrow [me] downe on the grounde.
11 His [doynges] be lyke a lions that is greedy to take a pray: and as a lions whelpe lurkyng in ſecrete places.
« His face.
12 Ryſe O God, preuent "his commyng, make hym to bowe: delyuer thou my ſoule from the vngodly [which is] thy

sworde.

13 [Deliuer thou] me O God from men [which be] thy (b) hande: from men, from the worlde, whose portion [is] in this lyfe, whose bellyes thou fyllest with thy priuie [treasure].

14 Whose children haue aboundaunce: & they leaue enough of that they haue remaynyng to their babes.

15 But as for me, I will beholde thy face in ryghteousnesse: I shalbe satisfied when I awake vp after thy lykenesse.

¶ The argument of the. xviij. Psalme

Dauid declareth that he wyll at all tymes trust in God and call vpon hym for helpe, because God hath with his mightie arme and wonderfull meanes deliuered hym from cruell enemies, which dyd set vpon hym lyke fiendes of hell. He imputeth this Gods sauour towardes hym to proceede of that he loued Gods worde, ryght dealyng, and honest companie. Thus encouraged with Gods presence and ayde, he maketh sure count, not only to ouerrunne and destroy his enemies and rebelles: but also to subdue vnto hym other nations of the heathen, that God amongst them also may be praysed.

To the chiefe musition the seruaunt of God, and of Dauid who spake vnto God the wordes of rhis song in the day that God deliuered him from the hande of all his enemies, and from the hande of Saul: And he sayde.

A Euening prayer.

1 I wyll entirely loue thee O God my strength, God is my stony rocke & my fortresse, and my delyuerer: my Lorde, my castell in whom I wyll trust, my buckler, the horne of my saluation, & my refuge.

2 I wyll call vpon God, who is most worthy to be praysed: so I shall be safe from myne enemies.

Cordes. 3 The "panges of death haue compassed me about: and the outragiousnes of the wicked haue astonyed me with feare.

Cordes. 4 The "panges of a graue haue compassed me about: the snares of death ouertoke me.

5 But in this my distresse I dyd call vppon God, and I made my complaynt vnto my Lorde: he hearde my voyce out of his temple, and my crye came before his face, euen vnto his eares.

6 The earth trembled and quaked: the very foundations of the hylles tottered and shooke, because he was wroth.

7 In his anger a smoke ascended vp: and a fire out of his mouth dyd cōsume, and euery cole therof dyd set a fire.

B 8 He bowed the heauens also, and he came downe: and it was darke vnder his feete.

9 He ridde vpon the Cherub, and he dyd flee: he came fleeyng vpon the wynges of the wynde.

10 For his secrete place he dyd put darkenesse: and for his pauilion rounde about hym, he dyd put darknesse of waters in cloudes of the ayre.

11 His cloudes, haylestones, and coles of fire: fell downe before hym after lyghtnyng.

12 God also thundred out of heauen: and the most hyghest made his voyce to sounde, haylestones, and coles of fire.

13 He shot out his arrowes, and scattered them: he cast foorth much lyghtnynges, and destroyed them.

14 And the bottomes of waters appeared, and the foundations of the rounde worlde were discouered at thy chidyng, O God: at the blast of the breath of thine anger. C

15 He hath sent downe from aboue to fetch me: he hath taken me out of many (a) waters.

(a) Great daungers and perilles.

16 He hath deliuered me from my strong enemie: and from them which hate me, for they were to stout for me.

17 They preuented me in the day of my trouble: but God was vnto me a sure stay.

18 He brought me also foorth into a place of libertie: he brought me foorth, because he had a fauour vnto me.

19 God rewarded me after my righteous dealyng: accordyng to the cleannesse of myne handes he recompensed me.

20 Because I had kept the wayes of God: and had not wickedly shronke from my God.

21 For all his lawes were before me: and I reiected none of his commaundementes from me. D

22 And I was sounde & pure towardes hym: and I was weery lest I shoulde offende hym with my wickednesse.

23 Therfore

23 Therfore hath God rewarded me after my righteous dealyng: and accordyng to my cleanneſſe of my handes in his ſyght.

24 With the holy thou wylt be holy: with a perfect man thou wylt be perfect.

25 With the cleane thou wylt be cleane: and with the frowarde thou wylt be frowarde.

26 For thou haſt ſaued the people oppreſſed: and thou haſt brought downe the hygh lokes of the proude.

(b) Hath turned myne aduerſitie into proſperitie.

27 Thou alſo haſt lyghtened my candell: God my Lorde hath made my (b) darkneſſe to be lyght.

28 For in thee I haue diſcomfited an hoaſt of men: and with the helpe of my Lorde I haue (c) ſkipped ouer the wall.

(c) I haue eaſyly ouercome wall-d townes and holdes.

29 The way of the Lorde is a perfect way, the worde of God is tryed in the fire: he is a ſhielde vnto all them that put their truſt in hym.

E 30 For who is a Lorde beſides God: or who hath any ſtrength beſides our Lorde?

31 It is God that hath gyrded me with valiauntneſſe of warre: and he hath made my way "playne.

" Perfect, that is, ſafe from falling (d) Placyng me in ſure holdes, and defendyng me there.

32 He hath made my feete lyke Hartes feete: and he hath ſet me vp on (d) hygh.

33 He hath taught my handes to fyght: and myne armes to breake a bowe of ſteele.

34 Thou haſt geuen me the ſhielde of thy ſaluation: thy ryght hande alſo hath helde me vp, and through thy great gentleneſſe I haue increaſed.

35 Thou haſt made me roomth inough for to go on: ſo that my feete haue not ſlypt.

36 I haue purſued myne enemies and ouertaken them: neither dyd I returne backe vntyll I had deſtroyed them.

37 I ſmote them downe, and they are not able to aryſe: they haue taken ſuch a fall vnder my feete.

38 Thou haſt gyrded me with ſtrength vnto battayle: thou haſt made them to bowe downe vnder me who haue ryſen vp agaynſt me. F

39 Thou haſt geuen me myne enemies neckes: and I haue deſtroyed them that hated me.

40 They cryed, but there was none to ſaue them: they cryed vnto God, but he dyd not heare them.

41 I dyd beat them to powder, like vnto duſt in a wynde: I haue brought them as lowe as durt in the ſtreates.

42 Thou haſt deliuered me from ſedition of the people, and thou haſt made me head of the heathen: a people whom I haue not knowen ſerueth me, aſſoone as they hearde of me, they obeyed me.

(e) Of a ſtraunge people.

43 Children of a (e) ſtraunger haue made a lie vnto me: the heartes of the children of a ſtraunger hath fayled them, and they feared in their [ſtrong] holdes.

44 God lyueth, and he [is] my ſtrength moſt worthy of bliſſe: and the Lorde of my ſaluation ought to be magnified.

45 It is God that hath geuen me power to take (f) auengeaunce: and he hath ſubdued the people vnder me. G

(f) Of his and myne enemies.

46 It is he that is the aucthour of my deliuerie from myne enemies: and he hath ſet me vp aboue them that roſe agaynſt me, he hath ridde me from the wicked man.

47 For this cauſe I wyll acknowledge thee O God among the gentiles: and ſyng pſalmes vnto thy name.

48 Who hath wonderfull oft deliuered his kyng: and he hath done mercifully vnto Dauid his annoynted, and vnto his ſeede for euermore.

The

The argument of the. xix. pſalme.

Gods glorie wherby he may be knowen, appeareth ſufficiently in all his workes, in heauen, ayre, and earth: but eſpecially to his children in his holy worde, which therfore ought to be of more value and commendation then all other worldly thynges. Upon conſideration hereof, Dauid confeſſeth his ſecrete and preſumptuous ſinnes, he craueth pardon and mercie at Gods handes.

¶ To the chiefe muſition, a pſalme of Dauid.

A 1 THe heauens declare the glorie of God: and the firmament ſheweth his handy worke.
2 A day occaſioneth talke therof vnto a day: and a night teacheth knowledge vnto a nyght.
3 No language, no wordes, no voyce of theirs is heard: yet their "ſounde goeth into all landes, and their wordes into the endes of the worlde.
4 In them he hath ſet a tabernacle for the ſunne: Which commeth forth as a bridegrome out of his chamber, and reioyceth as a giaunt to runne his courſe.
5 His ſettyng forth is from the vtmoſt part of heauen, and his circuite vnto the vtmoſt part therof: and there is nothyng hyd from his heat.
6 The lawe of God is perfect, conuertyng the ſoule: the teſtimonie of God is (a) ſure, and geueth Wiſdome vnto the ſimple.
7 The ſtatutes of God are right, and reioyce the heart: the commaundement of God is pure, and geueth light vnto the eyes. B
8 The feare of God is ſincere, & endureth for euer: the iudgementes of God are trueth, they be iuſt in all poyntes.
9 They are more to be deſired then golde, yea then much fine golde: they are alſo ſweeter then hony and the hony combe.
10 Moreouer, by them thy ſeruaunt is well aduertiſed: and in keepyng of them there is a great (b) rewarde.
11 Who can knowe his owne (c) errours: Oh cleanſe thou me from thoſe that I am not priuie of.
12 Kepe thy ſeruaunt alſo from (d) preſumptuous [ſinnes] let them not raigne ouer me: ſo I ſhall be perfect & voyde from all haynous offence.
13 Let the wordes of my mouth, and the meditation of my heart be acceptable in thy ſight O God: my ſtrength and my redeemer.

(a) To be truſted vnto.
(b) A commoditie that followeth the ende.
(c) Done by ignorauncie.
(d) Done willingly and inſolently.

¶ The argument of the. xx. pſalme.

The people ſettyng forwarde to battayle agaynſt wicked enemies, beſeecheth God to heare the kinges prayers, to receaue his ſacrifices, and to geue hym the victorie, wherof they aſſure them ſelues, in that they put their whole truſt in God, and in no worldly force or tryng, as their enemies do. This battayle is thought to be that which was agaynſt the Ammonites. 2. Sam. 10. and. 1. Par. 19. where was deſtroyed fourtie thouſande horſemen, and ſeuentie thouſande chariotes.

To the chiefe muſition, A pſalme of Dauid.

A 1 GOD heare thee in the day of trouble: the name of the Lorde of Iacob defende thee.
2 Let him ſende thee helpe from the ſanctuarie: and ayde thee out of Sion.
3 Let him remember all thy offeringes: and turne into aſſhes thy burnt ſacrifices. Selah.
4 Let him graunt thee thy heartes deſire: and accompliſhe all thy deuice.
5 We wyll reioyce in thy ſaluation, and triumph in the name of our Lorde: for God wyll performe all thy petitions.
6 Nowe I knowe that God wyll ſaue his annoynted, he wyll heare him from his heauenly ſanctuarie: there is ſaluation in the mightineſſe of his right hande. B
7 Some [put their truſt] in chariotes, and ſome in horſes: but we wyll remember the name of God our Lorde.
8 They ſhalbe made to bowe and fall: but we ſhall ariſe, and ſtande vpright.
9 Saue thou O God: that the king may heare vs in the day when we call.

The

The argument of the. xxi. psalme.

¶ The people reioyceth and geueth thankes to God, in rehearsyng the victorie that Dauid their kyng had gotten, and in attributyng it only to God. A good kyng is a blessyng of God, and the ende of all wicked men is wretched.

() To be song of the people after the victorie had in warre.

¶ To the chiefe musition, Of a psalme of Dauid.

A

1 THE kyng ought to reioyce in thy strength O God: and he ought to be exceedyng glad of thy (a) saluation.

(a) Of the victorie that thou hast geuen him.

2 Thou hast geuen him his heartes desire: and hast not denied him the request of his lippes. Selah.

(b) With blessinges of that which is good.

3 For thou hast preuented him with (b) good blessinges: and hast set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him long dayes: euen for euer and euer.

5 His honour is great through thy saluation: thou hast layde glorie and great Worship vpon him.

6 For thou hast placed him to be blessinges for euer: and hast made him glad With the ioy of thy countenaunce.

B 7 Because the kyng trusteth in God, and in the mercie of the most highest: he shal not miscarie.

8 Thine hande Wyll finde out all thine enemies: thy right hande Wyll finde out them that hate thee.

9 Thou Wilt make them like a burnyng furnace in tyme of thy furie: God Wyll destroy them in his Wrath, and fire shall consume them.

10 Thou Wilt roote their frutte out of the earth: and their seede from among the children of men.

11 For they intended mischiefe agaynst thee, and imagined a craftie deuice: [but] they coulde not [bring it to passe.]

12 Therfore thou Wilt put them to "flight: [and] direct "thine arrowes agaynst their faces.

"a shoulder. "with thy stringes.

13 Be thou exalted O God accordyng to thine owne might: so We Wyll sing, and With psalmes We Wyll prayse thy power.

The argunment of the.xxij.psalme.

¶ Dauid first in the figure of Christe as one forsaken, crieth to God the father, vttering his crosse, affliction, humblenesse, and mockes geuen of the people, gouernours, and priestes. Secondarily he prayeth for his deliuerie, that he may prayse God in the Church, and incite other to put their trust in him in aduersitie. Last of all, he reioyceth that his kingdome shalbe extended to the vttermost partes of the worlde.

() Dauid likeneth him selfe beyng in persecution to a hinde hunted with dogges in the morning. Euenyng prayer.

¶ To the chiefe musition of the mornyng O hinde, a psalme of Dauid.

1 MY God, my God, Why hast thou forsaken me: [why] art thou so farre from my health, and from the Wordes of my "complaynt:

"roring.

2 O my God I crye all the day tyme, and in the night season, and I ceasse not: but thou heerest not.

(a) Such as contayne the prayses of God.

3 And yet thou most holy: sittest to receaue the (a) prayers of Israel.

4 Our fathers hoped in thee: they trusted in thee, & thou didst deliuer them.

5 They called vpon thee, and they Were helped: they did put their trust in thee, and they Were not confounded.

6 But as for me I am a Worme and no man: a very scorne of men, and an outcast of the people.

7 All they that see me, laugh me to scorne: B they do make a mowe, and nod their head [at me.]

8 [Saying] he referreth [all] to God, [loking that God] Wyll deliuer him [and] rescue him: for he delighteth only in him.

9 But thou art he that takest me out of my mothers Wombe: thou causedst me to trust in thee, suckyng my mothers breastes.

10 I haue ben left vnto thee euer since I Was borne: thou art my God euen from my mothers Wombe.

11 O go not far frō me, for trouble is harde at hande: and there is none to helpe me.

12 Many oxen are come about me: fat [bulles] of Bashan close me in on euery syde.

13 They gape vpon me With their mouthes: as it Were a rampyng and a rorying lion.

14 I am as [it were] into Water resolued, and all my bones are out of ioynt: my heart also is like Wax melted in the middest of my bowels. C

15 My strength is dried vp like a potsheard, & my tongue cleaueth to my gummes: and thou hast brought me into the (b) dust of death.

(b) To bee for nothyng but my grefe.

16 For dogges are come about me, the assemble of the Wicked lay siege agaynst me: they haue pearced my handes and my feete, I may tell all my bones.

17 They

17 They stande staring & gasing vpon me:
they part my garmentes among them,
and they cast lottes vpon my vesture.
18 But be not thou farre from me O
God: thou art my strength, make haste
to helpe me.
C 19 Delyuer my soule from the swoorde:
and my "dearlyng from the dogges
"pawes.
20 Saue me from the Lions mouth:
delyuer me from the hoornes of the (e)
Unicornes.
21 I wyll declare thy name vnto my
brethren: I wyll prayse thee in the mid-
dest of the congregation.
22 [Saying] prayse ye God ye that feare
hym: glorifie hym all ye of the seede of
Jacob, and stande in awe of hym all ye
of the seede of Israel.
23 For he hath not dispised nor abhorred
the affliction of the poore: he hath not
hyd his face from hym, but he hearde
hym when he cryed vnto hym.
24 My prayse shalbe of thee in the great
congregation: I wyll performe my
vowes in the syght of them that feare
hym.
25 The poore shall eate, and be satisfied:
they that seeke after God shall prayse
hym, your heart shall lyue for euer.
26 All the endes of the worlde shall re-
member them selues and be turned vn-
to God: and all the kinredes of the na-
tions shall worshyp before thy face.
27 For the kingdome is Gods: and he is D
the gouernour ouer the nations.
28 All such as be (d) fat vpon the earth
shall eate and worshyp: all they that go
downe (in) to the dust shall knele before
hym, although (e) he preserued not his
owne lyfe.
29 The posteritie shall serue hym: they
shalbe counted vnto the Lorde (f) for a
generation.
30 They wyll come and declare his righ-
teousnesse vnto a people that shalbe
borne: for (g) he hath done it.

(d) Rich men shall sacrifice vnto God, and eate at the Lordes table.
(e) Although Christe was content to dye, and was put to dearth: yet the dead shall knowledge hym to be their redeemer.
(f) For his people.
(g) God hath done no lesse then they declare.

¶ The argument of the.xxiij. Psalme.

David resemblyng God to a sheephearde and hym selfe to a sheepe, declareth that all commodities, plentie, quietnesse and prosperitie, ensueth them that be fully perswaded of Gods prouidence: for God feedeth, norisheth, defendeth, and gouerneth those that put their whoell trust in hym after a more ample sort then any sheephearde doth his sheepe.

¶ A psalme of Dauid.

A 1 GOd is my sheephearde, therfore I
can lacke nothyng: he wyll cause
me to repose my selfe in pasture full
of grasse, and he wyll leade me vnto
calme waters.
2 He wyll conuert my soule: he wyll
bring me foorth into the pathes of righ-
teousnesse for his name sake.
3 Yea though I walke through the
valley of the shadowe of death, I wyll
feare no euyll: for thou art with me,
thy rodde and thy staffe be the thynges
that do comfort me.
4 Thou wylt prepare a table before me
in the presence of myne aduersaries:
thou hast annoynted my head with
oyle, and my cup shalbe brymme full.
5 Truely felicitie and mercie shal folowe
me all the dayes of my lyfe: and I wyll
dwell in the house of God for a long
tyme.

The

¶ The argument of the. xxiiij. Pſalme.

¶ Dauid declareth, that although all the earth and all the inhabitours therof do pertayne to God, yet that he hath choſen moſt eſpecially the mount Sion: So that ſuch as wyll ſeke God and lyue vertuouſly, muſt dwell in that bleſſed mount. He alſo deſireth to builde a temple, for to place therin the arke of God, whiche he nameth the kyng of glorie.

¶ A pſalme of Dauid.

A Mornyng prayer.

1 THe earth is Gods and all that therin is: the worlde, & they that dwell therin.
2 For he hath laide the foundation of it vpon the ſeas: and he hath ſet it ſure vpon the ſuddes.
3 Who ſhal aſcende into the hyll of God: or Who ſhall ryſe vp in his holy place:
4 [Euen he that hath] cleane handes, and a pure heart: & that hath not (a) taken his ſoule in vayne, nor ſworne diſceiptfully.
5 He ſhall receaue a bleſſyng from God: and ryghteouſneſſe from the Lorde of his ſaluation.
6 This is the generation of them that ſeke hym: euen of them that ſeke thy face [in] Jacob. Selah. B
7 Lyft vp your heades (b) O ye gates, and be ye lyft vp ye euerlaſtyng doores: and the kyng of glorie ſhall enter in.
8 Who is this kyng of glorie: it is God both ſtrong & mightie, it is God mightie in battayle.
9 Lyft vp your heades (O ye gates) and be you lyft vp ye euerlaſtyng doores: and the kyng of glorie ſhall enter in.
10 Who is this kyng of glorie: euen the God of hoſtes, he is the kyng of glorie. Selah.

(a) In doyng not good but euyll, for man hath his ſoule to do good.

(b) That is, Kyngdomes, empires and magiſtrates. For in gates, princes and magiſtrates were wont to ſit in counſell and iudgement.

The argument of the. xxv. Pſalme.

¶ Dauid afflicted with enemies, & feelyng the great burden of ſinne, namely of his youth: prayeth God partly to delyuer hym, partly to teache hym and to pardon his offences. He ſetteth forth the infinite goodneſſe and felicitie which is allured to all them that feare God. Finally, he confeſſeth that all his truſt is in God.

A 1 I Lyft vp my ſoule vnto thee O God, I put my truſt in thee my Lorde: let me not be confounded, neither let myne enemies triumph ouer me.
2 Yea, let not all them that hope in thee be put to ſhame: let them be put to ſhame who without a cauſe do traytorouſly tranſgreſſe.
3 Make me to knowe thy wayes O God, and teache me thy pathes: leade me forth in thy trueth and teache me, for thou art the Lorde of my ſaluation, I haue wayted for thee al the day long.
4 Call to remembraunce O God thy tender mercies & thy louyng kindneſſe: for they haue ben for euer.
5 Oh remember not thou the ſinnes and offences of my youth: but accordyng to thy mercie euen of thy goodneſſe O God remember me.
6 Gracious and ryghteous is God: therfore he wyll teache ſinners in the way.
B 7 He wyll guide the meke in iudgement: and teache the humble his way.
8 All the pathes of God are mercie and trueth: vnto ſuch as kepe his couenaunt and his teſtimonies.
9 Pardon thou therfore for thy name ſake O God my Wickednеſſe: for it is very great.
10 What man is he that feareth God: [God] wyll teache hym in the way that he ſhall chooſe.
11 His ſoule ſhall (a) reſt all nyght at "eaſe: and his ſeede ſhall inherite the lande.
12 The (b) ſecrete of God is among them that feare hym: and he wyll make knowen vnto them his couenaunt.
13 Myne eyes be allwayes [turned] vnto God: for he wyll take my feete out of the net.
14 Turne thy face vnto me, and haue mercie vpon me: for I am deſolate and in miſerie. C
15 The ſorowes of myne heart are "encreaſed: O bryng thou me out of my diſtreſſe.
16 Loke thou vpon myne aduerſitie and vpon my labour: and forgeue me all my ſinne.

(a) Shall haue abundaunce of good, and of felicite. " In good.

(b) The miſteries of our redemption.

" Enlarged.

17 Conſider

17 Conſider myne enemies, for they do multiplie: and they beare a tirannous hate againſt me.
18 O kepe my ſoule and deliuer me, leſt I ſhalbe confounded: for I haue put my truſt in thee.
19 Let integritie and vprightcous dealing kepe me ſafe: for I haue wayted after thee.
20 O God redeeme Iſrael: out of all his aduerſities.

The argument of the.xxvj.pſalme.

¶ Dauid offereth his cauſe for the whiche he was perſecuted, to be iudged of God, proteſting his innocencie: partly in that he ſerued God with purenes of heart, and vprightnes of life, frequenting his temple, and vſing his ceremonies: partly alſo in that he hated all company of euill men whatſoeuer they were.

¶ Of Dauid.

A 1 IUdge thou me O God, for I haue walked in my (a) perfection: my truſt alſo hath ben in God [therfore] I ſhall not fall.
2 Examine me O God and proue me: trye out my reynes and my heart.
3 For thy louing kindnes is before mine eyes: and I wyll walke in thy trueth.
4 I haue not ſit [in company] with vayne perſons: neither haue I entred [once acquaintaince] with diſſemblers.
5 I haue hated the congregation of the malitious: and I wyll not ſit amongſt the vngodly.
6 I haue waſhed my handes in innocencie: and [ſo] I haue (b) gone about thine aulter O God.
7 That in a "publique confeſſion I myght heare: and ſet forth all thy wonderous workes.
8 O God, I haue loued the habitation of thine houſe: and the place "where thine honour dwelleth.
9 O (c) gather not my ſoule with ſinners: nor my life with bloodie men.
10 In whoſe handes is wickednes: and their right hande is full of gyftes.
11 But as for me I wyll walke in my perfection: O redeeme me, and be mercyfull vnto me.
12 My foote ſtandeth vpon a (d) playne [grounde: therfore] I wyll bleſſe God in the congregations.

B "In a voyce of confeſſion for to heare. "Of the tabernacle of thy glory. (c) Deſtroy not. (d) That is, I am ſafe and ſure through thy helpe.

¶ The argument of the. xxvij. pſalme.

¶ The prophete confeſſeth his boldnes, courage, and no feare at all that he had through God in extreame and perilous daungers: Before al thinges, he requireth that he may come into the temple with the godly, for to ſacrifice, and to prayſe God. He prayeth alſo moſt earneſtly for helpe at Gods hande, being of all other forſaken.

A 1 GOD is my lyght and ſaluation, whom then ſhall I feare? God is the ſtrength of my life, of whom then ſhall I be afraide?
2 When the malitious approched neare vnto me for to eate vp my fleſhe: mine enemies and foes ſtumbled and fell.
3 Though an hoaſt of men were layde in campe againſt me, yet ſhall not mine heart be afraide: and though there roſe vp warre againſt me, [yet] I wyll put my truſt in (a) this.
4 I haue deſired one thyng of God, whiche once agayne I wyll earneſtly require: euen that I may dwell in the houſe of God all the dayes of my life, to beholde the beautifulnes of God, and to ſeeke (b) [it] in his temple.
5 For in the time of aduerſitie he ſhall hide me in his tabernacle: yea in the ſecrete [place] of his pauilion he ſhall hide me, and ſet me vp vpon a rocke of ſtone.
6 And nowe he ſhall lift vp my head aboue mine enemies rounde about me: therfore I wyll offer in his tabernacle a ſacrifice of great (c) ioy, I wyll ſing and prayſe God with pſalmes.
7 Hearken vnto my voyce O god, [when] I crye [vnto thee]: haue mercy vpon me and heare me.
8 My heart hath ſayde vnto thee [according to this thy commaundement] ſeeke ye my face: thy face O God wyll I ſeeke.
9 O hide not thou thy face from me, nor caſt thy ſeruaunt away in a diſpleaſure: thou haſt ben my ſuccour, leaue me not, neither forſake me O Lorde of my ſaluation.
10 For my father and mother forſoke me: and God did take me vp.

(c) Made with ioy, with ſonges, and blaſt of trumpettes. B

11 Teache me thy way O God: and leade me in a right path, because of mine enemies.

12 Deliuer me not into mine aduersaries "handes: for there are false witnesses rysen vp against me, and such as speake wrong.

13 If I had not beleued [beryly] to see the goodnes of God in the lande of the liuing: [their spite had kylled me.]

14 Attende thou [therfore] vpon God, be of a good conrage, and he will comfort thine heart: [I say] attende thou vpon God.

"Soule.

The argument of the.xxviii.psalme.

¶ The prophete turning his face towardes the arke of God, desireth that his prayers may be hearde, that God would succour him, and not suffer him to be oppressed of the wicked to whom vengeaunce is due: he thanketh and prayseth God for his deliuerie.

A 1 VNto thee I crye O God my "strength, make not as though thou were deafe at me: "lest if thou holdest thy peace, I become like them that go downe into the graue.

"Rocke.

"Lest peraduenture thou holdest thy peace from me, and I become.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde thy holy place where thy arke is.

3 Take me not away with the vngodlye, and with the workers of iniquitie: whiche speake of peace to their neighbours, but mischiefe is in their heartes.

4 Rewarde them accordyng to their deedes: and according to the wickednes of their owne inuentions.

5 Recompence them after the worke of their handes: pay them home that they haue deserued.

6 For they geue not their minde to vnderstande the doynges of God and the worke of his handes: [therefore] he wyll breake them downe, and not buylde them vp.

7 Blessed be God: for he hath hearde the voyce of mine humble petitions. B

8 God is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart skippeth for ioy, and in my song I wyll "prayse hym.

"Confesse.

9 God is (a) their strength: and the strength "that saueth his annoynted.

(a) who toke Dauids part.

"Of the saluation of his annoynted.

10 O saue thy people, and geue thy blessing vnto thine inheritaunce: feede them and exalt them for euermore.

The argument of the. xxix. psalme.

¶ The prophete exhorteth princes and rulers of this worlde, to acknowledge Gods glory and power, whiche appeareth euen in thundring, rayne and tempestes.

A 1 ATtribute vnto God O ye sonnes of princes: attribute vnto God glory and strength.

2 Geue to God glory [due] vnto his name: worship God with holy honour.

3 The (a) voyce of God is aboue waters: it is the Lorde of glory that thundreth, it is God that ruleth the sea.

(a) That is, thunder.

4 The voyce of God is (b) with power: the voyce of God is with honour.

(b) Mightie in operation.

5 The voyce of God breaketh the Cedar trees: yea God breaketh the Cedars of Libanus.

6 And he maketh them to (c) skip like a calfe: Libanus also and (d) Sirion like a young vnicorne.

(c) For feare. In great thunders, hilles seeme to be shaken.

(d) It is a hill, called also Hermon.

7 The voyce of God "casteth out (e) flambes of fire: the voyce of God maketh the wyldernesse to tremble, God maketh the wyldernesse of Cades to tremble. B

"Cutteth out.

(e) Thunder with terrible lightning.

8 The voyce of God maketh Hindes to cast their calfe, and maketh woods to * be bare: therefore euery man setteth foorth his glory in his temple.

9 God sitteth in the (f) flud: and God wil sit king for euer.

(f) As God was auctour of Noes flud to punishe the wicked: so wil he haue like auctoritie styll.

10 God wyll geue strength vnto his people: God wyll blesse his people in (g) peace.

(g) In grauing them peace & prosperitie.

The

¶ The argument of the .xxx. psalme.

¶ Dauid deliuered from his enemies, both thanketh and also prayseth God, and inciteth other to do the same, because Gods displeasure lasteth not long. He thought his prosperitie woulde haue continued styll, but visited with sickenes and aduersitie, cryeth for helpe, and prayseth God therefore.

¶ A psalme whiche is a song of the ☉ dedication of the house of Dauid.

1 I Wyll exalt thee O God, for thou hast exalted me: and hast not made my foes to triumph ouer me.

2 O God my Lord I cryed vnto thee: and thou hast healed me.

3 Thou God hast rayled vp my soule from the graue: thou hast preserued my life from them that go downe into ỹ pit.

4 Sing psalmes vnto god ye his saintes: and make your confession vnto the (a) remembraunce of his holynes.

5 For a litle short time [passeth] in his anger, a (b) life is [spente] in his good Wyll: at euening weeping shall "begin the night, but ioy commeth in the morning.

6 And in my prosperitie I saide, I shall neuer haue a fal: thou God of thy goodnes hadst made my (c) hyll so strong.

7 [Neuertheless, when] thou dydst turne thy face, I was troubled: [then] I cryed vnto thee O God, then made I my humble prayers to thee my Lorde.

8 [Saying] What profite is there in my blood when I go downe to the pit: shal the dust "geue thankes vnto thee: or shall it declare thy trueth:

9 Heare me O God, and haue mercy vpon me: O God be thou my helper.

10 [And foorthwith] thou hast turned my mourning into daunces: thou hast put of my sackcloth, and gyrded me with gladnes.

11 Therfore my (d) glory shal sing psalmes vnto thee and not ceasse: O God my Lorde I wyll "prayse thee for euer.

B

(c) Thou hadst so established my regall dignitie with all felicitie.

"Confesse.

(d) I in all my royaltie and dignitie.

"Confesse.

The argument of the .xxxj. psalme.

¶ Dauid brought into that distresse that he had no hope to escape, cryeth to God: he commendeth him selfe wholly to him, he declareth the complaintes, sorowes, and afflictions whiche he felt in that daungerous time, he prayeth for helpe, he wisheth confusion to wicked liers, he rehearseth what good thinges God hath prepared for them that feare him and put their trust in him, he thanketh God for his goodnes towardes him, he exhorteth all men to loue God, and that continually.

It is thought that this psalme pertayneth to the storie. 1. Sam. 23.

¶ To the chiefe musition, a psalme of Dauid.

A 1 IN thee O God I haue put my trust, let me neuer be confounded: deliuer me in thy righteousnes.

2 Bowe downe thine eare to me, make haste to deliuer me: be vnto me a strong rocke and a house of defence, that thou mayest saue me.

3 For thou art my strong rocke and fortresse: euen for thy name sake conduct me, and direct me.

4 Take me out of the net that they haue layde priuily for me: for thou art my strength.

5 Into thy hande I commende my spirite: [for] thou hast redeemed me O God the Lorde of trueth.

6 I haue hated them that obserue superstitious vanities: and my trust hath ben in God.

B 7 I Wyll be glad and reioyce in thy louing kindnes: for that thou hast considered my trouble, and hast knowen my soule in aduersities.

8 Thou hast not shut me vp into the hande of the enemie: [but] hast set my feete in a large roome.

9 Haue mercy vpon me O God, for I am in distresse: mine eye, my soule, and my belly be consumed for very heauinesse.

10 For my life is wasted with sorow, and mine eares with mourning: my strength fayleth me because of mine (a) iniquitie, and my bones are putrified.

11 I became a reproch among al mine enemies, but especially among my neighbours: and they of mine acquaintaunce were afraide of me, and they that dyd see me without, conueyed them selues quickly fro me.

12 I became cleane forgotten as a dead man out of minde: I became like a broken vessell.

13 For I haue hearde the villanie of the multitude, and feare was on euery side [me]: whyle they conspired together against me, [and] toke their counsell to take away my life.

14 But my hope hath ben in thee O God: I haue sayd thou art my Lorde.

(a) Calamities wherewith he was punished for his sinne.

15 My (b) time is in thy hande, deliuer me from the hande of mine enemies: and from them that perſecute me.
16 Cauſe thy countenaunce to ſhine vpon thy ſeruaunt: ſaue me for thy mercies ſake.
17 Let me not be confounded O God, for I haue called vpon thee: let the vngodlye be put to confuſion, and be put to ſcilence in the graue.
18 Let the lying lippes be put to ſcilence: Which ſpeake againſt ỹ righteous greeuous thinges with diſdaine & contempt.
19 Howe plentifull is thy (c) goodnes Which thou haſt layde vp for them that feare thee: [and whiche] thou haſt "prepared for them that put their truſt in thee before the ſonnes of men.
20 Thou hydeſt them priuily in thyne owne preſence from the raginges of [all] men: thou kepeſt them ſecretly [as] in a tabernacle from the (d) ſtrife of tongues.
21 Bleſſed be God: for he hath ſhewed me marueylous great kindnes in a (e) ſtrong citie.
22 And When I fled With al haſte, I ſaid I am caſt out of the ſight of thine eyes: neuertheleſſe, thou heardeſt the voyce of my prayer When I cryed vnto thee.
23 Loue God all ye his ſaintes: [for] God preſerueth them that are faythfull, and rewardeth moſt aboundauntly the (f) proude doer.
24 All ye that put your truſt in God be ye of a good courage: and he wyll comfort your heart.

(b) which I haue to liue.
(c) Liberalitie.
"VVorked
(d) Reproche
(e) Shewing me in ſ̃ midſt of mine enemies, so ſtrong that I had been in a holde without daſger of them.
(f) Punishyng hym for his ſinne.

The argument of the. xxxij. pſalme.

¶ Dauid teacheth mans felicitie to conſiſt in the forgeuenes of his ſinnes, when God imputeth them not vnto him that confeſſeth them from the bottome of his heart vnfaynedly without all hypocriſie. He exhorteth the wicked to haue a ſenſe and feeling of their ſinnes, and ſo putting their truſt in God, ſhall obtayne mercy.

() A doctrine not of reaſon, but of God & of his Church only.

A Euenyng prayer.

¶ A wyſe () inſtruction of Dauid.

1 Bleſſed is he Whoſe wickednes is forgeuen: and Whoſe ſinne is couered.
2 Bleſſed is ỹ man vnto Whom God imputeth no vnrighteouſnes: & in Whoſe ſpirit there is no (a) guile.
3 For Whyle I helde my (b) tongue: my bones conſumed away through my dayly roaring.
4 For thy hande is heauie vpon me day and night: and my moyſture is like the drouth in ſommer. Selah.
5 [Therfore] I haue made knowen my faultes vnto thee, and my righteouſnes haue I not hid: I ſayd I will confeſſe my Wickednes vnto God, and thou forgaueſt the vnrighteouſnes of my ſinne. Selah.
6 For this ſhall euery one that is godly make his prayer vnto thee in the (c) time When thou mayeſt be founde: ſo that in the great (d) Water fluddes they ſhal not come nye hym.
7 Thou art my refuge, thou Wylt preſerue me from trouble: thou Wylt compaſſe me about With ſonges of deliuerannce. Selah.
8 I Will geue thee Wiſe inſtructions, and teach thee in the Way Wherin thou ſhalt go: & I Wil" guyde thee With mine eye.
9 Be ye not lyke a horſe [or] lyke a mule Whiche haue no vnderſtanding: Whoſe mouthes muſt be holden With bit and brydle, leſt they fall vpon thee.
10 Great plagues remaine for the vngodly: but Who ſo putteth his truſt in God, mercy imbraceth him on euery ſide.
10 Be glad in God, & reioyce O ye righteous: be ioyfull alſo all ye that be vpright of heart.

(a) To cloke or excuſe his ſinne.
(b) Confeſſing not my faultes.
(c) The time of finding god, is when ſinne is confeſſed & pardon aſked.
(d) No calamitie, perill, or daunger, ſhal hurt him.
B
" Counſell.

The argument of the. xxxiij. pſalme.

¶ Dauid exhorteth all men to prayſe God, in calling to remembraunce his goodnes, trueth, promiſes, power, and prouidence, for whatſoeuer he ſaieth or promiſeth, he performeth it. Gods power appeareth by thinges created, his prouidence in diſapoyntyng mens deuiſes. God ſeeth and knoweth al thinges, and taketh care of all. God deliuereth thoſe that feare him, and is their ayde and buckler in all diſtreſſes.

A 1 Reioyce in God O ye righteous: for prayſe becommeth well the iuſt.
2 Confeſſe [it] to god With the harpe: ſing pſalmes vnto hym With the viall, and With the inſtrument of ten ſtringes.
3 Sing vnto him a newe ſong: do it cunningly, make a ſweete noyſe With your muſicall inſtrumentes alowde.
4 For the Word of God is right: and euery Worke of his done in (a) fayth.
5 He loueth righteouſnes & iudgement: the earth is ful of the (b) goodnes of God.
6 By the Worde of God are the heauens made: and all the hoaſtes of them by the breath of his mouth.
7 He gathereth the waters of the ſea together as it were vpon an heape: and layeth vp the deepe as treaſures.

(a) True and permanent.
(b) Of his bountifull liberalitie.
B

8 Let all the earth feare God: let all they that dwell in the worlde stande in awe of him.
9 For he spake and it was: he commaũded, and it was brought to passe.
10 God bringeth the counsell of the Heathen to naught: and maketh the deuises of the people to be of none effect.
11 The counsayle of God shall endure for euer: and the thoughtes of his heart from generation to generation.
12 Blessed is the nation that hath God to be their Lorde: that people hath he chosen to be an inheritaunce for him.
13 God looketh downe from heauen, and beholdeth all the chyldren of men from the place where he resteth: he eyeth diligently euery dweller on the earth.
14 He fashioneth their heartes (c) together: he vnderstandeth al their workes.
15 A king is not saued by the multitude of an hoast: a man of great myght escapeth not by much strength. C
16 A horse for to saue is "vanitie: and he can deliuer none by his great strength.
17 Beholde, the eye of God is vpon them that feare hym: and vpon them that wayteth after his mercy.
18 To deliuer their soules from death: and to preserue their liues in (d) dearth.
19 Our soule wayteth after God: he is our ayde and shielde.
20 For our heart shall reioyce in him: because we haue put our trust in his holy name.
21 Let thy louing kindnes O God be vppon vs: like as we haue put our trust in thee.

(c) All, none excepted.

"Falshood, that is, a horse deceaueth those that looke to be saued by him.

(d) In the time of dearth

The argument of the.xxxiiii.psalme.

¶ Dauid setteth foorth the exceeding goodnes of God towardes the innocent and iust, and towardes those that worship hym, feare hym, and trust in hym: for God heareth them whensoeuer they call vpon hym in their necessitie, he is present with them in helping, deliuering and defending them. Agayne, he ordereth so seuerely the wicked, that he bringeth them to desolation, that no remembraunce be left once of them.

¶ Of Dauid when he chaunged his behauiour before O Abimelech, whiche droue him away, and he departed.

Abimelech.

A 1 I wyll alway blesse God: his prayse shall euer be in my mouth.
2 My soule shal glory in God: the humble shall heare therof and be glad.
3 Magnifie God with me: and let vs exalt his name [all] together.
4 Carefully I sought God, & he hearde me: yea he deliuered me out of all my feare.
5 Let them turne their eyes on him, and make speede to come vnto hym: and their faces shall not be ashamed.
6 [Lo] this same poore man hath cryed: and God hath hearde hym, and saued hym out of all his troubles.
B 7 The angell of God campeth rounde about them that feare hym: and deliuereth them.
8 O taste and see how gracious God is: blessed is the man that trusteth in him.
9 Feare God ye that be his saintes: for they that feare him lacke nothing.
10 Young Lions do lacke and suffer hunger: but they whiche seeke God, shall want no maner of thing that is good.
11 Come ye chyldren and hearken vnto me: I will teache you the feare of God.
12 What man is he that listeth to liue: [and] woulde fayne see good dayes.
13 Kepe thy tongue from euill: and thy lippes that they speake no guyle.
14 Eschewe euill & do good: seeke peace and ensue it. C
15 The eyes of God [are] ouer the righteous: and his eares [are open] vnto their prayers.
16 The countenaunce of God is against them that do euill: to roote out the remembraunce of them from of the earth.
17 The righteous crye, and God heareth them: and deliuereth them out of all their troubles.
18 God is nye vnto them that are of a (a) contrite heart: and saueth such as be of an humble spirite.
19 Great are the troubles of the righteous: but God deliuereth him out of all.
20 He kepeth all his bones: so that no one of them is broken.
21 Malice shal put the vngodly to death: and they that hate the righteous, shalbe brought to naught. D
22 God redeemeth the soules of his seruauntes: and al they that put their trust in him, shall not be brought to naught.

(a) whose heartes be broken, and who be desolate.

The argument of the.xxxv. psalme.

¶ Dauid desireth God to be his iudge and defence against his enemies, who without all cause geuen of his part, like cruell hypocrites, parasites, and flattering courtiers, say and do all that they can for to put him to death. He declareth his hope, confidence, and ioy that he hath in God, of ayde, defence, and deliuerie: for the whiche he promiseth to geue him thankes, not only by him selfe, but also by such other as haue any regarde of his righteousnesse and innocencie.

¶ Of Dauid.

A Morning prayer.

1
Leade thou my cause O God, with them that striue with me: and fight thou agaynst them that fight against me.

2 Lay hand vpon a shielde & buckler: and stande vp to helpe me.

3 Bryng foorth the speare, and stop [the way] against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe and brought to confusion, that imagine mischiefe for me.

5 Let them be as dust before the winde: and let the angell of God scatter [them.]

6 Let their way be darke and slipperie: & let the angell of God persecute them.

B 7 For without a cause they haue priuily layde for me a "pit [full] of their nettes: Without a cause they haue made a digging vnto my soule.

"Pit of their net.

8 Let a sodayne destruction come vpon hym vnawares: and his net that he hath layde priuily catch hym selfe, let him fall into it with [his owne] destruction.

9 [And] my soule shalbe ioyfull in God: it shall reioyce in his saluation.

10 All my (a) bones shall say, God who is lyke vnto thee: Whiche deliuerest the poore from hym that is to strong for hym: yea the poore and him that is in miserie, from him that spoyleth him.

(a) I with all my wyt and strength.

11 False witnesse did rise vp: they layde thinges to my charge that I know not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I did put on sackcloth: I afflicted my soule with fasting, and my prayer (b) returned into myne owne bosome.

(b) I prayed for them, as I would for mine owne selfe.

14 I kept them (c) company whersoeuer they went, as though they had ben my frende or brother: I went heauyly, as one that mourned for his mother.

(c) In their aduersitie.

15 But in mine "aduersitie they reioyced and gathered them together: yea, the very "abiectes came together against me, yer I wyst they (d) rented me a peeces and ceassed not.

C "Halting. "Impotent or lame. (d) with their tongues.

16 With hypocrites, scoffers, and parasites: they gnashed vpon me with their teeth.

17 Lorde howe long wylt thou looke [vpon this]: O deliuer my soule from their raginges, and my "dearling from Lions whelpes.

"My one only, that is, my life whiche only they seeke.

18 So I will confesse it vnto thee in a great congregation: I will prayse thee among muche people.

19 O let not my deceiptfull enemies triumph ouer me: let them not winke with an eye, that hate me without a cause.

20 For they speake not peace: but they imagine deceiptfull wordes agaynst them that [liue] quietly in the lande.

21 They gaped vpon me with their mouthes: and said "this is well, this is wel, our eye hath (e) seene.

C "Aha aha. (e) That we desired.

22 Thou hast seene [this] O God, holde not thy tongue [then:] go not farre from me O Lorde.

23 Stirre thou and awake O my God and my Lorde: to iudge my cause and controuersie.

24 Iudge me according to thy righteousnesse O God my Lorde: and let them not triumph ouer me.

25 Let them not say in their heart, "it is as we would haue it: neither let them say, we haue deuoured hym.

"Aha, so our soule.

26 Let them be put to confusion & shame [all] together that reioyce at my trouble: let them be clothed with rebuke and dishonour that exalt them selues against me.

27 Let them triumph with gladnesse and reioyce that be delighted with my righteousnesse: let them say alwayes, blessed be God whiche hath pleasure in the "prosperitie of his seruaunt.

"Peace.

28 And my tongue shalbe talking of thy righteousnesse: and of thy prayse all the day long.

The

The argument of the. xxxvj. pſalme.

¶ Dauid deſcribeth the wickednesse and wretched ende of them that feare not God: And also the great goodnes of God towardes all creatures. He desireth his mercy and defence against the wicked

¶ To the chiefe muſition, ſeruaunt to the God of Dauid.

A 1 The wickednes of the vngodly ſpeaketh in the middeſt of my heart: that there is no feare of the Lorde before his eyes.

2 For he flattereth him ſelfe in his owne ſight: ſo that his iniquitie is found worthy of hatred.

3 The wordes of his mouth are vnrighteous and full of deceipt: he hath left of to behaue him ſelfe wiſely & to do good.

4 He imagineth miſchiefe vpon his bed, & ſetteth him ſelfe in no good way: neither doth he abhorre any thing ỹ is euil.

5 Thy mercy O God reacheth vnto heauen: [and] thy (a) faythfulnes vnto the cloudes.

6 Thy righteouſnes is like the mountaynes of (b) God: thy iudgementes are a great deapth, thou (c) ſaueſt both man and beaſt O God.

(a) Or truth.

(b) High mountaynes.

(c) Preſerueſt, cheriſheſt in this life, making them, nourishing them, and defending them.

B

7 How (d) excellent is thy mercy O Lord: therefore the chyldren of men ſhall put their truſt vnder the ſhadowe of thy wynges.

(d) Or precious.

8 They ſhalbe ſatisfied with the "plenteouſneſſe of thy houſe: and thou ſhalt geue them drinke out of the riuer of thy delicates.

"Fatneſſe.

9 For with thee is the fountaine of lyfe: and in thy light ſhall we ſee light.

10 O (e) continue forth thy louing kindneſſe vnto them that knowe thee: and thy righteouſnes vnto them that are of an vpright heart.

(e) In this life, and after this life.

11 O let not the foote of pryde reache vnto me: and let not the hande of the vngodly make me to moue [out of my place]

12 There be the workers of iniquitie fallen: they are caſt downe, and ſhall not be able to riſe vp.

¶ The argument of the .xxxvij. pſalme.

¶ Dauid comforteth the godly, that they be not offended at the proſperitie of the wicked, or withdrawen therby from godlynes, as though God had no regarde of iuſtice, innocencie, and vpright dealing, when they ſee commonly the worſt ſort of men to haue the world at their wyll, abounding in health, riches and auctoritie. He ſheweth that the condition of the godly and the vngodly be diuers, and how that God at the laſt rooteth out thoſe that do euill, notwithſtanding all their poſteritie, and defendeth thoſe that put their truſt in him. God guydeth the faythfull, and neuer forſaketh them or their ſeede.

¶ Of Danid.

A 1 Euening prayer. Fret not thy ſelfe because of the vngodly: neither be thou enuious againſt the euyll doers.

2 For they ſhall ſoone be cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in God, and be doing good: dwell in the land, and (a) feede in trueth.

(a) Teache the truth, and liue in the lawe of truth.

4 Delight thou alſo in God: and he ſhall geue thee thy heartes deſire.

5 Commit thy way vnto God: and put thy truſt in hym, and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe appeare as cleare as the light: and thy "iuſt dealing as the noone tyde.

Iudgement

B 7 Holde thee ſtill in God, and wayte patiently vpon him: fret not thy ſelfe at him whoſe way doth proſper, at the man that doth abhominations.

8 Leaue of from wrath, and let go diſpleaſure: fret not thy ſelfe, leſt thou be moued "to do euill.

"Only for to do euill.

9 For the malitious doers ſhalbe rooted out: and they that patiently wayte after God, they ſhall inherite the lande.

10 [Looke] at them yet a litle whyle, and the vngodly ſhalbe cleane gone: thou ſhalt looke after his place, and he ſhall not be [there]

11 But the meeke ſpirited ſhall poſſeſſe the earth: and ſhalbe delighted in the aboundaunce of peace.

12 The vngodly buſieth his head [all] againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lorde ſhall laugh him to ſcorne: for he ſeeth that his day is (b) comming.

(b) Of deſtruction and ruine.

C

14 The vngodly haue drawen out the ſworde, and haue bended their bowe: to caſt downe the poore and needie, and to ſlay ſuch as be of right conuerſation.

15 But their ſworde ſhal go thorow their owne heart: & their bow ſhalbe broken.

16 A ſmall thing that the righteous hath: is better then great riches of ỹ vngodly.

17 For the armes of the vngodly shalbe broken: and God vpholdeth the righteous.
18 God knoweth the dayes of them that be perfect: and their inheritaunce shall endure for euer.
19 They shall not be confounded in the perilous tyme: and in the dayes of dearth they shall haue inough.
20 As for the vngodly they shall perishe, and the enemies of God shall consume as "the fat of lambes: yea, euen with the smoke they shall vanishe away.
21 The vngodly boroweth and payeth not agayne: but the righteous geueth mercifully and liberally.
22 Suche as be blessed of God shall possesse the lande: and they that be cursed of hym, shalbe rooted out.
23 The pathes of man is directed by God: and his way pleaseth.
24 Though he fall, he shall not be vndone: for God vpholdeth him with his hande.
25 I haue ben a young chylde, and nowe I am olde: and yet sawe I neuer the righteous forsaken, nor his seede begyng bread.
26 The righteous is euer mercifull and lendeth: and his seede is blessed.
27 Flee from euill & do good: and dwell for euer.
28 For God loueth iudgement, he forsaketh not his saintes: they are preserued for euermore, but the seede of the vngodlye shalbe rooted vp.
29 The righteous shal inherite the land: and dwell therin for euer.
30 The mouth of the righteous is exercised in wysdome: and his tongue wyll be talking of iudgement.
31 The lawe of his God is in his heart: therfore his feete shall not slide.
32 The vngodly spyeth the righteous: and seeketh [occasion] to slay hym.
33 God wyll not leaue him in his hande: nor suffer hym to be condemned when he is iudged.
34 Wayte thou on God & kepe his way, and he wyll promote thee, that thou mayest possesse the lande: when the vngodly shalbe cut of, thou shalt see it.
35 I my selfe haue seene the vngodly in great power: and flowrishing lyke a greene bay tree.
36 And he "vanished away, so that he could be no more seene: I sought hym, but he coulde no where be founde.
37 Marke hym that is perfect, and beholde him that is iust: for the ende of suche a man is peace.
38 As for wicked transgressours, they shalbe destroyed [all] together: and the (c) ende of the vngodly shalbe rooted vp at the last.
39 But saluation of the righteous commeth of God: whiche is also their strength in time of trouble.
40 And God wyll ayde them and deliuer them, he wyl deliuer them from the vngodly: and he wyll saue them, because they put their trust in him.

" That is, most precious of lambes.

" He passed away, and lo he was not.

(c) The posterite.

The argument of the.xxxviii.psalme.

¶ Dauid greeuously sicke, beseecheth God to turne away his wrath from hym, and to helpe hym: He complayneth of his afflictions, of the greeuousnes of his disease, of the great burden of his sinnes, and of the vnfaythfulnes of his frendes. He also declareth his trust in God. Finally, he sheweth that beyng chastened of God, he forgetteth not what he suffereth, wherfore, how long, with how much torment, and what helpe he receaued at Gods hande.

¶ A psalme of Dauid to Oreduce in remembraunce.

O Gods wrath against sinne.

A Morning prayer.

1 REbuke me not O God in thyne anger: neither chasten me in thy heauie displeasure.
2 For thyne arrowes sticke fast in me: and thy hande pressethe me sore.
3 There is no helath in my flesh through thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my manyfolde wickednes is gone ouer my head: and like a sore burthen is to heauie for me to beare.
5 My woundes stinke and are corrupt: through my foolishnes.
6 I am become crooked, and am exceedingly pulled downe: I go a mourning all the day long.
7 For my loynes are filled with heate: and

and there is no whole part in my body.
B 8 I am feeble and sore smitten: I haue
rored for the very disquietnesse of my
heart.
9 Lorde thou knowest all my desire: and
my gronyng is not hyd from thee.
10 My heart panteth, my strength hath
fayled me: and the lyght of myne eyes
is gone from me.
11 My louers and my neygbours dyd
stande on the other syde lokyng vpon
my plague: and my kinsmen stoode a
farre of.
12 They also that sought after my lyfe
layde snares [for me]: and they that went
about to do me euyll, talked of wicked-
nesse, and imagined deceipt all the day
long.
13 As for me, as one deafe I woulde not
heare: and [I was] as one that is dumbe
[who] coulde not open his mouth.
C 14 I became euen as a man that heareth
not: and who hath no replies in his
mouth.
15 For on thee O God I haue wayted:
thou shalt aunswere for me O Lorde
my God.
16 For I sayde [heare me] lest that they
shoulde triumph on me: who auaunce
[them selues] greatly agaynst me when
my foote doth slyp.
17 Because I am disposed to a haltyng:
and my sorowe is euer in my syght.
18 Because I confesse my wickednesse:
and am sory for my sinne.
19 But myne enemies lyuyng [without
payne] are mightie: & they that hate me
wrongfully are increased in number.
20 They also that rewarde euyl for good D
are agaynst me: because I folowe the
thyng that is good.
21 Forsake me not O God: O my Lorde
be not thou farre fro me.
22 Haste thee to helpe me: O Lorde my
saluation.

¶ The argument of the .xxxix. Psalme.

¶ Dauid signifieth that in the anguishe of his sicknesse he woulde haue vttered no worde, lest he should speake amisse in the presence of the vngodly. He desireth to knowe the ende of his lyfe, which is but short, and vanitie. He prayeth also that his sinnes may be pardoned, and that his afflictions may be diminished.

¶ To the chiefe musition O Ieduthun, a psalme of Dauid.

O The name of a musition. 1 Chro. 16. and 25.

A 1 I Sayde [to my selfe] I wyll take heede
to my wayes, that I offende not in
my tongue: I wyll kepe my mouth
"as it were with a brydell, whylest the
vngodly is in my syght.
2 I became dumbe through scilence, I
helde my peace from speakyng of good
wordes: but the more was my sorowe
increased.
3 My heart was hotte within me, and
whyle I was thus musyng the fire
kyndled: and [at the last] I spake with
my tongue.
4 O God make me to knowe mine ende,
and the "number of my dayes: that I
may be certified howe long I haue to
lyue.
5 Behold thou hast made my dayes as it
were an hand breadth long, & mine age
is euen as nothing before thee: truely
"euery man is al [together] vanitie. Selah.
6 Truely man walketh in a vayne sha-
dowe, truely he [and all his] do disquiet
them selues in vayne: he heapeth vp
riches, & can not tel who shal "vse them.
7 And nowe Lord what wayte I after:
truely my hope is euen in thee.
8 Delyuer me from all my offences: and
make me not a rebuke vnto the foolishe.
9 I became dumbe, and opened not my
mouth: for (a) it was thy doyng.
10 Take thy plague away from me: I
am euen consumed by the meanes of thy
heauy hande.
11 Thou doest chasten man, rebukyng
him for sinne: thou as a moth doest con-
sume his excellencie, for in very deede
euery man is but vanitie. Selah.
12 Heare my prayer O God, and gene
eares to my crying, holde not thy peace
at my teares: for I am a strañger with
thee, and a soiourner as all my fathers
were.
13 Oh spare me a litle, that I may re-
couer my strength: before I go hence,
and be no more [seene.]

* With a noosell.
* Measure.
* All vanitie euery man walketh.
"Gather.
(a) Thou punishedst me with sicknesse.

The

The argument of the. xl. psalme.

¶ Dauid commendeth hyghly Gods goodnesse, for that he heareth those that put their trust in hym, and delyuereth them out of all perilles and calamities. He promiseth to geue hym selfe hereafter wholly to set foorth Gods glorie, and prayeth for Gods helpe agaynst his enemies.

¶ To the chiefe musition, a psalme of Dauid.

A 1 I wayted paciently vpon God, and he enclined vnto me [his eare]: and heard my crying.

2 He brought me also out of an horrible "pyt, out of the dirtie mire: and set my feete vpon a rocke, and directed my goynges.

3 And he hath put a newe song in my mouth: euen a thankesgeuyng vnto our Lorde.

4 Many shall see it, and feare: and shall put their trust in God.

5 Blessed is the man that hath set his hope in God: and turned not vnto the proude, and to such as (a) decline to lyes.

6 O God my Lord, great are thy wonderous workes which thou hast done: & none can count in order thy "benefites towarde vs, yf I woulde declare them and speake of them, they shoulde be mo then I am able to expresse.

B 7 Thou wouldest haue no sacrifice or offeryng, but thou hast (c) opened myne eares: thou hast not required burnt offerynges and sacrifice for sinne.

8 Then sayde I, lo I (b) am come: in the "booke of thy lawe it is written of me that I shoulde fulfyll thy wyll O my God, I am content to do it, yea thy lawe is within the middest of my "brest.

9 I haue declared thy righteousnes in a great congregatiō: lo I wil not refraine my lippes O God thou knowest [it.]

10 I haue not hyd thy ryghteousnesse within my heart: my talkyng hath ben of thy trueth and of thy saluation.

11 I haue not concealed thy louyng mercie and trueth: from the great congregation.

12 Withdrawe not thou thy mercie from me O God: let thy louyng kyndnesse and thy trueth alway preserue me.

13 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me that I am not able to loke vp: yea they are mo in number then the heeres of my head, & my heart hath fayled me.

14 O God let it be thy pleasure to deliuer me: make haste O God to helpe me.

15 Let them be ashamed and confounded together that seke after my soule to destroy it: let them be dryuen backwarde & be put to rebuke that wyshe me euyll. C

16 Let them be (d) desolate in recompence of their shame: that say vnto me, "fye vpon thee, fye vpon thee.

17 Let all those that seeke thee be glad and ioyfull in thee: and let such as loue thy saluation, say alway God be magnified.

18 As for me I am afflicted and needye, but God careth for me: thou art my ayde and delyuerer, O my God make no long tarying.

"Pit of noyse, that is, a pit wher the running water made a great noyse.

(a) From God.

"thoughtes

(b) To vnderstande thy wyll.

(c) Redy to do thy wyll.

"Roule of the booke.

"Intralles.

(d) Let their rewarde who woulde shame me, be a desolation.

"Aha, aha.

The argument of the.xlj.psalme.

¶ Dauid sheweth that they be happy who haue pitie on the afflicted. He rehearseth his prayer made in his sicknesse to God. He complayneth of fayned friendes, and at the malictiousnesse of his enemies.

¶ To the chiefe musition, a psalme of Dauid.

A 1 Blessed is he that considereth ẏ poore: God wyll delyuer hym in "the tyme of trouble.

2 God wyll preserue hym & kepe him aliue: he shalbe blessed vpon the earth, and [thou O God] wylt not deliuer him into the "wyll of his enemies.

3 God wyll comfort hym when he lyeth sicke vpon his bed: thou [O God] wylt turne vpside downe all his bed in his sicknesse.

4 I sayde, O God be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.

5 Myne enemies speake euyl of me: whē shall he dye, and his name perishe?

A Euenyng prayer.

"In the euyll day.

"Soule.

6 But

6 But yf [any of them] came to viſite me, he ſpake (a) vanitie: his heart conceaued vngodlyneſſe within hym ſelfe, & when he came foorth a doores he vttered it.
7 All they that hated me whiſpered together: they imagined euyl agaynſt me.
8 [They ſayde] ſome "great miſchiefe is lyghted vpon hym: and he that lyeth ſicke on his bed, ſhall ryſe vp no more.
9 Yea beſides this, euen myne owne" friende whom I truſted: which dyd alſo eate of my bread, hath kicked very much agaynſt me.
10 But be thou mercifull vnto me O God: rayſe me vp agayne, and I ſhall reward them.
11 By this I knowe thou fauouredſt me: in that myne enemie doth not triumph agaynſt me.
12 And when I am in my "beſt caſe, thou vpholdeſt me: and thou wylt ſet me before thy face for euer. "Perfection
13 Bleſſed be God the Lorde of Iſrael: worlde without ende, Amen, Amen.

¶ The argument of the.xlii. Pſalme.

¶ Dauid dryuen out of his realme, declareth his ſorowe of mynde, for that he coulde not reſort vnto Gods temple, and kepe there the holy feaſtes. He complayneth that one affliction commeth on anothers necke. Alſo he complayneth of the reproches and mockes that he ſuſteyned of the wicked. He comforteth hym ſelfe in the confidence that he hath in God.

To the chiefe muſition a wiſe inſtruction Of the ſonnes of Corach.

A 1 Like as the hart brayeth for water brookes: ſo panteth my ſoule after thee O God.
2 My ſoule is a thirſt for the Lorde, yea euen for the lyuyng Lorde: When ſhall I come to appeare before the face of the Lorde?
3 My teares haue ben my meate day and nyght: whyle they dayly ſay vnto me where is [nowe] thy God.
4 And I powred out of me my very (a) heart, remembryng this howe that before tyme I haue paſſed with a great number, bringyng the vnto the houſe of the Lord: with a voyce of ioy & "prayſe, [& with] a company that kept holy day.
5 Why art thou ſo diſcouraged O my ſoule, & why art thou ſo vnquiet within me? attende thou vpon the Lorde, for I will yet acknowledge him only to be "a * preſent ſaluation.
6 My Lorde, my ſoule is diſcouraged within me: becauſe I remember thee from the lande of Iordane, and from the litle hyll Hermonim.
7 One deepe calleth another at the noyſe of thy water pypes: all thy waues and ſtormes are gone ouer me. B
8 God wyll graunt his louing kindneſſe on the day tyme: and in the nyght ſeaſon I wyll ſyng of hym, and make my prayer vnto the Lorde of my lyfe.
9 I wyll ſay vnto the Lorde of my ſtrength: Why haſt thou forgotten me, why go I thus heauyly through the oppreſſion of myne enemie?
10 "It was as a ſworde in my bones, when myne enemies dyd caſt me in the teeth: in ſaying dayly vnto me, Where is nowe thy Lorde? "With a kyllyng in my bones, myne enemies.
11 Why art thou ſo diſcouraged O my ſoule, & why art thou ſo vnquiet within me? attende thou vpon the Lorde, for I wil yet acknowledge him" to be only * my preſent ſaluation, and my Lorde. "The ſaluations of my countenaunce.

¶ The argument of the.xliij. Pſalme.

¶ The prophete prayeth to be delyuered from his enemies, to haue his heart illuminated, and to be reſtored home agayne, that he may prayſe God his Lorde in his ſanctuarie, in whom he putteth all his truſt.

A 1 Iudge me O Lorde, and debate my cauſe with an vnnaturall people: oh delyuer me from the deceiptfull and wicked man.
2 For thou art the Lord of my ſtrength: Why haſt thou reiect me, and why go I thus heauyly through the oppreſſion of myne enemie.
3 Sende forth thy light and thy trueth: that they may leade me and direct me vnto thy holy hyll, & to thy tabernacles.
4 And I wyll go vnto the aulter of the Lorde,

Lorde, euen vnto the Lorde of my ioy & gladneſſe: and vpon the harpe I will acknowledge thee O Lorde my Lord.

5 Why art thou ſo diſcouraged O my ſoule, & why art thou ſo vnquiet within me? attende thou vpon the Lorde, for * I wyll yet acknowledge hym "[to be] only my preſent ſaluation, & my Lorde.

" The ſaluations of my countenaunce and my Lorde.

The argument of the.xliiii.pſalme.

¶ The prophete rehearſeth Gods benefites beſtowed vpon the fathers, brought out of Egypt, and planted in Chanaan. He complayneth of the calamitie that the people of God ſuffered through the crueltie of the heathen. Laſt of all, he prayeth God to awake, to aryſe, and to delyuer them for his mercies ſake.

O To be ſong ¶ To the chiefe muſition, a wiſe inſtruction O of the ſonnes of Corach.

A Mornyng prayer.

1 WE haue heard with our eares O Lorde: our fathers haue tolde vs what workes thou haſt done in their daies in the olde tyme.

2 Howe thou haſt driuen out the heathen with thy hande and planted (a) them in: howe thou haſt deſtroyed the nations & placed (b) them.

(a) Our fathers.

(b) Our fathers.

3 For they gat not the lande in poſſeſſion through their owne ſworde: neither was it their owne arme that ſaued thē.

4 But thy ryght hande, and thine arme, & the lyght of thy countenaunce: becauſe thou hadſt a fauour vnto them.

5 Thou art my kyng O Lorde: commaunde that Jacob be ſaued.

& Smite.

6 Through thee we wyll "ouerthrowe our enemies: and in thy name we wyll treade them vnder that ryſe vp agaynſt vs.

B 7 For I wyll not truſt in my bowe: and it is not my ſworde that can ſaue me.

8 But it is thou that ſaueſt vs from our enemies: and thou putteſt them to confuſion that hate vs.

9 We make our boaſt of God all the day long: and we wyll confeſſe thy name for euer. Selah.

10 But nowe thou art farre of, and thou putteſt vs to confuſion: neither goeſt thou forth with our armies.

11 Thou makeſt vs to turne away backwarde from the enemie: ſo that they which hate vs, do make vs a ſpoyle vnto them.

12 Thou haſt delyuered vs as ſheepe to be eaten: and thou haſt ſcattered vs among the heathen.

13 Thou haſt ſolde thy people for naught: and thou haſt taken no money for them.

14 Thou haſt made vs a rebuke to our neighbours: to be laughed to ſcorne and had in deriſion of them that are rounde about vs. C

15 Thou haſt made vs [to be] a (c) fable among the heathen: [and to be ſuch] that the people ſhake their head at vs.

(c) Or, prouerbe.

16 My confuſion is dayly before me, and the ſhame of my face couereth me: for [to heare] the voyce of the ſlaunderer & blaſphemer, and for to ſee the enemie and the auenger.

17 [And though] all this be come vpon vs: [yet] we do not forget thee, nor ſhewe our ſelues to be falſe in thy couenaunt.

18 Our heart is not turned backe, neither our ſteppes be declined out of thy pathes: no not when thou haſt ſmitten vs in the place of dragons, and couered vs with the ſhadowe of death.

19 If we had forgotten the name of our Lorde, and holden vp our handes to any ſtraunge god: woulde not God ſearche it out? for he knoweth the very ſecretes of the heart.

20 For thy ſake alſo are we kylled all the day long: and are counted as ſheepe appoynted to be ſlayne. D

21 Stirre vp O Lorde, why ſlepeſt thou? awake & be not abſent from vs for euer: wherfore hydeſt thou thy face, and forgetteſt our miſerie and tribulation?

22 For our ſoule is brought lowe vnto the duſt: our belly cleaueth vnto ẏ groūde.

23 Aryſe vp thou our ayde, and redeeme vs: for thy louyng kindneſſe ſake.

The

The argument of the. xlv. pſalme.

¶ The prophete in deſcribyng here the beautie, eloquence, ſtrength, power, ſucceſſe, adminiſtration of iuſtice, aboundaunce of riches, and maieſtie of kyng Solomon, with his wife and children: ſetteth foorth Jeſus Chriſte and his eſpouſe the Churche, whoſe eternal kingdome agaynſt ſinne, death, and hell, is notably figured here in this pſalme.

¶ To the chiefe muſition (on the inſtrument) Soſannim (to be ſong of the) children of Corach. A ſong of loue, geuyng wiſe inſtructions.

A 1 My heart is endityng of a good matter: I wyll dedicate my woorkes vnto the king, my tongue is as the penne of a redy Writer.
2 Thou art fayrer then the children of men, full of grace are thy lippes: becauſe the Lorde hath bleſſed thee for euer.
3 Girde thee with thy ſworde vpon thy thygh O thou moſt mightie: [that is] with thy glorie and thy maieſtie.
4 Proſper thou with thy maieſtie, ryde on the worde of trueth and of affliction for ryghteouſneſſe ſake: and thy ryght hande ſhall teache thee terrible thynges.
5 Thyne arrowes are ſharpe: a people the kynges-enemies ſhall ſubmit in heart them ſelues vnto thee.
6 Thy throne O Lorde endureth for euer and euer: the ſcepter of ryghteouſneſſe is the ſcepter of thy kyngdome.
B 7 Thou haſt loued iuſtice and hated vngodlyneſſe: Wherfore the Lorde euen thy Lorde hath annoynted thee with the oyle of gladneſſe more then thy felowes.
8 All thy garmentes ſmell of Myrre, Aloes, and Caſſia, out of the iuorie palaces: Wherby they haue made thee glad.
9 Kynges daughters are amongſt thy honourable women: vpon thy ryght hande ſtandeth the queene in a veſture of golde of (a) Ophir.
10 Hearken O daughter and conſider, encline thine eare: forget alſo thine owne people and thy fathers houſe.
11 So ſhall the kyng haue pleaſure in thy beautie: for he is thy Lorde, and worſhip thou hym.
12 And the daughter of Tyre ſhall come with a preſent: the riche among the people ſhall make their earneſt prayer before thee.
13 The kynges daughter is all glorious within: her clothyng is of wrought golde.
14 She ſhalbe brought vnto the kyng in rayment of needle woorke: the virgins that folowe her and her company ſhalbe brought vnto thee. ¶
15 With ioy and gladneſſe ſhall they be brought: [and] ſhal enter into the kinges palace.
16 In ſteade of thy fathers, thou ſhalt haue children: whom thou mayſt make princes in all landes.
17 I wyll remember thy name from one generation vnto another: therfore ſhall the people "prayſe thee worlde without ende. " Confeſſe.

(a) Ophir is thought to be the Iſlande in the weſt coaſt, of late founde by Chriſtopher Columbo: frō whence at this day is brought moſt fine golde.

¶ The argument of the. xlvj. Pſalme.

¶ The prophete acknowledgeth God to haue deliuered Hieruſalem ſo notably out of perilles, that they all haue a cauſe to conceaue a full hope not for to feare any aduerſitie in tyme to come. He exhorteth other to beholde the great woorkes of God, and turneth his ſpeache to his aduerſaries.

¶ To the chiefe muſition, a ſong (to be ſong) of the children of Corach vpon Alamoth.

A 1 The Lorde is our refuge & ſtrength: a helpe very eaſyly "founde in troubles. "Greatly.
2 Therfore we wyll not feare though the earth be tranſpoſed: and though the hilles ruſhe into the "middeſt of the ſea. "Heart.
3 Though the waters thereof rage and ſwell: and though the mountaynes ſhake at the ſurges of the ſame. Selah.
4 [Yet] the ſtudde by his ryuers ſhall make glad the citie of God: the holy place of the tabernacles of the moſt hygheſt.
5 God is in the myddeſt of her: therfore

ſhe can not be remoued: the Lorde wyll helpe her, and that ryght early.
6 The heathen make much a do, and the kyngdomes are moued: but [God] ſhewed his voyce, and the earth melted away.
B 7 The God of hoaſtes is with vs: the Lorde of Jacob is "our refuge. Selah.
8 O come hither and beholde the workes of God: what (a) diſtructions he hath brought vpon the earth.
9 He maketh warres to ceaſſe in all the worlde: he breaketh the bowe, & knappeth the ſpeare in ſunder, and burneth the charettes in the fire.
10 Be ſtyll then, and knowe that I am the Lorde: I wyll be exalted among the heathen, I wyll be exalted in the earth.
11 The God of hoaſtes is with vs: the Lorde of Jacob is "our refuge. Selah.

" A hygh ſure holde to vs.
(a) Straunge thynges of deſolations.
" A hygh ſure holde to vs.

The argument of the.xlvij.pſalme.

¶ The prophete inciteth the faythfull to prayſe God with all kynde of melody, for that he ſubdueth their enemies vnder them. He alſo declareth that the heathen with their princes ſhall receaue the fayth.

¶ To the chiefe muſition, a pſalme (to be ſong) of the children of Corach.

A 1 Euening prayer. CLap your handes all ye people: make a noiſe vnto the Lorde with a ioyfull voyce.
2 For God is hygh and terrible: he is the great king vpō all the earth.
3 He wyll ſubdue the people vnder vs: and the nations vnder our feete.
4 He hath choſen for vs our inheritaunce: the glorie of Jacob whō he loued. Selah.
5 The Lorde aſcendeth in a triumph: [and] God with the ſounde of a trumpet.
6 Syng pſalmes to the Lorde, ſyng pſalmes: ſyng pſalmes to our kyng, ſing pſalmes. B
7 For the Lorde is kyng of all the earth: * ſyng pſalmes [all you that haue] ſkyll.
8 God raigneth ouer the heathen: God ſitteth vpon his holy throne.
9 The princes of the people are aſſembled together [for to be] the people of the God of Abraham: for the ſhieldes of the earth be Gods, who is hyghly exalted.

¶ The argument of the.xlviii. Pſalme.

¶ The prophete magnifieth the maieſtie of God for his goodneſſe, benefites, fayth, and wonderfull defence towardes his Churche, which he commendeth vnder the name of the citie of God, of mount Sion, of the holy hyll, and palaces of the north ſyde.

O To be ſong ¶ A ſong, the pſalme O of the children of Corach.

A 1 GReat is God, and hyghly to be prayſed: in the citie of our Lorde, his holy hyll.
2 The hyll of Sion is fayre in ſituation, and the ioy of the whole earth: vpon the north ſyde lyeth ỹ citie of the great king.
3 God is well knowen in her palaces: as a moſt ſure refuge.
(a) To go againſt Hieruſalem. 4 For lo kinges did aſſemble, and (a) paſſe by together: they them ſelues ſawe it, * lykewyſe they marueyled, they were aſtonyed with feare, and ſodenly in haſte they were gone away.
5 A feare came there vpon them and ſorowe: as vpon a woman in her childe trauayle.
" Tharſis. 6 Thou didſt breake the ſhippes of "the ſea: through the eaſt wynde.
7 Lyke as we haue heard, ſo haue we ſeene in the citie of God of hoaſtes: in the citie of our Lorde, God vpholdeth the ſame for euer. Selah.
8 O Lorde we haue wayted: for thy louyng kindneſſe in the myddeſt of thy temple. B
9 O Lorde, according to thy name, ſo is thy prayſe vnto the worldes ende: thy ryght hande is full of iuſtice.
(b) The villages. 10 Mount Sion ſhall reioyce, and the (b) daughters of " Juda ſhalbe glad: becauſe of thy iudgementes.
11 Compaſſe about Sion, and go rounde about her: and tell the towres therof.
12 Marke well her bulwarkes, beholde her hygh palaces: that ye may tell it to your poſteritie.
13 For this God is our God for euer and euer: he wyll be our guide vnto death.

The

The argument of the.xlix.pſalme.

¶ The prophete ſpeakyng to the poore and riche, declareth what a vanitie it is for a man to put his truſt in worldly goodes, and through them to become ſtout and arrogant: for that they can neither delyuer any man from trouble, calamitie, ſickneſſe, ſinne, death, and diſpleaſure of God: neither can any man aſſure them to hym ſelfe, or to his children for any tyme of continuaunce.

¶ To the chiefe muſition, a pſalme ○ of the children of Corach.

1 HEare this all ye people: geue eare all ye that dwell in the worlde.
2 "As well lowe as high: riche and poore, one with another.
3 My mouth ſhall vtter wiſdome: the cogitations of myne heart [wyll bryng foorth] knowledge.
4 I wyll encline myne eare to a parable: I wyll open my darke ſentence vpon a harpe.
5 wherfore ſhoulde I feare in euyll dayes: the (a) wickedneſſe of my heeles [then] would compaſſe me round about.
6 There be ſome that put their truſt in their goodes: and boaſt them ſelues in the multitude of their riches.
7 But no man at all can redeeme his brother: nor geue a raunſome vnto God for hym.
8 For the redemption of their ſoule is very coſtly, and (b) muſt be let alone for euer: yea though he lyue long and ſee not the graue.
9 For he ſeeth that wyſe men dye: and that the foole and ignoraunt periſhe together, and leaue their riches for other.
10 And yet they thynke that their houſes ſhall continue for euer, and that their dwellyng places ſhall endure from one generation to another: [therfore] they call landes after their owne names.
11 Neuertheleſſe, man can not abyde in [ſuch] honour: he is but lyke vnto (c) bruite beaſtes that periſhe.
12 This their way is their foolyſhneſſe: yet their poſteritie "prayſe their ſaying. Selah.
13 They ſhalbe put into a graue [dead] as a ſheepe, death ſhall feede on them: but the ryghteous ſhall haue dominion of them in the (d) mornyng, their beautie ſhall conſume away, hell [ſhall receaue them] from their houſe.
14 But God wyll delyuer my ſoule from the "place of hell: for he wyll receaue me. Selah.
15 Be not thou afrayde though one be made riche: or yf the glorie of his houſe be encreaſed.
16 For he ſhall cary nothyng away with hym when he dyeth: neither ſhall his pompe folowe after hym.
17 For whyle he "lyued he counted hym ſelfe an happy man: and ſo long as thou doeſt (e) well vnto thy ſelfe, men wyll ſpeake good of thee.
18 But he ſhal folowe the generations of his fathers: and ſhall neuer ſee lyght.
19 (f) A man is in an honourable ſtate, but he wyll not vnderſtande it: he is lyke [herein] vnto bruite beaſtes that periſhe.

(a) All their wrongers be wicked, who deſyre of their goodes wicked vnderwritte.

(b) For riche men can eſcape death, lyue he neuer ſo long tyme, he muſt dye.

(c) Yon be he neuer ſo honourable or honourable for his riches, endeth this lyfe as an aſſe or dogge, and is quickly forgotten for all his riches, ſolitie, landes, & buildinges. "Loue their mouth, that is, ſhewe them ſelues more fooles then their fathers, in that they wyll not be warned by their fathers examples & fooliſhneſſe, to take a better way of lyfe.

(d) At the day of reſurrection. "The hand of hell. "He in lyfe bleſſed his ſoule.

(e) Lyue voluptuouſly in all kynde of pleaſures of this worlde.

(f) Man lyke a beaſt, ſeeth not that al his worthyneſſe & true honour to be of God, and not of hym ſelfe, or of the worlde.

¶ The argument of the.L.Pſalme.

¶ The prophete bryngeth in God to call to iudgement heauen, earth, and all the worlde, declaryng that he is not ryghtly worſhypped of them who offer ſacrifices without fayth, and who pretendyng religion in wordes and countenaunces, leade a lyfe cleane contrary. The true worſhip of God conſiſteth in offeryng vnto hym prayſes in proſperitie, and callyng vpon his name in aduerſitie, and withall, in leadyng a good converſation of lyfe.

A pſalme ○ of Aſaph.

1 THe moſt mightie Lorde God hath ſpoken: and called the earth from the ryſyng vp of the ſunne, vnto the goyng downe therof.
2 Out of Sion: hath the Lorde appeared in perfect beautie.
3 Our Lorde commeth, and he wyll not (a) kepe ſilence: there goeth before hym a conſumyng fire, and a mightie tempeſt is ſturred rounde about hym.
4 He calleth from aboue the heauen and the earth: that he may iudge his people.
5 Gather my ſaintes together vnto me: thoſe

(a) Diſſemble any more.

those that haue made a couenaunt with me with sacrifice.
6 And the heauens shall declare his ryghteousnesse: for God is iudge hym selfe. Selah.
B 7 Heare O my people, and I wil speake: I my selfe wyll testifie vnto thee O Israel, I am the Lorde, euen thy Lorde.
8 I wyll not reproue thee because of thy sacrifices, or for thy burnt offerynges: [for that they be not] alway before me.
9 I wyll take no bullocke out of thy house: nor goates out of thy foldes.
10 For all the beastes of the forest are myne: and so are the cattel vpon a thousande hylles.
11 I knowe all the foules vpon the mountaynes: and the wylde beastes of the fielde are at "my commaundement.
12 If I be hungry, I wyll not tell thee: for the whole worlde is myne, and all that is therin.
13 Thinkest thou that I will eate bulles fleshe: and drynke the blood of goates?
14 Offer vnto God prayse: and pay thy vowes vnto the most hyghest.
C 15 And call vpon me in the tyme of trouble: I wyll heare thee, and thou shalt glorifie me.
16 But the Lorde sayd vnto the vngodly: why doest thou preache my lawes, and takest my couenaunt in thy mouth?
17 Seyng that thou hatest discipline: and hast cast my wordes behynde thee.
18 When thou sawest a thiefe, thou dydst consent vnto hym: and thou hast ben partaker with the adulterers.
19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceipt.
20 Thou sattest and spakedst agaynst thy brother: yea and hast slaundered thine owne mothers sonne.
21 These thynges hast thou done and I (b) helde my tongue, thou thoughtest that I am euen such a one as thou thy selfe art: but I wyll reproue thee, and I wyll set foorth in order before thine eyes [all that thou hast done.]
22 Consider this I pray you, ye that forget the Lorde: lest I plucke you away, and there be none to delyuer you.
23 Who so offereth vnto me thankes and prayse, he honoureth me: and to hym that ordereth his conuersation ryght, I wyll shewe the saluation of God.

"Myne, or with me.

(b) I [illegible]

The argument of the. lj. psalme.

¶ Dauid acknowledgyng his great offence in committyng adulterie, besecheth most humbly God of his great mercie to pardon his sinnes: partly that Gods promises may appeare true, who hath promised pardon to all them that from the bottome of their heart do confesse their faultes: partly also that he myght lyue to builde the walles and temple of Hierusalem, where sacrifices of righteousnes must be offered.

¶ To the chiefe musition, a psalme of Dauid when the prophete Nathan came vnto hym after he was gone in to "Bethsabe. ii. Samuel. xi.

"Bath shaba.

A 1 Haue mercie on me O Lorde accordyng to thy louyng kindnesse: accordyng vnto the multitudes of thy mercies wype out my wickednesse.
2 Washe me throughly from myne iniquitie: and clense me from my sinne.
3 For I do acknowledge my wickednesse: and my sinne is euer before me.
4 Agaynst thee, only agaynst thee I haue sinned and done this euyll in thy sight: that thou mightest be (a) iustified in thy saying, and founde pure when thou "art iudged.
5 Beholde, I was ingendred in iniquitie: and in sinne my mother conceaued me.
6 Neuerthelesse, lo thou requirest trueth in the inwarde partes [of me]: & [therfore] thou wylt make me learne wisdome (b) in the secrete [part of myne heart.]
7 Purge thou me with hyssop and I shalbe cleane: washe thou me, and I shalbe whyter then snowe. B
8 Make thou me to heare [some] ioy and gladnesse: let the bones reioyce which thou hast broken.
9 Turne thy face from my sinnes: and wype out all my misdeedes.
10 Make thou vnto me a cleane heart O Lorde: and renue thou a ryght spirite within me.
11 Cast me not away from thy presence: and take not thy holy spirite from me.
12 Geue me agayne the comfort of thy saluation: and confirme me with a free wyllyng spirite.
13 Then wyll I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

(a) Pronounced inst.

"Or, when thou iudgest

(b) Induyng my heart with wisdome thorowe the holy ghost.

14 Delyuer

14 Deliuer me from blood O Lorde, the Lorde of my ſaluation: and my tongue ſhall ſing with a ioyfull noyſe of thy iuſtice.
15 O Lorde open thou my lippes: and my mouth ſhall ſet foorth thy prayſe.
16 For thou deſireſt no ſacrifice, els I would geue it thee: thou delighteſt not in a burnt offering.
17 Sacrifices for God is a "mortified ſpirite: O Lorde thou wylt not deſpiſe a mortified and an humble heart.
18 Be thou beneficiall vnto Sion, according to thy gracious good wyll: buylde thou the walles of Hieruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſnes, with burnt offeringes and oblations: then wyll they offer young bullockes vpon thyne aulter.

broken.

The argument of the. lij. pſalme.

¶ Dauid inueyeth againſt Doeg, and deſcribeth his and all other miſcheuous mens natures and doynges, which the godly peruſing, be more incited to put their whole confidence in God, and to prayſe God.

¶ To the chiefe muſition, a wyſe inſtruction of Dauid, when Doeg the Edomite came to Saul and tolde him, ſaying: Dauid is come to the houſe of Achimelek. 1. Sam. 21.

A 1 Why boaſteſt thy ſelf thou tiraunt of miſchiefe: the goodnes of God dayly endureth.
2 Thy tongue imagineth wickednes: [and] deceaueth like a ſharpe raſer.
3 Thou haſt loued vngratiouſnes more then goodnes: and to talke of falſhood more then of righteouſnes. Selah.
4 Thou haſt loued to ſpeake all wordes that may do hurt: O thou deceiptfull tongue.
5 Therfore the Lord wyll deſtroy thee for euer: he wyll take thee and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing. Selah.
6 The righteous alſo ſhall ſee this: and they wyll be afraide and laugh hym to ſcorne.
7 [Saying] lo this is the man that put not the Lorde [to be] his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthed him ſelfe in his wickedneſſe. B
8 As for me I am lyke a greene olme tree in the houſe of the Lorde: my truſt is in the tender mercy of the Lorde for euer and euer.
9 I will alway confeſſe it vnto thee, for that thou haſt (a) done it: and I wyll hope in thy name, for it is good in the ſight of thy ſaintes.

(a) To the wicked, and to the godly.

The argument of the. liij. pſalme.

¶ Dauid declareth the originall roote, with the fruites and punichment of the wicked, how they oppreſſe cruelly the people of God, whom neuertheleſſe God by his prouidence defendeth, and wyll deliuer from the bloodie handes of the wicked, whoſe vngodlynes he deteſteth alwayes.

¶ To the chiefe muſition vpon Mahalah, a wiſe inſtruction of Dauid.

A 1 The foole hath ſayde in his heart there is no God: they haue corrupted them ſelues, & haue made their wickednes abhominable, he is not that doeth good.
2 The Lorde looked downe from heauen vpon the chyldren of men: to ſee if there were any that did vnderſtand and ſeeke after the Lorde.
3 But they dyd all go out of the way, they dyd altogether "become abhominable: there was alſo none that would do good, no not one.
4 Wyll not the workers of iniquitie vnderſtande, eating vp my people [as if] they eated bread: that they do not call vpon God?
5 They ſhalbe greatly there afraide [where] no cauſe of feare is: for the Lord wyll breake the bones of hym that beſiegeth thee, thou wylt put [them] to ſhame, becauſe the Lorde hath deſpiſed them.
6 Who is he that wyll geue ſaluation vnto Iſrael out of Sion? when the Lord wyll reduce his people out of captiuitie, Iacob wyll reioyce, and Iſrael wyll be glad.

The argument of the. liiii. pſalme.

¶ Dauid brought into marueylous daunger through the treaſon of Ziphims, who were counterfayted Iſraelites, calleth earneſtly vpon God: from whom receauing ſuccour, he thanketh him with a free heart, acknowledging the benefite.

¶ To the chiefe muſition vpon Neginoth, a wyſe inſtruction of Dauid, when the Ziphims came and ſayd vnto Saul, hath not Dauid hyd him ſelfe amongſt vs? 1.Sam.23.&.26.

א 1 SAue me O Lorde for thy name ſake: iudge me accordyng to thy mightie power.
2 Heare my prayer O Lord: and hearken vnto the wordes of my mouth.
3 For ſtraungers are ryſen vp againſt me: and tirauntes whiche haue not the Lorde before their eyes, ſeeke after my ſoule. Selah.
4 Behold, God is an ayde vnto me: the Lorde is with them that (a) vpholde my ſoule.
5 He wyll reward (b) euyll vnto mine enemies: deſtroy thou them accordyng to thy trueth.
6 I wyll ſacrifice vnto thee with a true wyllyng heart: I wyll confeſſe thy name O God, becauſe it is good.
7 For he hath deliuered me out of all my trouble: and mine eye hath ſeene [auengaunce] vpon mine enemies.

(a) That loue me, taking my part.
(b) Which they haue deſired for me.

The argument of the. lv. pſalme.

¶ Dauid deſireth God to heare his prayers, he declareth his griefes and afflictions, he wiſheth auengment of his enemies, who pretending frendſhip and familiaritie, craftyly ſeeketh his diſhonour. Finally, he ſheweth what comfort he hath taken, in that God wyll helpe him, and deſtroy his aduerſaries.

¶ To the chiefe muſition vpon Neginoth, a wiſe inſtruction of Dauid.

א 1 O Lorde geue eare vnto my prayer: and hide not thy ſelfe from my petition.
2 Take heede vnto me, and heare me: I can not chooſe but mourne in my prayer, and make a noyſe.
3 [Deliuer me] from the voyce of the enemie, and from the "preſent affliction of the wicked: for they are minded to do me miſchiefe, and are ſet malitiouſly againſt me.
4 My heart trembleth within me: and the feare of death is fallen vpon me.
5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.
6 And I ſayde, O that I had wynges like a doue: for then woulde I flee away, and be at reſt.
ב 7 Lo, then woulde I fleeing get me away farre of: and remayne in the wyldernesſe. Selah.
8 Then woulde I make haſt to eſcape: from the ſtormie wynde, [and] from the tempeſt.
9 Deſtroy their tongues O Lorde, and deuide [them]: for I haue ſeene oppreſſion and ſtrife in the citie.
10 They do compaſſe it day and night within the walles: miſchiefe alſo and (a) labour, are in the midſt of it.
11 Malice is in the midſt of it: diſceipt and guyle go not out of her ſtreates.
12 Truely he was not mine enemie that hath done me this diſhonour, for then I coulde haue borne it: neither was he one that ſeemed to hate me that dyd magnifie hym ſelfe againſt me, for then I woulde haue hyd my ſelfe from him.
13 But it was euen thou whom I eſteemed as my ſelfe: my guyde, and myne owne familier companion.
14 We delighted greatly to conferre our ſecretes together: We walked deuoutly in the houſe of God felowe lyke. ¶
15 Let death ſodainly come vpon them, let them go downe quicke into hell: for wickednes is in their dwellinges and among them.
16 As for me I wyll crye vnto the Lord: and God wyll ſaue me.
17 In the euening and morning, and at noone day wyll I pray, and that moſt inſtantly: and he wyll heare my voyce.
18 He hath redeemed my ſoule through peace frō the battayle that was againſt me: for there were many with me.
19 The Lorde who ſitteth [a ruler] from the beginning, wyll heare [me] and afflict them, Selah: forſomuche as there is * no chaunge in them, and for that they do not feare God.
20 He

" The face.
(a) To moleſt other.

20 He layde his handes vpon such as be at peace with him: and he brake his couenaunt.
21 The [wordes] of his mouth were softer then butter, yet warre was in his heart: his wordes were smother then oyle, and yet be they very swordes.
22 O cast thy burthen vpon God, and he wyll vpholde thee: he wyll not suffer at any time the righteous to moue.
23 [And as for] them: thou O Lorde wylt hurle headlong into the pit of destruction.
24 The bloodthirstie and deceiptfull men shal not liue out halfe their dayes: neuerthelesse I wyll put my full trust in thee.

The argument of the .lvi. Psalme.

¶ Dauid prayeth to God. complaining greatly of the vnreasonablenes of his enemies, and wishing their correction. He setteth foorth his confidence that he hath in Gods prouidence, whereby he assureth him selfe for to be deliuered, and promiseth to geue thankes therefore.

¶ To the chiefe musition as concerning the(:) dumbe doue in a farre countrey, the golden psalme of Dauid, when the Philistines toke him in Geth. 1 Sam. 21.

A 1 Morning prayer. BE mercifull vnto me O Lorde: for man goeth about to deuour me, he dayly fyghtyng, oppresseth me.
2 Myne enemies are dayly in hande to swalowe me vp: for they be many that fight against me, O thou most highest.
3 [Neuerthelesse] at all times as I am afraide: I put my whole trust in thee.
4 In the Lord I wyll prayse his word: *in the Lorde I haue put my trust, and I wyll not feare what flesh can do vnto me.
5 My (a) wordes dayly put me to sorow: all that they do imagine, is to do me euill.
6 They flocke together, they kepe them selues close: they marke my steppes, that they may lye in wayte for my soule.
7 Shall they escape for their wickednes? O Lorde in thy displeasure cast downe headlong this people.
8 Thou hast numbred my flittinges, thou hast put my teares in thy bottell: [are] not these thinges [noted] in thy booke?
9 Whensoeuer I call vpon thee, then shall myne enemies be put to flight: this I know, for the Lorde "is on my side.
10 In the Lord I wyll prayse the word: In God I wyll prayse the worde.
11 In the Lorde I put my trust: I wyll not be afraide what man can do vnto me. B
12 O Lorde, thy (b) vowes be vpon me: vnto thee wyll I geue thankes & praise.
13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before the Lorde in the light of the liuing.

(a) wordes spoken of me, in which it is saide, that I shalbe king.

(:) Dauid fleeing to his enemies the Philistines, when he was forced to forsake his own countrey and friendes, lykeneth him selfe to the most innocent bird a doue, seuered farre from her company: who vttereth her griefe onely by mourning, and not by any other fact endeuour, or auengement.

"Is for me

(b) I haue made a vowe to prayse thee which thing I minde to do.

The argument of the .lvii. Psalme.

¶ Dauid being in great perill, as in the mouth of Lions, maketh his prayer to God, and desireth very earnestly his helpe, promising to confesse him and his benefites amongst all men.

¶ To the chiefe musition (to be song lyke vnto the song beginning) destroy not, a golden psalme of Dauid, when he fled from Saul into the caue.

A 1 BE mercifull vnto me O Lorde, be mercifull vnto me: for my soule trusteth in thee, and vnder the shadowe of thy wynges wyll I trust, vntyll this tiranny be ouerpast.
2 I wyll call vnto the most high Lorde: euen vnto the Lord that wil perfourme the cause which I haue in hande.
3 He wyll sende from heauen, and saue me frō the reproofe of him that woulde deuour me vp, Selah: the Lorde wyll sende foorth his mercie and trueth.
4 My soule is among Lions, and I lye among those that are set on fire: among the children of men whose teeth are speares and arrowes, and their tongue a sharpe sword.
5 Exalt thy selfe O God aboue the heauen: thy glory is aboue all the earth.
6 They haue prepared a net for my feete, "that some man might presse downe my soule: they haue digged a pit before me, and are fallen into the midst of it them selues. Selah.

"He hath bowed downe my soule.

(c) My desires and prayers.

5 For thou O Lorde hast hearde my (c) vowes: and hast geuen an heritage vnto those that feare thy name.

6 Thou wilt adde dayes vnto the kings dayes: and his yeres shalbe a generation and a generation.

7 He shall dwell before the Lorde for euer: O appoynt thy louing mercy and faithfulnes, that thei may preserue him.

8 So wyll I sing psalmes vnto thy name: that I may day by day perfourme my vowes.

¶ The argument of the. lxij. psalme.

¶ Dauid declareth that in God he putteth his whole trust, and that his aduersaries deuising mischiefe, shall therby worke their owne destruction. He declareth also, that to trust vnto man, aucthoritie, spoyle, riches, or goodes, is but vanitie: Only God hath power and good wyll to helpe in all necessities, who wyll rewarde euery one according to his workes.

¶ To the chiefe musition vpon Iudethun, a psalme of Dauid.

A 1 My soule truly only "stayeth vpon the Lorde: for of him commeth my saluation.

"Kepeth scilence. Morning prayer.

2 He onlye is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued greatly.

3 Howe long wyll ye imagine mischiefe against euery man? ye shalbe slayne all the sort of you: [ye shalbe] as a tottering wall, [and like] a broken "hedge.

"VVall.

4 They deuise only howe to thrust [him] from his promotion: they delight in a lye, they blesse with their mouth, and curse with their heart. Selah.

5 [Neuerthelesse] O my soule, stay thou only vpon the Lorde: for my confidence is in him.

6 He only is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued.

7 In the Lorde is my health and my glory: my trust is in the Lorde the fortresse of my force. B

8 O ye people, put your trust in hym alway: powre out (a) your heartes before him, for the Lorde is our hope. Selah.

(a) All the griefes that lyeth hid in your heartes.

9 As for the chyldren of men, they be onlye but vanitie, the chyldren of lordes be but a lye: vpon the wayghtes they [be] altogether [lighter] then vanitie in selfe.

10 O trust not in wrong [dealing] and spoyling: geue not your selues vnto vanitie, if riches encrease, set not your heart [vpon them.]

11 The Lord spake it once, [but] I haue hearde it (b) twise, that power and mercy belongeth to thee O Lorde God: for thou rewardest euery man according to his worke.

(b) Oftentime of the prophetes.

The argument of the.lxiij.psalme.

¶ Dauid beyng in a desert as banished out of his countrey, prayeth to God that he may returne to heare his word amongest his people in the sanctuary. He confesseth that Gods goodnes passeth all thinges, and ingendreth ioy in euery heart. He setteth foorth his aduersaries wylynes and mischiefnes, telling them beforehande, that suche destruction as they would worke vnto him, shall fall vpon their owne selues.

¶ A psalme of Dauid when he was in the wyldernesse of Iuda. 1.Sam.23.&.24.

A 1 O Lorde thou art my Lorde: early in the morning I do seeke thee.

2 My soule thirsteth for thee: my fleshe also longeth after thee in a baren and drye lande [where] no water is.

3 [To see thee] euen so [as] I haue seene thee in the sanctuary: that I might beholde thy power and glory.

4 For thy louing kindnes is better then life [it selfe]: my lippes shall prayse thee.

5 As long as I liue I wyll blesse thee on this maner: and in thy name I wyll (a) lyft vp my handes.

(a) Pray.

6 My soule is satisfied euen as it were with mary and fatnes: and my mouth prayseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking? B

8 Because thou hast ben my helper: therfore vnder the shadowe of thy wynges do I reioyce.

9 My

9 My ſoule cleaueth faſt vnto thee: thy right hande hath vpholden me.
10 And they [that] ſeeke my ſoule to oppreſſe [it]: ſhall go vnder the earth.
11 Euery one of them ſhalbe killed with the edge of a ſworde: and they ſhalbe a (b) portion for Foxes.
12 But the king ſhal reioyce in the Lord, al they ſhal glory that (c) ſweare by him: for the mouth of all them that ſpeake a lye, ſhalbe ſtopped.

(b) Foxes ſhal eate them
(c) That profeſſe hym in lyfe and learning.

The argument of the. lxiiii. pſalme.

¶ Dauid maketh his prayer to God againſt the craftie, malitious, and falſe tongues of his aduerſaries, who wrongfully had accuſed hym. He ſheweth their naughtie nature, and howe the deſtruction of ſuche ſhalbe to Gods glory: for the godly ſeyng it, ſhall prayſe God and be glad.

¶ To the chiefe muſition, a pſalme of Dauid.

A 1 O Lorde heare my voyce in my prayer: preſerue my life from feare of the enemie.
2 Hyde me from the ſecrete [counſayles] of the malitious: from the conſpiracie of the workers of iniquitie.
3 Who haue whet their tongue lyke a ſword: who haue drawne their arrow, euen a bitter worde.
4 That they may priuily ſhoote at hym which is perfect: they do ſodenly ſhoote at hym and feare not.
5 They courage them ſelues in miſchiefe: and cõmune among them ſelues how they may lay ſnares, and ſay, Who ſhall ſee them?
6 They ſearche out howe to do wrong, they put in practiſe fully that they haue diligently ſearched out: yea euen the ſecretes and bottome of euery one of their heartes.
7 But the Lorde wyll ſodenly ſhoote at them with a [ſwyft] arrowe: their plagues ſhalbe [apparaunt.] B
8 Yea they ſhall cauſe their owne (a) tongues to be a meanes for to deſtroy thẽ ſelues: inſomuch that who ſo ſeeth them, ſhal deſire to flee away [from them]
9 And all men that ſee it ſhall ſay, this hath God done: for they ſhall well perceaue that it is his worke.
10 The righteous wyll reioyce in God, and put his truſt in hym: and all they that be vpright hearted wylbe glad.

(a) Their owne falſe teachers, ſhall worke miſchiefe vnto them.

The argument of the. lxv. pſalme.

¶ Dauid ſetteth foorth the exceeding goodnes of God, partly in that he hath appoynted to be worſhipped at Sion, to heare thoſe that make their prayers vnto him, to forgeue them their ſinnes, and to endue his people with many ſpirituall graces and gyftes: partly alſo in that he maketh the ground fruitfull, replenyſhing it with cattell, corne, and all kinde of fruites, aſwell in deſertes and hilles, as in valleys.

¶ To the chiefe muſition, the pſalme of Dauid, a ſong.

A "Prayſe tarieth thee. Euenyng prayer.

1 O Lorde "thou wylt be greatly prayſed in Sion: and vnto thee ſhal vowes be performed
2 Thou that heareſt a prayer: vnto thee ſhall all fleſhe come.
3 [My] "mildeedes haue preuayled againſt me: oh be thou mercifull vnto our wicked tranſgreſſions.
4 Bleſſed is the man [whom] thou chooſeſt and receaueſt vnto thee: he ſhall dwell in thy court, and we ſhalbe ſatiſfied with the (a) goodnes of thy houſe, euen of thy holy temple.
5 Thou wylt heare vs, doyng wonderfull thinges in righteouſnes O Lorde of our ſaluation: thou [art] the hope of all endes of the earth, and of them that dwell farre of at the ſea coaſt.
6 Thou art he who in his ſtrength ſetteth faſt the mountaines: and is gyrded about with power.
7 Who ſtilleth the raging of the ſea, and the noyſe of his waues: and the vproze of the people.
8 They alſo that dwel in the vtmoſt partes [of the earth] be afrayde at thy ſignes: thou makeſt them reioyce at the going (b) foorth of the morning and euenyng.
9 Thou viſiteſt the earth, and thou makeſt it ouerflowne, thou enricheſt it greatly: the (c) riuer of God is full of water, thou prepareſt their corne, for ſo thou (d) ordayneſt it.
10 Thou watereſt her forowes, thou breakeſt downe her "hillockes: thou makeſt it ſoft with the drops of rayne, and bleſſeſt the increaſe of it.
11 Thou crowneſt the yere with thy

" Words, or thinges of iniquitie.

Doctrine

" A crue of ſouldiers.

(b) At the ryſing of the ſunne and moone.
(c) Great riuers &c
(d) Thou ordayneſt the earth to bring foorth corne.

goodnes: and thy "cloudes drop fatnes.
12 They drop vpon the dwellinges of the wylderneſſe: and hilles be compaſſed with ioy.
13 The downes be couered with ſheepe: the valleys ſtande thicke with corne [ſo that] they ſhowte [for ioy] and alſo ſing.

"Steppes.

The argument of the.lxvj.pſalme.

¶ The prophete Dauid calleth vpon all men to prayſe God for his wonderfull power, declared not only in the olde time in dryng the red ſea that the children of Iſrael might eſcape Pharaos handes: but alſo nowe for ſauing his people from their enemies, and from Pharaos and tirauntes of their dayes. He alſo inciteth other to be thankefull vnto God through his example.

¶ To the chiefe muſition, a ſong (whiche is) a pſalme.

א 1 Declare you ioyfull vnto the Lorde all [ye of] the earth: ſing pſalmes vnto the glory of his name, geue glory to his maieſtie.
2 Say vnto the Lorde, oh howe wonderfull art thou in thy workes: through the greatnes of thy power thyne enemies ſhalbe founde (a) liers vnto thee.
3 For all [they of] the worlde ſhall worſhip thee, and ſing pſalmes vnto thee: they ſhall ſing pſalmes vnto thy holy name. Selah.
4 Come hither and beholde the workes of the Lorde: howe wonderfull he is in his doing towarde the chyldren of men.
5 He turneth the ſea into drye lande, ſo that they went thorowe the water on foote: there dyd we reioyce in him.
6 He ruleth with his power for euer, his eyes beholdeth the gentiles: ſuch as be rebels ſhal not come to promotion. Selah.
ב 7 O ye people bleſſe your Lorde: and make the voyce of his praiſe to be heard.
8 Who preſerueth our ſoule in life: and ſuffereth not our feete to ſlip.
9 For thou O Lord haſt proued vs: thou haſt tryed vs, like as ſiluer is tryed.
10 Thou broughteſt vs into the ſnare: and layde trouble vpon our loynes.
11 Thou ſufferedſt men to ride ouer our heades: we went through fire and water, and [yet] thou broughteſt vs out into a "pleaſaunt [place.]
12 I wyll go into thy houſe with burnt offeringes: and I wyll pay thee my vowes whiche I promiſed with my lippes, and ſpake with my mouth when I was in trouble.
13 I wyll offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes and goates. Selah.
ג 14 O come hither, & hearken: and I wil tell all you that feare the Lorde, what he hath done for my ſoule.
15 I called vnto hym with my mouth: and I exalted him with my tongue.
16 If I had inclined vnto wickednes in my heart, the Lorde woulde not haue hearde me: but the Lorde hath hearde me, & conſidered the voyce of my prayer.
17 Bleſſed be the Lorde which hath not reiected my prayer: nor turned his mercye from me.

(a) They that ſhal dwell their bodyes.

"Vvaxed.

The argument of the. lxvii. pſalme.

¶ The prophete in the name of the people of Iſrael, beſeecheth God of his fauour and mercy, that his commaundementes may be publiſhed to the whole worlde: ſo that by that meanes God might be prayſed, and all people bleſſed.

¶ To the chiefe muſition vpon Neginoth, a pſalme (whiche is) a ſong.

א 1 The Lord be mercyfull vnto vs and bleſſe vs: [and] cauſe the light of his countenaunce to ſhine vpon vs. Selah.
2 That thy way may be knowen vpon the earth: thy ſaluation among all nations.
3 [Then] wyll the people "prayſe thee O Lorde: yea all the people wyll "prayſe thee.
4 The Gentiles will reioyce & triumph: for thou wylt iudge the people, and gouerne the gentiles vpon the earth, according to equitie. Selah.
ה 5 The people will prayſe "thee O Lord: all the people wyll "prayſe thee.
6 [Then] ſhall the earth bryng forth her increaſe: and the Lorde our Lord will geue vs his bleſſing.
7 The Lorde will bleſſe vs: and all the endes of the worlde ſhall feare him.

"Confeſſe.
"Confeſſe.

The

¶ The argument of the.lxviij.Pſalme.

¶ Dauid after ſome notable victorie thanketh God, who is and hath ben through his mightie power a preſent helpe and comfort to the afflicted, to orphans, widdowes, and priſoners that ſit in darkneſſe, who alſo ouerthroweth with his mightie arme all wickednelle and his agaynelayers, and maketh them his ſubiectes for euer, to the great ioy of the godly.

¶ To the chiefe muſition, a pſalme of Dauid, which is a ſong.

A 1 LEt God the Lorde woulde aryſe, his enemies woulde be ſcattered: and they that hate hym woulde flee
2 from his face.
Lyke as the ſmoke vaniſheth, [ſo] wylt thou cauſe [them] to vaniſhe away: and lyke as water melteth at the fire, [ſo] wyll the vngodly periſhe at the preſence of the Lorde.
3 But the ryghteous muſt be glad, and reioyce before the Lorde: they ſhall not ſtande ſtyll for myrth.
4 Syng vnto the Lorde, ſyng pſalmes vnto his name: magnifie hym that rideth vpon the heauens as it were vpon an horſe in his name "euerlaſtyng, and reioyce before his face.
5 He is a father of the fatherleſſe, and the iudge of widdowes: [he is] the Lord in his holy habitation.
6 He is the Lord that maketh thoſe that dwell (a) alone to haue a familie: and bryngeth priſoners out of the ſtockes.
7 But rebelles did inhabite a dry [ground] O Lorde, When thou wenteſt forth before the people: When thou wenteſt through the wylderneſſe. Selah.
8 The earth ſhoke, and the heauens dropped at the preſence of the Lorde: euen Sinai it ſelfe [ſhoke] at the preſence of the Lorde, Lorde of Iſrael.
9 Thou O Lorde dydſt cauſe rayne to fall at thy gratious pleaſure: and when thine inheritaunce was weery, thou dydſt hearten it.
10 Thy flocke dwelleth there: for thou O Lorde doeſt of thy goodneſſe prepare for the poore.
11 The Lorde gaue the worde: great was the company of the "preachers.
12 Kynges with their armies dyd flee: they dyd flee, and the (b) ornament of an houſe deuided the ſpoyle.
13 Though ye haue lyen among the pottes: yet ſhall ye be as the wynges of a doue that is couered with ſiluer, and hath her fethers as yelowe as golde.
14 When the almightie ſcattered kynges in (c) it: it was as whyte as ſnowe in "Salmon.
15 As the hyll of "Baſan, ſo is Gods hill: euen an hygh hyll, as the hyll of Baſan.
19 Why ſkyp you ſo ye high hylles? this is the Lordes hyll in the which it pleaſeth hym to dwell, yea God wyll abyde in it for euer.
17 The charettes of ỹ Lorde are twentie thouſande, euen thouſandes of angels: and the Lorde is among them in holy Sinai.
18 Thou wenſt vp on high, thou haſt led * captiuitie captiue, thou haſt receaued gyftes for men: yea euen [for] thoſe that be diſobedient, that God the Lorde myght dwell [among them.]
19 Bleſſed be the Lorde who day by day powreth his [benefites] vpon vs: and is God of our ſaluation. Selah.
20 The Lorde is our Lorde for to ſaue * vs: and all maner of wayes for (d) death pertayneth to God the Lorde.
21 God wyll wounde the head of his enemies: and the heary ſcalpe of hym who goeth on ſtyll in his wickednelſe.
22 The Lorde hath ſayde, I wyll bryng [my people] agayne out from Baſan: I wyll bryng [them] agayne out from the deepe of the ſea.
23 That thy footes [and] the tongue of thy * dogges: may be made redde in the blood of the enemies by his meanes.
24 They do well ſee O Lorde thy goynges: thy goynges in the ſanctuarie my Lorde and kyng.
25 The ſingers go before, the minſtrelles folowe after: in the myddeſt are the damſelles playing with the timbrelles.
26 In the congregations they do bleſſe the Lorde: the God of the (e) fountayne of Iſrael.
27 There is litle Beniamin their ruler, & the princes of Iehuda their (f) counſell: the princes of Zabulon [and] the princes of

C (c) In the lande of promiſe.
" Stalmon.
" Baſhan.
D (d) God deſtroyeth his enemies, as he ſaueth his people.
(e) Progenie.
(f) It is deriued of a worde that ſignifieth to ouerwhelme.

(a) Ish, a name of God that ſignifieth him to be alwayes, and other thinges to be of him.
(b) Thoſe to whom children with a familie, that had none before.

of Nepthali.

28 Thy Lord hath ordeyned thy ſtrength: eſtabliſhe the thing O Lorde that thou haſt wrought in vs.

29 For thy temple ſake at Hieruſalem: kynges wyll bryng preſentes vnto thee.

30 Put to rebuke the companie of ſpeare men, a multitude of bulles amongeſt the "people lyke vnto calues: [vntyll] that they brought vnder foote [come] with peeces of ſiluer [for tribute,] ſcatter the people that delyght in warre.

" Calues of the people.

" Embaſſadours.

31 Then ſhal "princes come out of Egypt: Ethiopia in all haſte ſhall ſtretch out her handes vnto the Lorde.

32 Sing vnto the Lord O ye kingdomes of the earth: O ſyng pſalmes vnto the Lorde. Selah.

33 Who rydeth vpon the "moſt hygheſt eternall heauens: lo he ſendeth out a mightie voyce in his voyce.

" Vpon the heauens, the heauens of eternitie.

34 Acknowledge the Lorde to be mightie: his maieſtie is ouer Iſrael, & might in the cloudes.

35 O Lorde thou art terrible out of thy holy places: the God of Iſrael geueth myght and ſtrength vnto his people, Bleſſed be the Lorde.

¶ The argument of the.lxix. Pſalme.

¶ Dauid as in a figure ſetteth forth lyuely Chriſtes paſſion, declaryng withall, that Gods people ſhalbe ſaued, and his enemies deſtroyed. For he complayneth very vehemently of his greeuous afflictions, humbly requeſtyng to be delyuered of them. He wiſheth euyll ſucceſſe and a wretched ende vnto his aduerſaries, he reioyceth and prayſeth God, and calleth vpon heauen and earth to do the ſame. Finally, he propheciety of the proſperitie of Chriſtes Churche.

¶ To the chiefe muſition vpon O Soſanim (a pſalme) of Dauid.

() A muſicall inſtrument.

A Euenyng prayer.

(a) Great calamities.

1 SAue me O Lorde: for (a) waters haue entred in vnto my ſoule.

2 I am ouer the head in deepe myre where I feele no grounde: I plunge in deepe waters where the ſtreame ouerwhelmeth me.

3 I am weery of crying, my throte is drye: my ſyght fayleth me through the long attendaunce that I haue geuen vpon my Lorde.

4 They that hate me without a cauſe are mo then the heeres of my head: they that are myne enemies and wouldе deſtroy me gyltleſſe are mightie, I payde them the thynges that I neuer toke.

5 God thou knoweſt my folly: and my faultes are not hyd from thee.

6 Let not them that truſt in thee O Lorde God of hoaſtes, be for my cauſe aſhamed: let not thoſe that ſeke thee, be through me confounded O Lorde of Iſrael.

B 7 For thy ſake haue I ſuffered reproſe, ſhame hath couered my face: I am become a ſtraunger vnto my brethren, euen an aliaunt vnto my mothers children.

8 For the zeale of thine houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

9 And I wept [chaſtenyng] my ſoule with faſtyng: and that was turned to my reproſe.

10 Alſo I put on ſackcloth for my garment: and they ieſted at me.

11 They that ſit in the gate ſpeake agaynſt me: and they that drynke ſtrong drynke [make] ſonges [vpon me.]

12 But [I make] my prayer vnto thee O God in an acceptable tyme: heare me O Lord in the multitude of thy mercie, according to the trueth of thy ſaluation.

13 Take me out of the myre, that I ſincke not: oh let me be delyuered from them that hate me, & out of the deepe waters.

14 Let not the water fludde drowne me, C neither let the deepe ſwalowe me vp: & let not the pyt ſhut her mouth vpon me.

15 Heare me O God, for thy louyng kindneſſe is comfortable: turne thee vnto me according vnto the multitude of thy mercies.

16 And hyde not thy face from thy ſeruaunt, for I am in trouble: O haſte thee [and] heare me.

17 Draw nigh vnto my ſoule & redeeme it: for myne enemies ſake oh redeeme me.

18 Thou haſt knowen my reproſe, my ſhame, and my diſhonour: myne aduerſaries are all in thy ſyght.

19 Reproſe hath broke my heart a peeces, I am full of heauineſſe: I loked for ſome to haue pitie on me, but there was none, and for ſome that ſhoulde comfort me, but I coulde fynde none.

20 They gaue me for meate, gall to eate: and when I was thirſtie, they gaue me vineger to drynke.

21 Let their table be as a ſnare before them: and in ſteade of aboundaunce of " peace, let it be a meanes of deſtruction.

" Quietneſs and pleaſure.

22 Let

22 Let their eyes be blynded that they see not: and euer bowe downe their loynes.
23 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.
24 Let their habitation be desolate: and let no man dwell in their tabernacles.
25 For they persecute hym whom thou hast smitten: and they talke of the griefe of them whom thou hast wounded.
26 Let them fall from one wickednesse to another: and let them not enter into thy ryghteousnesse.
D 27 Let them be wyped out of the booke of the lyuyng: and not to be written among the ryghteous.
28 As for me I am afflicted and in heauinesse: thy sauing helpe O Lorde "shal defende me.

[a] Shall place me on hygh.

29 I wyll prayse the name of the Lorde with a song: and magnifie hym with a solemne confession.
30 And it wyll please God: better then a bullocke that hath hornes and hoofes.
31 The humble wyll consider this and be glad, such as seke after God: and your soule shall lyue.
32 For God heareth the poore: & dispiseth not his prisoners.
33 Let heauen and earth prayse hym: the sea and all that moueth therin.
34 For the Lorde wyll saue Sion, and builde the cities of Jehuda: that men may dwel there and haue it in possessiō.
35 The posteritie also of his seruauntes shall inherite it: and they that loue his name shall dwell therin.

The argument of the. lxx. psalme.

¶ Dauid desireth God to helpe hym with all speede, and to take auengeaunce of his enemies. He also discribeth the ioy of the godly, who seeth hym delyuered.

¶ To the chiefe musition (a psalme) of Dauid, to reduce in remembraunce.

A 1 Haste thee] O Lorde to delyuer me: make haste to helpe me O God.
2 Let them be ashamed and confounded that seke after my soule: let them be turned backwarde and be put to confusion that wishe me euyll.
3 Let them be returned backwarde: for a rewarde of their shamyng [other] which say, "there, there.

[a] Hah, haah

4 But let all those that seke thee be ioyfull and glad in thee: and let all such as delight in thy saluation say alway, the Lorde be magnified.
5 As for me I am poore and in miserie, hasten thee vnto me O Lorde: thou art my ayde and my delyuerer, O God make no long tarying.

¶ The argument of the. lxxj. Psalme.

¶ The prophete beyng assured of Gods ayde, desireth to be delyuered of his wicked and cruell enemies, agaynst whose malice he complayneth before the face of God. And forsomuch as euen from his youth he hath put his trust in God: he prayeth that nowe in his olde age he be hearde and helped, to the intent that God may be praysed for his deliueraunce. Wherfore, after he hath vttered his enemies thoughtes, and prophecied of their destruction: he sayth that he wyll go to warre, trustyng in the power of God, who before tyme hath restored hym out of fundry afflictions and temptations, vnto a better state and condition then euer he had before.

A 1 In thee O God I haue put my trust, let me neuer be put to confusion: ridde me and deliuer me in thy ryghteousnesse, incline thine eare vnto me, and saue me.

Morning prayer.

2 Be thou my strong holde wherunto I may alway resort: thou hast [a] geuen a charge to saue me, for thou art my house of defence, and my castell.

[a] To his [illegible] other [illegible] not [illegible] in his [illegible]

3 Delyuer me O my Lorde out of the hande of the vngodly: out of the hande of the vnryghteous and cruell man.
4 For thou O Lorde God art the thyng that I long for: thou art my hope euen from my youth.
5 Through thee haue I ben mayntayned euer since I was borne: thou art he that toke me out of my mothers wombe, my praise shalbe alway of thee.
9 I am become as it were a monster vnto many: but my sure trust is in thee.
7 Oh let my mouth be fylled: with thy prayse

prayse and glorie all the day long.

25 8 Cast me not away in the tyme of age: forsake me not When my strength fayleth me.

9 For myne enemies speake against me: and they that lay awayte for my soule take their counsayle together.

10 They say, the Lorde hath forsaken hym: do you persecute hym and take hym, for there is none to delyuer hym.

11 Go not farre from me O Lorde: haste thee O my Lorde to helpe me.

12 Let them be confounded, let them be brought to naught that are agaynst my soule: let them be couered With shame and dishonour that seke to do me euyll.

13 As for me I wyll patiently Wayte alway: and I wyll prayse thee more and more.

14 My mouth shall dayly speake of thy ryghteousnesse and saluation: for I knowe no "ende therof.

"Knowe not the number.

15 I wyll go forth in the (b) strength of the Lorde God: [and] I wyll only make mention of thy ryghteousnesse.

(b) To battayle.

℣ 16 Thou O God hast taught me from my youth: and hytherto I can Well declare thy wonderous workes.

17 Wherfore Whylest I am olde and am gray headed: O Lorde forsake me not, vntyll I haue shewed thy arme vnto [this] generation, and thy power to all them that are yet for to come.

18 And vntyll I [haue] exceedyngly exalted O Lorde thy ryghteousnesse: for great thynges are they that thou hast done, O Lorde Who is lyke vnto thee:

19 Which hast made me to feele many great troubles and aduersities: yet returnyng thou hast reuyued me, yea returnyng thou hast caused me to come out from the bottome of the earth.

20 Thou hast brought me to greater honour then I had before: & thou returnyng hast comforted me on euery syde.

21 Therfore I wyll confesse vnto thee thy trueth O Lorde, playing vpon an instrument of musicke: vnto thee I wyl syng psalmes vpon the harpe O thou most holy [God] of Israel. ℣

22 My lyppes wyll be ioyfull when I syng vnto thee: and so wyll my soule Which thou hast redeemed.

23 My tongue also shal talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seke to do me euyll.

¶ The argument of the.lxxij.Psalme.

¶ The prophete in the name of the whole Church prayeth that the kyngdome promised vnto hym may come, which is the kyngdome of Jesus Christe. He declareth that then there shalbe peace, the number of the iust shall increase, so that all nations shalbe subiect vnto hym. He setteth forth the affection of the people towarde their kyng, & the aboundaunce of all thinges in his kingdome, so that his name shall endure for euer.

Of Solomon.

א 1 O God gene vnto the kyng thy (a) iudgementes: and thy ryghteousnesse vnto the kynges sonne.

(a) Gene hym grace to iudge accordyng to thy lawe.

2 [Then] he wyll iudge thy people accordyng vnto iustice: and thy afflicted accordyng to "equitie.

"Iudgement.

3 The mountaynes also and hylles: shall bryng peace to the people by the meanes of ryghteousnesse.

4 He wyll iudge the afflicted amongst the people: he wyll saue the children of the poore, and subdue the oppressour.

5 They wyll feare thee as long as the sunne and moone shyneth: from one generation to another.

6 He wyll come downe lyke the rayne into a (b) fleece of Wooll: euen as the droppes that water the earth.

(b) He alludeth to the miracle of Gedeon. Judges. 6.

7 In his dayes the ryghteous wyll florishe: and there shalbe aboundaunce of peace so long as the moone endureth.

8 His dominion also shalbe from the one sea to the other: and from the fludde vnto the ende of the earth.

9 They that dwell in the wildernesse shal kneele before him: his enemies shal licke the dust.

10 The kyng of "Tharsis and of the Iles shall offer presentes: the kynges of (c) Sheba & Seba shall bring giftes.

"Tharshish.

(c) Sheba is thought to be in Arabia, and Seba in Ethiopia.

11 All kynges wyll worshyp hym: all nations wyll do hym seruice.

12 For he wyll delyuer the poore when he cryeth: and the afflicted and hym that hath no helper.

13 He wyll haue compassion vpon the poore and needy: and he wyll preserue the soules of the poore. ℣

14 He wyll delyuer their soules from deceipt and oppression: and their blood shalbe

shalbe in his syght.
15 He wyll lyue, and he wyll geue "to the
* poore of the golde of Sheba: and he
wyll pray alwayes for hym, and dayly
he wyll blesse hym.
16 A handfull of corne shall [be sowed] in
the earth vpon the toppe of hylles:
and the fruite therof shall make a noyse
lyke Libanus, and shall florishe in the
citie lyke grasse vpon the earth.
17 His name shall endure for euer, his
name shalbe spread abrode to the world
so long as the sunne shall shyne: all na-
tions shalbe blessed in hym, and shall
call hym blessed.
18 Blessed be God the Lorde: the Lorde
of Israel which only doth wonderous
thynges.
19 And blessed be the name of his maiestie
for euer: and all the earth shalbe fylled
with his maiestie. Amen, Amen.

* To hym.

¶ Here endeth the prayers of Dauid the sonne of Isai.

The argument of the. lxxiii. psalme.

¶ The prophete for the comfort of the Godly, vttereth what offences spryng of the prosperitie of the wicked, declaryng withall that they haue a wretched ende, and that the ende of such as be afflicted in this worlde for ryghteousnesse is happy: although that he knoweth not the cause of the affliction of the one, or the prosperitie of the other. He setteth foorth the pryde of the vngodly, and the goodnesse and prouidence of God towardes hym at all tymes.

¶ A psalme of ○ Asaph.

○ To be song

A Euenyng prayer.

1 TRuely the Lorde is
very good vnto Isra-
el: vnto such as haue
a cleane heart.
2 Neuerthelesse, my
feete were almost gone
from me: my steppes
had almost slypt.
3 For I enuied at the case of the foolishe:
I sawe the wicked [flowe] in all kynde
of (a) prosperitie.
4 For there be no (b) bondes of death that
can holde them: and the galaries of
their houses be strong.
5 They come in no missfortune lyke
other folke: neither are they plagued
lyke other men.
6 And this is the cause that pride com-
passe them rounde about: and crueltie
couereth them as a garment.
B 7 Their eyes stande out for fatnesse: and
the cogitations of their heartes do (c)
passe from them.
8 They make other dissolute, they
speake oppression with iniurie: they
talke "proudely and presumptuously.
9 For they stretch foorth their mouth
vnto the heauen: and their tongue
goeth through the worlde.
10 Therfore [God] his people (d) turneth
thither: and there is drawen vnto them
waters in a full [cuppe.]
11 And they say, howe shoulde God per-
ceaue it? is there knowledge in the most
hyghest?
12 Lo these vngodly and fortunate in the
worlde: do possesse riches.
13 Truely I haue cleansed my heart in
vayne: and wasshed my handes in
innocencie.
14 All the day long I haue ben scourged:
and "chastened euery mornyng.
15 If I shoulde say that I woulde iudge
after this sort: lo then I shoulde con-
dempne the generation of thy children.
16 Therfore I considered howe I might
vnderstande this: but it was to payne-
full in myne eyes.
17 Untyll I went vnto the sanctuarie of
God: and vnderstood the ende of them.
18 Truely thou doest set them in slippery
places: and castest them downe head-
long for to be destroyed.
19 Oh howe be they brought to a destruc-
tion euen vpon a sodayne: they faynt,
they consume away for very dread.
20 They be as a dreame to a man after he
is once waked: O Lorde thou wylt
cause their (e) image to be dispised in the
citie.
21 Veryly thus was my heart inflamed:
thus was my reynes pricked.
22 So foolishe was I and voyde of vn-
derstanding: I was euen a bruite beast
before thee.
23 Neuerthelesse I am alway with thee:
for thou hast holden me by my ryght
hande.
24 Thou hast guyde me with thy coun-
sayle: and after that thou receauedst me
with

(a) Peace.

(b) They wyll not be bridled with lawes, trustyng to bribery and to their strong holdes.

(c) They be not ashamed to vtter their naughty thoughtes.

"From aloft.

(d) Euen they that pretende to be Gods people, do set by them that fyll their bestyes and haue riches, and thus they reason.

C "My correction in the mornyng.

(e) Their honour, dignitie, estimation, auethoritie & soule at the resurrection.

With glorie.
25 Whom haue I in heauen but thee: and there is none vpon earth that I deſire beſides thee.
26 My fleſhe and my heart fayleth: but God is the ſtrength of my heart, and my portion for euer.
27 For lo, they that kepe them ſelues a loofe from thee ſhall periſhe: thou deſtroyeſt euery one that committeth fornication agaynſt thee.
28 But it is good for me to come neare vnto God: [wherfore] I put my truſt in thee O Lorde God, that I may declare all thy workes.

The argument of the.lxxiiii. pſalme.

¶ The prophete in the name of the people of Iſrael complayneth of their affliction, howe that they be as forſaken of God: howe that their temple is ſet a fire, and raced, and the worde of God abolished. He diſcribeth the iniuries, crueltie, outragioulneſſe, and blaſphemies of the enemies. He humbly prayeth that theſe calamities may haue an ende, that iuſt puniſhment & auengeaunce may be taken of the enemies, and that they may be defended for his couenaunt ſake, as his fathers were commyng out of Egypt.

¶ A wiſe inſtruction (to be ſong) of Aſaph.

Aſ 1 O Lorde wherfore doſt thou forſake vs altogether: wherfore "breaketh forth thy anger agaynſt the ſheepe of thy paſture.
"Smoketh.
2 Remember thy congregation, thou haſt poſſeſt it nowe a long tyme: thou haſt redeemed the (a) rodde of thine inheritaunce, euen mount Sion wherein thou dwelleſt.
(a) As landes be meaſured by roddes & poles: ſo God as with a rod meaſured Iurie out of all the worlde for his inheritaunce.
3 Lyft vp thy feete for to deſtroy vtterly euery enemie: which hath done euyll in thy ſanctuarie.
4 Thyne aduerſaries roare in the myddeſt of thy congregations: and ſet vp their banners for ſignes [of victorie.]
5 He that hewed tymber afore out of * thicke Woddes [for to builde the temple:] was eſteemed as one offeryng a preſent [to God] aboue.
6 But nowe they breake downe into peeces all the carued worke therof: with axes and hammers.
Bſ 7 They haue ſet fire on thy holy places: they haue defiled the dwellyng place of thy name [caſtyng it downe] to the grou̇nd.
8 Yea, they ſayde in their heartes, let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the lande.
9 We ſee not our enſignes, there is not one prophete more: no not one is there amongſt vs that vnderſtandeth "our caſe.
"How long
10 O Lorde ſhall the aduerſarie do this diſhonour continually: ſhall the enemie blaſpheme thy name for euer:
11 Why withdraweſt thou thy hande, yea thy right hande: conſume [them, drawing] it out of thy boſome.
12 Truely God is my kyng of olde: who worketh ſaluation in the myddeſt of the earth.
13 Thou didſt deuide the ſea through thy power: thou brakeſt the heades of the (b) dragons in the waters.
14 Thou ſmoteſt the heades of (c) Leuiathan in peeces: and gaueſt (d) hym to be meate for the people in Wilderneſſe.
15 Thou broughteſt out fountaynes and waters out of the harde rockes: thou dyddeſt drye vp mightie Waters.
16 The day is thine, & the nyght is thine: thou haſt prepared the light & the ſunne.
17 Thou haſt ſet all the borders of the earth: thou haſt ordeyned ſummer and wynter.
18 Remember this O God, the enemie hath diſhonoured: and the fooliſhe people hath blaſphemed thy name.
19 O deliuer not the ſoule of thy turtle doue vnto a wylde beaſt: forget not the congregation of the poore for euer.
20 Loke vpon the couenaunt: for darkneſſe of the earth hath repleniſſhed houſes with iniquitie.
21 O let not the ſimple go away aſhamed: but let the afflicted & needy geue prayſe vnto thy name.
22 Ariſe O Lord, mayntayne thine owne cauſe: remember the diſhonour that the fooliſhe man [doth] vnto thee dayly.
23 Forget not the voyce of thine enemies: the mutteryng of them that hate thee aſcendeth vp continually.

C
(b) Pharao and his people.
(c) Of ſome Pharao, kyng of lande & ſea.
(d) God gaue the ſpoyles of Pharao and of the Egyptians, to the children of Iſrael wandering in wilderneſſe fourtie yeres. Or, by the people in the deſert, is meant fiſhes in the ſea. Or, Pharao fed Gods people in the deſert, in that his deſtruction aſſured them that God cared & wouldſt prouide for them.

¶ The argument of the.lxxv.Psalme.

¶ The prophete prayseth God, and setteth foorth the duetie of a good prince, who must administer iustice and equitie, purge the earth from corruptnesse of iudgement, suppresse the wicked, and aduaunce the godly through the great power of God,

¶ To the chiefe musition, O destroy not; the psalme O of Asaph, a song.

A 1 WE do confesse it vnto thee O lord, we do confesse it: for thy wonderous workes do declare thy name to be at "hande.

2 When I shall take tyme fyt for the purpose: I wyll iudge accordyng vnto ryght.

3 The earth wasteth and all the inhabitours therof: I haue vpholded the pyllours of it. Selah.

4 I sayd vnto fooles deale not so madly: & to the vngodly[a] set not vp your horne.

5 Set not vp your horne an high: [and] speake [not] with a stiffe necke.

6 Because promotion commeth neither from the east nor from the west: nor yet from the "south.

7 For God is the iudge: it is he that putteth downe one, and setteth vp another. B

8 For in the hande of God there is a cup, and the wine is redde: it is full mixt, and he powreth out the same.

9 But the vngodly of the earth do wring out: and drynke the dregges therof.

10 As for me I wyll euer set foorth in wordes [the Lorde]: I wyll sing psalmes to the God of Jacob.

11 And I wyll breake all the hornes of the vngodly: but the hornes of the ryghteous shalbe exalted.

¶ The argument of the.lxxvj.Psalme.

¶ The prophete prayseth the countrey of Jurie, for that God and his wyll was knowen in it, for that also that there God had geuen a notable victorie, as declaryng him selfe to be the defendour of Hierusalem. He setteth foorth the terrible iudgement & power of God agaynst wicked enemies. Finally, he exhorteth all Israelites to the true worshyppyng of God.

¶ To rhe chiefe musition in Neginoth, the psalme of Asaph, a song.

A 1 IN Jurie is God knowen: his name is great in Israel.

2 At Shalem is his tabernacle: and his dwellyng in Sion.

3 There he brake the arrowes of the bowe: the shielde, the sworde, and the battayle. Selah.

4 Thou art honourable: and of more puissaunce then the[a] mountaynes of robbers.

5 The hygh couragious stomackes are spoyled, they haue slept their slepe: and the valiaunt souldiours coulde not[b] finde their owne handes.

6 At thy rebuke O God of Jacob: both the charet and horse be brought to "naught.

7 Thou, euen thou art dreadfull: and who may stande in thy syght when thou [begynnest] to be angry?

8 Thou causest thy iudgement to be hearde from heauen: then the earth trembleth, and is styll. B

9 When God ariseth to iudgement: and to helpe all the afflicted vpon the earth. Selah.

10 The fearcenesse of man shall "turne to thy prayse: [and] the remnaunt of the fearcenesse thou wylt restrayne.

11 Make vowes vnto God your Lorde, & perfourme them all ye that be rounde about hym: bryng presentes vnto hym that is dreadfull.

12 He "abateth the spirite of princes: he is dreadfull to the kynges of the earth.

The

The argument of the. lxxvii. pſalme.

¶ The prophete vttereth in a lamentation, wonderfull cogitations of a ſorowfull afflicted & penſiue heart, almoſt brought into deſperation: but conſideryng the manifolde argument of Gods power and goodneſſe, declared to hym and to his fathers in tyme paſt, he taketh good courage, and truſteth of Gods helpe.

O In inſtrument of muſicke.

¶ To the chiefe muſition vpon O Ieduthun, a pſalme of Aſaph.

A 1 My voyce was vnto the Lorde, and I cryed: my voyce was vnto the Lord, and he hearkened vnto me.
2 In the tyme of my trouble I ſought the Lorde: my hande all the nyght (a) catched & ceaſſed not, my ſoule refuſed comfort.
3 I called to remembraunce God, and I was diſquieted: I conferred with my ſelfe, and my ſpirite was wrapped in penſiueneſſe. Selah.
4 Thou dydſt kepe the watche of mine eies: I was amaſed & coulde not ſpeake.
5 I dyd thynke vpon the dayes paſt: and on the yeres of the olde worlde.
6 I called to remembraunce my pſalme, ſong on the muſicall inſtrument in the nyght tyme: I communed with myne owne heart, & ſearched out my ſpirites.
B 7 What, Wyll the Lorde forſake me for euer: Wyll he be no more intreated to be fauourable:
8 Is his mercie cleane gone for euer: and is his promiſe made from one generatiõ to another, come vtterly to an ende.
9 Hath God forgotten to be gratious: and Will he ſhut vp his louing kindneſſe in diſpleaſure: Selah.
10 And I ſayde, (b) this is my death: but the ryght hande of the moſt hygheſt [may graunt] me yeres.
11 I dyd call to remẽbraunce the workes of God almightie: for thy wonders done a great whyle a goe came into my mynde.
12 I alſo gaue my ſelfe to muſe of all thy workes: and I talked of all thy actes.
13 Thy Way O Lorde is in (c) holyneſſe: who is ſo great a God as the Lorde:
14 Thou art ỹ God that doth wonders: thou haſt made thy power knowen among the people.
15 Thou haſt redeemed thy people with a [mightie] arme: the ſonnes of Jacob and Joſeph. Selah.
16 The waters ſawe thee O God, the waters ſawe thee, they (d) feared: yea the depthes of them moued out of their place.
17 Thicke cloudes powred downe rayne, thinne cloudes gaue a noyſe: and thine (e) arrowes went abrode into al corners.
18 The ſounde of thy thunder was rounde about the [ſky]: the lightnynges ſhone through the worlde, the earth quaked and trembled.
19 Thy Way is in the ſea, and thy pathes in the great waters: and thy foote ſteppes are not knowen.
20 Thou dydſt leade thy people lyke ſheepe: by the hande of Moyſes and Aaron.

(a) The handes of them that lye a dyeng, be plucked vp and catchyng.

(b) I coulde not ſcape death in this calamitie, but God yet may make me liue many yeres.

(c) All the God doth, is moſt holy.

(d) To ouerwhelme the Iſraelites in the red ſea.

(e) Lightnyng and hayle.

The argument of the. lxxviij. Pſalme.

¶ The prophete moueth his people to geue diligent eare vnto hym vtteryng the wonderfull benefites of God to the Iewes, euen ſuch as were cõmonly knowen amongſt them, and were to be declared of fathers vnto their children in all generations by the commaundement of God, to the intent that they be not as their forefathers were, rebelles, and ſtubburne agaynſt God and his worde. For which cauſe they had euyll ſucceſſe in battayle, and were afflicted with ſundry calamities: yet they feelyng the ſmart of affliction, made a countenaunce as though they ſought God, but it was hypocritically, not forſakyng their ſinnes and fleyng to Gods mercie, wherfore God gaue the arcke to the Philiſtines as forſakyng the Iſraelites becauſe they greued hym with hyll alters and images, God alſo refuſed the tribe of Ephraim, and choſe the tribe of Juda, appoyntyng Dauid a ſheephearde kepyng ſheepe, for to be kyng of his people.

O To be ſong

¶ A wiſe inſtruction O of Aſaph.

A Euenyng prayer. 1 Eare my lawe O my people: encline your eares vnto the wordes of my mouth.
2 I Wyll open my mouth in a parable: I Wyll declare harde ſentences of the olde tyme paſt.
3 Which we haue heard and knowen: and ſuch as our fathers haue tolde vs.
4 We Wyll not hyde them from their children: nay we Wyll ſet foorth in wordes to the generation to come, the prayſes of God, and his myght and wonderfull

wonderfull wozkes that he hath done.
5 Foz he reuiued a statute in Jacob, and gaue Israel a lawe: in the whiche he commaunded our fozefathers to teache their childzen.
6 To the intent the posteritie shoulde knowe it, [and] childzen whiche shalbe bozne: that they shoulde ryse vp and declare it to their childzen.
B 7 That they shoulde put their trust in God, and not forget the wozkes of God: but kepe his commaundementes.
8 And that they be not as their fozefathers [were] a rebellious and a mutable generation: a generation that directed not their heart aright, and whose spirite cleaued not stedfastly vnto God.
Deu. xii. 9 [Like as] the childzen of Ephzaim, which beyng harnessed & carying bowes: turned their backes in the day of battayle.
10 They kept not the couenaunt of God: and they woulde not walke in his law.
11 But they forgat his wozkes: and his wonders which he had shewed them.
12 Marueylous thinges dyd he in the sight of their fathers: in the land of Egypt, in the fielde "of Zoan.
Zoan. 13 He deuided the sea and let them go thorowe: he made the waters to stande as on an heape.
C 14 In the day time also he led them with a cloude: and all the night through with a light of fire.
15 He cloued the harde rockes in the wildernes: & gaue them drinke therof, as it had ben out of the great deepe waters.
16 He brought running streames out of a stonie rocke: and caused waters to gushe downe, like as out of riuers.
17 Yet for all this they sinned still against hym: so that they prouoked the most hyghest in the wildernesse.
18 And they temped god in their heartes: in requiring meate for their "lust.
Gr. soule. 19 They spake against God: they said, can God prepare a table in the wildernesse:
20 Beholde, he hath smytten the stonie rocke, and waters haue gushed out, and streames haue flowed out aboundantly: but can he likewise geue bread, can he prouide flesche for his people:
D 21 Wherefore God hearde [them,] he was wroth, a fire was kindled in Jacob: and there arose vp heauy displeasure against Israel.
22 Because they beleued not in the Lord: nor did put their trust in his saluation.
23 And yet he commaunded the cloudes aboue: and opened the doores of heauen.
24 He raigned downe "Manna also vpon them, that they shoulde eate: and gaue them corne from heauen. "Man.
25 [So] man dyd eate the bread of "angels: he sent them meate inough. "or, princes
26 He remoued the east winde from vnder the heauen: and through his power he brought in the south winde.
27 He rained flesche vpon them as thycke as dust: and fethered foules like as the sande of the sea.
28 He let it fall among their tentes: euen rounde about their paulions.
29 So they dyd eate and were wel filled, for he gaue them their owne desire: neuertheless they were not alienated from their lust.
30 But whyle the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slue the welthyest of them: and made the chosen men of Israel to stoupe.
31 For all this they sinned still: and beleued not his wonderous wozkes.
32 Therfore their dayes dyd he consume in vanitie: & their yeres in a short [troublous] time. E
33 When he slue them, they sought hym: they repented them, and (a) made God their mornynges wozke. (a) They rose in the morning to pray to God.
34 And they remembred that the Lorde was their rocke: & that the Lorde most hyghest was their redeemer.
35 Neuertheless they dyd but flatter him with their mouth: and they made hym a lye with their tongue.
36 For their heart was not vpright with him: neither continued they faythfull in his couenaunt.
37 Yet for all that he beyng most merciful: cleane pardoned all their mysdeedes, and destroyed them not.
38 Yea many a tyme he dyd much for to represse his anger: and neuer woulde suffer his whole rage to breake out.
39 For he considered that they were but flesche, and that they were euen a winde that passeth away & cõmeth not againe.
40 How oft dyd they prouoke hym in the wildernes: & greeued hym in the desert:
41 They turned backe and tempted the Lorde: and prescribed (b) bounds to the most holy [God] of Israel. (b) As though he were not omnipotent.
42 They thought not of his hande: in the day when he redeemed them from the enemie.
43 Howe he had wrought his miracles

in Egypt: and his wonders in the fielde of "Zoan.

"Stoan.

44 For he turned into blood their riuers & fluddes: so that they might not drinke.

45 He sent amongst them all kind of flyes who dyd eate them: and frogges who destroyed them.

46 He gaue their fruites vnto the caterpiller: & their labour to the grashopper.

47 He destroyed their vines with hayle stones: and their wilde figge trees with the harde frost.

48 He smote their cattell also with hayle-stones: and their flockes with thunder boltes.

49 He cast vpon them the rage of his furie, anger, disdayne, and trouble: by sending foorth euill angels amongst them.

50 He made away to his indignatiō, & spared not their soule from death: he gaue their lyfe to be subiect to the pestilence.

51 And he smote all the first borne of Egypt: the first fruites of (c) concupiscence in the pauilions of (d) Cham.

(c) Or strength, meaning the first borne.
(d) Egypt was named of the sonne of Cham.

52 But as for his owne people, he led them foorth like sheepe: and conducted them through the wildernesse like a flocke of cattell.

53 He brought them out safely that they shoulde not feare: and ouerwhelmed their enemies with the sea.

54 And brought them within the borders of his (e) sanctuarie: euen to this (f) mountayne which his right hand purchased.

(e) Or holy countrey.
(f) So he callet Chanaan, because it was full of mountaynes.

55 He dyd cast out the heathen also before them: he caused their land to be deuided among thē for an heritage, & made the tribes of Israel to dwell in their tentes.

56 Neuerthelesse, they tempted and displeased the most hyghest Lorde: & kept not his testimonies.

57 They turned backewarde, and they went astray like their forefathers: they started aside like a bowe "that breaketh.

"That deceaueth.

58 For they stirred hym to anger with their hygh places: and prouoked him to ielousie with their carued images.

59 When the Lorde hearde this, he was wroth: & toke sore displeasure at Israel.

60 So that he forsoke the tabernacle in Silo: the pauilion [wherin] he dwelt amongst men.

61 He deliuered his (g) force into captiuitie: and his glorie into the enemies hande.

(g) He suffered the arke to be caried away of the Philistines.

62 He gaue also his people ouer to ye sword: and was wroth with his inheritaunce.

63 Fire consumed his young men: and his maydens were not "maryed.

"Prayed.

64 His priestes were flayne with the sworde: and his wydowes made no lamentation.

65 But the Lorde awaked as though he had slept: like a giaunt making a triumphant noyse after wine.

66 He smote his enemies in the hynder parts: & put them to a perpetual shame.

67 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

68 But he chose the tribe of "Juda: euen the hill of Sion which he loued.

"Ichudah.

69 And there he buylded his temple on high: and layde the foundation of it like a grounde euer to continue.

70 He chose also Dauid his seruaunt: and toke hym away from the sheepefoldes.

71 As he was folowing the ewes great with young he toke hym: that he might feede Jacob his people, and Israel his inheritaunce.

72 So he fed them according to the simplicitie of his heart: and guided them by the discretion of his handes.

The argument of the lxxix. psalme.

The prophete in the name of the Israelites greatly afflicted, lamenteth at the destruction of the temple, and of the citie of Hierusalem done by the Heathen, and at the slaughter of his people. He prayeth God aswell to take vengeaunce of the enemies in turning his displeasure on them, as to pardon hym and his their manyfolde sinnes for his names sake, that they might prayse him for euer.

¶ A psalme of Asaph.

Morning prayer.

A 1 O Lord, the heathen are come into thyne inheritaunce: they haue defiled thy holy temple, they haue made Hierusalē an heape [of stones]

2 They haue geuen the dead bodies of thy seruauntes to be meate vnto the foules of the ayre: and the fleshe of thy saintes vnto the beastes of the lande.

3 They haue shed their blood like water on euery syde of Hierusalem: and there is none to burie them.

4 We are become an open shame vnto our neyghbours: a very scorne and derision vnto them that are rounde about vs.

5 O God

5 O God, howe long wylt thou be angry: ſhall thy ielouſie burne lyke fire for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

B 7 For they haue deuoured Jacob: and layde waſte his dwelling place.

8 O remember not againſt vs ſinnes that be paſt, with all ſpeede let thy tender mercy preuent vs: for we are brought very lowe.

9 Helpe vs O Lord of our ſaluation for the glory of thy name: deliuer vs, and be mercyfull vnto our ſinnes for thy names ſake.

10 Wherefore do the Heathen ſay, Where is nowe their God: let the vengeaunce of thy ſeruauntes blood that is ſhed, be [openly knowen] amongſt the Heathen in our ſight.

11 Let the ſorowfull ſighing of the priſoners come before thee, accordyng vnto the greatnes of thy power: preſerue thoſe that [are] appoynted to dye.

12 And rewarde thou our neighbours ſeuen folde into their boſome: their blaſphemie wherewith they haue blaſphemed thee O God.

13 So we who be thy people and ſheepe of thy paſture wyll confeſſe thee for euer: and we wyll alway ſet forth in wordes thy prayſe, from generation to generation.

The argument of the .lxxx. pſalme.

¶ The prophete earneſtly prayeth God for to deliuer his people of Iſrael out of affliction wherein they were wrapped. He reciteth the benefites done vnto them, in bringing them out of Egypt, as a vine of God to be planted in the holy lande. He lamenteth the deſtruction of Hieruſalem, deſiring that it may be reedified.

To be ſong.

¶ To the chiefe muſition, vpon Soſannim Eduth, a pſalme of Aſaph.

A 1 HEare O thou ſhepheard of Iſrael, thou that leadeſt Joſeph lyke a ſheepe: and thou that ſitteſt vpon the Cherubins, ſhew thy gratious preſence.

(a) Theſe three tribes lodged the arke when it was caried.

2 Before (a) Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come for to ſaue vs.

3 Turne vs agayne O Lorde: ſhewe the light of thy countenaunce, and we ſhalbe ſaued.

4 O God, Lorde of hoaſtes: howe long wylt thou "be angry at the prayer of thy people?

" Smoke.

5 Thou feedeſt them with the bread of teares: and geueſt them plenteouſly teares to drinke.

6 Thou haſt made vs a ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

B 7 Turne vs agayne thou Lorde of hoaſtes: ſhewe the light of thy countenaunce, and we ſhalbe ſaued.

8 Thou dydſt tranſlate a vine out of Egypt: thou didſt caſt out the Heathen, and planted it.

9 Thou madſt roome before it: thou cauſedſt it to take roote, and it hath filled the lande.

10 The hilles were couered with her ſhadowe: and "goodly high Cedar trees with her bowes.

" The Cedar trees of God.

11 She ſtretched out her braunches vnto the ſea: and her bowes vnto the (b) riuer.

(b) Euphrates.

12 Why haſt thou then broken downe her hedge: that all they whiche go by plucke of her grapes?

13 The wylde boze out of the wood rooteth it vp: and the wylde beaſt of the fielde deuoureth it.

14 Turne thee agayne thou God of hoaſtes I pray thee: loke downe from heauen, beholde and viſite this vine and vineyarde that thy ryght hande hath planted, and the young braunche which thou haſt fortified (c) for thy ſelfe.

(c) To thy glory.

15 It is brent with fire and cut downe: they ſhall periſhe at the rebuke of thy countenaunce.

16 Let thy (d) hande be vpon the man (e) of thy right hande: and vpon the ſonne of man whom thou haſt fortified for (f) thyne owne ſelfe.

(d) Succour. (e) Man placed by thy. (f) For thy glory.

17 And ſo we wyll not go backe from thee: thou ſhalt reuiue vs, and we wyll call vpon thy name.

18 ¶ Turne vs agayne O God, Lorde of hoaſtes: ſhewe the light of thy countenaunce, and we ſhalbe ſaued.

The argument of the.lxxxj.psalme.

¶ The prophete exhorteth the ministers of the Churche, and all other, to set foorth Gods prayses with all kinde of musicke, according to his ordinaunce geuen to the Israelites. God declareth his benefites to his people in deliuering them out of the thraldome of Egypt. He declareth also that they should easyly haue subdued their enemies, and haue their groundes and fieldes very fruitfull, if they had not ben disobedient vnto him.

¶ To the chiefe musition vpon Gittith, O of Asaph.

To be song

A 1 SIng we meryly vnto the Lorde our strength: make a chearefull noyse vnto the Lorde of Jacob.

2 Take the (a) psalterie: bryng hyther the tabret, the merie harpe, with the lute.

3 Blowe vp the trumpet in the newe moone, euen in the time appointed: and vpon our solempne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This he ordayned in Joseph for a testimonie, when he came out of the lande of Egypt: [where] I (b) hearde a tongue [whiche] I knewe not.

6 I eased his shoulder from the burthen: and his handes ceassed from making pottes.

7 Thou calledst vpon me in troubles, and I deliuered thee: I hearde thee out of the " middest of a thunder, I proued thee also at the waters of strife. Selah.

8 [Then I sayd] heare O my people: and I wyll geue thee a charge O Israel in protesting vnto thee.

9 If thou wylt hearken vnto me, there shall be no straunge God in thee: neither shalt thou geue worship to any other Lorde beside me.

10 I am God thy Lorde which brought thee out of the land of Egypt: open thy mouth wyde, and I wyll fill it.

11 But my people woulde not heare my voyce: and Israel would not [obey] me.

12 So I gaue them vp vnto the wicked cogitations of their owne heartes: and I did let them folowe their owne imaginations.

13 O that my people woulde haue hearkened vnto me: O that Israel had walked in my wayes. ¶

14 I should soone haue tamed their enemies: and turned myne hande against their aduersaries.

15 The haters of God shoulde haue ben founde (c) liers: and (d) their time should haue endured for euer.

16 (e) He woulde haue fed them also with the finest wheate flowre: and I would haue satisfied thee with honie out of the stonie rocke.

(a) An instrument to sing psalmes.

(c) God heard the Israelites complaint of his owne good motion, and not of their deserts, being els vnto hym as other vnknowen.

B " Secrete, that is in a cloude, where secretly God was hid.

(c) In crouching to God, after they were outcome.

(d) The children of Israel

(e) God.

The argument of the.lxxxij. psalme.

¶ The prophete admonisheth all iudges and magistrates of their duetie, saying that God sitteth in the midst of them. He reproueth them for vniust iudgementes, and exhorteth them to do iustice, yea vnto the poore, vnto wydowes, and to the fatherlesse: for they must dye and make accompt of their doynges aswell as other, howe great in auctoritie soeuer they be. Therfore considering the great iniquitie commonly of iudges and magistrates, he humbly desireth God him selfe to minister iustice here in earth.

¶ A psalme O of Asaph.

O To be song

A

1 GOD standeth in the (a) congregation of God: he iudgeth in the midst of God.

2 Howe long wyll ye geue wrong iudgement: and (b) accept the persons of the vngodly? Selah.

3 Judge ryght vnto the poore and fatherlesse: dispatch according to iustice suche as be afflicted and in necessitie.

4 Deliuer the poore and outcast: saue them from the hande of the vngodly.

5 They knowe nothyng, they vnderstande nothing: they walke on styll in darknesse, [wherfore] all the foundations of the earth be " out of course.

6 I haue sayde ye are gods: and ye all are chyldren of the most highest.

7 But ye shall dye lyke as a man [doth:] and princes them selues shall fall away lyke as other [do.]

8 Arise O God, and iudge thou the earth: for thou shalt take all Heathen to thine inheritaunce.

(a) A congregatiō to iudge of life & death, is of God, and the office of God.

Euenyng prayer.

(b) Beare fauour vnto.

" Remoued

¶ The

The argument of the. lxxxiij. pſalme.

¶ The prophete in the name of the Churche, moueth God not to ſuffer any longer the outragiouſnes of a great number of enemies, whoſe endeuours be onlye for to deſtroy the Churche, and the name of the chyldren of God: wherefore he wiſheth iuſt punishment for them.

¶ A ſong, the pſalme of ○ Aſaph.

A 1 HOlde not thy tongue O Lorde: kepe not ſtyll ſcilence, refraine not thy ſelfe O Lorde.

2 For beholde, thyne enemies make an vprore: and they that hate thee, haue lifted vp their head.

3 They haue deuiſed ſhrewde counſell againſt thy people: and they haue conſulted againſt thyne, whom thou "defendeſt.

4 They haue ſaid, come, and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembraunce.

5 For they haue conſpired all in one minde: & are confederate againſt thee.

6 The pauilions of Edom and the Iſmaelites: of Moab, and Hagerites,

B 7 Gebal, and Ammon, and Amalec: the Philiſtines with the inhabitauntes of "Tyre.

8 "Aſſur alſo is ioyned vnto them: they were a great "ayde to the (a) chyldren of Lot. Selah.

9 But do thou vnto them, as vnto Midian: as vnto Siſera, as vnto Jabin at the brooke Kiſhon.

10 Whiche periſhed at Ein Dor: and became as the doung of the earth.

11 Make them, their princes, [and] all their captaynes: lyke Oreb, and lyke Zeeb, and lyke Salmunna.

12 Whiche ſayd, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my Lorde, make them lyke vnto a wheele: and as chaffe before the winde.

14 Lyke as a fire that burneth vp the ℭ wood: and as the flambe that conſumeth the mountaynes.

15 Perſecute them euen ſo with thy tempeſt: and make them afrayde with thy ſtorme.

16 Make ſhame to appeare in their faces: that they may ſeeke thy name O God.

17 Let them be confounded and aſtonied with feare euer more & more: let them be put to ſhame, and periſhe.

18 And let them knowe that thou in thy name "God eternall art only: O thou the moſt higheſt ouer all the earth.

"Hideſt.

"Sor.

"Aſſhur. "Arme. (a) Ammonites and Moabites.

"Iehoua

¶ The argument of the. lxxxiiij. pſalme.

¶ The prophete like a vertuous prince openeth the ſinguler affection of his heart towarde the houſe of God, beyng ſory that he can not come thyther through the trouble that he was oppreſſed. He affirmeth them to be moſt happy, who may be at the publique ſeruice in the Churche for to praiſe God. He requireth Gods mercy and fauour, that he may be reſtored to Hieruſalem for to ſet forth his praiſe: for he that putteth his truſt in God is happy.

¶ To the chiefe muſition vpon Gittith, a pſalme of the ſonnes of Corach.

A 1 O How amiable are thy dwellinges: thou God of hoaſtes:

2 My ſoule hath a deſire and a longing to enter into the courtes of God: my heart and my fleſh leapeth with ioy for to go to the liuing Lorde.

3 Yea the ſparowe hath founde her an houſe, and the ſwallowe a neſt: where ſhe may lay her young: euen thy aulters O God of hoaſtes, my king & my Lord.

4 Bleſſed are they that dwell in thy houſe: they wyll be alway praiſyng thee. Selah.

5 Bleſſed is that man whoſe ſtrength is in thee: [thy] wayes are in their heart.

6 They iourneying through the vale * of (a) teares: (yea when euery ceſterne [at their name] is filled with water) do accept it for a [fayre pleaſaunt] well.

7 They wyll ſet forward frō a (b) ſtoute courage to a ſtoute courage: that the God of Gods may be ſeene of them in Sion.

8 O God Lorde of hoaſtes heare my prayer: geue eare O God of Jacob. Selah.

9 Beholde O Lorde our ſhielde: and loke vpon the face of thyne annointed.

10 For one day in thy courtes, is better then a thouſande [els where]: I had rather "be a doore keper in the houſe of my God, then to dwell in [large] tabernacles of vngodlynes.

11 For God the Lorde is a ſunne and a ſhielde: God geueth grace and worſhip, he withholdeth no good thyng from them that liue in any perfection.

(b) They wyll not be feare: but by goyng, they wyll haue more luſt to go.

"Kepe the threſ holde.

12 O God of hoaſtes: bleſſed is the man that putteth his truſt in thee.

The argument of the.lxxxv. pſalme.

¶ The prophete maketh a publique prayer vnto God, thanking hym and prayſing hym for that he hath forgeuen the people their ſinnes. He propheſieth of the comming of Chriſte, by whom iuſtice, peace, glory, proſperitie, and ſaluation commeth, the fruites of them that be iuſtified by Chriſte.

¶ To the chiefe muſition, a pſalme of the ſonnes of Corach.

A 1 O God, thou art become gracious vnto thy land: thou haſt brought Jacob agayne home out of captiuitie.
2 Thou haſt forgeuen the wickednes of thy people: and couered all their ſinnes. Selah.
3 Thou haſt taken away al thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.
4 Turne vs O God of our ſaluation: and let thyne anger ceaſſe from vs.
5 Wilt thou be diſpleaſed at vs for euer: and wylt thou ſtretche out thy wrath from one generation to another,
6 wylt thou not turne agayne and reuiue vs: that thy people may reioyce in thee:
7 Shew vs thy louing kindnes O God: and graunt vs thy ſaluation.
8 I wyll hearken what God the Lord ſaith: for he ſpeaketh peace vnto his people & to his ſaintes, that they turne not agayne to (a) folly. B
9 For truely his ſaluation is nye them that feare him: inſomuch that (b) glory dwelleth in our earth.
10 Mercy and trueth are met together: righteouſnes and peace haue kiſſed [eche other.]
11 Trueth ſhall bud out of the earth: and ryghteouſnes ſhall looke downe from heauen.
12 Yea, God ſhall geue all that is good: and our earth ſhall geue her encreaſe.
13 [Euery man] ſhall cauſe righteouſnes to go before him: and he ſhall direct his ſteppes in the way.

(a) In offering hym.

(b) The preſence of God through the incarnation of Chriſte.

The argument of the.lxxxvj. pſalme.

¶ Dauid beyng ſore afflicted, calleth earneſtly to God for helpe, complayning of the miſcheuous dealinges of his enemies. He praiſeth God for his manifold goodnes and power aboue all gods of the Heathen, propheſiyng that all nations ſhall worſhip hym. He deſireth that he may be taught of God, and deliuered from his enemies, that he may glorifie God.

¶ A prayer of Dauid.

A Morning prayer. 1 BOw downe thine eare O God, and heare me: for I am poore and in miſerie.
2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt that putteth his truſt in thee.
3 Be mercifull vnto me O God: for I do call dayly vpon thee.
4 Comfort the ſoule of thy ſeruaunt: for vnto thee O Lord do I lift vp my ſoule.
5 For thou Lorde art good and gracious: and of great mercy vnto all them that call vpon thee.
6 Geue eare O God vnto my prayer: and be attentiue vnto the voyce of my humble petitions.
7 I call vpon thee in the day of my trouble: for thou heareſt me.
8 Among the gods there is none like vnto thee O Lorde: there is not one that can do as thou doeſt. B
9 All nations whom thou haſt made, ſhall come and worſhip thee O Lorde: and ſhall glorifie thy name.
10 For thou art great and doeſt wonderous thinges: thou art God alone.
11 Teache me thy way O God, and I wyll walke in thy trueth: make my heart all one with thyne, that it may feare thy name.
12 I wyll acknowledge thee O Lorde my God with all my heart: and I wyl glorifie thy name for euer.
13 For great is thy mercy towarde me: and thou haſt deliuered my ſoule from the loweſt [part of] hell.
14 O God, the proude are ryſen againſt me: a companie of outragious naughtipackes haue ſought after my ſoule, and haue not ſet thee before their eyes.
15 But

15 But thou O Lorde art a God full of compaſſion and mercy: long "yer thou be angry, plenteous in goodnes and trueth.

16 Turne thy face vnto me, and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaunt, and helpe the ſonne of thine handmayde.

17 Shewe ſome good token of thy fauour towardes me, that they whiche hate me may ſee it and be aſhamed: becauſe thou God haſt helped me, and comforted me.

"Long of anger.

The argument of the.lxxxvij.pſalme.

¶ The prophete commendeth Sion the citie of God, of the holy religion that is in it, of the ſitation, of the great loue that God beareth to it, of the noble actes done in it, and in auauncing it aboue all the kingdomes of the earth.

¶ A pſalme, the ſong of the ſonnes of Corach.

1 GOD loueth the gates of Sion more then all the dwellynges of Jacob: [for] her foundations are vpon the holy hilles.

2 Very excellent thinges are ſpoken of thee: O thou citie of God. Selah.

3 I wyll make mention amongſt thoſe that knowe me, of "Egypt and Babylon: behold alſo of Paleſtina and Tyre, with Ethiopia, [and it ſhalbe ſayde] ſuche a man is[a] borne there.

4 But of Sion it ſhalbe reported, that "very many be borne in her: and the moſt higheſt him ſelfe ſhall eſtabliſhe her.

5 God wyll number in the regiſter of the people: "euery one that is borne there. Selah.

6 And the ſingers aſwell as the players of inſtrumentes: yea al my[b] fountaines are in thee.

"Rahab.

(a) There ſhalbe founde but fewe to be ſaued out of thoſe places, but one or two in reſpect of the multitude that ſhalbe gods people in Sion. "He and he "He is borne there

(b) All my cunning, wit, ſenſes, and ſtrength, are occupied in ſetting forth thy prayſe.

¶ The argument of the. lxxxviij.pſalme.

¶ The prophete after a moſt lamentable ſort, deſireth God to heare his prayers. He complayneth of his great calamities and extreme perilles, wherin he was wrapt by ſickneſs, by ieoperdie of death, and by the loſſe of his frendes, as one forſaken of God, and without al comfort. He is loth to die, for that then he can not prayſe God with the faythful.

¶ A ſong, the pſalme of the ſonnes of Corach, to the chiefe muſition vpon Mahalath Leannoth, a wiſe inſtruction of Heman the Ezrahite.

1 O God the Lorde of my ſaluation, I crye day and night before thee: let my prayer enter into thy preſence, encline thyne eare vnto my crying.

2 For my ſoule is full of miſerie: and my life toucheth the graue.

3 I am counted as one of them that go downe vnto the pit: and I am nowe become a man that hath no ſtrength.

4 I am free among the dead: like ſuch as beyng kylled lye in a graue, whom thou remembreſt no more, and are cut away from thy[a] hande.

5 Thou haſt layde me in the loweſt pit: in darknes and in deepenes.

6 Thyne indignation ſore preſſeth me: and thou haſt vexed me with all thy ſtormes. Selah.

7 Thou haſt put away myne acquaintaunce farre fro me, and made me to be abhorred of them: I am ſhut vp, I can not get forth.

8 My ſight fayleth through my affliction O God: I haue called dayly vpon thee, I haue ſtretched out mine handes vnto thee.

9 Wylt thou worke a miracle amongſt the dead: or ſhal the dead riſe vp againe [and][b] acknowledge thee: Selah.

10 Shall thy louing kindnes be talked of in the graue: or thy faythfulnes in deſtruction:

11 Shall thy wonderous workes be knowen in the darke: and thy righteouſnes in the lande of[c] forgetfulnes:

12 But vnto thee do I crye O God: and my prayer commeth early in the morning before thee.

13 O God, Why abhorreſt thou my ſoule: and [why] hideſt thou thy face from me:

14 I am in miſerie, I labour euen from my youth with the panges of death: I haue ſuffered thy terrours, [and] I am ſtyll in doubt. ℭ

15 Thyne indignation hath gone ouer me: and thy terrours haue vndone me.

(a) Eare and regarde.

(b) Prayſe thee and geue thee thankes.

(c) The graue, for after men be layde in it, they be moſt commonly forgotten in a ſhort tyme.

16 They came rounde about me dayly
lyke water: and compassed me altoge-
ther on euery syde.
17 Thou hast put a way farre from me
my frende and neighbour: [thou hast hid]
mine acquaintaunce "out of sight.

"In darkenesse.

The argument of the. lxxxix. psalme.

¶ The prophete prayseth the inspeakable goodnes of God, for the couenaunt made to him and to the elect people of God for euer. He prayseth his great power, goodnes, and iustice. He declareth what promise God hath made to hym of his kingdome and posteritie. He complayneth of the great spoyling of his kingdome, and of his people. He desireth God for his couenauntes sake, to deliuer hym out of affliction, vpon the consideration that mans life is very short.

¶ A wyse instruction of Ethan the Ezrachite.

A Euening prayer.

1 I wyll sing alwayes of
the mercy of God:
with my mouth I
wyll make knowen
thy trueth from one
generatiō to another.
2 For I sayde, mercy
shall for euer "endure: thou hast esta-
blished thy trueth in the heauens.

"Be buylded vp.

3 I haue made a couenaunt with my
chosen: I haue sworne vnto Dauid my
seruaunt.
4 I wyll establishe thy seede for euer:
and buylde vp thy throne from genera-
tion to generation. Selah.
5 O God, the very heauens shall con-
fesse thy wonderous workes: and thy
trueth in the congregation of saintes.
6 For who is he in the cloudes that shal
matche God: [and who] is like vnto God
amongst the children gods?
B 7 God is very terrible in the assemblie of
saintes: and to be feared aboue al them
that are about him.
8 O God, Lorde of hoastes, who is like
vnto thee a most mightie Lorde: and
thy trueth is on euery side thee.
9 Thou rulest the "ragyng of the sea:
when her waues aryse, thou delayest
them.

"The pride

10 Thou hast brought Egypt in so bad a
case as if it were wounded: thou hast
scattered thyne enemies abrode with
thy mightie arme.
11 The heauens are thine, the earth also
is thine: thou hast layde the foundati-
on of the rounde worlde, and of all the
plentie that is therin.
C 12 Thou hast made the north and the
south: Tabor and Hermon do reioyce
in thy name.
13 Thou hast a mightie arme: thy hand
is strong, and thy right hand is exalted.
14 Iustice and iudgement is the founda-
tion of thy throne: mercy and trueth
shall go before thy face.
15 Blessed is the people that knoweth a
(a) triumphant noyse: O God, they shal
walke in the light of thy countenaunce.
16 They shall make them selues merie
dayly in thy name: and in thy righte-
ousnes they shall exalt them selues.
17 For thou art the glory of their strength:
and in thy louing kindnes thou wylt (b)
lift vp our hornes.
18 For our shielde is of God: and our king
is of the most holy of Israel.
19 Thou hast spoken somtimes in visi-
ons vnto thy saintes: and hast sayde, I
haue added ayde vpon the mightie, I
haue exalted one chosē out of the people.
20 I haue founde Dauid my seruaunt:
I haue annoynted him with myne ho-
lye oyle.
21 Therfore my (c) hande shalbe assured
vnto him: and mine arme shall streng-
then hym.
22 The enemie shal not be able to do him
violence: the sonne of wickednesse shall
not afflict hym.
23 I wyll breake into peeces his foes be-
fore his face: and ouerthrowe them
that hate hym.
24 My trueth also and my mercy shalbe
with hym: and in my name shall his
horne be exalted.
25 I wyll set also "his dominion in the
sea: and his right hande in the fluddes.
26 He shall make inuocation vnto me:
[saying] thou art my father O my God,
and my "fortresse of saluation.
27 And I will make him my first borne:
in higher state then kinges of the earth.
28 My mercy wyll I kepe for hym euer-
more: and my couenaunt shal stand fast
with hym.
29 His seede also wyll I make to endure
for euer: and his throne as the dayes of
heauen.
30 But if his chyldren forsake my lawe,
and walke not in my iudgement: if they
breake my statutes, and kepe not my
commaundementes,
31 I will then visite their transgressions
with

(a) He moueth the loyful noyse of the trumpet Nu. 10. to call the people together. It was an argument of the maiestie and presence of God.
(b) Make vs superiours to our enemies.
(c) My power shall neuer be away from him.
D
"His hand.
"Rocke.
E

with a rodde: and their wickednesse with stripes.

32 Neuertheleſſe, my louyng kyndneſſe I wyll not take vtterly from hym: I wyl "not breake my promise with hym.

33 I wyll not violate my couenaunt: nor alter the thyng that is gone out of my lyppes.

34 I haue ſworne once by my holyneſſe: "that I wyll not ſpeake an vntrueth vnto Dauid.

35 His ſeede ſhall endure for euer: and his throne ſhalbe as the ſunne before me.

36 [And] (b) as the moone which ſhall continue for euermore: and ſhalbe a faithful witneſſe in heauen. Selah.

37 But thou haſt abhorred & forſakē thine annoynted: & art ſore diſpleaſed at him.

38 Thou haſt broken the couenaunt of thy ſeruaunt: thou haſt diſgraced his crowne, [caſtyng it] on the grounde.

39 Thou haſt ouerthrowē all his walles: and broken downe his ſtrong holdes.

40 All they that go by the way ſpoyle hym: he is become a rebuke vnto his neyghbours.

41 Thou haſt exalted the ryght hande of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt turned the harde edge of his ſworde: and thou haſt not lifted him vp in the battayle.

43 Thou haſt brought his (c) noble eſtate to an ende: and haſt caſt his throne downe to the grounde.

44 Thou haſt shortened the dayes of his youth: and thou haſt couered him with ſhame. Selah.

45 O God howe long wylt thou hyde thy ſelfe for euer? ſhall thy wrath burne lyke fire?

46 Remember what I am, howe ſhort my tyme is of lyfe: wherfore haſt thou created in (f) vayne all the ſonnes of men?

47 What man is he that lyueth and ſhall not ſee death? can he delyuer his owne ſoule from the hande of hell? Selah.

48 Lorde where are become thy former olde louyng kyndneſſes: [which] thou dydſt ſweare vnto Dauid by thy fayth [that thou wouldeſt performe.]

49 Remember O Lorde the diſhonour * of thy ſeruauntes: I beare in my boſome [the diſhonour of] all people that be mightie.

50 Who beyng thine enemies O God do diſhonour: who do diſhonour the foote ſteppes of (g) thine annoynted.

51 Bleſſed be God for euermore: ſo be it, and ſo be it.

(a) Be false in my trueth.

(b) The moone in the ſky, and the rainbow in the cloude, ſhall teſtifie that I haue promiſed a perpetuall continuance vnto Dauids ſeede.

(c) His princely maieſtie.

(f) If ſemeth in vayne, if all our lyfe be waſted in calamitie without all comfort.

(g) All reproches of Gods people, do redounde in Chriſt, whoſe ſteppes they followe.

¶ The argument of the .xc. Pſalme.

¶ In this prayer he ſetteth forth the euerlaſtyng diuinitie of God and his wonderfull prouidence towardes his people. There is also a lamentation of the breuitie & miſerie of this preſent lyfe, the cauſe wherof is our ſinnes. For God diſpleaſed with our wickednesse, cauſeth our dayes of this lyfe to be both ſhort and miſerable, which thyng he that conſidereth, ſhould be incited therby to be wiſe. Moreouer, there is a petition that God woulde haue pitie of his people, in recompenſing the calamities of this life with felicitie in the worlde to come, and ſo by that meanes he ſhall make mery his ſorowfull ſeruauntes.

¶ A prayer of Moyſes the man of God.

A 1 Morning prayer.

LOrde thou haſt ben our habitation: from one generation to another generation.

2 Before the mountaynes were brought forth, or euer the earth & the worlde were made: thou art God both from euerlaſtyng, and alſo vntyll euerlaſtyng.

3 Thou (a) turneſt man moſt miſerable euen vnto duſt: thou ſayeſt alſo, O ye children of men returne you into duſt.

4 For a thouſande yeres in thy ſyght are but as yeſterday that is paſt: and as a watch in the nyght.

5 Thou makeſt them to flowe away, they are a ſleepe: they be in the morning as an hearbe that "groweth.

6 In the morning it flouriſheth and "groweth vp: in the euenyng it is cut downe and wythered.

7 For we be conſumed through thy diſpleaſure: and we are aſtonyed through thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſinnes wherof we be not prime, in the lyght of thy countenaunce.

9 For all our dayes do paſſe in thine anger: We ſpende our yeres as [in ſpeaking] a worde.

(a) God reſtoreth man with mortalitie, beyng before death: for he made him an ephemeron that is liueth one day, and then he dieth.

" Chaungeth.

" Chaungeth.

W

a worde.

10 The dayes of our yeres be in all threescore yeres and tenne, and yf through strength [of nature] men come to foure score yeres: yet is their "lolitie but (b) labour and care, yea moreouer it passeth in haste from vs, and we flee from it.

11 Who regardeth the force of thy wrath: for euen there after as a man feareth thee, so [feeleth he] thy displeasure.

12 Make vs to knowe so our dayes, that we number them: and we wyll frame a heart [vnto] wisdome.

13 Turne agayne O God (What, for euer [wylt thou be angry?) and be gratious vnto thy seruauntes.

14 Replenishe vs early in the mornyng with thy mercie: and we wyll crye out for ioy, and be glad all the dayes of our lyfe.

15 Make vs mery accordyng to the dayes that thou hast afflicted vs: and accordyng to the yeres wherin we haue "suffred aduersitie.

16 Let thy worke appeare in thy seruauntes: and thy glory in their children.

17 And let the glorious maiestie of the Lorde our God be vpon vs: and prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

" Pride.
(b) No mans felicitie in this life is without labour and disquietnesse of mynde, neuer contented, but carped with iniuries, passions, cares, and sorawes.

" Seene euil.

The argument of the.xci. psalme.

¶ The prophete declareth the confidence, trust, safenesse, securitie, and contentation of mynde, that they haue who depende wholy of Gods gouernment & protection, they be without daunger in all aduersitie, no calamitie can hurt them, God mightily preserueth them in all afflictions and temptations. He promiseth those that knowe hym, loue hym, and honour hym, in callyng vpon hym for helpe in their neede, that they shalbe hearde, deliuered, brought to honour, they shall haue long lyfe in this worlde, and after this lyfe, they shalbe saued both body and soule.

A 1 Whosoeuer sitteth vnder the couer of the most highest: he shal abide vnder the shadowe of the almightie.

2 I wyll say vnto God, thou art my hope and my fortresse: my Lorde, in whom I wyll trust.

3 For he wyll deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He wyll couer thee vnder his wynges, & thou shalt be safe vnder his fethers: his faythfulnesse shalbe thy shielde and buckler.

5 Thou shalt not be afrayde of any terrour of the nyght: nor of any arrowe that fleeth by day,

6 Nor of any pestilence that walketh in the darknesse: nor of any deadly fyt that destroyeth at hygh noone.

B 7 A thousande shall fall beside thee, and ten thousande at thy ryght hande: but it shall not come nygh thee.

8 Thou only with thine eyes shalt beholde: & see the rewarde of the vngodly.

9 For thou O God art my hope: thou hast set thine habitation very hygh.

10 There shall no euyll lyght on thee: neither shall any plague come nye thy dwellyng.

11 For he wyll geue his angels charge ouer thee: to kepe thee in all thy wayes.

12 They wyll beare thee in [their] handes: that thou hurt not thy foote agaynst a stone.

13 Thou shalt set thy foote vppon the Lion and Adder: the young Lion and the Dragon thou shalt treade vnder thy feete.

14 Because he hath set greatly his loue vpon me, therfore wyll I deliuer hym: I wyll set hym vp out of all daunger, because he hath knowen my name. ℭ

15 He shall call vpon me, and I wyll heare hym: yea I am with hym in trouble, I wyll deliuer hym, and bryng hym to honour.

16 I wyll satisfie hym with a long lyfe: and I wyll cause hym to see my saluation.

The

¶ The argument of the. xcij. Pſalme.

¶ It ſeemeth that the prophete made this pſalme to be ſong vnto the people vpon the Sabbath dayes, for to ſtirre them vp the better to knowe God, and to prayſe God in his workes. He commendeth the ſettyng fooꝛth of Gods prayſe in muſicall inſtrumentes. He reioyceth much and wondereth at Gods workes. But the foole vnderſtandeth not that the wicked, be they neuer ſo foꝛtunate, ſhall come to a wretched ende, foꝛ the wicked ſhalbe deſtroyed, and the godly ſhall proſper. The greateſt felicitie that the iuſt hath in this lyfe, is to be planted in the houſe of God, there continually foꝛ to prayſe hym.

¶ A Pſalme, the ſong for the ſabbath day.

A 1 IT is a good thyng to confeſſe vnto God: and to ſyng pſalmes vnto thy name O thou moſt hygheſt.
2 To ſet fooꝛth in Wooꝛdes thy louyng kyndneſſe early in the moꝛnyng: and thy trueth in the nyght ſeaſon.
3 Vpon an inſtrument of ten ſtrynges, and vpon the Lute: vpon the Harpe with a ſolemne ſounde.
4 Foꝛ thou God haſt made me glad thoꝛowe thy Wooꝛkes: I do reioyce in the Wooꝛkes of thy handes.
5 O God howe glooꝛious are thy Wooꝛkes: thy thoughtes are very depe.
6 An vnwiſe man doth not conſider this: and a foole doth not vnderſtande it.
B 7 Wheras the vngodly do bud vp greene as the graſſe, and wheras all wooꝛkers of iniquitie do flooꝛiſhe: that they [notwithſtandyng] ſhalbe deſtroyed foꝛ euer and euer.
8 But thou O God: art the moſt higheſt foꝛ euermooꝛe.
9 Foꝛ lo, thine enemies O God, lo thine enemies ſhall periſhe: & all the wooꝛkers of wickedneſſe ſhalbe deſtroyed.
10 But my hooꝛne ſhalbe exalted lyke the hooꝛne of an vnicooꝛne: foꝛ I am anoynted with excellent oyle.
11 And myne eye ſhall ſee thoſe that lye in wayte foꝛ me: myne eare ſhall heare the malitious perſons that riſe vp agaynſt me.
12 The ryghteous ſhall flooꝛiſhe lyke a paulme tree: and ſhall ſpꝛead abꝛoade like a Cedar in Libanus.
13 Such as be planted in the houſe of God: ſhall flooꝛiſhe in the courtes of our Looꝛde. ¶
14 They ſhall ſtyll bꝛyng fooꝛth fruite in their age: they ſhalbe fat and flooꝛiſhyng.
15 Foꝛ to ſet fooꝛth in wooꝛdes that God is vpright: he is my rocke, and no iniquitie is in hym.

¶ The argument of the. xciij. pſalme.

¶ The prophete prayſeth the mightineſſe of the maieſtie of God, which is declared from the beginning of the woꝛld: partly by the wonderful continuaunce of creatures made in it, and partly by teſtifiyng his wyll, cõmaundementes, and holyneſſe to his people.

A 1 Euenyng prayer. GOd raigneth, he is clothed with a glooꝛious maieſtie, God is clothed with ſtrength: he hath girded hym ſelfe, he hath made the wooꝛlde ſo ſure that it can not be moued.
2 Euer ſince the [wooꝛlde] began, thy thꝛone hath ben ſet ſure: thou art from euerlaſtyng.
3 The fluddes are riſen O God, the fluddes haue lyft vp their noyſe: the fluddes haue lyft vp their waues.
4 God which is on high, is moꝛe puiſſaũt then the noyſe of many waters: then the mightie waues of the ſea.
5 Thy teſtimonies are moſt certayne: holyneſſe is an oꝛnament to thine houſe O God in all tymes.

¶ The argument of the. xciiij. Pſalme.

¶ The prophete calleth vpon God earneſtly foꝛ to take avengeaunce of the wicked who do afflict the innocent without cauſe. He complayneth of their outragiouſneſſe and tiranny. He repꝛoueth them of fooliſhneſſe, in that they thynke and ſay that God ſeeth them not, foꝛ God knoweth their wickednelle, and ſeeth their pꝛiuie thoughtes. And in puniſhyng them, he ſhall cauſe the good to lyue bꝛyghtly, who tyndeth no ayde agaynſt the wicked but only God. Foꝛ God fauoureth no iniquitie, it is he that wyll deſtroy all them that oppꝛeſſe the innocent.

A 1 O God the Looꝛd of [all] auengeaunce: the Looꝛde of [all] auengeaunce ſhewe thy [glooꝛious maieſtie.]
2 Be exalted O thou iudge of the woꝛld: and reꝛwarde the pꝛoude after their deſeruyng.

3 O God

3 O God howe long shall the vngodly: howe long shall the vngodly triumph?
4 All such as be workers of iniquitie: they babble, they prate stoutly, they make boastes of them selues.
5 They oppresse thy people O God: and they afflict thine heritage.
6 They murther the wyddowe and the straunger: & put the fatherlesse to death.
B 7 And they say, tushe the Lorde seeth it not: neither doth the God of Jacob vnderstande it.
8 Understande ye vnwyse among the people: O ye fooles, when wyll ye be well aduised?
9 He that hath planted the eare, shall he not heare? yf he shapeth the eye, shall he not see?
10 He that chasteneth the heathen, shall not he punishe? it is he that teacheth man knowledge.
11 God knoweth the thoughtes of man: that they are but vanitie.
12 Blessed is the man O Lorde, whom thou wylt chasten: and whom thou wylt instruct in thy lawe.
13 That thou mayest geue hym "patience in tyme of aduersitie: vntyll the pyt be digged vp for the vngodly.

" Quiet from euyll dayes.

14 For God wyll not reiect his people: neither wil he forsake his inheritaunce. C
15 For (a) iudgement shalbe reduced vnto iustice: and after it shall all such as be vpryght of heart [be iudged.]
16 Who will ryse vp with me agaynst the malicious? or who wyll take my part agaynst workers of wickednesse?
17 If God had not ben an ayde vnto me: it had not fayled much but my soule had dwelled (b) in silence.
18 But when I sayde my foote hath slypped: thy mercy O God helde me vp.
19 In the multitude of my cogitations from the bottome of my heart: thy comfortes dyd recreate my soule.
20 Shall the seate of wickednesse haue any thyng to do with thee: which [seate] maketh "wrong to be enacted for a law?
21 They flocke together agaynst the soule of the ryghteous: and condemne the innocent blood.
22 But God is to me a refuge: and my Lorde is the rocke of my confidence.
23 And he wyll recompence them their wickednesse, and destroy them in their owne malice: God our Lorde wyll destroy them.

(a) At the day of resurrection euery man shalbe iudged according to iustice, howsoeuer he be afflicted wrongfully in this ryse.

(b) In the graue, for they that be put in the graue, speake no more.

" VVofull labour or mischiefe.

The argument of the.xcv. psalme.

¶ The prophete stirreth vp mens heartes both to prayse God for that he is the mightiest kyng, maker of this worlde: and also to worshyp God with all humblenesse, for that he is our sheephearde, and we be his sheepe. He also aduertiseth all men to geue eare to Gods voyce, and without delay to be obedient vnto his wyll, lest after the example of their disobedient fathers, they beyng destitute of Gods fauour, neuer come to eternall ioy and rest.

A Mornyng prayer.

1 Come let vs syng vnto God: let vs make an heartie reioysyng with a loude voyce vnto the rocke of our saluation.
2 Let vs make speede to come before his face with a confession: let vs expresse vnto hym outwardly a heartie gladnesse with syngyng of psalmes.
3 For God is a great Lorde: and a great kyng aboue all gods.
4 In his hande are all the deepe corners of the earth: and the hygh toppes of hylles be his also.
5 The sea is his, and he made it: and his handes fashioned the drye lande.
6 Come, let vs worshyp and fall downe: let vs kneele before the face of God our maker.
7 For he is our Lorde: and we are the people of his pasture, and the (a) sheepe of his hande. B
8 To day yf ye wyll heare his voyce harden not your heartes as in the tyme of "contention: as in the day of temptation in the wildernesse.
9 Whē your fathers tempted me, proued me: [yea after] they had seene my worke.
10 Fourtie yeres long was I greeued with that generation: and I sayde this people erreth in heart, and they haue not knowen my wayes.
11 Unto whom I sware in my wrath: "that they shoulde not enter at all into my rest.

(a) Being lie and gouerned by his hande.

" Meribah, and Massah, Exodus 17.

" If they shall enter.

The

¶ The argument of the.xcvi. Pſalme.

¶ The prophete moſt earneſtly moueth not only the Iſraelites: but alſo all nations throughout the worlde, to prayſe God, to glorifie God, to worſhyp God, and to ſet foorth his workes. He prophecieth alſo of the tyme of Chriſtes commyng, and of his kyngdome and gouernment.

A 1 Syng you vnto God a newe ſong: ſing ye vnto God all [that be in] the earth.
2 Syng ye vnto God and bleſſe his name: ſet foorth in wordes from day to day his ſaluation.
3 Declare his glory amongſt the heathē: and his wonderous actes amongſt all the people.
4 For God is great and worthy of all prayſe: he is more to be feared then all gods.
5 As for all the gods of the heathen they be but (a) idoles: and it is God that made the heauens.
6 Honour and maieſtie be before hym: power and excellentneſſe be in his ſanctuarie.
B 7 Geue vnto God O ye families of the people: geue vnto God glorie & power.
8 Geue vnto God glorie [due] vnto his name: bryng an offeryng, and come into his courtes.
9 Worſhyp you God in the maieſtie of holyneſſe: be you in dread of his face all [that be in] the earth.
10 Set it foorth in wordes among the heathen that God raigneth: and that the worlde is ſet of a ſure foundation, it ſhall not be remoued, he wyll iudge the people accordyng to equitie.
11 The heauens ſhall reioyce, and the earth be glad: the ſea ſhall make a noyſe and all that is therin. ¶
12 The fielde ſhalbe ioyfull and all that is in it: then ſhall all the trees of the wood reioyce before the face of God.
13 For he commeth, for he commeth to iudge the earth: he will iudge the world accordyng to iuſtice, and the people accordyng to his trueth.

(a) Vanitie, as God.

¶ The argument of the: xcvii. pſalme.

¶ The prophete ſetteth foorth the glorie of God, and his power agaynſt the vngodly Gentiles, who therby, as Gods people be comforted, ſo they be confounded beyng worſhippers of images. He alſo exhorteth ſuch as loue God, to flee from ſinne, to prayſe God, and to be mery.

A 1 GOD raigneth, the earth ſhalbe glad: the multitude of the Iles ſhalbe glad [therof.]
2 Cloudes and thicke darkneſſe are rounde about hym: iuſtice and iudgement are the habitation of his throne.
3 There goeth a fire before his face: and burneth his enemies on euery ſyde.
4 His lightninges gaue a lyght vnto the worlde: the earth ſawe it and trembled.
5 The hylles melted lyke Waxe at the preſence of God: at the preſence of the Lorde of the whole earth.
6 The heauens haue declared his iuſtice: and all the people haue ſeene his glorie.
B 7 Confounded be all they that do ſeruice vnto carued images: and that do glorie in "idols, but O (a) gods, you all ſhall worſhyp hym.
8 Sion heard of it, and reioyced: and the daughters of Juda be glad, becauſe of thy iudgementes O God.
9 For thou art a God hygher then all [that are in] the earth: thou art exalted farre aboue all gods.
10 You that loue God, hate the thyng which is euyll: he preſerueth the ſoules of his ſaintes, he wyll delyuer them from the hande of the vngodly.
11 There is ſowen a lyght for the ryghteous: and gladneſſe for ſuch as be vpryght of heart.
12 Reioyce in God O ye ryghteous: and "prayſe [hym] at the remembraunce of his holyneſſe. "Confeſſe.

That is to God. Which be gods, of

¶ The argument of the.xcviij.Psalme.

¶ The prophete calleth vpon all men, and also vpon the earth & water, and vpon all that is in them, to prayse God with songes, psalmes, & instrumentes of musicke, expressyng all kinde of mirth for the singular benefites that he had bestowed vpon the Israelites.

¶ A psalme.

A Euenyng prayer.

1 SYng vnto God a newe song: for he hath done marueylous thynges.

2 With his owne right hande and with his holy arme: he "hath gotten to hym selfe the victorie.

" He hath saued hym.

3 God hath declared his saluation: he hath openly shewed his iustice in the syght of the heathen.

4 He hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our Lorde.

5 Shewe your selues ioyfull vnto God all ye [in] the earth: make a ioly noyse, reioyce you chearfully, & syng psalmes.

6 Syng psalmes vnto God [playing] vpon an harpe: vpon an harpe, and with the sounde of a (a) psalterie.

(a) An instrument to syng psalmes.

7 Shewe your selues ioyfull before the kyng "eternall: with trumpettes and sounde of shawmes. B

" Iehouah.

8 Let the sea make a noyse, and that is within it: the rounde worlde, and they that dwell therin.

9 Let the fluddes clappe their handes: and let the hylles be ioyfull altogether before the face of God.

10 For he commeth to iudge the earth: he wyll iudge the worlde accordyng to iustice, & the people accordyng to equitie.

The argument of the.xcix. psalme.

¶ The prophete setteth foorth the exceedyng fauour of God towardes the Israelites, in that he raigned most mightily ouer them, defended them, dwelled amongst them, and most gently hearde them and their fathers callyng vpon hym for helpe in their neede, to the great discouragement of their aduersaries. Wherfore he wylleth all to prayse God, and to worshyp God.

A 1 GOD raigneth, the people be in a rage: he sitteth [betweene] the Cherubims, the earth quaketh.

2 God is great in Sion: and high aboue all people.

" Confesse.

3 They shall "prayse thy name great & dreadfull: [for] it is holy, and a kynges * power [that] (a) loueth iudgement.

(a) Although he be a mightie kyng, yet he vseth no tirannie.

4 Thou hast ordeyned [all thynges] accordyng to equitie: thou hast caused iudgement and iustice to be in Jacob.

5 Magnifie God our Lorde: and kneele downe before his footstoole, for it is holy.

6 Moyses & Aaron among his priestes, and Samuel among such as call vpon his name: [these] called vpon God, and he hearde them.

7 He spake vnto them out of the cloudy pyller: for they kept his testimonies, and the lawe [that] he gaue them. B

8 O God our Lord thou heardest them, O Lorde thou didst forbeare them: and thou tokest auengement for their owne inuentions.

9 Magnifie God our Lorde, and kneele downe before his holy hyll: for God our Lorde is holy.

¶ The argument of the C. psalme.

¶ The prophete moueth all the people of God to frequent Gods temple, and to come thyther chearfully with all kynde of ioy, seruyng, praysyng, and thankyng hym, for that he only is the God that hath made vs, and so gratious that we shalbe partakers of his benefites and goodnesse for euer.

O That is, for to prayse, and for to geue thankes.

¶ A psalme for to O confesse.

A 1 BE ye ioyfull in God all that be in the earth: serue God with gladnesse, and come before his face with a ioyfull noyse.

2 Be ye sure that God is the Lorde, it is he that hath made vs, and not we our selues: we are his people and the sheepe of his pasture.

3 Go your way into his gates with "thankesgeuyng, and into his courtes with

" Cōfession

with prayſe: "be thankfull vnto hym [and] bleſſe his name.
4 For God is gratious, his mercie is euerlaſtyng: and his trueth [endureth] from generation to generation.

The argument of the. cj. pſalme.

¶ Dauid ſettyng foorth the duetie of a good ruler: declareth that in his gouernment aboue all thynges he wyll acknowledge Gods benefites & goodneſſe. He wyll ſtudy to lyue vprightly, to do no wrong, or euyll, nor to beare any malice at all in his heart: but he wyll employ hym ſelfe moſt zelouſlie to confounde the wicked, and to promote the godly and vertuous.

¶ A pſalme of Dauid.

1 I will ſing of mercie and iudgement: I wyll ſyng vnto thee O God pſalmes.
2 I wyll endeuour my ſelfe to be fully inſtructed in the way of perfectneſſe: when thou wylt (a) come vnto me, I wil go vp and downe in the middeſt of my houſe in the perfectneſſe of my heart.
3 I wyll neuer ſet before myne eyes any "deuilliſhe thyng: I wyll deteſt to do the worke of tranſgreſſours, it ſhall take no holde of me.
4 A frowarde heart ſhall depart from me: I wyll not once knowe [any] euyll.
5 I will deſtroy him who priuily ſlaundereth his neighbour: I wyll not ſuffer hym who hath a proude loke and a great ſtomacke.
6 Myne eyes ſhalbe vpō ſuch in the lande as haue a true meanyng, that they may (b) ſit with me: he that leadeth a (c) perfect lyfe ſhall miniſter vnto me.
7 There ſhall no deceiptfull perſon haue any ſeate in my houſe: he that telleth lyes ſhall not tary long in my ſyght.
8 I wyll euery morning deſtroy all the vngodly in the lande: that I may roote out from the citie of God all workers of wickedneſſe.

(b) To be of my counſayle, and to beare me company.
(c) A man of good conſcience.

The argument of the. cii. Pſalme.

¶ The prophete deſireth God to heare hym, vttering his godly affect and great griefe for the calamities of the people of God & deſolation of the citie of Sion. He ſetteth foorth the reproches and outragious behauiours of the enemies, and his affliction of mynde for it. He wiſheth that the people may returne home agayne, and that Sion may be reedified, that Gods glorie may therin be ſet foorth. And he conſideryng the eternitie of God, aſſureth hym ſelfe that God wyll performe his promiſes, in grauntyng that the children of his people ſhall lyue for euer.

¶ A prayer of the afflicted when he was ouerwhelmed, and when he did powre out his petition before the face of God.

1 HEare my prayer O God: and let my crying come in vnto thee.
2 Hyde not thy face from me in ỹ day of my diſtreſſe: encline thine eare vnto me, heare me ſpedyly in the day that I call.
3 For my dayes are conſumed away like ſmoke: and my bones are burnt vp as though they were a firebrande.
4 My heart is ſmitten downe and wythered lyke graſſe: becauſe I did forget to eate my bread.
5 Through the noyſe of my gronyng: my bones wyll ſcarſe cleaue to my fleſhe.
6 I am become lyke a Pellicane of the wilderneſſe, and like an Owle that is in the deſert: I watch, and am as it were a ſparrowe that ſitteth alone vpon the houſe toppe.
7 Myne enemies reuile me all the day long: and they that are in a rage againſt me, (a) make their oth by me.
8 For I haue eaten aſſhes as it were bread, and mingled my drynke with weepyng, "becauſe of thine indignation and wrath: for thou haſt ſet me vp, and caſt me downe.
9 My dayes fade away lyke a ſhadowe: and I am wythered lyke graſſe.
10 But thou O God "endureſt for euer: and thy remembraunce throughout all generations.
11 Thou wylt aryſe vp, thou wylt haue compaſſion vpon Sion: for it is tyme that thou haue mercie vpon her, for the tyme appoynted is come.
12 For thy ſeruauntes be well affected towarde her ſtones: and it "pitieth them

(a) Making their oth this: I pray God then that I may be in as euyll caſe as Dauid.
" From the face.
" Sitteſt.
" They pitie her duſt.

them to see her in the dust.
13 And the heathen wyll feare thy name
O God: and all the kynges of the earth
thy glorious maiestie.
C 14 For God wyll buylde vp Sion: to be
seene in his glorious maiestie.
15 He wyll regarde the prayer of the
"humble destitute of all helpe: and he
wyll not dispise their prayer.
16 This shalbe written for those that
come after: and the people which shalbe
borne, shall prayse the Lorde.
17 For he hath loked downe from his
high sanctuarie: out of heauen did God
beholde the earth.
18 That he might heare the mourninges
of such as be "in captiuitie: and delyuer
the (b) children of death.
19 That they may declare ẏ name of God
in Sion: and his prayse at Hierusalem.

"Of a lowe shrub.

"Bounde.

(b) Appoynted to suffer death.

20 When people were gathered together,
& kyngdomes to serue God: he afflicted
my strength in the way, he shortened
my dayes.
21 But I say, O my God take me not D
away in the middest of myne age: as
for thy yeres, they endure throughout
all generations.
22 Thou hast before tyme layde the foun-
dation of the earth: and the heauens
are the worke of thy handes.
23 They shall perishe, but thou wylt re-
mayne styll: they all shall waxe olde as
doth a garment, and as a vesture thou
wylt chaunge them, and they shalbe
chaunged.
24 But thou art, and thy yeres can not
fayle: the children of thy seruauntes
shal dwell, and their seede shalbe mayn-
teyned in thy syght.

¶ The argument of the .ciii. psalme.

¶ The prophete stirreth vp hym selfe and all that is within hym, to blesse God for such benefites as both he hym selfe and all the Israelites haue at his handes receaued, in that he pardoneth their sinne, redeemeth them from death, and maketh his holy wyll knowen vnto them, beyng men miserable and of a short lyfe. Finally, he calleth vpon angels and all sortes of men with all their power to blesse God, who is kyng of heauen and earth.

A 1 BLesse God O my soule: and all that
is within me [prayse] his holy name.
2 Blesse God O my soule: and forget
not all his benefites.
3 Who forgeueth all thy wickednesse:
and healeth all thine infirmities.
4 Who redeemeth thy lyfe from destruc-
tion: [and] crowneth thee with mercie
and louyng kyndnesse.
5 Who satisfieth thy mouth with good
thynges: causyng thy youth lyke an (a)
Egles to be renued.
6 God executeth iustice and iudgement:
for all them that are oppressed with
wrong.
7 He made his wayes knowen vnto
B Moyses: his workes vnto the children
of Israel.
8 God is full of compassion and pitie:
loth to be angry, and exceedyng great
in mercie.
9 "He vseth not to continue in chydyng:
neither reserueth he [his anger] for euer.
10 He dealeth not with vs accordyng to
our sinnes: nor rewardeth vs according
to our wickednesse.
11 For accordyng to the hyghnesse of
heauen aboue the earth: his mercie pre-
uayleth to them that feare hym.
12 [Loke] howe farre distaunt the east is
from the west: so farre a sunder setteth
he our sinnes from vs.
13 Yea lyke as a father pitieth [his owne]
children: euen so is God mercifull vnto
them that feare hym.
14 For he knoweth wherof we be made: C
he remembreth that we are but dust.
15 The dayes of man are as [the dayes]
of an hearbe: he florisheth as a flowre
in the fielde.
16 For the winde passeth ouer it, and it is
no more [seene]: and the place therof (b)
knoweth it no more.
17 But the mercifull goodnesse of God
endureth for euer and euer, vpon them
that feare hym: and his righteousnesse
vpon childers children.
18 Euen vpon such as kepe his coue-
naunt: and thinke vpon his commaun-
dementes to do them.
19 God hath prepared his seate in heauen:
and his kyngdome ruleth ouer all.
20 Blesse God O ye his angels mightie
in operation: who fulfyll his (c) worde in
hearkening vnto the voyce of his word.
21 Blesse God all ye his hoastes: you his
ministers that do his pleasure.
22 Blesse God all you his workes in all
places of his dominion: O my soule
blesse thou God.

(a) An Egle of all birdes lyueth a long tyme without all kynde of feblenesse: dyeing neuer of age, but of famine. Plin. lib. 10. cap. 3.

"He chydeth not to the ende.

(b) A man cannot shew where it growed.

(c) Commandement.

The

The argument of the.ciiij.psalme.

¶ The prophete blesseth God the creatour and gouernour of all thinges, by whose prouidence man & beast hath the vse of the ayre, cloudes, angels, earth, hilles, valleys, bread, drinke, trees, sunne, moone, day, nyght, and sea.

1 MY soule blesse thou God: O God my Lord thou art become exceeding great, thou hast put on glory and maiestie.

2 Who is decked with light as it were with a garment: spreading out the heauens like a curtayne.

3 Who (a) seeleth his vpper chaumbers with waters: and maketh the cloudes his charriot, and walketh vpon the wynges of the wynde.

4 He maketh his angels spirites: and his ministers a flaming fire.

5 He hath layde the earth sure vpon her foundations: that it can neuer moue at any tyme.

6 Thou coueredst it with the (b) deepe, lyke as with a garment: the waters stande vpon the hilles.

7 At thy rebuke they flee: at the noyse of thy thunder they bluster downe apace.

8 The hilles mount aloft: and the valleys settle downe beneath vnto the place where thou hast layde a foundation for them.

9 Thou hast set them their boundes which they shall not passe: neither shall they returne agayne to couer the earth.

10 Who also causeth the springes which runne betweene the hilles: to flowe into the riuers.

11 All beastes of the fielde drinke therof: and the wylde asses quench their thirst.

12 The foules of the ayre haue their habitation nigh vnto them: singing out of the midst of the bowes [of trees.]

13 He watereth the hilles from aboue: the earth is replenished with the fruite of thy workes.

¶ 14 He causeth grasse to growe for cattell:
* and herbes for the vse of man.

15 That he may bryng "forth foode out
* of the earth: both wine that maketh glad the heart of man, and oyle to make hym haue a chearefull countenaunce, & also bread to strengthen mans heart.

16 The (c) trees of God be satisfied: euen the Cedars of Libanus which he hath planted.

17 Wherin the birdes make their nestes: in the fyrre trees the storke buyldeth.

18 The high hilles are a refuge for goates: and so are the stonie rockes for conies.

19 He hath made the moone for certayne seasons: and the sunne knoweth his going downe.

20 Thou makest darknes and it is night: wherein all the beastes of the forrest do go abrode.

21 The Lions do roare after a pray: and in seeking their meate of God. D

22 When the sunne ariseth, they recoyle backe: and lay them downe to rest in their dennes.

23 Man goeth forth to his worke: and to do his seruice vntyll the euening.

24 O God howe manyfolde are thy workes: thou hast made them al in wisdome, the earth is ful of thy ryches.

25 So is the sea it selfe large and "wyde in compasse: wherein are thinges creeping innumerable, both small and great beastes. "Vvide of handes.

26 There go the shippes, and there is that (d) Leuiathan: whom thou hast made to take his pastime therin. (d) A whale or a ballan, a beast that is king of the sea for his greatnesse and strength: he appeareth aboue the top of the sea as bigge as an Iland, or a great huge mountayne.

27 These wayte all vpon thee: that thou mayest geue them meate in "due season. "Their time.

28 When thou geuest it them, they gather it: and when thou openest thyne hand, they are filled with that which is good. E

29 When thou hydest thy face, they are troubled: when thou takest away their spirite, they dye, and are turned agayne to their dust.

30 When thou sendest out thy spirite, they be recreated: and thou renuest the face of the earth.

31 The glorious maiestie of God shal endure for euer: God wyll reioyce in his workes.

32 He beholdeth the earth, & it trembleth: he toucheth the hilles, and they smoke.

33 I wyll syng vnto God as long as I liue: I will sing psalmes vnto my Lord so long as I shall be.

34 My meditations of hym shalbe very pleasaunt: for all my ioy shalbe in God.

35 As for sinners they shalbe consumed out of the earth: and the vngodly shall come to an ende, blesse thou God O my soule, [and] prayse you the Lorde.

The argument of the. cv. psalme.

¶ The prophete exhorteth all men to acknowledge God, to call vpon God for helpe, to seeke God, and to preache God: but especially he moueth the Israelites to remember the promises that God made to their forefathers, Abraham, Isahac, & Jacob, and also the benefites that he had bestowed on them aboue all other nations. For God had such care of them beyng pilgrimes in forraine lands, that he would not suffer any once to touch them, yea he rebuked kinges for their sakes, and he preserued them in famine and other aduersitie, as Joseph was solde into Egypt, but it had a good successe. The entring of the children of Israel into Egypt is set foorth; and what happened vnto them whyles they were there. Likewise their ioyfull departing out of Egypt, their doyng by the way in the wyldernesse, and at length their entring into the lande of promise where God placed them that they should kepe his commaundementes, is most amply declared.

A Morning prayer.

1 Confesse you [it] vnto God, call vppon his name: cause the people to vnderstande his deuises.

2 Sing vnto hym, sing psalmes vnto him: talke you of all his wonderous workes.

3 Glory ye in his holy name: let the heart of them reioyce that do seeke God.

4 Seeke God and his strength: seeke his face euermore.

5 Remember the meruaylous workes that he hath done: his wonders, and the iudgementes of his mouth.

6 O ye seede of Abraham his seruaunt, ye his chosen chyldren of Jacob: he is God our Lord, his iudgementes are in all the earth.

B 7 He hath ben mindfull alwayes of his couenaunt (for he promised a worde to a thousande generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Isaac.

"Inschehak. "Iaacob.

8 And he appointed the same vnto "Jacob for a law: and to Israel for an euerlasting couenaunt.

9 Saying, vnto thee I wyll geue the lande of "Chanaan: the "lot of your inheritaunce.

Kenaan. "Corde, wherewith portions of inheritances were measured.

10 When they were a fewe men in number, and had ben straungers but a litle whyle in it: and when they went from one nation to another, from one kingdome to another people.

"Deceaue them.

11 He suffred no man to "do them wrong: yea he reproued euen kynges for their sakes.

12 Touche not mine annoynted: and triumph not ouer my prophetes.

13 Moreouer he called for a famine vpon the lande: and "he made all maner of foode to fayle.

"He broke euery staffe of bread.

14 But he had sent a man before them: euen Joseph, who was solde to be a bonde seruaunt.

15 Whose feete they dyd hurt in the stockes: the iron entred into his (a) soule. C

(a) Lyue bodye.

16 Untill the tyme came that his cause [was knowen:] the (b) worde of the Lorde tryed hym.

(b) The interpretation of Pharaos dreame.

17 The king sent and caused hym to be let go: yea the prince of the people opened a way foorth for hym.

18 He made him Lorde of his house: and ruler of all his substaunce.

19 That he might enfourme his princes "according to his minde: and teache his senatours wysdome.

"In his soule, that is as he beleued, knewe, and thought.

20 Israel also came into Egypt: & Jacob was a straunger in the lande of Cham.

21 And he encreased his people exceedinglye: and made them stronger then their enemies.

22 Whose heart so turned that they hated his people: and dealt subtilly with his seruauntes. D

23 [Then] he sent Moyses his seruaunt, and Aaron whom he had chosen: they did their message, workyng his signes among them, and wonders in the lande of Cham.

24 He sent darknes, & it was darke: and (c) they went not from his wordes.

(c) They executed in all pointes his commaundement, chaunging nothing.

25 He turned their waters into blood: and slue their fishe.

26 Their lande brought foorth frogges: yea euen in their kinges chaumbers.

27 He spake the worde, and there came a swarme of all maner of flyes: [and] of lyce in all their quarters.

28 He gaue them haylestones for rayne: [and] flambes of fire in their lande.

29 He smote their vines also & figge trees: and he destroyed the trees that were in their coastes. E

30 He spake the worde, and the grashoppers came: & caterpillers innumerable.

31 And they did eate vp all the grasse in their lande: and deuoured the fruite of their grounde.

32 He smote al the first borne in their land: euen the first fruites of all their (d) concupiscence.

(d) Or strength, meaning the first borne.

33 He

33 He also brought them foorth with siluer and golde: there was not one feeble person in their tribes.
34 Egypt was glad at their departing: for they were smytten with dread of them.
35 He spred out a cloude to be a couering: and fire to geue light in the night season.
36 The [people] required and he brought quayles: and he filled them with the bread of heauen.
37 He opened the rocke of stone and the waters flowed out: so that streames ranne in drye places.
38 For he remembred his holy worde: [spoken] vnto Abraham his seruaunt.
39 And he brought foorth his people with gladnes: [and] his chosen with a ioyfull noyse.
40 And he gaue them the landes of the Heathen, and they toke to inheritaunce the labours of the people.
41 To the intent that they shoulde kepe his statutes: and obserue his lawes. Prayse ye the Lorde.

The argument of the .cvi. psalme.

¶ The prophete exhorteth all men to prayse God, and to do iustly. He maketh his prayer, acknowledging his owne sinnes, and the sinnes of the forefathers of the Israelites, who not considering the great benefites of God, rebelled against God at the red sea. Afterwarde in the wyldernes they did tempt God. Core, Dathan, and Abiram conspiring against Moyses and Aaron, were swalowed vp of the earth. They worshipped a calfe made of golde. They murmured against them that bewed the land of promise, abhorring to heare of it. They sacrifised to Baal Peor. They grudged at God for lacke of water. Finally, when they came to the holy lande, they committed idolatrie, and al kinde of wickednes of life, so that they were geuen vp vnto their enemies handes, but God most mercyfully deliuered them for his promise sake.

¶ Prayse ye the Lorde.

1 Confesse you [it] vnto god, for he is gratious: "and his mercy endureth for euer.
2 Who can expresse the valiaunt actes of God: who can publishe abrode all his prayse?
3 Blessed are they that kepe iudgement: and do iustice at all times.
4 Remember me O God according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.
5 That I may see the felicitie of thy chosen, that I may reioyce at the gladnes of thy people: [and] that I may glorie with thyne inheritaunce.
6 We haue sinned with our fathers: We haue done amisse and dealt wickedly.
7 Our fathers did not well consider thy Wonders in Egypt, neither did they remember thy manifolde great goodnes: but they rebelled at the sea, euen at the red sea.
8 Neuertheleſſe, he saued them for his names sake: that he myght make his power to be knowen.
9 And he rebuked the red sea, and it was dryed vp: so he led them through the deepe, as through a wyldernesse.
10 And he saued them from the hande of suche as hated them: & redeemed them from the hande of the enemie.
11 As for their aduersaries the waters ouerwhelmed them: there was not one of them left remayning.
12 Then beleued they his wordes: and song "prayse vnto him.
13 But within a very short whyle they forgat his Workes: they Woulde not (a) Wayte for his counsell.
14 And they were taken with a great lust in the Wyldernesse: and they tempted God in the desert.
15 And he gaue them their desire: and sent (b) leannes withal into their (c) soule.
16 They enuied also at Moyses in the tentes: [and] at Aaron the saint of God.
17 So the earth opened and swalowed vp Dathan: and couered the company of Abiram.
18 And the fire was kindled in their company: the flambe brent vp the vngodly.
19 They made a calfe in "Horeb: and worshipped the moulten image.
20 Thus they turned (d) their glory: into the similitude of a calfe that eateth hay.
21 They forgat God their sauiour, Who had done so great thynges in Egypt: Wonderous Workes in ỹ land of Cham, [and] terrible thinges at the red sea.
22 Wherfore he appointed to destroy them had not Moyses his chosen stand in the (e) breache before hym: to turne away his Wrathful indignation, lest he shoulde destroy them.
23 Yea they thought scorne of the lande most to be desired: they gaue no credite vnto his Worde.
24 But they murmured in their tentes: they Would not hearken vnto the voyce of God.
25 Then lift he vp his hand against them, to geue them an ouerthrowe in the wilderneſſe:

"His praise

(a) They Woulde not suffer God to rule them. ¶

(b) As men in a consumption through euilhumours, the more they eate, the more they consume: so they not esteeming Manna from heauen, were not fed, but destroyed of the flesh that they longed to eate of.
(c) To their lyue bodyes.
" Choreb.

(d) Their god, who was a glory and an ornament to them. D

(e) Moyses stoode before God in his anger, as men do stande in a breache of a towne wall battered, for defence of it.

dernesse: to geue their seede an ouer-
throwe amongst the nations, and to
scatter them in sundry landes.
26 They ioyned them selues vnto Baal
Peor: they also did eate of the sacrifices
(f) of the dead.
27 And they prouoked the [Lorde] vnto
anger with their owne inuentions: and
a plague fell mightily amongst them.
28 Then stoode vp "Phinehes, he execu-
ted iustice: and so the plague ceassed.
29 And that was imputed vnto hym for
righteousnesse: in generation and gene-
ration for euermore.
30 They also prouoked [God] at the wa-
ters of "strife: and all was not well
with Moyses for their sakes.
31 For they had caused (g) an alteration to
be of his spirite: so that he spake vnad-
uisedly with his lippes.
32 Moreouer, they destroyed not the Hea-
then: as God commaunded them.
33 But they were mingled amongst the
Heathen: and learned their workes.
34 Insomuch that they dyd seruice vnto
their idols: whiche were to thē a snare.
35 Yea they sacrifised their sonnes: and
their daughters vnto deuils.
36 And they shed innocent blood, euen
the blood of their sonnes and of their
daughters: whom they sacrifised vnto
the idols of Chanaan, and the lande
was defiled with blood.
37 Thus were they stayned with their
owne workes: and went a whoryng
with their owne inuentions.
38 Therfore was the wrath of God kin-
deled against his people: insomuch that
he abhorred his owne inheritaunce.
39 And he gaue them ouer into the hand
of the Heathen: and they that dyd hate
them, were lordes ouer them.
40 Their enemies oppressed them: and
brought them into subiection vnder
their hande.
41 Many a time dyd [God] deliuer them,
but they "rebelled [against hym] with
their owne "inuentions: and were
brought downe for their wickednes.
42 Neuerthelesse, he did beholde them in
their aduersitie: in geuing eare to their
complaint.
43 And he remembred his couenaunt:
and (h) repented, according to the multi-
tude of his mercies.
44 Yea he made all those that led them
away captiue: to pitie them.
45 Saue vs O God our Lorde, and ga-
ther vs from among the Heathen: that
we may "geue thankes to thy holy
name, and glory of thy prayse.
46 Blessed be God the Lord of Israel frō
world to world without end: and let all
people say, so be it. Prayse ye the Lord.

(f) Of the idols of the Moabites.

"Phineches

F

Meriba.

(g) Moyses stirred by the rage of ye people, shewed him selfe not to deleue gods worde so certainely as he was wont.

G

"Made manie alterations.

"Counsell.

(h) God is said to repent, when he forgeueth vs at our repentaunce.

"Confesse.

The argument of the.cvii.psalme.

¶ The prophete exhorteth all men to prayse God, and to thanke God, for it is he that helpeth them in all distresses when they crye vnto him. He prouideth houses and cities for them that els would wander as vagabondes in wyldernesse. He satisfieth the hungry and the thirstie. He setteth at libertie prisoners and captiues. He healeth the sicke and diseased. He comforteth and helpeth those that be in ieoperdie of seas. He maketh a fruitfull lande barren, & a barren grounde fruitfull. He bringeth princes to lowe estate, & setteth vp the poore in honour. At these things the godly reioyseth, & the mouth of the wicked is stopped.

A

Mornyng prayer.

"For.

1 Confesse you [it] vnto God: for he is gratious, "and his mercy endureth for euer.
2 Let such as God did redeme speake: whom he hath redeemed from the hande of the enemie.
3 And whom he gathered out of the landes: from the east and from the west, from the north and from the "south.
4 They went astray out of the way in solitarines [and] in wildernes, and found no citie to dwell in: they were hungry and thirstie, their soule fainted in them.
5 And they cry vnto god in their trouble: who deliuereth them frō their distresse.
6 And he leadeth them foorth by the right way: that they might go to the citie inhabited.
7 O that men would confesse vnto God his louyng kindnesse: and his marueylous actes [done] to the chyldren of men.
8 For he satisfieth the greedie soule: and filleth the hungry soule with goodnes.
9 Suche as sit in darknesse and in the shadowe of death: beyng fast bounde in miserie and iron.
10 Because they "went from the wordes of the Lorde: and lightly regarded the counsayle of the most highest.
11 Therfore he humbled their heart thorowe heauines: they fall downe, and there is none to helpe them.
12 And they cry vnto god in their trouble: who deliuereth thē out of their distresse.

"Sea, for it was on the south part of Iurie.

B

"Disobediently chaunged.

13 For he bringeth them out of darknesse and out of the shadowe of death: and breaketh their bondes in sunder.

℄ 14 O that men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.

15 For he breaketh the gates of brasse: & smyteth the barres of iron in sunder.

16 Foolish men are plagued for their mischeuous wayes: & for their wickednes.

17 Their soule abhorreth all maner of meate: and they be euen harde at deathes doore.

18 And they crye vnto God in their trouble: who deliuereth them out of their distresse.

19 He sendeth his worde & healeth them: and he maketh them to scape safe from their (a) corruptnes.

20 O that men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.

21 And that they would offer [vnto him] sacrifices of "thankes geuing: and set foorth in wordes his workes with a ioyfull noyse.

D 22 Such as go downe to the sea in ships and followe their businesse in great waters: they see the workes of God, and his wonders in the deepe.

23 For he commaundeth and causeth a stormie winde to arise: and he lifteth vp on high his waues.

24 [Then] they ascende vp to heauen, and come downe agayne to the deepe: so that their soule melteth away through trouble.

25 They reele to and fro, and they do stacker like a drunken man: and their wysdome fayleth them.

26 And they cry vnto god in their trouble: Who deliuereth thē out of their distresse.

27 For he maketh the storme to ceasse: so that the waues therof are still.

28 Then be they glad because they are at rest: and he bringeth them to the hauen where they woulde be.

29 O that men would confesse vnto god: his louyng kyndnes and meruaylous actes [done] to the chyldren of men. E

30 And that they would exalt him in the congregation of the people: and prayse him in the consistorie of the aged.

31 He turneth (b) fluddes into a wildernes: and waterspringes into a drye grounde. (b) Moyste and fruitfull groundes.

32 He [maketh] a fruitfull grounde barren: for the wickednes of them that dwell therein.

33 [Contrary] he reduceth a wyldernes into a standing water: and a drye ground into water springes.

34 And he setteth there the hungry: and they buylde them a citie to dwell in.

35 And they sowe their lande and plant vineyardes: and they yelde [vnto them] "aboundant store of fruites. "Fruites of increase. F

36 He blesseth them, so that they multiplie exceedingly: and he suffereth not their cattle to decrease.

7 But [when they do fall from God,] they are diminished & brought low: through oppression, calamitie, & griefe of minde.

38 He bringeth princes into contempt: & he maketh them to wander in a wildernesse where there is no way at all.

39 Yet he exalteth the poore out of miserie: and geueth him housholdes equall to flockes of cattell.

40 The righteous will marke [this] and reioyce: and the mouth of all wickednesse shalbe stopped.

41 Whosoeuer is wyse, he wyll both obserue these thinges: and also well consider the louing kindnesse of God.

The argument of the.cviii.psalme

℄ Dauid declareth his redines to prayse God amongst all nations, not only with wordes, but also with muticall instrumentes, for this ende, that his glory may be set foorth to the whole world, and his elect saued and deliuered from enemies. Part of this psalme is taken out of the. 57. psalme, and part out of the. 60.

¶ A song, the psalme of Dauid.

A 1 My heart is redye O Lorde: I wyll sing & prayse thee in singing of psalmes, yea my (a) glory also is [redie.]

2 Bestirre thee O lute and harpe: I my selfe wil bestirre me right early in ỹ morning.

3 I wyll "prayse thee O God among the people: I wyll sing psalmes vnto thee among the nations.

4 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

5 Exalt thy selfe O Lord aboue the heauens: and let thy glory [be] aboue all the earth.

6 That thy beloued may be deliuered: saue [me] with thy right hande, and heare thou me.

B 7 The Lorde hath spoken this in his holynes (whereof I wyll reioyce:) I wyll deuide Sichem, and measure the valley of Sucoth.
8 Gilead shalbe myne, and Manasses shalbe mine: Ephraim also shalbe the strength of my head, and Juda my law geuer.
9 Moab shalbe my washpot: ouer Edome I wyll cast my shoe, (b) vpon Philistea I wyll triumph.
10 Who wyll leade me into the strong citie? who wyll bring me into Edom?
11 Hast not thou remoued vs from thence? and wylt not thou O Lorde go out with our hoastes?
12 Geue vs ayde against trouble: for the sauing helpe of man is but " vayne.
13 Through the Lorde wyll we do valiaunt actes: for he him selfe will treade downe our enemies.

(b) Be thou glad to seeke my frendship.

" Rashnes

The argument of the.cix.psalme.

¶ Dauid greeuously complayneth before the face of God of his enemies malice and craft. He wisheth vnto them the horrible vengeaunce of God, vttering the cause why he so wysheth. He requireth Gods helpe in his great miserie, to this ende, that both his enemies might well perceaue that his helpe commeth from Gods hande, and also that he him selfe might prayse God therfore.

¶ To the chiefe musition, a psalme of Dauid.

A 1 HOlde not thy tongue: O thou the Lorde of my prayse.
2 For the mouth of the vngodly and the mouth of the deceiptfull is opened vpon me: they haue spoken against me with a false tongue.
3 And they haue compassed me about with hatefull wordes: and fought against me without a cause.
4 For the loue that I bare vnto them, they are become mine aduersaries: but I (a) geue my selfe vnto prayer.
5 Thus haue they rewarded me euyll for good: and hatred for my good wyll.
6 Set thou an vngodly man to be ruler ouer him: and let Satan stande at his right hande.
B 7 When sentence is geuen vpon hym, let him be condemned: and let his prayer be turned into (b) sinne.
8 Let his dayes be fewe: and let another take his office.
9 Let his chyldren be fatherlesse: and his wyfe a wydowe.
10 Let his children be vagaboundes and go a begging: and let them seeke [foode] out of their (c) barren groundes.
11 Let the extortioner bryng into his snare all that he hath: and let straungers spoyle his labour.
12 Let there be no man to shewe hym any gentleues: nor to haue compassion vpon his fatherlesse children.
13 Let his posteritie come to destruction: and in the next generation let his name be cleane put out.
14 Let the wyckednes of his fathers be had in remembraunce in the sight of God: and let not the sinne of his mother be wyped away.
15 Let them be alway before God: that he may roote out the memorial of them from the earth. C
16 Because that he remembred not to do good: but he persecuted the afflicted and poore man, and hym whose heart was broken with sorow, that he might take his life from hym.
17 His delight was in cursing, and it shal happen vnto him: he loued not (d) blessing, therfore it hath ben farre frō him.
18 He clothed hym selfe with cursing, as with his garment: and it hath entred into his bowels like water, and like oyle into his bones.
19 Let it be vnto hym as the garment that he is wrapt in: and as the gyrdle that he is alway gyrded withall.
20 Let this (e) rewarde be from God vnto myne aduersaries: and vnto those that speake euill against my soule.
21 But thou O God my Lorde, do vnto me according vnto thy name: for swerte is thy mercy. D
22 Deliuer me, for truely I am afflicted: and I am poore, and my heart is wounded within me.
23 I passe away like a vading shadowe: and I am dryuen from place to place lyke the grashopper.
24 My knees are weake through fasting: my fleshe is (f) dryed vp for want of fatnesse.
25 I am become also a reproche vnto them: they gase vpon me [and] they shake their head.
26 Helpe me O my Lorde: oh saue me according to thy mercy.
27 And let thē know how that this is thy hande: & that thou O God hast done it.

(a) I pray for them.

(b) Let it be reiected as vnlawfull and abhomineble.

(c) Drythes.

(d) He had as lieue that god were his enemie as frende.

(e) worke.

(f) Hath lost al his fatnesse.

28 They

28 They will curse, but thou wylt blesse: they wyl rise vp [against me] but let them be confounded, and thy seruaunt wyll reioyce.
29 Let mine aduersaries be clothed with shame: & let them couer thē selues with their owne cōfusion, as with a garment.
30 As for me I will greatly "prayse God with my mouth: and I wyll prayse hym among the multitude. Contelle.
31 For he wyll stande at the right hande of the poore: to saue him from the (g) iudges of his soule. (g) To saue his life from vnrighteous iudges.

The argument of the. cx. psalme.

¶ Dauid prophesieth of Christe, describing most euidently both his natures, his priesthood, his kingdome and victory ouer all his enemies.

¶ A psalme of Dauid.

A 1 GOD sayd vnto (a) my Lorde: sit thou on my right hande, vntyll I make thyne enemies thy foote stoole.
2 God wyll sende the (b) scepter of his power out of Sion: rule thou in the midst of thyne enemies.
3 (c) Thy people wyll be very wyllyng in the time [of shewing] thy most mighty power with a beautifull holynes: the deawe of thy byrth is to thee from the wombe [as] from the morning.
4 God sware and he wyll not repent: thou art a priest for euer after the order of Melchisedec. B
5 The Lorde at thy right hande: wyll wounde euen kinges in the day of his wrath.
6 He wyll iudge the heathen: he wyll fill euery place with dead bodyes, he wyll smyte the head of a great countrey.
7 He wyll drinke of the swyft running brooke in the way: therfore he wyll lift vp his head.

(a) God sayd vnto Christe, that there sholde sytte at Mornyng prayer.
(b) He shall reigne ouer his enemies in Sion.
(c) Christe shall be wonderfully assisted, as he is worthy of the inspyring worthyneth the prouide.

The argument of the. cxi. psalme

¶ The prophete prayseth God, he rehearseth the wonderous workes that God (mindfull of his promise) dyd to the chyldren of Israel, bringing them out of Egypt to possesse the lande of promise for an inheritaunce. He declareth also that the high wysdome of man, is to feare God.

¶ Prayse ye the Lorde.

A 1 I wyll (a) prayse God with my whole heart: in the congregation and assemblie of righteous men.
2 Great are the workes of God: sought out of all them that haue pleasure therin.
3 His Worke is glory and maiestie: and his righteousnes endureth for euer.
4 The merciful and gratious God: hath so left a remembraunce of his meruaylous workes.
5 He hath geuen meate vnto them that feare him: he wyll euer be myndfull of his couenaunt.
6 He hath declared vnto his people the force of his workes: in geuing them the inheritaunce of the heathen.
7 The workes of his handes are veritie and iudgement: all his commaundementes are (b) true. B
8 They be set sure for euer and euer: they are done in truetly and equitie.
9 He did sende redemption vnto his people: he hath commaunded his couenaunt [to be] for euer, holy and terrible is his name.
10 The beginning of wysdome is the feare of God: all they haue a good vnderstanding that do his commaundements, the praise of it endureth for euer.

(a) O. Christe.
(b) Certaine and permanent.

The argument of the. cxii. psalme

¶ The prophete setteth forth the felicitie, rewarde, and properties of them that feare God and worship him: suche the vngodly seeth with his great griefe.

¶ Prayse ye the Lorde.

A 1 BLessed is the man that feareth God: he hath great delight in his commaundementes.
2 His seede shalbe mightie vpon the earth: the generation of them that dwell vprightly, shalbe blessed.
3 Riches and plenteousnes shalbe in his house: and his righteousnes endureth for euer.
4 There (a) ariseth vp light in the darknes: vnto them that deale vprightly he is merciful, and louing, and righteous. (a) God helpeth alwayes the good in their aduersitie.

5 A good man is mercyfull and lendeth: he wyll guyde his wordes with diſcretion.
6 For he ſhalbe neuer moued: and the righteous ſhall be had in an euerlaſting remembraunce.
B 7 He wyll not be afraide of any euyll tidinges: his heart is ſetled, he beleueth in God.
8 His heart is ſtrengthened, he will not feare: vntyll he ſeeth [a miſchiefe to fall] vpon his enemies.
9 He hath diſtributed abrode, he hath geuen to the poore: his righteouſnes remayneth for euer, his (b) horne ſhalbe exalted with glory.
10 The vngodly ſhall ſee it, and it wyll greeue hym, he wyll gnaſhe with his teethe and conſume away: the deſire of the vngodly ſhall periſhe.

(b) His ſtate, condition, or dignitie.

The argument of the.cxiij.pſalme.

¶ The Prophete exhorteth all men to prayſe God in conſideration of his prouidence in heauen and earth, who promoteth the poore man to honour, and maketh the barren woman a merie mother.

¶ Prayſe ye the Lorde.

A 1 PRayſe God ye ſeruauntes: prayſe ye the name of God.
2 Bleſſed be the name of God: from this time forth for euermore.
3 The name of God is to be prayſed: from the riſing vp of the ſunne, vnto the going downe of the ſame.
4 God is high aboue all Heathen: and his glory aboue the heauens.
5 Who is like vnto God our Lord that dwelleth on hygh aboue all: and yet humbleth him ſelfe to beholde the thinges that are in heauen and in earth?
6 He rayſeth vp the ſimple out of the duſt: and lyfteth vp the poore from the dounghyll. B
7 For to make him ſit with the princes: euen with the princes of his people.
8 He maketh the barren woman to kepe houſe: and to be a ioyful mother of children. Prayſe ye the Lorde.

The argument of the.cxiiij. pſalme.

¶ The prophete declareth the comming and deliuerie of the chyldren of Iſrael out of Egypt, he declareth alſo the miracles wrought for that purpoſe.

A 1 WHen Iſrael came out of Egypt: & the houſe of Jacob from among the (a) barbarous people.
Euenyng prayer.
(a) A people hauing a ſtraunge tongue to the Iewes.
2 Juda was his holyneſſe: and Iſrael his dominion.
3 The ſea ſawe that and fled: Jordane was driuen backe.
4 The mountaynes ſkypped lyke rammes: and the litle hilles like young lambes.
5 What ayleth thee O thou ſea that thou fleddeſt? and thou Jordane that thou waſt driuen backe?
6 Ye mountaines What [ayled] you that ye ſkipped lyke rammes: and ye litle hilles like young lambes? B
7 Tremble thou earth at the preſence of the Lorde: at the preſence of the Lorde of Jacob.
8 Whiche turned the harde rocke into a ſtanding water: and the flint ſtone into a ſpringing well of waters.

The argument of the.cxv.pſalme.

¶ The prophete witheth all glory to be geuen vnto God, and not vnto man. He ſetteth forth the difference betwirt the liuing God and idols. He exhorteth al the people and prieſtes to put their whole truſt in God, by that meanes they and theirs ſhalbe for euer bleſſed.

A 1 GEue praiſe not vnto vs O God, not vnto vs, but vnto thy name: for thy louing mercy, and for thy truethes ſake.
2 Wherfore ſhal the Heathen ſay: Where is nowe their God?
3 Truely our Lorde is in heauen: he hath done whatſoeuer pleaſed him.
4 Their idols are ſiluer and gold: euen the workes of mens handes.
5 They haue a mouth and ſpeake not: they haue eyes and ſee not.

6 They

6 They haue eares and heare not: they haue noses and smell not.
7 They haue handes and handle not, they haue feete and walke not: and they vtter no sounde out of their throtes.
8 They that make them are lyke vnto them: euery one that putteth his trust in them.
9 But Israel trust thou in God: he is their ayde and their shielde.
10 Ye house of Aaron trust you in God: he is their ayde and their shielde.
11 Ye that feare God, trust ye in God: he is their ayde and their shielde.
12 God hath ben myndfull of vs, he wyll blesse vs: he wyll blesse the house of Israel, he wyll blesse the house of Aaron.
13 He wyll blesse those that feare God: the small with the great.
14 God wyll encrease you more and more: both you and also your children.
15 Ye are the blessed of God: Which made heauen and earth.
16 The (a) heauen, the heauen [I say] is Gods: and he hath geuen the earth vnto the children of men.
17 The (b) dead prayse not thee O Lorde: neither all they that go downe into the [place] of silence.
18 But we wyll prayse the Lord: from this tyme forth for euermore. Prayse ye the Lorde.

(a) God dwelleth in heauen, and needeth not the earth for his vse.
(b) The dead prayseth not God for the benefites powred dayly vpon the erth for them: as they that be alyue do, or ought to do.

The argument of the. cxvi. psalme.

¶ The prophete sayth that he must nedes loue God, for that he heard hym and deliuered hym out of wonderfull extreme afflictions of death and hell. He acknowledgeth the benefites of God, and that he can geue no rewarde for them but bare thankes when he is in the congregation, and in worshyppyng hym all the dayes of his lyfe.

Aleph. 1 I Haue loued: because God hath hearde my voyce [and] my prayers.
2 Because he hath enclined his eare vnto me: therfore I wyll call vpon hym as long as I lyue.
3 The snares of death compassed me rounde about: and the paynes of hell toke holde on me.
4 I founde anguishe and heauinesse, but I called vpon the name of God: [saying] O God, I beseche thee deliuer my soule
5 Gracious is God and righteous: our Lorde is mercifull.
6 God garded the simple: I was brought to the extremitie, and he preserued me.
Beth. 7 Returne O my soule vnto thy rest: for God hath rewarded thee.
8 For [thou O Lorde] hast deliuered my soule from death: myne eyes from teares, and my feete from fallyng.
9 I wyll walke before the face of God: in the lande of the lyuyng.
10 I (a) beleued, therfore I wyll speake: I was sore afflicted, insomuch that I said in my rashnesse euery man is a lyer.
11 What rewarde shal I geue vnto God: for all the benefites that he hath done vnto me?
12 I wyll take the (b) cuppe of saluation: and I wyll call vpon the name of God.
13 I wyll pay my vowes nowe vnto God: in the presence of all his people.
14 The death of his saintes: is precious in the eyes of God.
15 It is euen so O God, for I am thy seruaunt and the sonne of thy handmayde: thou hast loosed my bondes in sunder.
16 I wyll offer vnto thee the sacrifice of thankesgeuyng: and I wyll call vpon the name of God.
17 I wyll pay my vowes vnto God in the sight of all his people: in the courtes of Gods house, euen in the myddest of thee O Hierusalem. Prayse ye the Lorde.

(a) That God hath deliuered me out of troubles.
(b) A cup, in token of my deliueraunce.

The argument of the. cxvij. psalme.

¶ The prophete exhorteth the Gentiles to prayse God, for that he hath extended his mercie vpon them in Christe, aswell as vpon the Iewes.

Aleph. 1 O Prayse God all ye heathen: "prayse hym all ye "nations.
2 For his mercifull kyndnesse is euer more and more towarde vs: and the trueth of God endureth for euer. Prayse ye the Lorde.

The

¶ The argument of the.cxviij.Psalme.

¶ Dauid woulde haue God prayſed and thanked, for that by his meanes only he was deliuered from extreme perilles, and made kyng of that people, who with their kyng had a litle before perſecuted hym, reiect hym, and droue hym out of the realme. He wylleth the prieſtes to ſacrifice in remembraunce therof.

A 1 O Confeſſe you [it] vnto God, for he is gratious: "and his mercie endureth for euer.
"For.
2 Let Iſrael nowe confeſſe: that his mercie endureth for euer.
3 Let the houſe of Aaron nowe confeſſe: that his mercie endureth for euer.
4 Let them nowe that feare God: confeſſe that his mercie endureth for euer.
5 I called vpon the Lorde beyng in diſtreſſe: and the Lorde hath hearde me at large.
6 God is with me: I wyll not feare what man can do vnto me.
B 7 God is with me amongſt them that ayde me: [therfore] I ſhall ſee [my deſire] vpon them that hate me.
8 It is better to truſt in God: then to put any confidence in man.
9 It is better to truſt in God: then to put any confidence in princes.
10 All nations compaſſed me rounde about: [but I truſted] in the name of God that I ſhoulde deſtroy them.
11 They kept me in on euery ſyde, they kept me in I ſay on euery ſyde: [but I truſted] in ỹ name of God that I ſhoulde deſtroy them.
12 They ſwarmed about me lyke bees, and they be extinguiſhed as the fire [made] of thornes: [for I truſted] in the name of God that I ſhould deſtroy thē.
13 Thou haſt thruſt ſore at me, that I might fall: but God dyd ayde me
C 14 The Lorde is my ſtrength and my ſong: and he is become my ſaluation.
15 The voyce of a ioyfull noyſe & of ſaluation is in the dwellynges of the righteous: [ſaying] the ryght hande of God bryngeth mightie thynges to paſſe.
16 The ryght hande of God is on hygh: the right hande of God bryngeth mightie thynges to paſſe.
17 I ſhall not [as yet] dye, but I ſhal liue: and I wyll declare the workes of the Lorde.
18 The Lorde hath greatly chaſtened me: but he hath not geuen me ouer vnto death.
19 Open me the gates of righteouſneſſe, I wyll enter in by them: that I may "geue thankes vnto the Lorde.
"Confeſſe.
20 This is the gate of God: the righteous ſhall enter in by it.
21 I wyll "thanke thee for that thou haſt hearde me: and art become my ſaluation.
"Confeſſe. D
22 The ſame ſtone which the buylders refuſed: is become the head ſtone of the corner.
23 This was the doyng of God: and it is marueylous in our eyes.
24 This is the day whiche God hath made: we wyll reioyce and be glad in it.
25 O God I pray thee nowe ſaue [vs]: O God I pray thee nowe geue [vs] proſperous ſucceſſe.
26 Bleſſed be he that commeth in the name of God: we do bleſſe you out of the houſe of God.
27 It is the Lord God who hath geuen vs lyght: bynde a ſacrifice with cordes vnto the hornes of the aulter.
28 Thou art my Lorde, and I wyll confeſſe it vnto thee: thou art my Lorde and I wyll magnifie thee.
29 O confeſſe you [it] vnto God, for he is gratious: "and his mercie endureth for euer.
"For.

¶ The argument of the.cxix. Pſalme.

¶ The prophete in this golden pſalme, expreſſeth his earneſt mynde inflamed with a zelous deſire of Gods lawe: for that it is the light of man & of all his doynges, it geueth alſo perfect wiſdome and felicitie to ſuch as obſerue them. wherfore he deſireth God to open the eyes of his heart, that he may knowe, vnderſtande, learne, and in lyke expreſſe his holy commaundementes. He vttereth his great griefe, in that he ſeeth them tranſgreſſed and contemned of the worſt ſort of men.

Aleph.

A 1 BLeſſed are thoſe that be perfect in the way: walkyng in the lawe of God.
Euenyng prayer.
2 Bleſſed are they that kepe his teſtimonies: they ſeke hym with their whole heart.
3 Truely they walke in his wayes: who do no wickedneſſe.
4 Thou haſt geuen charge: that we ſhoulde diligently kepe thy commaundementes.
5 I wiſhe that my wayes were directed: for

for to kepe thy statutes.
6 I shall take then no shame: when I haue regarde vnto all thy commaundementes.
7 I wyll confesse [it] vnto thee with an vpryght heart: when I shall haue learned the iudgementes of thy ryghteousnesse.
8 I wyll kepe thy statutes: [wherfore] forsake me not for any long tyme.

Beth

A 1 Wherby shall a young man refourme his way: euen in guiding it accordyng to thy worde.
2 I haue sought thee with my whole heart: suffer me not to swarue from thy commaundementes.
3 I haue hyd thy wordes within my heart: for this ende, that I shoulde not sinne agaynst thee.
4 Blessed art thou O God: teache me thy statutes.
5 I haue declared with my lyppes: all the iudgementes of thy mouth. B
6 I am delighted in the way of thy testimonies: as in all maner of riches.
7 I wyll study thy commaundementes: and I wyll consider thy wayes.
8 My delyght shalbe in thy statutes: and I wyll not forget thy worde.

Gimel

A 1 Rewarde thy seruaunt, let me lyue: and I wyll kepe thy worde.
2 Open thou myne eyes: and I will beholde the wonderous thynges of thy lawe.
3 I am a straunger vpon earth: hyde not thy commaundementes from me.
4 My soule faynteth: for the very feruent desire that it hath alwaye vnto thy iudgementes.
5 Thou hast rebuked those that be proude and cursed: who do erre from thy commaundementes.
6 Withdrawe from me reproche and contempt: for that I haue kept thy testimonies. B
7 Yea princes dyd syt and speake agaynst me: but thy seruaunt did geue hym selfe to the meditation of thy statutes.
8 Yea thy testimonies are my delyght: and my "counsaylers.

" Men of my counsayle.

Daleth

A 1 My soule (a) cleaneth to the dust: reuiue thou me accordyng to thy worde.
2 I haue made a declaration to thee of my wayes, and thou heardest me: O teache me thy statutes.
3 Make me to vnderstande the way of thy commaundementes: and I wyll geue my selfe to the meditation of thy wonderous workes.
4 My soule melteth away for very heauinesse: comfort thou me accordyng to thy worde.
5 Take from me the way of falshood: & witsafe me worthy to haue thy lawe. B
6 I haue chosen the way of trueth: & I haue layde thy iudgementes before me.
7 I haue stuck fast vnto thy testimonies: O God confounde me not.
8 I wyll runne the way of thy commaundementes: when thou shalt set my heart at libertie.

He

A 1 Teache me O God the way of thy statutes: and I wyll kepe it vnto the ende.
2 Geue me vnderstanding, & I wil kepe thy law: yea I wyll kepe it with my whole heart.
3 Leade me in the path of thy cōmaundementes: for therin is my delyght.
4 Encline myne heart vnto thy testimonies: and not to couetousnesse. B
5 Turne away myne eyes, lest they beholde "vanitie: cause me to lyue in thy way.

" Rashe doynges.

6 Make thy worde more "euident vnto thy seruaunt: who is [geuen] to thy feare.

" To arise,

7 Take away the reproche that I am afraide of: for thy iudgemētes are good.
8 Behold I haue coueted after thy commaundementes: cause me to lyue in thy ryghteousnesse.

Vau

Vau

1 LEt thy louing mercie also come vnto
me O God: euen thy saluation, ac-
A cordyng to thy worde.
2 And I shall aunswere to hym that
layeth [thy] worde to me for a reproche:
for in thy worde I haue put my trust.
3 Take not the worde of trueth vtterly
out of my mouth: for my hope is in thy
iudgementes.
4 And I wyll alway kepe thy lawe: yea
for euer and euer.
5 And I wyll walke in a [a] large scope: B
for I seke thy commaundementes.
6 I wyll also speake of thy testimonies
before kinges: & I will not be ashamed.
7 And my delyght shalbe in thy com-
maundementes: which I haue loued.
8 And I wyll lyft vp my handes vnto
thy commaundementes which I haue
loued: & my study shalbe in thy statutes.

(a) In securitie of conscience.

Zain

A 1 BE myndfull of thy "promise made
vnto thy seruaunt: wherin thou hast
caused me to put my trust.
2 That same is my comfort in my afflic-
tion: for thy worde maketh me to lyue.
3 The proude haue had me exceedingly
in derision: yet I haue not shrinked
from thy lawe.
4 [For] I called to remembraunce thy
iudgementes from the begynnyng of
the worlde O God: and so I comforted
my selfe.
5 An extreme vnnaturall heat hath as-
sayled me, because of the vngodly: who B
transgresse thy lawe.
6 Thy statutes haue ben [my] songes: in
the house of my pilgrimages.
7 I haue thought vpon thy name O
God in the nyght season: and I haue
kept thy lawe.
8 This [a] came to passe for me: because
I kept thy commaundementes.

* VVorde.

(a) To heal so godly & myndt and affect.

Heth

A 1 THou art my portion O God: I
haue purposed to kepe thy lawe.
2 I made myne humble petition to
thy face with my whole heart: be mer-
cifull vnto me according vnto thy word.
3 I haue considered mine owne wayes:
and I haue turned my feete vnto thy
testimonies.
4 I made haste and I made no delay:
for to kepe thy commaundementes.
5 [a] The vngodly haue tangled me in
their snares: but I haue not forgotten
thy lawe.
6 I wyll ryse at midnight to confesse me B
vnto thee: because of thy ryghteous
iudgementes.
7 I am a companion of all them that
feare thee: and kepe thy commaunde-
mentes.
8 The earth O God is replenished with
thy louyng kyndnesse: O teache me thy
statutes.

(a) The ropes of the vngodly haue caught me.

Teth

A 1 O God thou hast dealt gratiouslye
with thy seruaunt: according vnto
thy worde.
2 Learne me the [a] good taste & cunning:
for I haue beleued thy commaunde-
mentes.
3 Before I felt affliction I swarued out
of the way: but nowe I kepe thy word.
4 Thou art good and beneficiall: teache
me thy statutes.
5 The proude haue forged a false tale
agaynst me: but I wyll kepe thy com-
maundementes with my whole heart. B
6 Their heart is as fat as brawne: but
my delyght hath ben in thy lawe.
7 It is good for me that I am brought
into miserie: by that meanes I shall
learne thy statutes.
8 The lawe of thy mouth is dearer vn-
to me: then thousandes of golde & siluer.

(a) The true sence.

Iod

A 1 THy handes haue made
me and fashioned me:
geue me vnderstan-
ding, and I will learne
thy cōmaundementes.
2 They that feare thee,
shall see me, & reioyce:
because I haue geuen earnest atten-
daunce vnto thy worde.
3 I know O God that thy iudgementes
are iustice: and that thou hast caused me
"ryghtfully to be afflicted.
4 I beseche thee let thy louing kindnesse
be a meanes to comfort me: accordyng
to

Euenyng prayer.

" In veritie

to thy worde [spoken] vnto thy seruaunt.
5 Let thy pitifull mercies come vnto me, that I may lyue: for thy lawe is my delyght.
B 6 Let the proude be confounded, for they haue falsly "reported me: but I wyll study thy commaundementes.
7 Let such as feare thee and knowe thy testimonies: returne vnto me.
8 Let myne heart be perfectly [set] in thy statutes: that I be not ashamed.

Caph

A 1 My soule hath faynted after thy saluation: I geue earnest attēdaunce vnto thy worde.
2 Myne eyes haue faynted after thy worde: whylest I say, when wilt thou comfort me.
3 For I am become like a bottel [hanged] in the smoke: yet I do not forget thy statutes.
4 Howe many are the dayes of thy seruaunt: when wilt thou geue iudgement agaynst them that persecute me:
5 The proude haue digged pittes for me: which is [a thing] not [done] accordyng to thy lawe. B
6 All thy commaundementes are the trueth it selfe: they wrongfully persecute me, O be thou my ayde.
7 They had almost made an ende of me vpon the earth: but I forsoke not thy commaundementes.
8 "Make me to lyue accordyng to thy pietie: and I wyll kepe the testimonies of thy mouth. "Quicken me.

Lamed

A 1 O God: thy worde endureth for euer in heauen.
2 Thy trueth [appeareth] to euery generation: thou hast layde the foundation of the earth, and it shall continue.
3 [All thynges] continue this day accordyng to thine ordinaunce: for all thinges be thy seruauntes.
4 If my delight had not ben in thy lawe: I shoulde haue perished in myne affliction.
5 I wyll neuer forget thy commaundementes: for through them thou hast reuiued me.
6 I am thine, saue me: for I haue diligently "studied thy commaundementes ouer. B "Searched.
7 When the vngodly layde wayte for me to destroy me: I endeuoured my selfe to vnderstande thy testimonies.
8 I see an ende of euery thing be it neuer so perfect: but thy commaundement is (a) exceedyng large. (a) Infinite.

Mem

A 1 Howe greatly do I loue thy lawe: my study is all the day long in it.
2 Thou hast made me wyser then myne enemies through thy commaundementes: for they are euer with me.
3 I am able to geue better instruction then all they that were my teachers: for thy testimonies are my study.
4 I am made to vnderstande more then the aged can: because I kept thy commaundementes.
5 I haue restrayned my feete from euery euyll way: that I may kepe thy worde. B
6 I haue not shrinked from thy iudgementes: for thou didst teache me.
7 Howe sweete are thy wordes vnto my throte: truely [they be sweeter] then hony is to my mouth.
8 Through thy commaundementes I get vnderstandyng: therfore I hate all wayes of falshood.

Nun

A 1 Thy worde is a candell vnto my feete: and a lyght vnto my pathes.
2 I haue made an oth (which I wil ratifie) for to kepe thy iuste iudgementes.
3 I am troubled aboue measure: quicken me O God accordyng vnto thy worde.
4 Let the freewyll offerynges of my mouth please thee O God: and teache me thy iudgementes.
5 (a) My soule is alway in my hande: yet I do not forget thy lawe. (a) I am in ieopardy alwayes of my life.
6 The vngodly haue layde a snare for me: but yet I swarued not from thy com-

commaundementes.
7 I haue claymed thy testimonies as
myne heritage for euer: for they are the
very ioy of myne heart.
8 I haue applyed myne heart for to
fulfyll thy statutes: euen to the worldes
(b) ende.

(b) It signifieth properly an heele of a foot, by translation an end, or the reward and cōmodities that foloweth the ende.

Samech

A 1 I hate hygh subtile deuices: and I do
loue thy lawe.
2 Thou art my refuge and my shield:
I geue earnest attendaunce vnto thy
worde.
3 Auoyde from me ye malicious [persons:]
and I wyll kepe the commaundemen-
tes of my Lorde.
4 Strengthen me in thy worde and I
shall lyue: and make me not ashamed
of my hope.
5 Holde thou me vp and I shalbe safe:
and I will loke gladly vpō thy statutes
alwayes. B
6 Thou hast troden vnder foote all them
that go astray from thy statutes: for
their crafty deuice is but falshood.
7 Thou "hast dispatched out of the way
all the vngodly of the earth lyke drosse:
therfore I loue thy testimonies.
8 My fleshe trembleth for feare of thee:
and I am afrayde of thy iudgementes.

"Thou hast made to ceasse.

Ain

A 1 I haue executed iudgement and iustice:
[wherfore] leaue me not to such as do
offer me wrong.
2 For thy owne goodnesse sake take thy
seruaunt vnto thy protection: let not the
proude oppresse me with wrong.
3 Myne eyes haue faynted with lokyng
for thy saluation: and for the worde of
thy [ryghteousnesse.]
4 Deale with thy seruaunt accordyng
vnto thy owne louyng kyndnesse: and
teache me thy statutes.
5 I am thy seruaunt, graunt me vnder-
standyng: that I may knowe thy testi-
monies. B
6 (a) It is tyme for [me] to do for Gods
cause: for they haue brought thy lawe
almost to nothyng.
7 Therfore I loue thy commaunde-
mentes: aboue golde and precious stone.
8 Therfore I take all thy commaunde-
mentes euery one of them to be ryght:
& I vtterly hate all wayes of falshood.

(a) Or, it is tyme for God to do somethyng.

Pe

A 1 Thy testimonies [contayne] wonder-
full thinges: therfore doth my soule
kepe them.
2 The "first entering of thy wordes will
illuminate: geuyng vnderstanding euen
vnto the simple.
3 I opened my mouth and panted: for
I bare a great affection to thy com-
maundementes.
4 Loke thou vpon me and be mercifull
vnto me: as thou vsest to do vnto those
that loue thy name.
5 Direct my steppes in thy worde: and
so shall no wickednesse haue dominion
ouer me. B
6 Redeeme me from the fraudulent
dealyng of men: and I wyll kepe thy
commaundementes.
7 Make the lyght of thy countenaunce
shyne vpon thy seruaunt: and teache me
thy statutes.
8 Ryuers of waters gushe out of myne
eyes: because men kepe not thy lawe.

"The doore

Sade

A 1 O God: thou art iust and vpryght in
thy iudgementes.
2 Thou hast commaunded the
iustice and the veritie of thy testimonies:
[to be obserued] very strayghtly.
3 My zeale hath consumed me: because
myne aduersaries haue forgotten thy
wordes.
4 Thy worde is purified to the vtter-
most: and thy seruaunt loueth it.
5 I am small and of no reputation: [yet]
I do not forget thy cōmaundementes. B
6 Thy ryghteousnesse is an euerlastyng
righteousnesse: & thy lawe is the trueth.
7 Trouble and griefe haue taken holde
vpon me: yet thy commaundementes
be my delyght.
8 The righteousnesse of thy testimonies
is euerlastyng: make me to vnderstande
[them] and I shall lyue.

Coph

Coph

A 1 I haue called with my whole heart, heare me O God: I wyll kepe thy ſtatutes.
2 I haue called vpon thee, ſaue me: and I wyll kepe thy teſtimonies.
3 I haue preuented [other] in the dawnyng of the day, and I cryed vnto thee: for I gene earneſt attendaunce vnto thy wordes.
4 Myne eyes haue preuented the nyght watches: that my ſtudy might be wholy in thy wordes.
5 Heare my voyce accordyng to thy louing kindneſſe: make me to lyue O God after thy iudgementes. B
6 They that mynde to do an act of miſchiefeneſſe, do drawe nye vnto me: they are farre from thy lawe.
7 But thou art nye at hande O God: and all thy cõmaundementes be trueth.
8 As concernyng thy teſtimonies: I haue knowen long ſince that thou haſt made them to laſt for euer.

Reſh

A 1 Beholde myne affliction & deliuer me: for I haue not forgotten thy lawe.
2 Defende thou my cauſe & redeeme me: make me to lyue accordyng vnto thy worde.
3 Saluation is farre from the vngodly: for they ſtudy not thy ſtatutes.
4 Thy mercies be manifolde O God: make me to liue accordyng to thy iudgementes.
5 There be many that do perſecute me and be myne aduerſaries: yet I do not ſwarue from thy teſtimonies.
6 I ſawe tranſgreſſours, and I was greeued at the heart: becauſe they kept not thy lawe. B
7 Beholde howe I loue thy commaundementes: quicken me O God accordyng to thy louyng kindneſſe.
8 The "beginning of thy Word is trueth: and all the iudgementes of thy ryghteouſneſſe endure for euermore. "Head.

Shin

A 1 Princes haue perſecuted me without a cauſe: but my heart hath ſtoode in awe of thy (a) Wordes.
2 I am as glad of thy Worde: as he that fyndeth a great bootie.
3 That which is falſe I hate and abhorre: but thy lawe I do loue.
4 I do prayſe thee ſeuen tymes euery day: for loue of the iudgementes of thy iuſtice.
5 They that loue thy lawe ſhall haue great "proſperitie: and (b) nothyng ſhall offende them. "Peace. (b) No aduerſitie or perturbation of mynde.
6 Lorde, I haue wayted after thy ſaluation: and I haue done thy commaundementes. B
7 My ſoule hath kept thy teſtimonies: and I haue loued them exceedyngly.
8 I haue kept thy commaundementes and teſtimonies: for all my wayes are (c) before thee. (c) Thou knoweſt all that I do in this lyfe.

Tau

A 1 Let my crye O God approche neare vnto thy face: make me to vnderſtande [euery thyng] accordyng vnto thy Worde.
2 Let my ſupplication come before thee: deliuer me accordyng to thy Worde.
3 My lippes ſhall powre out [thy] prayſe: when thou haſt taught me thy ſtatutes.
4 My tongue ſhall ſyng of thy Worde: for all thy commaundementes are ryghteouſneſſe.
5 Let thyne hande be redie for to ayde me: for I haue choſen thy commaundementes. B
6 I haue longed for thy ſaluation O God: and thy lawe is my whole delight
7 Let my ſoule lyue, and it ſhall prayſe thee: and thy iudgementes ſhalbe ayde vnto me.
8 I haue gone aſtray lyke a loſt ſheepe: oh ſeke out thy ſeruaunt, for I haue not forgotten thy commaundementes.

¶ The argument of the.cxx. Pſalme.

¶ The prophete requelleth God for to deliuer him from ſuch as do malicioully ſlaunder him with falſe reportes. For by their meanes he eſteemeth his life led with the Iſmaelites and with the barbarous people of Arabia, and not with Gods people.

¶ A ſong of high O degrees.

O Of the meanes to aſcende vnto high degrees and dignities.

A Mornyng prayer.

1 When I was in trouble I called vpon God: and he hearde me.
2 Deliuer my ſoule O God from falſe lyppes: & from a deceiptful tongue.
3 what doth a deceiptfull tongue vnto thee: what good bryngeth it thee:
4 [So much] as ſharpe arrowes of a ſtrong man [in thy lydes:] With Juniper coales [powred on thy head.] B
5 Wo be vnto me that am conſtrayned to be conuerſaunt in (a) Meſech: and to dwell among the tentes of Cedar.
6 My ſoule hath dwelt long: with hym that hateth peace.
7 I [am a man] of peace: but becauſe I do ſpeake therof, they [prepare] them ſelues to battayle.

(a) Barbarous people of the wilderneſs of Arabia.

¶ The argument of the.cxxj. Pſalme.

¶ The prophete lifteth vp his eyes vnto heauen, from whence he moſt certaynely loketh for ayde at all tymes. He aſſureth all other that God careth, defendeth, gouerneth, and prouideth for thoſe that flee vnto the Lorde for ſuccour in their neceſſitie.

¶ A ſong of high degrees.

A 1 I will lift vp myne eyes vnto the hilles: from whence my helpe ſhall come.
2 My helpe commeth from God: who hath made heauen and earth.
3 He will not ſuffer thy foote (a) to moue: he will not ſleepe that kepeth thee.
4 Beholde, he that kepeth Iſrael: will neither ſlumber nor ſleepe.
5 God hym ſelfe is thy keper: God is thy "defence vpon thy ryght hande. B
6 The ſunne ſhal not "hurt thee by day: neither the moone by nyght.
7 God will preſerue thee from all euill: he will preſerue thy ſoule.
8 God will preſerue thy goyng out and thy commyng in: from this tyme forth for euermore.

(a) God will not ſuffer thee to go where thou ſhalt take any hurt.

" Shadowe. " Smite.

¶ The argument of the .cxxii. pſalme.

¶ Dauid declareth the ioy of the people goyng vp to Hieruſalem where true religion was ſet forth, and iuſtice in courtes miniſtred: for which cauſes he wiſheth great proſperitie to the citie.

¶ A ſong of high degrees of Dauid.

A 1 I was glad when they ſayde vnto me: We will go into the houſe of God.
2 Our feete ſhall ſtande in thy gates: O Hieruſalem.
3 Hieruſalem is builded: as a citie that is well vnited together in it ſelfe.
4 For the tribes do go vp thyther, euen the tribes of the Lorde: [which is] a teſtimonie vnto Iſrael for to prayſe the name of God.
5 For there is ordeyned the ſeate for iudgement: euen the ſeate of the houſe of Dauid. B
6 Pray for the peace of Hieruſalem: they ſhall proſper that loue thee.
7 Peace be within thy walles: and plenteouſneſſe within thy palaces.
8 For my brethren and companions ſakes: I will wyſhe peace [to be] within thee.
9 Yea becauſe of the houſe of God our Lord: I will procure to do thee good.

The argument of the cxxiii. pſalme.

¶ The prophete declareth that the godly deſpited of ſuch as be riche, proude, and ſcornfull: do loke for helpe only at Gods hande after a moſt humble ſort.

¶ A ſong of high degrees.

A 1 I Lyft vp myne eyes vnto thee: who dwelleſt in heauen.
2 Beholde, as the eyes of ſeruauntes [loke] vnto the hande of their maiſters, and as the eyes of a mayden vnto the hande of her maiſtreſſe: euen ſoour eyes [wayte] vpon God our Lorde vntyll he haue mercie vpon vs.

3 Haue

3 Haue mercy vpon vs O God, haue mercy vpon vs: for we haue suffered enough of dispite.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the dispitefulnes of the proude.

¶ The argument of the.cxxiiij. Psalme.

¶ Dauid acknowledgeth that he and his people had ben vtterly destroyed through the violence of enemies, if God had not ben on their side with his present ayde.

¶ A song of high degrees, of Dauid.

A 1 IF God him selfe had not ben "of our side Israel may now say: if God him selfe had not ben of our side when men rose vp against vs,

2 Then they had swalowed vs vp quicke: when their wrath was so inflamed against vs.

3 Then the waters had drowned vs: the running streame had flowed ouer our soule.

4 Then the waters of the proude: had flowed ouer our soule. B

5 But blessed be God, whiche hath not geuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken, and we be escaped.

7 Our helpe is in the name of God: Who hath made heauen and earth.

The argument of the.cxxv. psalme.

¶ As Hierusalem is strongly defended with mountaynes, so God defendeth his people in all aduersities, and saueth them from daungers: but they that turne them selues from godlynes, shall runne headlong into all kinde of wickednes.

¶ A song of high degrees.

A 1 THey that put their trust in God [be] as the mount Sion: [whiche] may not be remoued [but] must stande fast for euer.

2 As for Hierusalem, hilles be rounde about it: and God is rounde about his people from this tyme forth for euermore.

3 For the (a) scepter of the vngodly shall not rest vpon the lot of the righteous: lest the righteous put their handes vnto wickednes. B

4 Be beneficiall O God: vnto those that be good and vpright in their heart.

5 And such as do wander in their owne "peruersnes, those God will cause (b) to walke with the workers of wickednes: [so] peace [shalbe] vpon Israel.

"Crokednesse.

(b) God wyll make hypocrites to be knowen as they be.

The argument of the.cxxvj. psalme.

¶ The prophete declareth that the deliueraunce of the people of God out of captiuitie, shalbe very ioyfull vnto them selues, and marueylous vnto all other nations. He prayeth God to continue his goodnes dayly more and more to his people.

¶ A song of high degrees.

A 1 WHen God shall cause them of Sion that were led into captiuitie for to returne: We shalbe as men that (a) dreamed.

2 Then shall our mouth be filled with a laughter: and our tongue with a ioyfull noyse.

3 Then shall suche as be amongst the heathen say: God hath brought great thinges to passe, that he myght do for them.

4 God hath brought great thinges to passe for vs: We be made merie. B

5 Make vs O God that be led into captiuitie: for to returne as (b) riuers into the south.

6 They that sowe in teares: shall reape in ioy.

7 He that goeth forth on his way, and wepyng beareth precious seede: shall doubtlesse returning, come againe with a ioyfull noyse, bryngyng his sheaues with hym.

(b) Let vs not come home by fewe numbers, nowe one and then one: but altogether as fast as we can, as water runneth.

Victory over the Scots by prince Edward at Bannockburn A.D. 1314

The argument of the. cxxvii. psalme.

¶ The prophete affirmeth that all care, endeuour, and diligence of buylding, working, reseruing, and watching, is vayne, except withal God buyldeth, reserueth, and watcheth. For God of his meere goodnes geueth chyldren to his welbeloued, he defendeth their cities, and prouideth vnto them victuals when they be fast a sleepe.

¶ A song of high degrees (made) for Solomon.

א 1 IF GOD wyll not buylde the house, they labour in vayne that buylde it: if God kepe not the citie, the watchman waketh in vayne.
2 [As] it is a vayne thing for you that ye make haste to ryse vp early, that ye make delayes to take rest, eatyng the bread of (a) sorowes: euen so he geueth (b) sleepe to his welbeloued.
3 Beholde, chyldren be the inheritage of God: and the fruite of the wombe is a rewarde.
4 Like as arrowes be in the hande of the strong: euen so are the chyldren of youth.
5 Happy is the man that hath filled his quiuer with them: they shall not be ashamed when they speake with their enemies in the gate.

ב

(a) Gotten & spent with muche labour and sorowe. (b) God prouideth for his chyldren, taking no more care in their laboures, then when they be a sleepe. Or els God geueth to his chyldren such a felicitie in deede, as other onlye dreame of in their sleepe.

The argument of the cxxviii. psalme.

¶ They that feare God and walke in his wayes, be blessed and happy. Their wyfe, chyldren, and familie shall prosper with all kinde of felicitie.

¶ A song of high degrees.

א 1 HE is blessed whatsoeuer he be that feareth God: walking in his waies.
2 For thou shalt eate the labours of thine handes: thou shalt be happy, and [all] shall go well with thee.
3 Thy wyfe shalbe as a fruitfull vine: vpon the sides of thyne house.
4 Thy chyldren [shalbe] like olyue braunches: rounde about thy table.
5 Beholde, for thus shall the man be blessed: that feareth God.
6 God wyll blesse thee out of Sion: and thou shalt see Hierusalem in prosperitie all the dayes of thy lyfe.
7 Yea thou shalt see thy chylders chyldren: and peace vpon Israel.

ב

The argument of the. cxxix. psalme.

¶ The prophete acknowledgeth that Israel may glory, in that through the helpe of God their enemies enterprises could not preuayle against them. The wicked shalbe sodainly destroyed.

¶ A song of high degrees.

א 1 ISrael may now say: they haue troubled me often from my youth vp.
2 They haue troubled me often from my youth vp: but they haue not preuayled against me.
3 The plowemen plowed vpon my backe: they made long forrowes.
4 But God who is iust: hath cut a peeces the "snares of the vngodly.
5 All they that beare an euyll wyll to Sion: shalbe confounded, and be made to turne backe from it.
6 They shall be as the grasse growing vpon the houle toppes: whiche withereth afore that it be shot foorth [to his growth.]
7 Whereof the mower fylleth not his hande: neither he that byndeth vp the sheaues his armes full.
8 And they which go by, say not so much as the blessing of God be vpon you: we blesse you in the name of God.

ב

"Cordes.

¶ The argument of the. cxxx. psalme.

¶ The prophete in extreme calamitie, calleth vpon God for remission of sinnes, and for deliueraunce. He exhorteth all people to trust in God, for that he is alwayes a mercyfull redeemer, and can easyly deliuer from sinne, death, and hell.

¶ A song of high degrees.

א 1 OVt of the deepe I haue called vnto thee O God: O Lorde heare my voyce.
2 Let thine eares be attentiue: vnto the voyce of my petition for grace.
3 If

3 If thou O God wylt marke what is
done amiſſe: O Lorde who can abide
it:
4 For there is pardon of ſinne with thee:
that thou mayeſt be feared.
5 I haue wayted for God, my ſoule
haue wayted [for hym:] and I haue re-
poſed my truſt in his worde.
6 My ſoule [lifteth] more after God, then
Watchmen do after the morning: I ſay
more then Watchmen do after the mor- B
nyng.
7 Iſrael ought to truſt in God, for there
is mercy with God: and there is plen-
teouſnes of redemption with him.
8 And he wyll redeeme Iſrael: from
all his ſinnes.

The argument of the.cxxxj. pſalme.

¶ Dauid exhorteth the people by his example to modeſtie and humilitie, and to put their truſt in God.

¶ A ſong of high degrees (made) of Dauid.

A 1 O God I am not hygh mynded, "I
"More
may be not
vſed to
haue no proude lokes: I haue not
vſed to walke in greater & waigh-
tier matters then I ought to do.
2 Nay I haue reſtrayned my ſoule, and
kept it lowe like a chylde that is wea-
ned from his mother: yea my ſoule is
within me as a weaned chylde.
3 O Iſrael repoſe thou thy truſt in God:
from this time forth for euermore.

The argument of the.cxxxij. pſalme.

¶ The prophete deſireth God to remember hym and his great affection towarde religion, and to buylde a temple for his arke. He ſayeth it was declared vnto hym that Sion ſhoulde be the houſe of God. Dauids petition when he brought the arke thyther. God promiſeth how that Dauids ſeede ſhal raigne after him for euer if they kepe his lawes, and that he wyll bleſſe the citie of Sion, and the inhabitauntes thereof, with all kynde of felicitie.

¶ A ſong of high degrees.

A 1 God be mindfull
Morning prayer.
of Dauid: with
all his affliction.
2 Who ſwore
vnto God: who
made a vowe vn-
to the moſt mighty [Lorde] of Ja-
cob.
3 [Saying] I wyll
not enter into the tabernacle of my
houſe: nor get vp into my bed.
4 I wyll not ſuffer myne eyes to ſlepe:
nor myne eye lidde to ſlumber.
5 Untill I finde out a place for the tem-
ple of God: an habitation for the moſt
mighty Lorde of Jacob.
6 Beholde, We (a) heard it to be at E-
phratha: we founde it in the fieldes of
the forreſt.
7 We wyll go into his tabernacle: and
fall downe on our knees before his
footeſtoole.
8 Aryſe O God [for to come] into thy re-
ſting place: thou and the arke of thy
ſtrength.
9 Let thy prieſtes be clothed with righ-
teouſnes: and let thy ſaintes make a
ioyfull noyſe.
10 For thy ſeruaunt Dauids ſake: turne
not away [from] the face of thyne an-
noynted.
11 God hath ſworne for a trueth vnto
Dauid, and he wyll not go from it: I
wyll place vpon thy throne ſome of the
fruite of thy body.
12 If thy chyldren wyll kepe my cone-
naunt and my teſtimonies whiche I
wyll teache them: their chyldren alſo
ſhall ſit vpon thy throne for euermore.
13 For God hath choſen [to be in] Sion:
he had a deſire that it might be an habi-
tation for hym.
14 This [is ſayeth he] my reſt for euer: C
heare I wyll dwell, for I haue a de-
ſire to it.
15 I wyll aboundauntly powre my bleſ-
ſinges vpon her victuals: and I wyll
ſatiſfie her poore with bread.
16 I wyll clothe her prieſtes with (b) ſal-
uation: and her ſaintes ſhall make an
exceeding ioyfull noyſe.
(b) Good conuerſation and doctrine, whereby they ſaue them ſelues and other.

17 I will make there the horne of Dauid to bud vp: I wyll ordayne a light for mine annoynted.

18 I wyll clothe his enemies with ſhame: but his crowne ſhall flouriſhe vpon hym ſelfe.

¶ The argument of the.cxxxiii. Pſalme.

¶ Dauid declareth howe acceptable a thing is brotherly loue and concorde, both to God and man.

¶ A ſong of high degrees (made) of Dauid.

א 1 BEholde howe good and howe pleaſaunt a thing it is: that brethren dwel together in vnitie.

2 [It is] lyke vnto a pretious oyntment [powred] vpon the head, Which runneth downe vpon the beard, euen vpon Aarons beard: which alſo runneth downe vpon the ſkyrtes of his garmentes.

ב 3 [It is alſo] like vnto the deawe of Hermon: whiche falleth downe vpon the hyll of Sion.

4 For God hath commaunded his bleſſing: [and] life euerlaſting [to be] where is [ſuche concorde.]

¶ The argument of the. cxxxiiii. pſalme.

¶ The prophete exhorteth thoſe that do watche all night in the houſe of God, to lift vp their handes, and to prayſe God. The Prieſtes and Leuites of duetie watched all night by courſe in the temple, as it appeareth. Leuit. viii.

¶ A ſong of high degrees.

א 1 BEholde, bleſſe God all ye the ſeruauntes of God: who in the nyght tyme remayne in the houſe of God.

2 Lyft vp your "holy handes: and bleſſe God.

3 God who made heauen and earth: bleſſe thee out of Sion.

"Handes of holynes.

The argument of the. cxxxv. pſalme.

¶ The prophete exhorteth all them to prayſe God who come to the temple, for that God hath choſen Jacob to be his inheritaunce, and alſo for that he is able to do what he wyll in heauen, earth, and ſea. He rehearſeth the workes that God did, in deliuering them out of Egypt, and in bryngyng them into the lande of Chanaan. As for the gods of the Heathen, they be but golde and ſiluer.

א 1 PRayſe ye the Lorde, prayſe ye the name of God: prayſe it ye ſeruauntes of God.

2 Ye that ſtande in the houſe of God: in the courtes of the houſe of our Lord,

3 Prayſe ye the Lorde, for God is gratious: ſing pſalmes vnto his name, for it is pleaſaunt.

4 For the Lorde hath choſen Jacob vnto hym ſelfe: and Iſrael for his owne poſſeſſion.

5 For I knowe that God is great: and that our Lorde is aboue all gods.

6 God doth whatſoeuer pleaſeth hym in heauen and in earth: in the ſea, and in all deepe places.

ב 7 He cauſeth cloudes to aſcende from the loweſt part of the earth: he maketh it to lighten when it rayneth, he bringeth wyndes out of his treaſure houſes.

8 He ſmote the firſt borne of Egypt: "as well of beaſt as of man.

"From man vnto beaſt.

9 He ſent tokens and wonders into the myddſt of thee O Egypt: againſt Pharao and all his ſeruauntes.

10 He ſmote many nations: and ſlue mightie kinges.

11 Sihon king of the Amorites, and Og the king of Bathan: and all the kingdomes of Chanaan.

12 And he gaue their lande for an inheritaunce: euen for an heritaunce to Iſrael his people.

13 Thy name O God endureth for euer: there wil be a remembraunce of thee O God, from one generation to another.

14 For God wyll iudge his people: and he will be pacified [beyng diſpleaſed] with his ſeruauntes. ג

15 As for the idols of the Heathen they are but ſiluer and golde: the worke of mens handes.

16 They haue a mouth and ſpeake not: they haue eyes but they ſee not.

17 They haue eares and they heare not: yea there is no breath in their mouth.

18 They

18 They that make them are lyke vnto them: [and] euery one that putteth his truſt in them.
19 Bleſſe God ye the houſe of Iſrael: bleſſe God ye the houſe of Aaron.
20 Bleſſe God ye the houſe of Leui: ye that feare God, bleſſe God.
21 Bleſſed be God out of Sion: Who dwelleth at Hieruſalem. Prayſe ye the Lorde.

The argument of the. cxxxvi. pſalme.

¶ The prophete exhorteth men to prayſe God, aſwell for all thinges created by hym, as for his benefites peculiarly beſtowed vpon the chyldren of Iſrael, in deliuering them out of Egypt, and in bringing them into the lande of Chanaan. He doth inſinuate alſo, that God is not prayſed worthyly, except we acknowledge that all his benefites proceede of his free and meere goodnes, and not of our deſertes.

A 1 Confeſſe you [it] vnto the Lord, for he is gracious: "and his mercie [endureth] for euer.
2 Confeſſe you [it] vnto the God of (a) Gods: for his mercy endureth for euer.
3 Confeſſe you [it] vnto the Lorde of Lordes: for his mercy endureth for euer.
4 Who onlye doth great wonders: for his mercy endureth for euer.
5 Who by his excellent wyſdome made the heauens: for his mercy endureth for euer.
6 Who layde out the earth aboue the waters: for his mercy endureth for euer.
B 7 Who hath made great lightes: for his mercy endureth for euery.
8 The ſunne to rule in the day: for his mercy endureth for euer.
9 The moone & the ſtarres to gouerne in the night: for his mercy endureth for euer.
10 Who ſmote Egypt with their firſt borne: for his mercy endureth for euer.
11 And brought out Iſrael from among them: for his mercy endureth for euer.
12 With a mightie hande and a ſtretched out arme: for his mercy endureth for euer.
13 Who deuided the red ſea in partes: for his mercy endureth for euer.
14 And made Iſrael to paſſe through C the mydſt of it: for his mercy endureth for euer.
15 He ouerthrewe Pharao and his hoaſt in the red ſea: for his mercy endureth for euer.
16 Who led his people through the wyldernes: for his mercy endureth for euer.
17 Who ſmote great kinges: for his mercy endureth for euer.
18 And he ſlue mightie kynges: for his mercy endureth for euer.
19 Sihon king of the Amorites: for his mercy endureth for euer.
20 And Og the king of Baſhan: for his D mercy endureth for euer.
21 And he gaue away their lande for an heritage: for his mercy endureth for euer.
22 For an heritage vnto Iſrael his ſeruaunt: for his mercy endureth for euer.
23 Who remembred vs when we were brought lowe: for his mercy endureth for euer.
24 And he deliuered vs from our aduerſaries: for his mercy endureth for euer.
25 Who geueth foode vnto al "creatures: for his mercy endureth for euer. " All flesh.
26 Confeſſe you [it] vnto the Lord of heauen: for his mercy endureth for euer.

The argument of the. cxxxvij. pſalme.

The prophete declareth the great griefe and lamentation of the children of Iſrael, for that they (beyng led priſoners vnto Babylon) were prouoked to ſing as they vſed to do at Sion. He proteſteth that he can not forget Hieruſalem. He prayeth God to remember the Idumites, who malitiouſly incenſed their enemies againſt them. He propheſieth of the deſtruction of Babylon.

A 1 By the waters of "Babylon we ſet downe there: alſo we wept when we remembred Sion.
2 We hanged vp our harpes on the Salou trees: in the mydſt (a) of it. (a) Of Babylon.
3 For there they that led vs away captiue

tiue required of vs some matter of a song: and [for] our waylynges myrth, [saying] sing vs one of the songes of Sion.

4 [we answered] howe can we sing one of the songes of God: in another lande besides our owne?

5 If I forget thee O Hierusalem: let my right hande forget [her cunning.]

6 Let my tongue cleaue to the roofe of my mouth if I do not remember thee: yea if I preferre not thee O Hierusalem aboue my most myrth.

7 Remember the chyldren of Edom in the (a) day of Hierusalem: they sayde downe with it, downe with it, euen to the grounde. B

8 O daughter of Babylon who must lye wasted: happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be: that taketh & throweth thy litle children against the stone.

(a) when it was wasted and destroyed.

The argument of the.cxxxviij.psalme.

¶ Dauid thanketh God for his goodnes towardes hym, in that he dyd heare hym in aduersitie, and deliuered hym from his enemies, whereby he trusteth in time to come in all distresses to be helped.

¶ Of Dauid.

A 1 I wyll "geue thankes vnto thee O God with my whole heart: I wyll sing psalmes vnto thee before the (a) gods.

"Confesse.

(a) When in authoritie, in whom a certaine image of God appeareth.

2 I wyll make my lowe obeysaunce towarde thy holy temple: and I wyll prayse thy holy name in respect of thy louing kindnes and trueth.

3 For thou hast magnified thy name: and thy worde aboue all thinges.

4 In the day [of myne aduersitie] I called vpon thee, and thou heardest me: thou endouedst my soule more and more with strength.

5 All the kinges of the earth will prayse thee O God: for they haue heard the wordes of thy mouth.

6 Yea they wyll sing of the wayes of God: for great is the glory of God.

7 For though God be on high: yet he will haue respect vnto the lowly, and he wyll knowe the proude a farre of. B

8 If I shall walke in the midst of trouble, thou wylt make me to lyue: thou wylt stretche forth thyne hande vpon the furiousnes of mine enemies, and thy right hande shall saue me.

9 God wyll finishe that he hath begun by me: O God thy louing kindnes endureth for euer, thou wylt not forsake the workes of thyne owne handes.

The argument of the.cxxxix. psalme.

¶ Dauid falsly accused, calleth to witnesse of his innocencie God, who knoweth hym throughly, and vnto whom nothing is vnknowen of that is sayd, done, or thought, out of whose handes he can not escape in any place. Finally, he pronounceth that he hateth the wicked, to the intent that he may declare that he hath nothing to do with them.

¶ To the chiefe musition, a psalme of Dauid.

A 1 Morning prayer. GOD thou hast searched me to the quicke: and thou hast knowen me.

2 Thou knowest my downe sitting & mine vprising: thou vnderstandest my thoughtes long before they be.

3 Thou compassest about my path, and my iourney into all coastes: and thou vsest all my wayes.

4 For there is not a word in my tongue: but beholde, thou O Lorde knowest it altogether.

5 Thou hast fashioned me behinde and before: and layde thyne (a) hande vpon me.

6 The knowledge that [thou hast] of me is marueylous: it is so high that I can not [attayne] vnto it.

7 Whyther can I go from thy spirite: or whyther can I flee away from thy face?

8 If I ascende vp into heauen, thou art there: if I lay me downe in hell, thou art there also.

9 If I take (b) the wynges of the morning: and [go to] dwell in the vttermost part of the sea,

(a) I am the worke of thyne handes.

(b) If I can so fast as the sunne beames passe.

10 Euen there alſo thy hande ſhall leade me: and thy ryght hande ſhal holde me.
11 And yf I ſay peraduenture the darkneſſe ſhall couer me: and the night ſhalbe day for me,
12 Truely the darkneſſe ſhall not darken any thing from thee, and the night ſhalbe as lightſome as the day: darkneſſe and lyght [to thee] are both alike.
13 For thou haſt my (c) reynes in thy poſſeſſion: thou didſt couer me in my mothers wombe.
14 I wyll confeſſe it vnto thee, for that thy [doynges] are to be dreaded, I am made after a marueylous ſort: thy workes be marueylous, and that my ſoule knoweth ryght well.
15 The ſubſtaunce of my [body] was not hyd from thee: When I was made in ſecrete and faſhioned with diſtinct members" in my mothers wombe.
16 Thyne eyes dyd ſee me (d) when I was moſt imperfect: and in thy booke * were written euery day of them [wherin the partes of my body] were ſhaped, and no one of them were knowen vnto thee.
17 Howe precious be thy " cogitations towardes me O God: howe greatly be the ſumme of them increaſed:
18 I go about to count them, I fynde that they are mo in number then the ſande: and yet whyle I am wakyng I am ſtyll with (e) thee.
19 For truely thou wylt ſlay O Lord the * wicked man: and the blood thirſtie men [to whom I euer ſay] depart ye from me.
20 Who do ſpeake vnto thee in guyleſull maner: [thou art O God] exalted in vayne to thyne enemies.
21 Do not I hate them O God that hate thee: and am not I greened with thoſe that ryſe vp agaynſt thee:
22 Yea I hate them " from the bottome of myne heart: euen as though they were myne enemies.
23 Searche me to the quicke O Lorde, and knowe thou myne heart: proue me and knowe thou my thoughtes.
24 And loke well yf there be any way of peruerſeneſſe in me: and [then] leade me in the way (f) of the worlde.

" Companions. God is accompanied with nothyng els ſaue only with his wiſdome, counſayle, aud prouidence.
(c) I thinke of thy workes, cogitations, & prouidence.
D
" With a perfect hatred.
(f) Cauſe me to dye: for the way of all men is to dye, euen from the begynnyng of the worlde.

The argument of the cxl. pſalme.

¶ Dauid prayeth God moſt earneſtly to deliuer hym from his enemies, who with their ſlaunderous tongues, falſe accuſations, and craftie fetches, ſeke all maner of wayes howe to deſtroy hym. wheras yet in deede they cannot put in execution their malice, but by Gods permiſſion.

¶ To the chiefe muſition, a pſalme of Dauid.

A 1 Deliuer me O God from the euyll man: and preſerue me from (a) the outragious man.
2 Who in heart imagine miſchiefes: and ſet forwarde to warre euery day.
3 They haue ſharpened their tongue lyke a ſerpent: Adders poyſon is vnder their lyppes. Selah.
4 Kepe me O God from the handes of the vngodly: preſerue me from (b) the outragious man, Who haue deuiſed to thruſt my feete [from me.]
5 The proude haue layde a ſnare for me, and ſpread a net abroade with cordes in the hygh wayes: they haue ſet trappes for me. Selah.
6 I haue ſayde vnto God, thou art my Lorde: heare the voyce of my prayers O God.
7 O Lorde God the ſtrength of my ſaluation: thou haſt couered my head in the day of battayle.
8 Graunt not vnto the vngodly [his] deſires O God: bryng not to paſſe his miſcheuous imagination [leſt] they ſhoulde be made to proude. Selah.
9 Let the labour of his owne lippe couer him: [who is] head of them that compaſſe me about.
10 Let hotte coales be burnyng vpon them: he wyll caſt them downe into the fire into deepe pittes, that they may neuer ryſe vp agayne.
11 A man full of tongue can not proſper vpon the earth: euyll ſhall hunt the outragious perſon to ouerthrowe hym.
12 I am ſure that God will diſpatche the cauſe of the afflicted: and he wyll geue iudgement for the needy.
13 Truely the ryghteous wyll confeſſe it vnto thy name: they that deale vprightly ſhall dwell before thy face.

B

The argument of the.cxlj. pſalme

¶ Dauid humbly deſireth God that his prayer may be ſo acceptable vnto hym, as yf he had made a ſacrifice in the temple. He prayeth God to preſerue hym in woꝛde and deede from all euyll, that he fall into no ſnare of his enemies: foꝛ he had rather be repꝛoued of the godly, then to be honoured of the wicked.

¶ A pſalme of Dauid.

א 1 O God I call vpon thee, haſte thee vnto me: geue eare vnto my voyce whyleſt I crye vnto thee.
2 Let my prayer be directed beforе thy face [as] an incenſe: let the liftyng vp of myne handes [be] an euenyng ſacrifice.
3 Set a Watch O God beforе my mouth: and kepe the dooꝛe of my lyppes.
4 Incline not myne heart to any euyll thyng, wherby I myght commit any "vngodly act with men that be woꝛkers of iniquitie: and (a) let me not eate of their delicates.
5 I wyſhe that the ryghteous Woulde ſmite me and repꝛoue me: foꝛ it is louing kyndneſſe.
6 But let not pꝛetious baulmes breake myne head: foꝛ as yet euen my prayer is agaynſt their wickedneſſe.
7 Let their iudges be thꝛuſt doWne headlong from "a rocke: then they Wyll heare my Woꝛdes, foꝛ they be ſWeete.
8 Our bones lye ſcattered vpon the graues mouth: lyke as When one breaketh and heWeth [Wood] vpon the earth.
9 Foꝛ myne eyes loke vnto thee O God the Loꝛde: in thee is my truſt, caſt not my ſoule out [of me.]
10 Kepe me from the "ſnare Which they haue layde fooꝛth foꝛ me: and from the trappes of them that be Woꝛkers of iniquitie.
11 Let the vngodly fall together into their oWne nettes: but let me in the meane ſeaſon alWayes eſcape [them.]

"VVorkes of wickedneſſe.
(a) Let me not be ſeduced by pꝛoſperitie as they be.
"The handes of a rocke.
"The handes of a ſnare.

The argument of the cxlij. pſalme.

¶ Dauid expꝛeſſeth the prayer that he made to God when he lay hyd in the caue. 1. Samuel. 24. He vttereth his great anguiſhe that he was in, ſo that he had truſt in nothyng els ſaue in God who is all his inheritaunce.

¶ The wiſe inſtruction of Dauid, a prayer when he was in the caue.

א 1 I Cryed vnto God With my voyce: euen vnto God I dyd make my ſupplication.
2 I poWꝛed out beforе his face my cogitations: and I made a declaration of my trouble beforе his face.
3 When my ſpirite Was ouerWhelmed Within me, thou knoWeſt my path: in the Way Wherin I Walked they haue pꝛiuily layde a ſnare foꝛ me.
4 When I loked vpon my ryght hande and ſaWe [rounde about me] there Was no man that Woulde knoWe me: I had no place to flee vnto, and no man cared foꝛ my ſoule.
5 I cryed vnto thee O God, and ſayde: thou art my hope and my poꝛtion in the lande of the lyuyng.
6 Conſider my complaynt, foꝛ I am bꝛought bery loWe: deliuer me from my perſecutours, foꝛ they are to ſtrong foꝛ me.
7 Bꝛyng my ſoule out of pꝛiſon, that I may pꝛayſe thy name: the ryghteous ſhal compaſſe me rounde about, becauſe thou haſt [thus] reWarded me.

Euenyng prayer.

The argument of the cxliii. pſalme.

¶ Dauid deſireth God to heare his pꝛayer foꝛ his mercie and goodneſſe ſake, becauſe no man can be founde ryghteous beforе hym. He vttereth his ſoꝛoWe, & requireth to be deliuered from his enemies, agaynſt Whom he maketh his pꝛayer.

¶ A pſalme of Dauid.

א 1 HEare my pꝛayer O God, geue eare vnto my deſire: hearken vnto me foꝛ thy trueth ſake, foꝛ thy ryghteouſneſſe ſake.
2 And enter not into iudgement With thy ſeruaunt: foꝛ in thy ſyght no man lyuyng can be iuſtified.
3 Foꝛ the enemie hath perſecuted my ſoule, he hath ſmitten my lyfe doWne to the gꝛounde: he hath layde me in darkneſſe as men that haue ben long dead.
4 And my ſpirite is ouerWhelmed With-

in me: and my heart is deſolate in the midſt of me.

5 I call to remembraunce the tyme long paſt: I muſe vpon euery act of thine, I exercyſe my ſtudy on the worke of thy handes.

6 I ſtretche foorth myne handes vnto thee: my ſoule as a thirſtie lande [gaſpeth] vnto thee. Selah.

B 7 Make ſpeede, hearken vnto me O God, my ſpirite waxeth faynt: hyde not thy face from me, for I am lyke vnto them that go downe into the pyt.

8 Cauſe me to heare of thy louyng kindneſſe betymes in the morning: for in thee is my truſt.

9 Make me to knowe the way that I ſhoulde walke in: for I lyft vp my ſoule vnto thee.

10 Delyuer me O God from myne enemies: I hyde my ſelfe with thee. ℭ

11 Teache me to do the thyng that pleaſeth thee, for thou art my Lorde: let thy good ſpirite leade me foorth vnto the lande of ryghteouſneſſe.

12 For thy names ſake O God thou wilt cauſe me to lyue: and for thy righteouſneſſe ſake thou wilt bryng my ſoule out of trouble.

13 And of thy goodneſſe thou wylt reſtrayne myne enemies: and deſtroy all them that be aduerſaries to my ſoule, for I am thy ſeruaunt.

¶ The argument of the.cxliiij. Pſalme.

ℭ Dauid acknowledgeth it to proceede only of God that he hath ouercome his enemies, and hath his ſubiectes obedient vnto hym. He marueyleth that God is ſo beneficiall vnto hym, a man to be eſteemed of no valure. He deſireth God vtterly to vanquiſhe his aduerſaries, and that his people may flouriſhe with all kynde of felicitie.

¶ Of Dauid.

A 1 BLeſſed be God my rocke: who teacheth my handes to warre, and my fingers to fyght.

2 My holyneſſe and my fortreſſe, my refuge, and my only deliuerer: my buckler, in hym I haue put my truſt, who ſubdueth my people vnder me.

3 O God, what is man that thou doeſt knowe hym: what is the ſonne of man that thou doeſt thynke of hym:

4 Man is lyke "a thyng of naught: his dayes be lyke a ſhadowe that paſſeth away.

5 Bowe thy heauens O God and come downe: touche the mountaynes and they ſhall ſmoke.

6 Caſt out terrible lightninges and feare them: ſhoote out thyne arrowes and conſume them.

B 7 Sende downe thine hand from aboue: deliuer me and take me out of the great waters, from the hande of the children of an other deuotion then I am.

8 Whoſe mouth vttereth vanitie: and their ryght hande is a ryght hande of falſhood.

9 O Lorde I wyll ſyng a newe ſong vnto thee: and I wyll ſyng pſalmes vnto thee vpon a Lute, [and vpon] an inſtrument of ten ſtrynges.

10 Who geueth "victorie vnto kynges: who redeemeth Dauid his ſeruaunt from peryll of the ſworde. ℭ

11 Redeeme me and deliuer me from the hande of the children of an other deuotion then I am: whoſe mouth vttereth vanitie, and their ryght hande is a ryght hande of falſhood.

12 That our ſonnes may growe vp in their youth as young plantes: that our daughters may be as corners [ſtones] grauen after the faſhion as a palace is.

13 That the corners of our houſes may be fylled, yeeldyng foorth all maner of ſtoore: that our cattell may bryng foorth thouſandes, [yea] ten thouſandes in our ſtreates.

14 That our oxen may be ſtrong [to labour] that there be no decay: no leadyng into captiuitie, and no complaynyng in our ſtreates.

15 Happy are the people that be in ſuch a caſe: bleſſed is the people who haue God for their Lorde.

" Saluation.

The

The argument of the cxlv. psalme.

¶ Dauid setteth foorth to be talked and song of all ages the wonderous woorkes of God, wherin is declared his goodnesse, mercifulnesse, power, and prouidence. God raigneth for euer, he aydeth the oppressed and afflicted. He feedeth all creatures. He is iust and mercifull in all his woorkes, He is present with those that call vpon him and feare him: such he heareth and saueth, whereas he destroyeth the wicked.

A psalme conteynyng the prayse of God, made by Dauid.

¶ O The prayse of Dauid.

A
1 I Will magnifie thee O Lord my king: and I wyll blesse thy name for euer and euer.
2 I wyll blesse thee euery day: and I wyll prayse thy name for euer and euer.
3 Great is God and most worthy to be praysed: and his greatnesse can not be searched out.
4 One generation shal praise thy woorkes vnto another: and they shall declare thy mightie power.
5 I wyll set foorth in woordes the glorious maiestie of thy excellentnesse: and thy wonderous woorkes.
6 I wyll also declare thy greatnesse: so that men shall speake of the force of thy terrible actes.
B 7 They shall vtter out of their mouth a memoriall of thyne aboundaunt kyndnesse: and they shall syng of thy righteousnesse.
8 God is gracious and mercifull: loth to be angry, and great in louing kindnesse.
9 God is good vnto euery man: and his mercie is ouer all his woorkes.
10 All thy woorkes shall confesse it vnto thee O God: and thy saintes shall blesse thee.
11 They shal shewe the glorie of thy kingdome: and talke of thy power.
12 That they may make knowen to the children of men his manifolde power: & the glorious maiestie of his kingdome.
13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.
14 God vpholdeth all such as fall: and ℭ lyfteth vp all those that be bowyng downewarde.
15 The eyes of all wayte vpon thee: and thou geuest them their meate in "due season. "In their tyme.
16 Thou openest thyne hande: and thou satisfiest the desire of euery thing liuing.
17 God is righteous in all his wayes: and holy in all his woorkes.
18 God is nye vnto all them that call vpon hym: vnto all such as call vpon hym in (a) trueth. (a) Vnfeynedly, without hypocrisie
19 He wyll fulfyll the desire of them that feare hym: he will also heare their crye, and he wyll saue them.
20 God preserueth all those that loue him: but he wyll bring to nothyng such as be vngodly.
21 My mouth shall speake the prayse of God: and all flesh shall blesse his holy name for euer and euer.

The argument of the. cxlvi. psalme.

¶ The prophete vttereth his great desire to prayse God, he withdraweth men from puttyng their trust in princes, pronouncyng that man to be happy who trusteth in God the creatour of all thinges, the geuer of right to those that suffer wrong, the feeder of the hungry, the deliuerer of prisoners out of captiuitie, and the defendour of straungers, fatherlesse, and widdowes.

A
1 PRayse ye the Lord, prayse thou God O my soule, Whylest I lyue I wyll prayse God: I wyll syng psalmes vnto my Lorde so long as I shalbe.
2 Put not your trust in princes [nor] in the sonne of man: in Whom there is no saluation.
3 His spirite shall depart out of hym, he shall turne agayne to his earth: at that day all his thoughtes shall perishe.
4 Blessed is he vnto Whom the God of Jacob is an ayde: his trust is in God his Lorde.
5 Who made heauen and earth, the sea and all that therin is: Who mainteyneth the trueth for euer.
6 Who executeth iudgement for those B that are oppressed with wrong: Who geueth foode to the hungry.
7 God looseth those that be bounde: God geueth syght to the blynde. "Croked.
8 God raiseth them vp that are "falling: God loueth the righteous.
9 God taketh straungers into his custodie, he releeueth the fatherlesse and the widdowe: as for the way of the vngodlye he turneth it vpsyde downe.
10 God thy Lorde shall raigne O Sion, to the worldes ende: throughout all generations. Prayse ye the Lorde.

The

The argument of the cxlvij. pſalme.

¶ The prophete exhorteth the children of Iſrael to prayſe God, for that by hym they were brought home out of captiuitie. He declareth Gods great power, wiſdome, and goodneſſe, which appeareth in all his workes and benefites, but eſpecially in that he had ſet foorth by Moyſes his lawe and commaundementes.

A 1 PRayſe ye the Lorde, for it is a good thyng: ſing pſalmes vnto our Lorde, for it is a pleaſaunt thing, [his] praiſe is to be deſired.
2 God buildeth vp Hieruſalem: he wyll gather together the Iſraelites that were baniſhed.
3 He healeth thoſe that are broken in heart: he wrappeth vp their ſoores.
4 He counteth the number of the ſtarres: he geueth vnto them all names.
5 Great is our Lorde, and great is his power: his vnderſtandyng is infinite.
B 6 God ſetteth vp the meeke: he bringeth the vngodly downe to the grounde.
7 Syng ye vnto God with a confeſſion: ſyng pſalmes vpon the Harpe vnto our Lorde.
8 Who couereth the heauē with cloudes: who prepareth rayne for the earth, who maketh graſſe to growe vppon the mountaynes.
9 He geueth vnto cattell their foode: [euen] vnto Rauens which call for it.
10 He hath no pleaſure in the ſtrength of an horſe: he delighteth not in the legges of a man.
11 God delyghteth in them that feare him: [and] in them that put their truſt in his mercie.
12 Prayſe God O Hieruſalem: prayſe thy Lorde O Sion.
13 For he maketh faſt the barres of thy gates: he bleſſeth thy children within thee.
14 He maketh peace in thy borders: he fylleth thee with "good corne. ¶ "The fat.
15 He ſendeth foorth his commaundement vpon the earth: his word runneth very ſwiftly.
16 He geueth ſnowe [to whyte] as wooll: he ſcattereth the hoare froſt like aſhes.
17 He caſteth foorth his yce lyke fragmentes: who is able to abide his froſt?
18 He ſendeth foorth his worde and melteth them: he bloweth with his winde, and the waters flowe.
19 He declareth his worde vnto Jacob: his ſtatutes & ordinaunces vnto Iſrael.
20 He hath not dealt ſo with euery nation: neither haue they the knowledge of his iudgementes. Prayſe ye the Lorde.

The argument of the cxlviij. pſalme.

¶ The prophete calleth vpon all creatures which be in heauen or earth to prayſe God: but eſpecially vpon the people of God, who haue greater cauſe geuen them for to do it then other.

A 1 PRayſe ye the Lorde, prayſe ye God out of heauen: prayſe ye hym on hygh aboue.
2 Prayſe hym all ye his angels: prayſe hym all ye his hoaſt.
3 Prayſe ye hym ſunne and moone: prayſe hym all ye ſtarres [that geue] lyght.
4 Prayſe ye hym all ye "heauens: and ye waters that be aboue the heauens. "The hea. of
5 Euen they ſhoulde prayſe the name of God: for he commaunded, and they were created.
6 He hath ſet them ſure for euer and euer: he hath geuen them a lawe which ſhall not be broken.
7 Prayſe ye God from the earth: ye dragons and all deepes.
8 Fire and hayle, ſnowe and vapours: ſtormie wynde fulfyllyng his worde. B
9 Mountaynes and all hylles: fruitfull trees and all Cedars.
10 Beaſtes and all cattell: wormes and fethered foules.
11 Kynges of the earth and all people: princes and all iudges of the earth.
12 Young men and maydens, olde men with children, ſhoulde prayſe the name of God: for his name only is moſt excellent, and his maieſtie aboue earth and heauen.
13 He hath exalted the horne of his people: the prayſe of all his ſaintes, euen of the children of Iſrael, a people that is moſt nye vnto him. Prayſe ye the Lord.

¶ The argument of the.cxlix.Pſalme.

¶ The prophete exhorteth the children of Iſrael to expreſſe a ioy towardes God by prayſyng hym, by ſyngyng vnto hym, and by playing on muſicall inſtrumentes, partly for that God is pleaſed with them, partly alſo for that God hath geuen them a victorie ouer the heathen their enemies.

א 1 PRayſe ye the Lorde, ſyng vnto God a newe ſong: "he ought to be prayſed in the congregation of ſaintes.
2 Iſrael ſhoulde reioyce in his maker: the children of Sion ſhoulde be ioyfull in their kyng.
3 They ſhoulde prayſe his name in a daunce: they ſhoulde ſing pſalmes vnto hym vpon a tabret and a harpe.
4 For God hath a pleaſure in his people: he wyll beautifie the afflicted with ſaluation.
5 "The ſaintes ſhalbe ioyful with glory: they ſhal expreſſe a ioyfull noyſe in their beddes.
6 The hygh promotions of the Lorde ſhalbe in their mouth: and a two edged ſworde in their handes. ב
7 That they may take auengement of the heathen: and correction of the nations.
8 That they may bynde their kynges in chaynes: and their nobles with iron fetters.
9 That they may execute the iudgement preſcribed: this honour ſhalbe to all his ſaintes. Prayſe ye the Lorde.

"His prayſe ſhoulde be.

"The godly diſpoſed.

The argument of the. cl. pſalme.

¶ The prophete exhorteth generally all lyuyng creatures to prayſe the mightineſſe and greatneſſe of God. He wylleth men to do it with inſtrumentes of muſicke.

א 1 PRayſe ye the Lorde, prayſe ye the Lord in his ſanctuarie: praiſe ye him in the firmament (a) of his power.
2 Prayſe ye hym in his ſtrength: prayſe ye hym in his excellent greatneſſe.
3 Prayſe ye hym in the ſounde of a trumpet: prayſe ye hym vpon a Lute and an Harpe.
4 Prayſe ye hym with a tabret and a daunce: prayſe ye him vpon the ſtringes and vpon the Organes.
5 Prayſe ye hym vpon the well tuned Cimbales: prayſe ye hym vpon the loude Cimbales.
6 Euery thyng that draweth breath: ought to prayſe the Lorde. Prayſe ye the Lorde.

(a) In the firmament Gods power appeareth.

T. B.

The ende of the Pſalter.

¶ Numerus ſecundum Hebreos.

cxx.	Ad dominum cum tri.	l.	Deus deorum.
xxv.	Ad te domine leuaui.	li.	Deus in nomine.
xxviii.	Ad te domine clamaut.	lx.	Deus repulisti.
cxxiii.	Ad te leuaui.	lxii.	Deus deus meus ad te.
xxix.	Afferte domino.	lxvii.	Deus miſereatur.
lxxviii.	Attendite populc.	lxx.	Deus in adiutorium.
xlix.	Audite hec omnes.	lxxii.	Deus iudicium.
i.	Beatus vir.	lxxix.	Deus venerunt.
xxxii.	Beati quorum.	lxxxii.	Deus ſtetit.
xli.	Beatus qui intel.	lxxxiii.	Deus quis ſimilis.
cxii.	Beatus vir qui.	xciii.	Deus vltionum.
cxix.	Beati immaculati.	cix.	Deus laudem.
cxxviii.	Beati omnes qui.	cxvi.	Dilexi, quoniam.
xxxiii.	Benedicam dominum.	xviii.	Diligam te.
lxxxv.	Benediſti.	cx.	Dixit Dominus domino.
ciii.	Benedicite omnia. i.	xcii.	Dixit inſipiens. i.
ciiii.	Benedicite omnia. ii.	lui.	Dixit inſipiens. ii.
cxliii.	Benedictus dominus.	xxxix.	Dixi cuſtodiam.
xci.	Bonum eſt confiteri.	xxxvi.	Dixit iniuſtus.
xcvi.	Cantate domino. i.	iii.	Domine quid.
xcviii.	Cantate domino. ii.	vi.	Domine ne in furore. i.
cxlix.	Cantate domino. iii.	xxxviii.	Domine ne in furore. ii.
xix.	Cæli enarrant.	vii.	Domine deus meus, in te.
ix.	Confitebor. i.	viii.	Domine dominus noſter.
cxi.	Confitebor. ii.	xv.	Domine quis habitabit.
cxxviii	Confitebor. iii.	xxi.	Domine in virtute.
lxxv.	Confitebimur.	lxxxviii	Domine deus ſalutis.
cv.	Confitemini domino. i.	xc.	Domine refugium.
cvi.	Confitemini domino. ii.	ci.	Domine exaudi.
cvii.	Confitemini domino. iii	cxxxi.	Domine non eſt exal.
cxviii.	Confitemini domino. iiii.	cxxxix.	Domine probaſti.
cxxxvi.	Confitemini domino. v.	cxli.	Domine clamaui.
xvi.	Conſerua me.	cxlii.	Domine exaudi.
xxvi.	Credidi, propter.	xciii.	Dominus regnauit.
lii.	Cum inuocarem.	xcviii.	Domini eſt terra.
cxxx.	De profundis.	xcvii.	Dominus illuminatio.
xxii.	Deus deus meus.	xciii.	Dominus regnauit, decorē.
xliii.	Deus auribus.	cxvii.	Dominus regnauit exul.
xlvi.	Deus noſter refugium.	cxiii.	Dominus regnauit, iratꝰ.
cxxxiii.	Ecce nunc benedicite.	xlviii.	Magnus dominus.
cxxxii.	Ecce quam bonum.	li.	Miſerere mei deus. i.
lix.	Eripe me de inimicis.	lvi.	Miſerere mei deus. ii.
cxl.	Eripe me domine.	lvii.	Miſerere mei deus. iii.
xlv.	Eructauit cor.	lxxxix.	Misericordias.
cxlv.	Exaltabo te deus.	ci.	Misericordiam et iudic.
xxx.	Exaltabo te domine.	cxxxii.	Memento domine.
lv.	Exaudi deus oratio.	xxxvii.	Noli æmulari.
lxi.	Exaudi deus deprecā.	lxii.	Nonne deo ſubiecta.
lxiiii.	Exaudi deus oratio. meam.	lxxvi.	Notus in Iudæa.
xvii.	Exaudi domine iuſticiam.	cxv.	Non nobis domine.
xx.	Exaudiat te dominus.	cxxiiii.	Niſi quia dominus.
xl.	Expectans expectaui.	cxxvii.	Niſi dominus ædifi.
lxxi.	Exultate deo.	xlvii.	Omnes gentes.
xxxiii.	Exultate iuſti.	cviii.	Paratum cor.
lxviii.	Exurgat deus.	ii.	Quare fremuerunt.
lxxxvii.	Fundamenta eius.	xlii.	Quemadmodum.
lxxvi.	Inclina domine.	lii.	Quid gloriaris.
cxxvi.	In conuertendo.	lxxii.	Quam bonus Iſrael.
xi.	In domino confido.	lxxv.	Quis regis Iſrael.
cxiiii.	In exitu Iſrael.	lxxxiiii.	Quam dilecta.
xxxi.	In te domine ſperaui.	xci.	Qui habitatꝛ in adiu.
lxvi.	Iubilate deo.	cxxv.	Qui confidunt.
C.	Iubilate domino.	xii.	Saluum me fac domine.
xxxv.	Iudica domine.	lviii.	Si vere vtique.
xliii.	Iudica me deus.	lxix.	Saluum me fac deus.
xxvi.	Iudica me domine.	cxxix.	Sepe expugnauerunt.
lxxi.	In te domine ſperaui, non.	cxxxvii.	Super flumina.
cxlvi.	Lauda anima mea.	lxv.	Te decet hymnus.
cxlvii.	Lauda Hieruſalem.	v.	Verba mea.
cxiii.	Laudate pueri.	x	Vt quid domine.
cxvii.	Laudate dominum omnes.	xiii.	Vſquequo domine.
cxxi.	Leuaui oculos.	lxxiii.	Vt quid deus.
cxxii.	Lætatus ſum.	lxxvii.	Voce mea ad dominum.
cxxxv.	Laudate nomen.	xcv.	Venite exultemus.
cxlvii.	Laudate dominum.	cxlii.	Voce mea ad dom. clam.
cxlviii.	Laudate domin. de cœlis.		
cl.	Laudate dominum in.		

The prouerbes of Solomon.

¶ The first Chapter.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intisinges of sinners. 20 Wysdome complayneth that she is contemned. 14 The punishment of them that contemne her.

A 1 He prouerbes of Solomon the sonne of Dauid, king of Israel:

2 To learne wisdome and instruction, & to perceaue the wordes of vnderstanding,

3 To receaue the instruction of wysdome, iustice, iudgement, and equitie:

4 To geue wyt vnto the simple, & that the young men might haue knowledge and vnderstanding.

5 The wyse man wyll geue eare, and wyll come by more wysdome, and he that is endued with vnderstanding, shall attayne vnto [wyse] counselles.

6 To vnderstande a parable, and the interpretation therof, the wordes of the wyse, and their darke speaches.

B 7 *The feare of the Lorde is the beginning of knowledge: but fooles dispise wysdome and instruction.

8 My sonne, heare thy fathers doctrine, & forsake not the " lawe of thy mother:

9 For they shalbe an encrease of grace vnto thy head, and [as] a chayne about thy necke.

10 My sonne, if sinners " entice thee, consent not vnto them.

11 If they say, come with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cause,

12 Let vs *swallowe them vp lyke the graue quicke and whole, as those that go downe into the pit:

13 So shall we finde all maner of costly riches, and fill our houses with spoyles:

14 Cast in thy lot among vs, and let vs all haue one purse.

15 My sonne, walke not thou with them, refrayne thy foote from their wayes.

16 For *their feete runne to euill, and are hastie to shed blood.

17 But [as] in vayne, the nette is layde foorth before the byrdes eyes:

18 So these lay wayte for the blood of them, and lye priuily for their liues.

19 Suche [are] the wayes of euery one that is greedie of gayne, who taketh away the lyfe of the owner therof.

20 *Wysdome cryeth without, and putteth foorth her voyce in the streates: Pro. viii. a

21 She calleth before the congregation D in the open gates, and sheweth her wordes thorowe the citie, saying:

22 O ye chyldren, howe long will ye loue chyldishnes: howe long wyll the scorners delite in scorning, and the vnwyse hate knowledge:

23 O turne you at my correction: lo I wyll expresse my minde vnto you, and make you vnderstande my wordes.

24 *Because I haue called, and ye refused, I haue stretched out my hand, and no man regarded: Esay. lxv. b. Iere. vii. a.

25 But all my counsels haue ye dispised, and set my correction at naught:

26 Therefore wyll I also laugh at your destruction and mocke you, when the thing that ye feare commeth vpon you,

27 Euen when the thing that ye be afraide of, falleth in sodenly like a storme, E and your miserie lyke a tempest, yea when trouble and heauines commeth vpon you.

28 Then shall they call vpon me, but I wyll not answere: they shall seeke me early, but they shall not finde me:

29 And that because they hated knowledge, and did not chose the feare of the Lorde,

30 They would none of my counsayle, but dispised all my correction.

31 Therfore shall they eate of the fruite of their owne way, and be filled with their owne inuentions.

32 For the turning away of the vnwyse shall slay them, and the prosperitie of fooles shall destroy them.

33 *But whoso hearkeneth vnto me, shal Pro. iii. a dwell safely, and be sure from any feare of euyll.

¶ The. ii. Chapter.

1 Wysdome exhorteth to obay her. 5 She teacheth the feare of God. 6 She is geuen of God. 10 She preserueth from wickednes.

A 1 My sonne, if thou wylt receaue my wordes, and laye vp my commaundementes within thee,
2 That thou wylt encline thyne eares vnto wysdome, applye thyne heart then to vnderstanding.
3 For if thou cryest after wysdome, and cryest for knowledge:
4 If thou seekest for her as for siluer, and searchest for her as for treasures:
5 Then shalt thou vnderstand the feare of the Lorde, and finde the knowledge of God.
Iacob.i.a. Eccle.i.a. and vii.c. iii.Reg.iii.b and, iiii.d. 6 *For the Lorde geueth wysdome, out of his mouth commeth knowledge and vnderstanding.
B 7 He stirreth vp health for the righteous: and defendeth them that walke vprightly,
8 That they may kepe the right path: and he preserueth the way of suche as do serue hym with godlynesse.
9 Then shalt thou vnderstande righteousnesse, and iudgement, and equitie, yea and euery good path.
10 When wysdome entreth into thyne heart, and thy soule deliteth in knowledge:
11 Then shall counsell preserue thee, and vnderstanding shall kepe thee,
12 That thou mayest be deliuered from the euyll way, and from the man that speaketh frowarde thinges:
13 From such as leaue the wayes of righteousnesse, to walke in the wayes of darknesse:
14 Whiche reioyce in doyng naught, and delite in the wickednesse of the euill: C
15 Whose wayes are crooked, and they frowarde in their pathes.
16 That thou mayest be deliuered also* from the straunge woman, and from her that is not thyne owne, whiche geueth sweete wordes, Prou.v.a. and.vii.a
17 Forsaketh the husbande of her youth, & forgetteth the couenaunt of her God.
18 For her house is enclined vnto death, and her pathes vnto hell.
19 All they that go in vnto her, come not agayne, neither take they holde of the way of life.
20 Therefore walke thou in the way of suche as be vertuous, & kepe the pathes of the righteous.
21 For the iust shall dwell in the lande, & they that be perfect, shall remaine in it.
22 But the vngodly shall be cut of from the earth: and the wicked doers shalbe rooted out of it.

The. iii. Chapter.

1 The worde of God geueth lyfe. 5 Trust in God. 7 Feare hym. 9 Honour hym. 11 Suffer his correction. 22 To them that folowe the worde of God, all thinges shall succeede well.

A 1 My sonne, *forget not thou my lawe, but see that thyne heart kepe my commaundementes: Deut.xi.a.
2 For they shal prolong the dayes and yeres of thy life, and bryng thee peace.
3 Let mercy and faythfulnes neuer go from thee: binde them about thy necke, and wryte them in the tables of thyne heart:
4 So shalt thou finde fauour and good vnderstanding in the sight of God and men.
5 Put thy trust in God with all thyne heart: & leane not vnto thyne owne wit.
6 In all thy wayes acknowledge hym, and he shall order thy goynges.
7 *Be not wyse in thyne owne conceipt: but feare the Lorde, and depart from euyll: B Esai.v.c. Rom.xii.c
8 So shall thy (a) nauell be whole, and thy bones strong. (a) That is, the whole body.
9 *Honour the Lorde with thy substaunce, and with the firstlinges of all thyne encrease: Tobi.iiii.b. Deu.xxvi.a Malach.iii.b. Exo.xxiii.c Exod.xiv.c.
10 So shall thy barnes be filled with plenteousnes, and thy presses shall flow ouer with sweete wine.

11 My

11 My sonne refuse not the chastening of the Lorde, neither faynt when thou art corrected of hym:
12 *For whom the Lorde loueth, him he chasteneth, and yet deliteth in him, euen as a father in his owne sonne.
13 Well is hym that findeth Wysdome, and getteth vnderstandyng:
14 For the marchaundise of it, is better then the marchaundise of siluer, and the gayne therof [is better] then golde.
15 *She is more worth then pretious stones: and all the thinges that thou canst desire, are not to be compared vnto her.
16 In her right hande is long life, and in her left hande riches and honour.
17 Her wayes are pleasaunt wayes, and all her pathes are peaceable.
18 She is a *tree of lyfe to them that lay holde vpon her: and blessed is he that kepeth her fast.
19 With wysdome hath the Lorde layde the foundation of the earth, and through vnderstanding hath he stablished the heauens.
20 Through his knowledge the deapthes are broken vp, and the cloudes droppe downe the deawe.
21 My sonne, let not these thinges depart from thyne eyes, but kepe Wysdome and vnderstanding:
22 So they shall be lyfe vnto thy soule, and grace vnto thy mouth.
23 Then shalt thou walke safely in thy way, and thy foote shall not stumble.
24 *If thou sleepest, thou shalt not be afraide: but shalt take thy rest, and sleepe sweetely. Prou.i.d.
25 Thou shalt not be afraide of any sodayne feare, neither for the violent rushing in of the vngodly when it commeth.
26 For the Lorde shall stande by thy side, & kepe thy foote that thou be not taken.
27 Withdraw no good thyng from them that haue nede, so long as thyne hande is able to do it.
28 Say not vnto thy neyghbour, go thy way and come agayne, and to morowe wyll I geue thee: Where as thou hast nowe to geue hym.
29 Intende no hurt against thy neyghbour, seing he hopeth to dwell in rest by thee.
30 Striue not with any man without a cause, where as he hath done thee no harme.
31 *Folowe not a wicked man, and chose none of his wayes: Prou.i.a.
32 For the Lord abhorreth the frowarde: but his "counsayle is among the righteous. "Or, secrete.
33 The curse of the Lord is in the house of the vngodly: but he blesseth the dwellinges of the righteous.
34 As for the scornfull, doth he not laugh them to scorne: but he geueth grace vnto the lowly.
35 The wyse shall haue honour in possession: but shame is the promotion that fooles shall haue.

¶ The. iiij. Chapter.

1 Wysdome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God, the heart, eyes, and course of life must be guyded.

1 Heare O ye children a fatherly instruction, & take good heede, that ye may learne vnderstanding.
2 For I haue geuen you a good doctrine, forsake not ye my lawe.
3 For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother:
4 He taught me also and sayde vnto me, *let thyne heart receaue my wordes, kepe my commaundementes and thou shalt liue.
5 Get thee wysdome, and get thee vnderstanding: forget not the wordes of my mouth, and shrinke not from them.
6 Forsake her not, and she shall preserue thee, loue her, and she shall kepe thee.
7 The chiefe poynt of wysdome, is to possesse wysdome: and before all thy goodes to get thee vnderstanding.
8 *Make much of her, and she shall promote thee, yea if thou embrace her, she shall bryng thee vnto honour: Deu.xxvi.d
9 She shal beautifie thy head with manyfolde graces, and garnishe thee with a crowne of glory.

10 Heare my sonne, and receaue my wordes, and the yeres of thy life shalbe many.
11 I haue shewed thee the way of wysdome, & led thee into the right pathes.
12 So that if thou goest in them, there shall no straitnesse hinder thee: & when thou runnest, thou shalt not fall.
13 Take fast holde of doctrine, and let her not go: kepe her, for she is thy life.
14 *Come not in the pathe of the vngodlye, and walke not in the way of the wicked:
15 Abhorre it and go not therein, depart aside, and passe ouer by it.
16 For they sleepe not except they haue done mischiefe: and sleepe is taken from them, vntyll they haue done harme.
17 For they eate the bread of wickednes, and drinke the wine of robberie.
18 The path of the righteous shineth, as the light that is euer bryghter and bryghter vnto the perfect day.
19 But the way of the vngodly is as the darkenesse, they knowe not where they fall.
20 *My sonne marke my wordes, and encline thyne eare vnto my sayinges:
21 Let them not depart from thine eyes, but kepe them euen in the middest of thyne heart:
22 For they are life vnto those that finde them, and health vnto all their bodyes.
23 Kepe thyne heart with all diligence, for out of it issueth lyfe.
24 Put away from thee a frowarde mouth, and let the lippes of slaunder be farre from thee.
25 Let thyne eyes beholde that thyng that is right, and let thyne eye lidde loke straight before thee.
26 Ponder the path of thy feete, and let all thy wayes be ordred aright.
27 *Turne not aside, neither to the right hande nor to the left: but withholde thy foote from euyll.

Psal.i.a. and.xxvii.a

Deut.vi.b. and.xi.c

Deut.v.d. and.xxviii

The.v.Chapter.

3 Whordome forbidden, 9 and prodigalitie. 15 He willeth a man to lyue on his labour, and to helpe others. 18 To loue his wyfe. 22 The wicked taken in their owne wickednes.

A 1 MY sonne geue heede vnto my wisdome, and bowe thyne eare vnto my "prudence:
2 That thou mayest regarde good counsell, and that thy lippes may kepe knowledge.
3 *For the lippes of a straunge woman are a dropping hony combe, and her throte is more glistering then oyle:
4 But at the laste she is as bitter as wormewood, and as sharpe as a two edged sworde.
5 Her feete go downe vnto death, and her steppes pearce thorowe vnto hell.
6 Perchaunce thou wylt ponder the path of her lyfe: so vnstedfast are her wayes that thou canst not know them.
B 7 Heare me nowe therefore O ye children, and depart not from the wordes of my mouth.
8 Kepe thy way farre from her, & come not nigh the doores of her house.
9 That thou geue not thy honour vnto other, and thy yeres to the cruell:
10 That other men be not filled with thy vertues, and that thy labours come not in a straunge house.
11 Yea, that thou mourne not at the last, when thou hast spent thy bodye and lustie youth, and then say:
12 Alas, why hated I nurture? why did my heart dispise correction?
13 Wherefore was not I obedient vnto the voyce of my teachers, and hearkened not vnto them that enstructed me?
14 I was come almost into all misfortune, in the middest of the multitude and congregation.
15 (a) Drinke of the Water of thyne owne well, and of the riuers that runne out of thyne owne spring.
16 Let thy welles flowe out abrode, that there may be riuers of waters in the streates:
17 But let them be onlye thyne owne, and not straungers with thee.
18 Let thy well be blessed, and be glad with the wyfe of thy youth.
19 Let her be as the louyng hinde and pleasaunt Roe: let her breastes allway satisfie thee, and holde thee euer content with her loue.

" Or, knowledge.

Prou.ii.b. and.vi.a.

(a) Content thy selfe with thyne owne wyfe, and desire not other.

20 why

20 Why wylt thou my sonne haue pleasure in a straunge woman, and embrace the bosome of a straunger?
21 *For euery mans wayes are open in the sight of the Lord, and he pondereth all their goynges.
22 The wickednes of the vngodly shall catche him selfe, and with the snares of his owne sinne shall he be trapped.
23 He shall dye without " amendement, and for his great foolishnes he shall go astray.

" Or, instruction.

¶ The. vi. Chapter.

1 Instruction for sureties. 6 The slouthfull and sluggishe is stirred to worke. 12 He discribeth the nature of the wicked. 16 The thinges that God hateth. 20 To obserue the worde of God. 24 To flee adulterie.

A 1 My sonne * if thou be suretie for thy neyghbour, and hast fastened thyne hande for another man:
2 Thou art " bounde with thine owne wordes, and taken with thine owne speach.
3 Therfore my sonne do this, and thou shalt be discharged: When thou art come into thy neyghbours daunger, go thy wayes then soone, humble thy selfe, and with thy frendes intreate [thy " creditour.]
4 Let not thyne eyes sleepe, nor thyne eye liddes slumber.
5 Saue thy self as a Doe from the hand of the [hunter] and as a byrde from the hande of the fouler.
6 Go to the emmet thou sluggarde, consider her wayes, and learne to be wyse:
B 7 She hath no guyde, nor ouerseer, nor ruler,
8 Yet in the sommer she prouideth her meate, and gathereth her foode together in the haruest.
9 *Howe long wylt thou sleepe thou sluggishe man? When wylt thou aryse out of thy sleepe?
10 *Yea, sleepe on still a litle, slumber a litle, folde thyne handes together yet a litle that thou mayest sleepe:
11 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie like a weaponed man.
12 An vngodly person, a wicked man, goeth with a frowarde mouth.
13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fingers.
C 14 He is euer imagining mischiefe and frowardnes in his heart, and causeth discorde.
15 Therefore shall his destruction come hastyly vpon hym, sodainly shall he be all to broken, and not be healed.
16 *These sixe thinges doth the Lorde hate, and the seuenth he vtterly abhorreth:
17 A proude loke, a lying tongue, handes that shed innocent blood,
18 An heart that goeth about wicked imaginations, * feete that be swyft in running to mischiefe,
19 A false witnesse that bringeth vp lyes, and hym that soweth discorde among brethren.
20 My sonne, kepe thy fathers commaundement, and forsake not the lawe of thy mother:
21 Tye them continually in thyne heart, and bynde them about thy necke. D
22 That shall leade thee when thou goest, preserue thee when thou art a sleepe, and when thou awakest talke with thee.
23 *For the commaundement is a lanterne, and the lawe a light: yea chastening and nurture is the way of life:
24 That they may kepe thee from * the euyll woman, and from the flattering tongue of the straunge woman.
25 Lust not after her beautie in thyne heart, lest thou be taken with her fayre lokes.
26 By an harlot [a man is brought] to beg his bread, and a woman wyll hunte for the pretious life of man.
27 May a man take fire in his bosome, and his clothes not be brent?
28 Or can one go vpon hotte coales, and his feete not be brent?
29 Euen so, whosoeuer goeth in to his neyghbours wife and toucheth her, can not be vngiltie.
30 *Men do not vtterly despise a thiefe that stealeth to satisfie his soule, when he is hungrie:

Prou.xvi.c. and.xx.c.
" Or, sureth.
" Or, neyghbour.
Prou.xiii.d.
Prou.xxiiii
Prou.xii.c.
Psal.xiiii.a. Prou.i.a.
Psal.cxix.d
Prou.v.a. and.vii.a.
Sap.xxii.a.

31 But if he may be gotten, he restoreth agayne seuen tymes as muche, or els he maketh recompence with all the good of his house.
32 But whoso committeth adultrie with a woman, lacketh vnderstanding: and he that doth it, destroyeth his owne soule.
33 He getteth him selfe a plague and dishonour, and his reproche shall neuer be put out:
34 For the iealousie and wrath of the man will not be entreated,
35 No though thou wouldest offer hym great gyftes to make amendes, he will not receaue them.

¶ The. vij. Chapter.

1 An exhortation to wysdome, and to the worde of God. 5 Whiche will preserue vs from the harlot. 6 Whose maners are discribed.

A 1 My sonne * kepe my wordes, and lay vp my commaundements by thee.
Deut. vi. b. and. xi. a.
2 Kepe my commaundementes & my lawe, euen as the apple of thyne eye, and thou shalt liue.
3 Binde them vpon thy fingers, and wryte them in the table of thyne heart.
4 Say vnto Wysdome, thou art my sister: and call vnderstanding thy kinswoman:
Prou. ii. b. and. xi. a.
5 That they may kepe thee from the straunge woman, and from the forraine woman which geueth sweete wordes.
6 For at the windowe of my house I loked through the window,
B 7 And beheld among the simple people and among the children a young man voyde of wyt,
8 Goyng ouer the streate by the corner in the way towarde her house
9 In the twylight of the euening, when it began nowe to be night and darke:
10 And behold there met hym a woman * with open tokens of an harlot, onlye her heart was hid:
Eccle. ix. a.
11 She was full of loude wordes and redye to dallie, whose feete coulde not abide in the house:
12 Nowe is she without, nowe in the streates, and lyeth in wayte at euery corner.
13 She caught hym and kissed him, and was not ashamed, saying:
14 I had a vowe of peace offeringes to pay, and this day I perfourme it:
15 Therefore came I forth to meete thee, that I might seeke thy face, and so haue I founde thee. C
16 I haue decked my bed with coueringes of tapestarie, and clothes of Egypt.
17 My bed haue I made to smell of Myrre, Aloes, and Cinamon.
18 Come let vs take our fill of loue vntyll the morning, and let vs solace our selues with the pleasures of loue.
19 For the good man is not at home, he is gone farre of.
20 He hath taken the bagge of money with hym, and will returne at the appointed solempne feast.
21 Thus with many sweete wordes she ouercame him, and with her flattering lippes she entised hym. D
22 Sodainly he folowed her, as it were an ore led to the slaughter, and lyke as it were a foole [that laugheth] when he goeth to the stockes to be punished,
23 So long tyll she had wounded his lyuer with her dart: lyke as if a byrde hasted to the snare, not knowing that the perill of his life lieth therupon.
24 Heare me now therfore O my chylde, and marke the wordes of my mouth:
25 Let not thyne heart wander in her wayes, and be not thou deceaued in her pathes.
26 For many one hath she wounded and cast downe, yea many a strong man hath ben slaine by the meanes of her.
27 Her house is the way vnto hell, and bryng men downe into the chaumbers of death.

The

The. viii. Chapter.

1 Wysdome declareth her excellencie. 11 Riches. 15 Power. 22 Eternitie.
32 She exhorteth all to loue and folowe her.

A 1 DOth not * Wysdome crye? doth not vnderstanding put foorth her voyce?
2 She standeth in the top of high places, by the way in the place of the pathes:
3 She cryeth at the gates of the citie, at the entrye of the doores:
4 It is you O ye men [saith she] whom I call, vnto the chyldren of men do I lyft vp my voyce.
5 Take heede vnto knowledge O ye ignorant, be ye wise in heart O ye fooles.
6 Geue care, for I wyll speake of great matters, and open my lippes to tell thinges that be right:
B 7 For my mouth shall be talking of the trueth, and my lippes abhorre vngodlynesse.
8 All the wordes of my mouth are righteous, there is no frowardnes nor falsehood in them.
9 They are all playne to suche as wyll vnderstande, and right to them that finde knowledge.
10 Receaue my doctrine and not siluer, and knowledge rather then fine golde:
Prou.iii.d. 11 *For Wysdome is more worth then pretious stones, yea all thinges that thou canst desire, may not be compared vnto it.
12 I Wysdome dwell with counsell, and finde out knowledge and vnderstanding.
13 The feare of the Lorde abhorreth wickednes, pryde, disdayne, and the euil way, and a mouth that speaketh wicked thinges I vtterly abhorre.
C 14 Counsell is mine, and direction, I am vnderstanding, and I haue strength.
Deu.xvii.d Sap.vi.a. 15 *Through me kinges raigne, and princes make iust lawes.
16 By me princes beare rule, and noble men do iudge the earth.
Luke.xi.b. 17 I am louing vnto those that loue me: and* they that seeke me early, shall finde me.
18 Riches and honour are with me, yea durable riches and righteousnes.
19 My fruite is better then golde and pretious stones, and mine encrease more worth then fine siluer.
20 I wyll guyde thee in the way of righteousnes, and in the midst of the pathes of iudgement:
21 That I maye stablishe the inheritaunce of them that loue me, and encrease their treasure. D
22 *The Lorde him selfe had me in possession in the beginning of his wayes, or euer he began his workes aforetime. Sap.ix.b.
23 *I haue ben ordayned from euerlasting, and from the beginning or euer the earth was made. Eccle.24.b.
24 When I was borne there were neither depthes nor springes of water.
25 Before the foundations of the mountaines were layde: yea before all hilles, was I borne:
26 The earth, and all that is vpon the earth was not yet made, no not the dust it selfe.
27 *For when he made the heauens, I was present, when he compassed the deapthes about: Sap.ix.b.
28 When he hanged the cloudes aboue, when he fastened the springes of the deepe: E
29 When he shut the sea within* certaine boundes, that the waters should not go ouer their markes that he commaunded: when he layde the foundations of the earth, Gene.i.d. Iob xxvi.a. and 37 a. Psal.ciiii.b.
30 I was with him "ordring all thinges, delityng dayly and reioysyng alway before hym. "Or, as a nourisher.
31 As for the rounde compasse of this worlde I make it ioyfull: for my delite is to be among the chyldren of men.
32 Therefore hearken vnto me: O ye chyldren, blessed are they that kepe my wayes.
33 O geue eare vnto nurture, be wyse, and refuse it not: Blessed is the man that heareth me, watching dayly at my gates, and geuing attendaunce at the postes of my doores.
34 For whoso findeth me, findeth life, and shall obtaine fauour of the Lorde.
35 But whoso offendeth against me, hurteth his owne soule: and they that hate me, are the louers of death.

¶ The. ix. Chapter.

2 Wysdome calleth all to her feast. 7 The scorner wyll not be corrected. 10 The feare of God. 13 The conditions of an harlot.

A 1 ysdome hath buylded her house, and hewen out seuen pillers:
2 She hath kylled her victuals, powred out her wine, and prepared her table:
3 She hath sent forth her maydens to crye vpon the highest place of the citie,
4 Who so is without knowledge, let him come hither: And to the vnwise she said,
5 O come on your way, eate my bread, and drinke my wine [whiche] I haue powred out for you.
6 Forsake foolishnes, and ye shall lyue: and see that ye go in the way of vnderstandyng.
B 7 Whoso reproueth a scornefull person, getteth him selfe dishonour: and he that rebuketh the vngodly, stayneth hym selfe.
8 Reproue not a scorner, lest he owe thee enyll will: but rebuke a wyse man, and he wyll loue thee.
9 Geue a discrete man but an occasion, and he wyll be the wyser: teache a righteous man, and he wyll encrease in knowledge.
10 *The feare of the Lorde is the beginning of wisdome: and the knowledge of holy thinges, is vnderstanding. Iob.xxb. Psal.cxib. Prou.i. Eccle.i.c.
11 For thorowe me thy dayes shalbe prolonged, and the yeres of thy life shall be many.
12 If thou be wise, thy wysdome shal do thy selfe good: but if thou thinkest scorne therof, it shalbe thine owne harme.
13 A foolishe retchlesse woman full of wordes, and suche a one as hath no knowledge,
14 Sitteth at the doore of her house, and in the hye places of the citie, ℭ
15 To call such as go by, and that walke straight in their wayes.
16 Who so is ignorant [sayeth she] let hym come hyther: and to the vnwyse she saith,
17 Stolen waters are sweete, & the bread that is priuily eaten, hath a good taste.
18 And he doth not consider that they are but dead whiche be there, and that her ghestes are in the deepe of hell.

The. x. Chapter.

ℭ In this chapter and all that folowe vnto the thirteeth, the wise man exhorteth by diuers sentences, which he calleth parables, to folowe vertue & flee vice, and sheweth also what profite commeth of wisdome, and what hinderaunce proceedeth of foolishnes.

A 1 A wyse * sonne maketh a glad father: but an vndiscrete sonne is an heauinesse vnto his mother. Prou.xv.c.
2 *Treasures that are wickedly gotten, profite nothing: but righteousnesse deliuereth from death. Prou.xi.a. Eccle.v.b.
3 *The Lorde wyll not let the soule of the righteous suffer hunger: but he taketh away the richesse of the vngodly. Psal.34.b.
4 An idle hande maketh poore: but a quicke labouring hande maketh riche.
5 Who so gathereth in sommer is wyse: but he that is sluggishe in haruest, bringeth hym selfe to confusion.
6 Blessinges are vpon the head of the righteous: and the mouth of the vngodly kepeth mischiefe in secrete.
Psal.cxii.a. 7 *The memoriall of the iust shall haue a good report: but the name of the vngodly shall stincke. ℭ
8 A wyse man wyll receaue " warning: but a prating foole shalbe punished. "Or, commaundements.
9 *He that walketh vprightly, walketh surely: but whoso goeth a wrong way, shalbe knowen. Psal.xxxiii.a. Eccle.27.d.
10 *He that winketh with his eye, wyll cause sorowe: but he that hath a foolishe mouth, shalbe beaten.
11 The mouth of a righteous man is a well of life: but the mouth of the vngodly kepeth mischiefe in secrete. i.Pet.iiii.b.
12 Hatred stirreth vp strifes: *but loue couereth the multitude of sinnes. i.Cor.xiii.b.
13 In the lippes of him that hath vnderstanding, a man shall finde wysdome: but the rod belongeth to the backe of the foolishe.
14 Wyse men lay vp knowledge: but the mouth of the foolish is nye destruction.

15 The

15 The riche mans goodes are his strong holde: but their owne pouertie feareth the poore.
16 The labour of the righteous [tendeth] to lyfe: but the fruites of the vngodly, to sinne.
17 Nurture kepeth the way of lyfe: but he that refuseth to be nurtured, deceaueth hym selfe.
18 *He that hydeth hatred with lying lippes, and he that speaketh slaunder, is a foole.
19 Where much babblyng is, there must needes be offence: and he that refrayneth his lippes, is wyse.
20 "The tongue of the iust man is as tried siluer: but the heart of the vngodly is a thyng of naught.
21 The lippes of the ryghteous feede a whole multitude: but fooles shall dye in their owne follie.
22 The blessyng of the Lorde maketh riche: *and bryngeth no sorowe of heart with it.
23 A foole doth wickedly, and maketh but a sport of it: but wisdome ruleth the man that hath vnderstandyng.
24 The thing that the vngodly is afraide of, shall come vpon hym: but the ryghteous shall haue their desire.
25 As the tempest, so passeth away the vngodly and is not: but the ryghteous remayneth sure for euer.
26 As vineger is to the teeth, & as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth hym foorth.
27 The feare of the Lorde maketh a long lyfe: but the yeres of the vngodly shalbe shortened.
28 The patient abydyng of the righteous shalbe turned to gladnesse: but the hope of the vngodly shall perishe.
29 The way of the Lord geueth courage vnto the godly: but it is a feare for wicked doers.
30 *The ryghteous shall neuer be ouerthrowen: but the vngodly shall not remayne in the lande. Psal.cxxv.a
31 *The mouth of the iust wyll be talking of wisdome: but the tongue of the frowarde shall " be cut out. Psal.37.c. " Or, perishe
32 The lippes of the ryghteous vtter that which is acceptable: but the mouth of the vngodly [speaketh] frowarde thynges.

The .xi. Chapter.

A 1 *False ballaunce is an abomination vnto the Lorde: but a true wayght pleaseth him.
2 Where pryde is, there is shame also and confusion: but wheras is lowlinesse, there is wisdome.
3 The innocent dealyng of the iust shall leade them: but the wickednesse of the offendours shalbe their owne destruction.
4 *Riches helpe not in the day of vengeaunce: but ryghteousnesse deliuereth from death.
5 The ryghteousnesse of the innocent ordereth his way: but the vngodly shall fall in his owne wickednesse.
6 The righteousnesse of the iust shall deliuer them: but the wicked shalbe taken in their owne vngodlynesse.
7 *When an vngodly man dyeth, his hope is gone: the confidence " of riches shall perishe.
8 The ryghteous shalbe delyuered out of trouble: and the vngodly shall come in his steade.
9 The dissembler with his mouth hurteth his neighbour: but thyrough knowledge shall the iust be deliuered.
10 *When it goeth well with the ryghteous the citie is mery: and when the vngodly perishe there is gladnesse. Prou 14.d.
11 In the blessyng of the ryghteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked.
12 A foole slaundereth his neyghbour: but a wise man holdeth his peace.
13 *A dissemblyng person wyll discouer priuie thynges: but he that is of a faythfull heart wyll kepe counsayle. Prou.x.c.
14 *Where no counsayle is, there the people " decay: but wheras many are that can geue counsayle, there is wealth. ℂ 2.Reg.12.a. " Or, fall.
15 *He that is suretie for a straunger shall smart for it: and he that hateth suretishyp is sure. Prou.vi.a.
16 A gratious woman getteth honour: but the strong men attayne riches. (a) That is, such as be of a stout courage and can abide labour.
17 *He that is mercifull, doth hym selfe a benefite: but who so hurteth his neyghbour, is a tiraunt. Psal.37.e.
18 The vngodly worketh deceiptfull workes: but he that soweth righteous-

nesse

nesse shall receaue a sure rewarde.
19 Lyke as ryghteousnesse bringeth lyfe: euen so to cleaue vnto euyll, bryngeth death.
20 The Lorde abhorreth them that be of a corrupt heart: but he hath pleasure in them that are of an vndefiled conuersation.
D 21 [b] Though hand be ioyned in hande, yet the wicked shall not escape: but the seede of the ryghteous shalbe preserued.
22 A faire woman without discrete maners, is lyke a ryng of golde in a swines snoute.
23 The desire of the ryghteous is [n] acceptable: but the hope of the vngodly is indignation.
24 Some man geueth out his goodes and is the richer: but the niggarde hauyng inough, wyll depart from nothyng, and yet is euer in pouertie.
ii.Cor.ix-b. 25 *He that is liberall in geuyng, shall haue plentie: and he that watereth, [c] shalbe watered also hym selfe.
26 *Who so hoordeth vp his corne, shalbe cursed among the people: but blessyng shall lyght vpon his head that [n] geueth foode.
27 He that searcheth for good thynges fyndeth fauour: but who so seketh after mischiefe, it shall happen vnto hym.
28 *He that trusteth in his riches shall haue a fall: but *the ryghteous shall florishe as the greene leafe.
29 Who so maketh disquietnesse in his owne house, he shal haue [d] winde for his heritage: and the foole shalbe seruaunt to the wise.
30 The fruite of the ryghteous is a tree of life: and he that winneth mens soules is wise.
31 *If the ryghteous [n] be recompensed vpon earth: howe much more then the vngodly and the sinner?

(b) Although they agree & liue in felowshyp together to withstande punishment: yet they shall not escape.
[n] Or, is altogether good
(c) He that deuteth charitably, shalbe charitably dealt with.
E Psal.i.a. Iere.xv.b.
[n] Or, seketh it.
Psal.i.a. Iere.xvii.b.
(d) He shalbe poore & needy.
i.Pet.iiii.d.
[n] Or, be punished.

The .xij. Chapter.

A 1 Who so loueth correction loueth knowledge: but he that hateth to be reproued is a foole.
2 A good man is acceptable vnto the Lorde: but the wicked imaginer wyll he condempne.
3 A man can not endure in vngodlinesse: but the roote of the ryghteous shall not be moued.
4 A [n] huswifely woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is as corruption in his bones.
5 The thoughtes of the ryghteous are ryght: but the [n] imaginations of the vngodly are deceptfull.
6 The talkyng of the vngodly is howe they may lay wayte for blood: but the mouth of the righteous will deliuer thē.
B 7 *God ouerturneth the [estate of the] wicked, and they stande not: but the house of the ryghteous shall stande.
8 A man shalbe commended for his wisdome: but a foole shalbe dispised.
Eccle.x.d. 9 *He that is dispised and is yet his owne man, is [a] better then the glorious that lacketh bread.
10 A ryghteous man regardeth the lyfe of his cattell: but the vngodly haue cruell heartes.
Eccle.xx.d. 11 *He that tylleth his lande, shall haue plenteousnesse of bread: but he that foloweth [n] idlenesse is a very foole.
12 The desire of the vngodly is a net of euyls: but the roote of the ryghteous bryngeth foorth fruite.
13 The wicked falleth into the snare thorowe the malice of his owne mouth: but the iust shall escape out of all perill.
C 14 Man shalbe satisfied with good thinges: by the fruite of his mouth, and after the workes of his handes shall he be rewarded.
15 The way of a foole is strayght in his owne eyes: but he that hearkeneth vnto counsayle is wise.
16 A foole vttereth his wrath in all the haste: but a discrete man couereth his owne shame.
17 A iust man wyll tell the trueth and shewe the thyng that is ryght: but a false witnesse deceaueth.
18 A slaunderous person pricketh lyke a sworde: but a wise mans tongue is wholsome.
19 The lippe of trueth shalbe stable for euer: but a dissemblyng tongue is soone chaunged.
20 Deceipt is in the heart of them that imagine euyll: but to the counsaylers of peace shalbe ioy.
21 There shall no aduersitie happen vnto the iust: but the vngodly shalbe fylled with miserie.

[n] Or, vertuous.
[n] Or, counsayles.
Psal.37.c.
Eccle.x.d.
(a) So behaue thee that other men may rather prayse thee, then thou thy selfe.
[n] Or, beyne thynges.

22 The

22 *The Lorde abhorreth lying lippes: but they that deale truely please hym.
23 A discrete man doth hyde knowledge: but the heart of fooles blabbeth out foolishnesse.
24 A diligent hande shall beare rule: but the idle shalbe vnder tribute.
25 *Heauinesse discourageth the heart of man: but a good worde maketh it glad agayne.
26 The ryghteous excelleth his neyghbour: but the way of the vngodly wyll deceaue them selues.
27 The deciptfull man shall not roste that he toke in huntyng: *but the riches of the iust man is of great value.
28 In the way of ryghteousnesse there is life: ¶ in the same way there is no death.

The .xiij. Chapter.

A 1 A wise sonne [will hearken] to his fathers warnyng: but he that is scorneful wil not heare when he is reproued.
2 Of the fruite of a wise mans mouth shall ethe man eate good thynges: but the wicked shall eate of the fruite of the transgressours.
3 He that kepeth his mouth, kepeth his lyfe: but who so rashlye openeth his lippes, destroyeth hym selfe.
4 The sluggarde woulde fayne haue and can not get [his desire:] but the soule of the diligent shall haue plentie.
5 A ryghteous man abhorreth lyes: but the vngodly shameth hym selfe, and is put to silence.
6 Ryghteousnesse kepeth the innocent in the way: but vngodlinesse doth ouerthrowe the sinner.
B 7 *Some men make them selues riche though they haue nothyng: agayne, some make them selues poore hauyng great riches.
8 (a) With goodes a man redeemeth his life: and the poore wyll not be reproued.
9 The lyght of the ryghteous maketh ioyfull: but *the candell of the vngodly shalbe put out.
10 Among the proude there is euer strife: but with the well aduised is wisdome.
11 Vaynly gotten goodes are soone spent: but they that be gathered together with the hande, shall encrease.
12 Hope deferred greeueth the heart: but whē the desire cōmeth, it is a tree of life.
13 Who so dispiseth the worde, shall perishe for the same: but he that feareth the commaundement, shall haue the rewarde.
14 The lawe of the wise is a well of life, ℭ to auoyde from the snares of death.
15 Good vnderstandyng geueth fauour: but harde is the way of the dispisers.
16 A wise man doth all thynges with discretion: but a foole wyll declare his follie.
17 An vngodly messenger falleth into mischiefe: but a faythfull embassadour is as health.
18 He that thinketh scorne to be refourmed, commeth to pouertie and shame: but who so regardeth correction, shall come to honour.
19 When a desire is brought to passe, it deliteth the soule: but fooles count it abhomination to depart from euyll.
20 He that goeth in the companie of wise men, shalbe wise: but who so is a companion of fooles, shalbe afflicted.
21 Mischiefe foloweth vpon sinners: but D the righteous shal haue a good reward.
22 He that is vertuous leaueth an heritaunce vnto his childers childzen, ¶ *the riches of ỹ sinner is layde vp for the iust.
23 There is plentcousnesse of foode in the fieldes of the (b) poore: but the fielde not well ordered, is without fruite.
24 *He that spareth the rodde, hateth his sonne: but who so loueth hym, chastneth hym betymes.
25 *The righteous eateth and is satisfied: but the belly of the vngodly hath neuer enough.

The .xiiij. Chapter.

A 1 Wise women vpholde their house: but a foolishe wyfe pluckеth it downe.
2 He that walketh vpryghtlye, feareth the Lorde: but he that turneth hym selfe from his wayes, dispiseth hym.
3 In the mouth of the foolishe is the (a) rodde of pryde: but the lippes of the wyse wyll preserue them.
4 Where no oxen are, there the cribbe is emptie: but much encrease commeth by the

22 *Psal.xxxiiij.b.
25 *Prou.xv.b. Eccle.xxx.c.
B 7 *Prou.xxviij.c.
8 (a) They that riche seeme poore, and they that be poore, seeme riche.
9 *Iob.xviij.b. Psal.xcvij.c.
10 Prou.xiij.c.
22 Iob. xxvii.c
(b) Because they haue litle grounde, and bestow labour to till it well. Eccle.xxx.a
24 *Heb.xii.b.
pſal.34.b.
(a) He beateth and woundeth all men with his slaunderous tongue, sparyng neither freende nor kinsman.

the toyle of the ore.
5 A faithfull witnesse will not dissemble: but a false recorde wyll make a lye.
6 A scornfull body seketh wisdome, and Prou. viii.a. fyndeth it not: but knowledge is easie vnto hym that wyll vnderstande.
ℬ 7 Get thee from a foolishe man, when thou perceauest not in hym the lippes of knowledge.
8 The wisdome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwise, deceaueth.
" Or, mocke. 9 Fooles make but a " sport of sinne: but there is a fauourable loue among the ryghteous.
10 The heart knoweth his owne soules bitternesse: and the straunger shall not be partaker of his ioy.
11 The house of the vngodly shalbe ouerthrowen: but the tabernacle of the righteous shall florishe.
Prou.xvi.d. Deut xii.a. Esai. lv.b. 12 *There is a Way which seemeth right vnto a man: but the ende therof are the wayes of death.
13 The heart is sorowfull euen in laughter, and the ende of myrth is heauinesse.
ℭ 14 A bache slydyng heart shalbe fylled with his owne wayes: but a good man shall depart from hym.
15 An ignoraunt body beleueth euery worde: but who so hath vnderstanding, loketh well to his goynges.
16 A wyse man feareth, and departeth from euyll: but the foole is angry, and counteth hym selfe sure.
17 An vnpatient man dealeth foolishly: but he that is well aduised, is hated [of the foole.]
18 The ignorant haue foolishnesse in possession: but the wyse are crowned with knowledge.
19 The euyll shall bowe them selues before the good: and the vngodly shall wayte at the gates of the ryghteous.
20 The poore is hated euen of his owne neyghbours: but the riche hath many frendes.
12 Who so dispiseth his neighbour, sinneth: but *blessed is he that hath pitie of the poore. ℌ Psal.xli.
22 Without doubt they erre that worke wickednesse: but they that muse vpon good thynges, vnto such shall happen mercie and trueth.
23 In euery labour there is some profite: but vayne wordes bryng forth onely penurie.
24 Riches are as a crowne vnto the wise: but the ignorance of fooles is very foolishnesse.
25 A faythfull witnesse deliuereth soules: but a deceiptfull witnesse bryngeth forth lyes.
26 In the feare of the Lord is an assured strength: and his children are vnder a sure defence.
27 The feare of the Lorde is a well of lyfe, to auoyde the snares of death.
28 In the multitude of people is the kynges honour: but the decay of the people is the confusion of the prince.
29 He that is patient hath much vnderstanding: but he that is soone displeased, exalteth foolishnesse.
30 A merry heart is the lyfe of the body: but enuie consumeth away the bones. ℭ
31 *He that doth a poore man wrong, blaspheneth his maker: but who so honoureth him, hath pitie on the poore. Prou.xi.b. Mat. xxv.d
32 The vngodly is cast away for his iniquitie: but the ryghteous hath a good hope, euen in death.
33 Wisdome resteth in the heart of hym that hath vnderstandyng, and it shalbe knowen among them that are " vnlearned. " Or, fooles.
34 *Righteousnesse setteth vp the people: but " the sacrifice of the heathen is sinnefull. " Or, sinne is a shame to the nations.
35 A discrete seruaunt is a pleasure vnto the kyng: but his wrath is agaynst hym that doth " dishonour hym. " Or, doth hym shame.

The .xv. Chapter.

A Prou.xxv.c 1 *Soft answere appeaseth wrath: but rough wordes stirre vp anger.
2 The tongue of such as be wise vseth knowledge aryght: as for a foolishe mouth it babbleth out nothyng but foolishnesse.
3 The eyes of the Lorde in euery place, beholdeth both the good and the bad.
4 A wholsome tongue is a tree of lyfe: but the frowardnesse therof doth make sad the spirite.
5 A foole dispiseth his fathers correction: but he that taketh heede when he is reproued, shall haue the more vnderstandyng.

6 The

6 The house of the ryghteous is full of riches: but in the "fruites of the vngodly there is "trouble.
7 The lippes of the wise do sowe knowledge: but the heart of the foolishe do not so.
8 *The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto hym.
9 The way of the vngodly is an abhominatiō vnto the Lorde: but who so followeth righteousnesse, him he loueth.
10 Correction is greeuous vnto hym that forsaketh the way: and who so hateth correction shall dye.
11 Hell and destruction "are before the Lorde: howe much more then the heartes of the children of men?
12 *A scornefull body loueth not one that rebuketh hym: neither wyll he come vnto the wyse.
13 *A mery heart maketh a chearfull countenaunce: but by the sorowe of the heart the mynde is heauy.
14 The heart of hym that hath vnderstandyng doth seke knowledge: but the mouth of fooles is fed with foolishnesse.
15 All the dayes of the poore are "miserable: but a "quiet heart is a continuall feast.
16 *Better is a litle with the feare of the Lorde: then great treasure, and trouble therwith.
17 Better is a dynner of herbes with loue, then a fat oxe with euyll wyll.
18 *An angry man stirreth vp strife: but he that is patient "stylleth discorde.
19 The way of a slouthfull man is as an hedge of thornes: but the way of the ryghteous is playne.
20 A wyse sonne maketh a glad father: but a foolishe man dispiseth his mother.
21 Foolishnesse is ioy to him that is destitute of knowledge: but a man of vnderstandyng walketh vprightly.
22 Thoughtes without counsayle shall come to naught: but wheras men are that can geue good counsayle, there is stedfastnesse.
23 "A ioyfull thing it is to a man whē his counsayle is followed: and howe good is a worde spoken in season.
24 The way of lyfe "is on hygh to the wise, that a man shoulde beware of hell beneath.
25 The Lorde wyll breake downe the house of the proude: but he shall make fast the borders of the wydowe.
26 The Lorde abhorreth the imaginations of the wicked: but the wordes of the pure are pleasaunt.
27 The greedy couetous man rooteth vp his owne house: but who so hateth rewardes shall lyue.
28 The heart of the ryghteous studyeth his aunswere afore: but the wicked mans mouth spueth out mischiefe.
29 The Lorde is farre from the vngodly: but he heareth the prayer of the ryghteous.
30 The clearnes of the eye (a) reioyseth the heart, & a good name feedeth the bones.
31 The eare that hearkeneth to the refourmation of lyfe, shall dwell among the wyse.
32 He that refuseth to be refourmed, dispiseth his owne soule: but he that submitteth him selfe to correction, is wyse.
33 The feare of the Lorde is the ryght science of wisdome, and lowlynesse goeth before honour.

" Or, ioy is to a man in the aunswere of his mouth.
" Or, leadeth vnto heauen.
(a) The chearfulnesse of the countenaunce gladdeth other men.

The .xvj. Chapter.

1 A Man may wel purpose a thyng in his heart: but the aunswere of the tongue commeth of the Lorde.
2 *A man thynketh all his wayes to be cleane: but it is the Lorde that "iudgeth the myndes.
3 *Commit thy workes vnto the Lorde: and what thou deuisest it shall prosper.
4 The Lorde hath made all thynges for his owne sake: yea, the vngodly for the day of wrath.
5 The Lorde abhorreth all such as be of a proude heart: and though hande be ioyned in hande, yet they shall not be vnpunished.
6 With mercie and faythfulnesse sinnes be forgeuen: and by the feare of the Lorde euyll is eschewed.
7 When a mans wayes please the Lord, he maketh his very enemies to be his frendes.
8 Better it is to haue a litle with ryghteousnesse, then great rentes wrongfully gotten.
9 *A man deuiseth a way in his heart: but

but it is the Lorde that ordereth his goynges.

10 When the prophecie is in the lippes of the kyng, his mouth shall not go wrong in iudgement.

Prou.xi.a. 11 *A true wayght and ballaunce are the Lordes iudgement: all the wayghtes of the bagge are his worke.

" Or, it is an abhomination when kynges are wicked. 12 "Wicked doers are an abhomination to the kyng, for a kynges seate shoulde be holden vp with ryghteousnesse.

" Or, right thynges. 13 Ryghteous lippes are pleasaunt vnto kynges; and them that speaketh "the trueth shall he loue.

℄ 14 The kinges displeasure is a messenger of death: but a wise man wyll pacifie hym.

15 The chearfull countenaunce of the kyng is life: and his louyng fauour is as a cloude of the latter rayne.

Prou. viii.a. 16 *To haue Wisdome in possession, is better then to haue golde: and to get vnderstandyng, is rather to be chosen then to haue siluer.

17 The path of the ryghteous is to eschewe euyll, and who so loketh well to his wayes, kepeth his owne soule.

18 Pryde goeth before destruction, and an hygh mynde before the fall.

19 Better it is to be of humble mynde with the lowly, thē to deuide the spoyles with the proude.

20 He that handleth a matter wisely obteyneth good: and *blessed is he that putteth his trust in the Lorde.

Psal.ii.b.

D 21 Who so is wyse in heart, shalbe called prudent: and the sweetnesse of his lippes encreaseth learnyng.

22 Understandyng is a well of lyfe vnto hym that hath it: as for the chastenyng of fooles it is but foolishnesse.

23 A wyse heart ordereth his mouth wisely, and ministreth learnyng vnto his lippes.

24 Fayre wordes are an hony combe, a refresshyng of the mynde, and health of the bones.

25 *There is a way that men thynke to be ryght: but the ende therof leadeth vnto death.

Prou.xiiii.d Deut.xii.a. Esai.lv.b.

" Or, the labouryng soule trauayleth for it selfe, for his mouth constreyneth hym vnto it.

26 "A troublous soule disquieteth her selfe, for her owne mouth hath brought her therto.

27 An vngodly person stirreth vp euyll, and in his lippes he is as an hotte burnyng fyre.

28 A frowarde body causeth strife: and he that is a blabbe of his tongue maketh deuision among princes.

29 A wicked man beguyleth his neyghbour, and leadeth hym into the way that is not good: ℄

30 He shutteth his eyes to deuise mischiefe: and moueth his lippes to bryng euyll to passe.

31 Age is a crowne of worshyp, yf it be founde in the way of ryghteousnesse.

32 A patient man is better thē one strong: and he that can rule hym selfe, is more worth then he that wynneth a citie.

33 The lottes are cast into the lappe: but the orderyng therof standeth all in the Lorde.

The .xvij. Chapter.

A 1 BEtter is a drye morsell with quietnesse, then a house full of fat offeryng with strife.

Eccle.x.d. 2 *A discrete seruaunt shall haue rule ouer a lewde sonne, and "shal haue heritage with the brethren.

" Or, and shall deuide the heritage among the brethren. Sapi.iii.a. i.Pet.i.b. 3 *As siluer is tryed in the fire, and golde in the furnace: so doth the Lorde proue the heartes.

4 A wicked body geueth heede to false lippes, and a lyer geueth eare to a deceiptfull tongue.

Prou.xiiii.d Ecclo.xxxi.c. 5 *Who so scorneth the poore, blasphemeth his maker: and he that is glad at [another mans] hurt, shall not be vnpunished.

6 Childers children are a crowne of the aged, and the fathers are the honour of the children.

7 Speache of aucthoritie becommeth not a foole, much lesse a lying mouth then beseemeth a prince. B

8 A gyft is as a precious stone vnto hym that hath it: but vnto whom soeuer it (a)turneth, it maketh hym vnwise.

(a) Gyftes blynded the eyes of the wise, and peruerteth the wordes of the righteous. Deut.xvi.a.

9 Who so couereth a fault, procureth loue: but he that discloseth it, deuideth very frendes.

10 One reproofe more feareth a wise man, then an hundred stripes doth a foole.

i Reg.xii.c. 11 *A seditious person seketh mischiefe, and a cruell messenger shalbe sent agaynst hym.

12 It were better to meete a shee beare robbed

robbed of her whelpes, then a foole [trustyng] in his foolishnesse.

13 *Who so rewardeth euill for good, euill shall not depart from his house.

14 The begynnyng of strife is, as when a man maketh an issue for water: therfore leaue of before the contention be medled with.

15 The Lorde hateth as well hym that iustifieth the vngodly: as hym that condempneth the innocent:

16 Wherto hath a foole treasure in his hande to bye wisdome, seyng he hath no mynde therto:

17 He is a frende that alway loueth, and in aduersitie a man shall knowe who is his brother.

18 *Who so promiseth by the hande and is suretie for his neighbour, he is a foole.

19 He that delighteth in sinne, loueth strife: and who so setteth his doore to hye, seeketh destruction.

20 Who so hath a frowarde heart, obteyneth no good: and he that hath a double tongue, shall fall into mischiefe.

21 He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioy. D

22 *A mery heart "make a lustie age: but a sorowfull mynde dryeth vp the bones.

23 The vngodly taketh gyftes (a) out of the bosome, to wrest the wayes of iudgement.

24 *Wisdome [shyneth] in the face of hym that hath vnderstandyng: but the eyes of fooles wander throughout al landes.

25 *An vndiscrete sonne is a griefe vnto his father: and "an heauinesse vnto his mother.

26 Certaynly to condempne the iust is not good: nor to strike the gouernours which iudge ryghtly.

27 *A wyse man vseth fewe wordes, and a man of vnderstandyng is of a "patient spirite.

28 *Yea, a very foole when he holdeth his tongue is counted wyse: and he that stoppeth his lippes is esteemed prudent.

Prou.xii.d. "Or, causeth good health.

(a) That is, priuily.

Eccle.ii.c.

Prou.xix.b] "Or, a bitternesse to hym that bare hym.

Iacob.i.b. "Or, colde.

Iob.xiii.a.

The .xviij. Chapter.

A 1 Who so hath an earnest desire [to wisdome] he will sequester him selfe to seke it, and occupie him selfe in all stedfastnesse of sounde doctrine

2 A foole hath no delyght in vnderstandyng: but only to vtter the fansies of his owne heart.

3 When the vngodly commeth, then commeth also disdayne: and with the dishonest person commeth shame and dishonour.

4 The wordes of a [wise] mans mouth are lyke deepe waters: and the well of wisdome is lyke a full streame.

5 *It is not good to regarde the person of the vngodly, to ouerthrowe the righteous in iudgement.

6 A fooles lippes come with brawlyng, and his mouth prouoketh vnto stripes.

B 7 A fooles mouth is his owne destruction, and his lippes are the snare for his owne soule.

8 The wordes "of a slaunderer are very woundes, and go through vnto the innermost partes of the body.

9 Who so is slouthfull in his labour, is the brother of hym that is a waster.

10 The name of the Lorde is a strong castell, the ryghteous runneth vnto it, and is in safegarde.

11 The riche mans goodes are his strong citie, and as an hygh wall in his owne conceipt.

12 Before destruction the heart of a man is proude: and before honour goeth humilitie.

13 *He that geueth sentence in a matter before he heare it, the same to hym is follie and shame. Eccle.xi.b.

14 A good stomacke beareth out sickenesse: C but the mynde beyng sicke, who shall heale it:

15 A wyse heart possesseth knowledge, and a prudent eare seeketh vnderstanding.

16 A mans gyft maketh an open way, to bryng hym before great men.

17 The ryghteous declareth his owne cause first hym selfe, and his neyghbour commeth, and tryeth hym.

18 The lot causeth variaunce to ceasse: and parteth the mightie a sunder.

19 Brethren beyng at variaunce are harder to be wonne then a strong citie, and their contentions are like the barre of a castell.

20 A mans belly shalbe satisfied with the fruite of his owne mouth, and with the encrease of his lippes shall he be fylled.

21 Death and lyfe are in the "instrument of the tongue, and they that loue it, shall eate

" Or, power.

eate the fruite therof.

Pro.xxiiii.c 22 *Who so fyndeth a wyfe, fyndeth a good thyng: and receaueth fauour of the Lorde.

23 The poore prayeth meekely: but the riche geueth a rough aunswere.

24 A man that wyll haue frendes, must shewe hym selfe frendly: and there is a frende which is nearer then a brother.

The .xix. Chapter.

A Prou. 28.a. 1 BEtter * is the poore that liueth godly, then he that abuseth his lippes, and is a foole.

2 The desire without discretion is not good: but [as] a man which hasteth with his feete offendeth.

3 The foolishnesse of man peruerteth his way: and his heart fretteth agaynst the Lorde.

4 Riches maketh many frendes: but the poore is separated from his neighbour.

Deu.xix.a. 5 A false witnesse shall not be vnpunished: and he that speaketh lyes shall not escape.

* Or, liberall men shal want no frendes. 6 "The multitude hangeth vpon great men: and euery man fauoureth hym that geueth rewardes.

B 7 All the brethren of the poore do hate hym, yea his owne frendes withdrawe them selues from hym: and he that geueth credence to wordes, getteth nothyng.

8 He that is wise loueth his owne soule, and kepeth vnderstanding, that he may prosper.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes shall perishe.

10 Pleasure is not seemely for a foole: much lesse for a bondman to haue rule of princes.

11 A wise man can put of displeasure, and it is his honour to let some faultes passe.

Prou 28.d. 12 *The kynges displeasure is lyke the roaryng of a Lion: *but his fauour is lyke the dewe vpon the grasse.

Pro.xvii.d. Pro.xvii.b. 13 *An vndiscrete sonne is the heauinesse of his father, *and a brawlyng wyfe is lyke the top of an house wherthrough it is euer droppyng.

C Pro.xviii.d. 14 House and riches may a man haue by the heritage of his elders: but *a discrete woman is the gyft of the Lorde.

15 Slouthfulnesse bryngeth sleepe, and a soule accustomed with craft, shall suffer hunger.

16 Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his wayes, shall dye.

17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, " it shalbe payde hym agayne.

" Or, he wyl pay hym a gayne.

18 Chasten thy sonne whyle there is hope: and let not thy soule spare for his crying.

19 A man of great wrath shall suffer punishment: and though thou [once] delyuer hym, thou must do it agayne.

20 O geue eare vnto good counsayle, and be content to be refourmed, that thou mayest be wyse in the latter dayes.

D Pro.xvi.b. 21 *There are many deuises in a mans heart: neuertheleese, the counsayle of the Lorde shall stande.

22 It is a mans worshyp to do good: and a poore man is better then a lyer.

23 The feare of the Lord [bringeth a man] to lyfe: and he shall rest the whole night in plenteousnesse without visitation of any " plague.

" Or, euyll.

Pro.xxvi.b 24 *A slouthfull man shutteth his hande into his bosome, and wyll not take payne to put it to his mouth.

Prou.xxi.a 25 *If thou smytest a scornefull person, the ignorant shall take better heede: and yf thou reprouest one that hath vnderstandyng, he wyll be the wyser.

" Or, robbeth 26 He that "hurteth his father or shutteth out his mother, is a shamefull and an vnworthy sonne.

27 My sonne heare no more the doctrine that leadeth thee vnto errours from the wordes of vnderstandyng.

28 A wicked witnesse mocketh iudgement: and the mouth of the vngodly " deuoureth wickednesse.

" Or, eateth.

29 Iudgementes are ordeyned for the scornefull, and stripes for fooles backes.

The .xx. Chapter.

1 WIne maketh a man to be scornefull, & strong drinke causeth a man to be vnquiet: "who so delighteth therin shall not be wyse.

2 The feare of the king is as the roaring of a Lion, Who so prouoketh hym vnto anger, "offendeth against his owne soule.

3 It is a mans honour to kepe him selfe from strife: but euery foole wyll be medling.

4 A slouthfull body wyll not go to plow for colde of the winter: therefore shall he begge in sommer, and haue nothing.

5 Counsayle in the heart of man is lyke deepe water: but a man of vnderstanding wyll drawe it out.

6 Many there be that woulde be called good doers: but where shall one finde a faythfull man?

7 *The chyldren of the iust man which walketh vprightly, shalbe blessed after hym.

8 A kyng that sitteth in the throne of iudgement, chaseth away all euyll with his looke.

9 *Who can say, I haue made my heart cleane, I am pure from [my] sinne?

10 Two maner of wayghtes or two maner of measures, both these are abhomination vnto the Lorde.

11 A chylde is knowen by his conuersation, whether his workes be pure and right.

12 The eare to heare, the eye to see: the Lorde hath made them both.

13 Loue not sleepe, lest thou come vnto pouertie: but open thyne eyes, that thou mayest haue bread inough.

14 It is naught, it is naught (saith he that byeth): but when he commeth to his owne house, then he boasteth [of his peny worth.]

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewell.

16 *Take his garment that is surette for a straunger: and take a pledge of hym for the vnknowen sake. ℭ Prou.ix.a. and.xxvii.b.

17 A man liketh the bread that is gotten with deceipt: but at the last his mouth shalbe filled with grauell.

18 Thorowe counsayle, the thinges that men deuise are made strong: and with good aduise take warre in hande.

19 The craftie deceiptfull bewrayeth secrete counsayle: therefore meddle not with hym that flattereth with his lips.

20 *Who so curseth his father and mother, his light shalbe put out in the depth of darkenesse. Exod.xxi.c Leui.xx.b.

21 *The heritage that commeth hastylye at the first, shall not be blessed at the ende. Deut.37.c ii.Reg.xv.a

22 *Say not thou, I wyll recompence euyll: but put thy trust in the Lorde, and he shall deliuer thee. Math.v.e. Rom.xii.c.

23 Diuers waighes are an abhomination vnto the Lord, and a false balaunce is not good. ℘ Pro.xxiiii.d

24 *The Lorde ordereth euery mans goinges: how can a man then vnderstand his owne way? Iere.x.d.

25 It is a snare for a man to deuour that whiche is holy, and after the vowe to make inquirie.

26 *A wyse kyng disperseth the vngodly, and bringeth the wheele ouer them. i.Reg.xv.c.

27 The lanterne of the Lorde is the breath of man, searching all the inwarde partes of the body.

28 *Mercy and trueth preserueth the king, and with louing kindnes his seate is holden vp. Prou.xix.b

29 The strength of young men is their worship, and a gray head is an honour vnto the aged.

30 Blewe wounds driue away euyll, and stripes in the inwarde partes of the body.

¶ The. xxj. Chapter.

A 1 The *kynges heart is in the hand of the Lord, lyke as are the riuers of water, he maye turne it whyther soeuer he wyll.

iiii Reg.i.c.

2 Euery mans way seemeth right in his owne eyes: but the Lorde pondereth the heart.

3 *To do righteousnes and iudgement, is more acceptable to the Lorde then sacrifice.

Mich vi.b.

4 An high looke, a proude heart, " and the plowing of the vngodly is sinne.

" Or, and the light of the wicked, or, the workes of the vngodlye.

5 The deuises of one that is diligent, bring plenteousnesse: but he that is vnaduised, commeth vnto pouertie.

6 To hoorde vp riches with a deceiptfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robberies of the vngodly shalbe their owne destruction: for they wyll not do the thing that is right.

B 8 The way of the vngodly is frowarde and straunge: but of the pure man his worke is right.

9 *It is better to dwell in a corner on the house toppe, then with a brawling woman in a wide house.

Pro.xxv.d.

10 The soule of the vngodly wisheth euyll, and his neighbour findeth no fauour in his eyes.

11 *When the scornefull is punished, the ignoraunt take the better heede: and when the wise is instructed, he wyll receaue vnderstanding.

Prox.xix.d

12 The righteous man wysely considereth the house of the wicked, and for their wickednesse [God] ouerthroweth the vngodly.

13 *Who so stoppeth his eares at the crying of the poore, he shall crye hym selfe and not be hearde.

Mat.xviii.d

14 A priuie rewarde pacifieth displeasure: and a gyft in the bosome [stilleth] furiousnesse.

15 The iust delighteth in doing the thing that is right: but destruction shalbe to the workers of wickednesse.

16 The man that wandereth out of the way of wysdome, shall remaine in the congregation of the dead. C

17 "He that hath pleasure in bankettes shalbe a poore man: and whoso delighteth in wine and "delicates, shall not be riche.

" Or, a man that loueth pleasure shalbe poore. " Or, oyle.

18 The vngodly shalbe a raunsome for the righteous: and the wicked for the iust.

19 *It is better to dwell in the wyldernesse, then with a chydyng and an angrye woman.

Ecde.25.c.

20 In a wise mans house there is a great treasure and oyle: but a foolishe body spendeth vp all.

21 Who so foloweth righteousnesse and mercy, findeth both life, righteousnesse, and honour.

22 A wyse man skaleth the citie of the mightie, & ouerthroweth the strength wherein they trusted.

23 *Who so kepeth his mouth and his tongue, the same kepeth his soule from troubles. D

Prou.xii.b.

24 He that is proude and arrogant, is called a scorner, whiche in his wrath worketh presumptuously.

25 The desire of the slouthfull kylleth him: for his handes wyll not labour.

26 He coueteth greedyly all day long: but the righteous geueth and spareth not.

27 The sacrifice of the vngodly is abhomination: "howe muche more when they offer the thing that is gotten with wickednesse?

" Or, howe muche more when it is offered with an euyll minde.

28 *A false witnesse shall perishe: but [a good] man speaketh constantly what he hath hearde.

Prou.xix.a.

29 An vngoly man hardeneth his face: but the iust refourmeth his owne way.

30 *There is no wysdome, there is no vnderstanding, there is no counsayle against the Lorde.

Esai.i.d. and xlvi.b.

31 *The horse is prepared against the day of battayle: "but the Lorde geueth victorie.

Psal.31.c.

" Or, safetie is of the Lorde.

The

¶ The.xxii. Chapter.

A GOod name is more to be desired then great riches: and loving fauour [is better] then siluer and golde.

2 The riche and poore meete together: the Lorde is the maker of them all.

3 A wyse man seeth the plague, and hydeth hym selfe: but the foolishe go on still, and are punished.

4 By humilitie and the feare of the Lorde, [commeth] riches, honour, and life.

5 Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, wyll flee farre from them.

6 Teache a chylde what way he should go: for he shall not leaue it when he is olde.

B 7 The ryche ruleth the poore, and the borower is seruaunt to the lender.

8 He that soweth wickednes, shal reape wickednes: and the rodde of his anger shall fayle.

Idem 9 *He that hath a bountifull eye, shalbe blessed: for he geueth of his bread to the poore.

10 Cast out the scorneful man, and so shal strife go out with hym: yea variaunce and sclaunder shall ceasse.

11 Who so loueth cleannes of heart, for the grace of his lippes the kyng shalbe his frende.

12 The eyes of the Lord preserue knowledge: and he ouerthroweth the wordes of the transgressours.

13 The slouthfull body saith there is a Lion without: I might be slaine in the streate.

Prouerbi 14 *The mouth of straunge women is a deepe pit: wherein he falleth that the Lorde is angrye withall.

15 Foolishnes is bounde in the heart of the chylde: and the rodde of correction shall driue it away.

16 Who so doth a poore man wrong, to increase his owne [riches] and geueth vnto the ryche, at the last commeth to pouertie hym selfe. C

17 Bowe downe thyne eare, and heare the wordes of the wise: applie thy mind vnto my doctrine:

18 For it is a pleasaunt thing if thou kepe them in thyne heart, and order them in thy lippes:

19 That thou mayest put thy trust in the Lorde, I haue shewed thee this day "the thing that thou knowest.

20 Haue not I warned thee "very oft with counsayle and learning,

21 That I might make thee knowe the trueth, that thou with the veritie mightest aunswere them that sende vnto thee:

22 Rob not the poore, because he is poore: and oppresse not the simple in iudgement:

23 For the Lorde him selfe wyll defende their cause, and do violence vnto them that haue vsed violence. D

24 Make no frendship with an angrye wylfull man, and walke not with the furious:

25 Lest thou learne his wayes, and receaue hurt to thy soule.

26 *Be not thou one of them that binde their hande vpon promise, and are suretie for "waightie causes:

27 For if thou hast nothing to pay, "they shall take away thy bed from vnder thee.

28 *Thou shalt not remoue the auncient lande marke, whiche thy fore elders haue set.

29 Seest thou not that they which be diligent in their businesse stande before kinges, & not among the simple people:

" Or, ehon therefore take heede.
" Or, three tymes.

Prou.vi a. and.xi.b. xxxvii.c.
" Or, dettes
" Or, why causest thou hym to take.
Pro.xxiii.a Deut.27.c.

The .xxiij. Chapter.

A WHen thou sittest to eate with a noble man, consider diligently what is set before thee.

2 Measure thyne appetite if it be gredyly set.

3 Be not desirous of his daintie meates, for meate begyleth and deceaueth.

4 *Take not ouer great trauayle to be riche, beware of suche a purpose.

Iere.xvii b. Eccle.27.a.

1. Tim.vi.b. " Or, is nothing.

5 *Wylt thou set thyne eye vpon the thing which "sodenly vanisheth away? For riches make them selues wynges, and take their flight lyke an Egle into the ayre.

6 Eate thou not the bread of hym that hath an[a] euyll eye: neither desire thou his dayntie meate.

(a) Meaning the enuious and couetous men.

ℬ 7 For as though he thought it in his heart, he saith, eate and drinke: where as his heart is not with thee.

8 The morsels that thou hast eaten shalt thou parbreake, and loose those sweete wordes.

9 Tell nothing into the eares of a foole: for he wyll despise the wysdome of thy wordes.

Prou xii.d. Deut.27.c. 10 *Remoue not the olde lande marke, and come not within the fielde of the fatherlesse:

11 For their redeemer is mightie, euen he shall defend their cause against thee.

12 Applye thyne heart vnto correction, and thyne eare to the wordes of knowledge.

Prou.xiii.d. Eccle.30.a. 13 *Withholde not correction from the chylde: for if thou beatest hym with the rodde, he shall not dye thereof:

℄ 14 If thou smyte hym with the rodde, thou shalt deliuer his soule from[b] hell.

(b) From destruction.

15 My sonne if thy heart receaue wysdome, my heart also shall reioyce:

16 Yea my raynes shalbe very glad, if thy lippes speake the thing that is right.

Prou.24.a.c 17 *Let not thyne heart be ielous to followe sinners, but kepe thee styll in the feare of the Lorde all the day long:

18 For verily there is an ende, and thy pacient abiding shall not be cut of.

19 My sonne geue eare and be wyse, and set straight thyne heart in the way [of the Lorde.]

Prou.xxi.c. 20 *Kepe not company with wine bibbers, and riotous eaters of flesshe:

21. For suche as be drunkardes and riotours shall come to pouertie: and he that is geuen to muche sleepe, shall go with a ragged coate.

22 Geue eare vnto thy father that begat thee, and despise not thy mother when she is olde. ℘

23 Purchase trueth, wysdome, nurture, and vnderstanding, and sell them not.

24 The father of the righteous shall greatly reioyce: and he that begetteth a wyse chylde, shall haue ioy of hym.

25 [Do so that] thy father and mother may be glad of thee, and that she that bare thee may reioyce.

26 My sonne geue me thyne heart, and let thyne eyes haue pleasure in my wayes:

27 *For an whore is a deepe graue, and a straunge woman is a narowe pit. Pro.xxii.d

28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.

29 Who hath wo? Who hath sorowe? Who hath strife? Who hath "brawling? and Who hath wounde without a cause? " Or, murmuring.

30 Or who hath red eyes? euen they that be euer at the wine, & seeke excesse. ℰ

31 Looke not thou vpon the wine howe red it is, and what a colour it geueth in the glasse:

32 It goeth downe sweetely, but at the last it byteth like a serpent, and stingeth lyke an adder.

33 Thyne eyes shall beholde "straunge women, and thyne heart shall vtter lewde thinges: " Some reade, straunge wyues.

34 Yea thou shalt be as though thou layest in the middest of the sea, or slepest vpon the top of the maste of a ship.

35 They haue beaten me [(shalt thou say)] and I was not sicke, they haue stricken me, and I felt it not: when I am well wakened, I wil go to the drinke again.

¶ The.xxiiij. Chapter.

ℵ 1 BE *not thou enuious to folow wicked men, and desire not to be among them:

Pro.xxiii.d and.xxiiii.c

2 For their heart imagineth to do hurt, and their lippes talke mischefe.

3 Thorowe wysdome is an house buylded, & with vnderstanding is it "set vp. " Or, established.

4 Thorowe discretion shall the chaumbers be filled with all costly and pleasaunt riches.

5 A wise man is [euer] strong: yea a man of vnderstanding increaseth strength.

6 For with discretion must warres be taken in hand: and where as are many that can geue counsaile, there is health.

7 Wysdome

7 Wysdome is to hye a thyng for a foole: for he dare not open his mouth in the gate.

8 He that imagineth mischiefe, maye well be called an vngratious person.

9 The wicked thought of the foolishe is sinne: and the scornefull is an abhomination vnto men.

10 (a) If thou be faynt in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen vnto death, and ceasse not to preserue them that are led to be slayne:

12 If thou wylt say, beholde I knewe not of it: doth not he that pondereth the heart consider it? And he that kepeth thy soule, knoweth he it not? Shall not he also recompence euery man according to his workes?

13 My sonne, eate thou hony because it is good, and the hony combe, for it is sweete vnto thy mouth:

14 So [sweete] shal the knowledge of Wysdome be vnto thy soule when thou hast found it: and there shalbe hope, and thy hope shall not be cut of.

15 Laye no priuie wayte (O wicked man) against the house of the righteous, and spoyle not his resting place.

16 *For a iust man falleth seuen tymes, and ryseth vp agayne: but the vngodly fall into mischiefe.

17 *Reioyce not thou at the fall of thyne enemie, and let not thyne heart be glad when he stumbleth:

18 Lest the Lorde when he seeth it be angry, and turne his wrath from hym [vnto thee.]

19 Fret not thy selfe because of the malitious, neither be enuious at the wicked:

20 For the wicked shall haue no " posteritie, and * the candle of the vngodly shalbe put out.

21 *My sonne, feare thou the Lorde and the kyng, and kepe no company with them that slide backe [from his feare:]

22 For their destruction shall rise sodainlye: and who knoweth the aduersitie that may come " from them both?

¶ These are also the sayinges of the wyse.

23 *It is not good to haue respect of any person in iudgement.

24 He that saith to the vngodly thou art righteous, hym shall the people curse, yea the communaltie shall abhorre him:

25 But they that rebuke [the vngodly] in them doth God delight, and a ryche blessing shall come vpon them.

26 Euery man shall kisse his lippes that geueth a good answere.

27 Make redie thy worke that is without, and looke well vnto that whiche thou hast in the fielde: and then buylde thyne house.

28 Be not a false witnesse against thy neighbour, and speake no falsehood with thy lippes.

29 Say not, I wyll handle hym euen as he hath dealt with me: and wyll reward " euery man according to his deedes.

30 I went by the fielde of the slouthfull, and by the vineyarde of the foolishe man:

31 And lo, it was all couered with nettles, and stoode full of thornes, and the stone wall was broken downe.

32 *This I sawe, and considered it well: I looked vpon it, and toke it for a warning.

33 Yea sleepe on styll [I say] a litle, slumber a litle, folde thy handes together yet a litle:

34 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie lyke a weaponed man.

(a) Prouerbe. xxiiii. c. Deu. xxxii. b.

Prou.xx.d. D

" Or, of them both.

Pro.xviii.b

E

" Or, the man.

Pro.xvii.a.

Prou.xii.b.

Prou.vi.a.

The .xxv. Chapter.

¶ These are also parables of Solomon, which the men of Ezekia king of Iuda copied out.

A 1 IT is the glory of God to kepe a thing secrete: but the kynges honour is to searche out a thing.

2 The heauen is hye, the earth is deepe: and the kinges heart is vnsearcheable.

3 Take the drosse from the siluer, and there shalbe a vessell for the fiuer.

4 Take away the vngodly from the kyng: and his seate shalbe stablished with righteousnesse.

5 Put not foorth thy selfe in the presence of the king, and " preasse not into the place of great men:

" Or, stande not in.

Luk.xiiii.b.

6 For *better is it, that it be sayde vnto thee, come vp hyther: then thou to be put lower in the presence of the prince whom thou seest with thyne eyes.

B

Eccle.viii.b. Math.v.c.

7 *Be not " hastie to go to lawe: lest haplye thou knowest not what to do when thy neighbour hath confounded thee.

" Or, be not hastie to striue.

8 Handle thy matter with thy neighbour himselfe, and discouer not thy secrete to another:

9 Lest he that heareth it put thee to shame, and thy infamie do not ceasse.

10 A worde spoken in due season, is lyke apples of golde in a graued worke of siluer.

11 Who so reproueth a wyse man that hath an obedient eare, is as a golden earring, and an ornament of fine golde.

12 As the colde of snowe in the tyme of haruest: so is a faythfull messenger to them that sende hym, for he refresheth his maisters mynde.

13 Whoso maketh great boastes " and geueth nothing, is lyke cloudes and winde without rayne.

" Or, of false liberalitie.

C

14 With pacience is a prince pacified, and *with a softe tongue is " rigorousnesse broken.

" Or, bones are.

Prou.xv.a. Ge.xxxii.a. i Re.xxv.c.

15 If thou findest honie, eate so muche as is sufficient for thee: lest thou be ouer full, and parbreake it out agayne.

16 Withdrawe thy foote from thy neighbours house: lest he be werie of thee, and so hate thee.

17 Whoso beareth false witnesse against his neighbour, he is " a very club, a sworde, and a sharpe arrowe.

" Or, a maule.

18 The confidence that is put in an vnfaythfull man in tyme of trouble, is like a broken tooth, and a sliding foote.

19 Who so taketh away a mans garment in the colde weather, is " like vineger vpon lime, or lyke hym that singeth songues to an heauie heart.

" Or, saltpeter, or sope, or nitre.

20 *If thyne enemie hunger, feede hym, if he thirst, geue him drinke:

Rom.xii.c. i.Re.xxx.b

21 For so shalt thou heape coles of fire vpon his head, and the Lorde shall rewarde thee.

D

22 The northwinde dryueth away the rayne: euen so doth an angry countenaunce a backbiters tongue.

23 *It is better to sit in a corner vpon the house toppe, then with a brawling woman in a wide house.

Prou.xxi.b

24 Good newes from a straunge countrey, are as colde water to a thirstie soule.

25 A righteous man fallyng downe before the vngodly, is like a troubled wel, and a spring that is corrupted.

26 As it is not good to eate to muche honye, so curiously to searche the glory of heauenly thinges, is not commendable.

27 He that can not rule " him selfe, is like a citie whiche is broken downe and hath no walles.

" Or, his spirite.

¶ The. xxvj. Chapter.

A 1 Lyke as snowe is [not meete] in sommer and rayne in haruest: euen so is worship vnseemely for a foole.

2 As the byrde and the swalowe take their flight and flee here and there: so the curse that is geuen in vayne, shall not light vpon a man.

Psa.xxxii.b 3 *Unto the horse belongeth a whip, to the asse a brydle: and a rod to the fooles backe.

4 Geue not the foole an aunswere after his foolishnes, lest thou become like vnto him.

5 But make the foole an aunswere to his foolishnesse, lest he be wyse in his owne conceipt.

6 [As he that] cutteth of [his messengers] feete endamageth himselfe: so doth he that committeth a message to a foole.

7 Like as in a lame man his legges are not equall: euen so is a parable in a fooles mouth.

8 He that setteth a foole in hye dignitie, that is euen as if a man would bynde a " stone in a sling.

* Or, would hide a pretious stone in an heape of stones.

9 As

9 As is a thorne in the hande of a drun-
karde: so is a parable in a fooles mouth.
10 The mightie that fourmed al thinges,
rewardeth the fooles & transgressours.
11 *Like as the dogge turneth agayne
to his owne vomite: euen so a foole be-
ginneth his foolishnes agayne afreshe.
12 If thou seest a man that is wise in his
owne conceipt: there is more hope in a
foole, then in hym.
13 *The slouthfull saith, there is a lion
in the way, and a lion in the middest of
the streates.
14 Like as the doore turneth about vpon
the hynges: euen so doth the slouthfull
walter him selfe in his bed.
15 *The slouthfull body " thrusteth his
hande into his bosome, and it greeueth
hym to put it agayne to his mouth.
16 The sluggarde thinketh him selfe wi-
ser then seuen men " that sit and teache.
17 Who so goeth by and medleth with
other mens strife: he is like one that ta-
keth a dogge by the eares.
18 As he that fayneth him selfe mad, ca-
steth firebrandes, deadly arrowes and
dartes:
19 So doth a dissembler with his neigh-
bour, and saith, am not I in sport?
20 Where no wood is, there the fire go-
eth out: euen so where the talebearer
is taken away, there the strife ceasseth.
21 *As coles kindle heate, and wood the
fire: euen so doth " a brawling felowe
stirre vp variaunce.
22 A talebearers wordes are lyke " men
that strike with hammers, and they
pearse the inwarde partes of the body.
23 Burning lippes and a wicked heart,
are like a potsharde couered with siluer
drosse.
24 An enemie wyll dissemble with his
lippes, and layeth vp deceipt in his
heart.
25 But when he speaketh fayre, beleue
hym not: for there are " seuen abhomi-
nations in his heart.
26 Hatred maye be couered by deceipt:
but the malice therof shalbe shewed be-
fore the whole congregation.
27 *Who so diggeth vp a pit, shal fall ther-
in: and he that rolleth vp a stone, it wyl
returne vpon hym.
28 A lying tongue hateth the afflicted:
and a flattering mouth worketh mis-
chiefe.

Eccl.xxiii.b
D
" Or, a contentious.
" Or, as flatteringes.
" Or, many.
Eccle.x.b.
Ecc.xxvii.b

The. xxvii. Chapter.

A 1 Make not thy boast of
to morowe: *for thou
knowest not what a
day may bring foorth.
2 Let another man
prayse thee, and not
thyne owne mouth,
yea other folkes, and not thyne owne
lippes.
3 The stone is heauie, and the sande
wayghtie: but a fooles wrath is heaui-
er then them both.
4 Wrath is a cruell thing, and furious-
nesse is a very tempest: but who is able
to abide enuie?
5 Open rebuke, is better then secrete
loue.
6 Faythfull are the woundes of a louer:
but the kysses of an enemie are " cruell.
B 7 He that is full, abhorreth an honye
combe: but vnto hym that is hungrye,
euery " sowre thing is sweete.
8 He that oft times flitteth, is like a byrd
that forsaketh her nest.
9 Baulme and sweete incense make the
heart merie: so sweete is that frende
that geueth counsell from the heart.
10 Thyne owne frende and thy fathers
frende see thou forsake not, and go not
into thy brothers house in tyme of thy
trouble: for better is a " frende at hand,
then a brother farre of.
11 My sonne be wyse, and make me a
glad heart, that I may make aunswere
vnto my rebukers.
12 *A wyse man seing the plague, wyll
hide hym selfe: as for fooles they go on
styll and suffer harme.
13 *Take his garment that is suretie for
a straunger, and take a pledge of hym
for the vnknowen sake.
14 "He that is to hastie to praise his neigh-
bour aboue measure, shalbe taken as
one that geueth hym an euyll report.
15 *A brawling woman and the roofe of
the house dropping in a raynie day, may
well be compared together.
16 He that stilleth her, stilleth the winde,
and stoppeth the smell of the oyntment
in his hande.

Luk.xii.c.
Exo.xviii.a
Iam.iiii.b.
" Or, neyghbour.
Prou.xxii.
Prou.x.e.
C
" Or, he that prayseth his frende with a loude voyce rising early in the morning: it shalbe counted to hym as a disprayse.
Prou. xix.b
xxi.xxv.

17 Like as one iron whetteth another, so doth one man " comfort another.

" Or, sharpe the countenaunce of another.

18 Whoso kepeth his figge tree, shall eate the fruites thereof: so he that wayteth vpon his maister, shall come to honour.

19 Like as in one Water there appeare diuers faces: euen so diuers men haue diuers heartes.

20 Hell and destruction are neuer full: euen so * the eyes of men can neuer be satisfied.

Eccle.i.a. Eccle.xiiii.a and.xvii.c.

21 As is the fining pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth him.

22 Though thou shouldest bray a foole With a pestel in a morter like furmentie corne: yet wyll not his foolishnes go from hym.

23 Be thou diligent to knowe the state of thy cattell thy selfe, and loke well to thy flockes.

24 For riches abideth not alway, and the crowne endureth not for euer.

25 The hay groweth, the grasse commeth vp, and hearbes are gathered in the mountaynes.

26 The lambes shall clothe thee, and for the goates thou shalt haue money to thy husbandry.

27 Thou shalt haue goates milke inough to feede thee, to vpholde thy housholde, and to sustayne thy maydens.

¶ The. xxviij. Chapter.

1 THE vngodly fleeth when no man pursueth him: but the righteous are bolde as a Lion.

2 For the wickednes of the lande, the prince is oft chaunged: but thorowe a man of vnderstanding and Wysdome, a realme endureth long.

Leui.xxvi.e

" Or, men.

3 One poore man oppressing another by violence, is like a raging rayne that destroyeth the " fruite.

" Or, foode.

4 They that forsake the lawe, prayse the vngodly: but such as kepe the lawe are greened at them.

i.Cor.ii.d.

5 *Wicked men vnderstande not iudgement: but they that seeke the Lord, vnderstande all thinges.

Pro.xix.a.

6 *Better is he that walketh in his vprightnes: then he that peruerteth his wayes, and is riche.

7 Who so kepeth the lawe, is a chylde of vnderstanding: but he that " is a companion of riotous men, shameth his father.

" Or, feedeth gluttons.

8 He that by vsurie and vniust gaynes gathereth riches: he shall lay them in store for a man that will pitie the poore.

Pro.i.b.

9 *He that turneth away his eare from hearing the lawe, his prayer shalbe abhominable.

10 Who so causeth the righteous to go astray by an euill way, shall fall into his owne pit: but the iust shall haue the good in possession.

11 The riche man thinketh hym selfe to be wise: but the poore that hath vnderstandyng " can perceaue hym well inough.

" Or, can trye hym.

12 *When righteous men do reioyce, there is great glory: but when the wicked come vp, the man is tryed.

Eccle.x.a. Pro.xi.c.

13 He that hydeth his sinnes, shall not prosper: but *Whoso knowledgeth them and forsaketh them, shall haue mercy.

Iob.xiii.c. Psal.xxxii.e. i.Iohn.i.b.

14 Well is hym that standeth alway in awe: as for hym that hardeneth his heart, he shall fall into mischiefe. ℭ

15 As a roaring Lion and an hungrye Beare, so is an vngodly prince ouer the poore people.

16 Where the prince is without vnderstanding, there is great oppression and wrong: but if he hateth couetousnes, he shall long raigne.

17 *He that by violence shedeth any mans blood, shalbe a runnagate vnto his graue, and no man shalbe able to succour hym.

Gene.ix.b.

18 *Whoso leadeth an innocent life, shalbe saued: but he that goeth frowarde wayes, shall once haue a fall.

Prou.x.d.

19 *He that tylleth his lande shall haue plenteousnes of bread: but he that followeth idle persons, shall haue pouertie inough.

Prou.xii.b. Eccle.xx.b.

20 A faythfull man shalbe fylled with blessinges, and he * that maketh haste to be riche, shall not be vngyltie.

i.Tim.vi.b. Prou.xxviii.a

21 To haue respect of persons [in iudgement] is not good, for that man wyll do wrong, yea euen for a peece of bread.

22 He that wyll be riche all to soone, hath an

an euyll eye: and considereth not that
pouertie shall come vpon hym.
D 23 He that folowyng my preceptes rebu-
keth a man, shall fynde more fauour at
the last then he that flattereth hym.
24 *Who so robbeth his father and mo-
ther, and sayth it is no sinne: the same
is the companion of a " destroyer.
25 He that is of a proude stomacke stirreth
vp strife: but he that putteth his trust
in the Lorde shalbe well fed.
26 He that trusteth in his owne heart is
a foole: but he that dealeth wisely shal-
be safe.
27 *He that geueth vnto the poore shall not lacke: but he that hydeth his eyes from them, shall haue many a curse.
28 *When the vngodly are come vp, men are fayne to hide them selues: but when they perishe, the ryghteous encrease.

ii.Cor.ix.b.
Prou.28.b.

The .xxix. Chapter.

1 HE that is stifnecked and wyll not be refourmed, shall sodaynly be destroyed " without any helpe.
2 *When the ryghteous are in auctho[r]itie the people do reioyce: but when the wicked beare rule, the people mourne.
3 Who so loueth Wisdome, maketh his father a glad man: *but he that kepeth companie with harlottes, spendeth away that he hath.
4 With [true] iudgement the kyng stablissheth the lande: but yf he be a man that oppresse the people with gatherynges, he turneth it vpside downe.
5 Who so flattereth his neighbour, layeth a net for his feete.
6 The sinne of the wicked is his owne snare: but the ryghteous doth syng and reioyce.
7 The righteous considereth the cause of the poore: but the vngodly regardeth no vnderstandyng.
8 Stornefull men bryng a citie into a snare: but wise men turne away wrath.
9 If a Wise man contendeth with a foole: whether he be angry or laugh, there is no rest.
10 The bloodthirstie hate the righteous: but the iust (a) seeke his soule.
11 A foole vttereth all his mynde at once: but a Wyse man kepeth it in tyll afterwarde.
12 If a prince delight in lyes, all his seruauntes are vngodly.
13 The poore and the " lender meete together, and the Lorde lyghteneth both their eyes.
14 The seate of the kyng that " faithfully iudgeth the poore, shall continue sure for euermore.
15 The rodde and correction geueth Wisdome: but a childe left to his owne will, bryngeth his mother to shame.
16 When the vngodly are multiplied, wickednesse encreaseth: but the ryghteous shall see their fall.
17 Nurture thy sonne with correction, and thou shalt be at rest: yea, he shall do thee good at thine heart.
18 " When the Worde of God is not preached, the people perishe: but well is hym that kepeth the lawe.
19 A [stubbourne] seruaunt wyll not be the better for wordes: for though he vnderstande, yet will he not regarde them.
20 Seest thou a man that is hastie to speake vnaduisedly: there is more hope in a foole then in hym.
21 He that delicately bryngeth vp his seruaunt from a chylde, shall make hym " his maister at length.
22 An angry man stirreth vp strife, and he that beareth euyll will in his mynde doth much euyll.
23 "After pryde commeth a fall: but a lowly spirite bryngeth great worshyp.
24 Who so is partner with a thiefe, hateth his owne soule: he heareth " blasphemie and telleth it not forth.
25 He that feareth men shall haue a fall: but Who so putteth his trust in the Lorde, is without daunger.
26 Many there be that seke the princes fauour: but euery mans iudgement commeth from the Lorde.
27 The righteous abhorreth the vngodlye: and the Wicked hateth hym that is in the ryght way.

C
D
" Or, his sonne.
" Or, a mans pryde shall bryng hym lowe.
" Or, cursing
" Or, shalbe exalted.

The

The .xxx. Chapter.

¶ The pureneſſe of the worde of God, and what we ought to require of God, with certayne wonderfull thynges that are in this worlde.

¶ THE wordes of Agur, the ſonne of Iake:

1 And the prophecie that the ſame man ſpake vnto Ithiel, euen vnto Ithiel and Uchal.

A 2 urely I am more fooliſhe then any man, and haue no mans vnderſtandyng.

3 I neuer learned Wiſdome, nor had knowledge of holy thynges.

4 Who hath clymed vp into heauen, and come downe from thence? Who hath holden the wynde faſt in his hande? who hath gathered together the waters in a garment? Who hath eſtabliſſhed all the endes of the worlde: What is his name, and What is his ſonnes name, yf thou canſt tell?

Pſal.xix.e. 5 *Euery worde of God is pure: he is a ſhielde vnto all them that put their truſt in hym.

Deut.xiii.a. 6 *Put thou nothyng vnto his wordes, leſt he reproue thee, and thou be founde a lyar.

B 7 Two thinges haue I required of thee, denie me them not before I dye:

8 Remoue farre fro me vanitie and lyes, geue me neither powertie nor riches, " only graunt me a neceſſary lyuyng:

" Or, feede me with foode conuenient for me.

9 Leſt peraduenture I beyng full, ſhoulde denie thee, and ſay, Who is the Lorde? or beyng oppreſſed With powertie fall to ſtealyng, and forſwere the name of my God.

Exod.v.a. Deut.viii.c. Iob.xx.d.

10 Accuſe not a ſeruaunt vnto his maiſter, leſt he ſpeake euyll of thee, and thou be hurt.

11 There is a generation that curſeth their father, and doth not bleſſe their mother.

12 There is a generation that thynke them ſelues cleane, and yet is not cleanſed from their filthineſſe.

" Or, whoſe eyes are hautie. 13 There is a generation " that hath a proude loke, and doth caſt vp their eye lyddes.

C 14 There is a generation whoſe teeth are as ſwordes, and their chawes as knyues, to deuour the poore from of the earth, & the needy from among men.

15 The horſe leache hath two daughters crying: bryng hyther, bryng hyther. There be three thynges that are neuer ſatisfied, yea foure thynges ſayth neuer hoe:

16 The graue, the barren Wombe, and the earth that hath neuer Water enough: as for fire it ſayth neuer hoe.

17 *Who ſo laugheth his father to ſcorne, and ſetteth his mothers commaundement at naught, the rauens of " the valley picke out his eyes, and deuoured be he of the young Egles.

Exo.xxii. Deu.xxvii. " Or, of the brooke.

18 There be three thynges Whiche are wonderfull to me, yea foure Whiche paſſe my vnderſtandyng:

19 The way of an Egle in the ayre, the way of a ſerpent vpon a ſtone, the way of a ſhip in the middeſt of the ſea, and the way of a man With a young woman:

20 Such is the Way alſo of a wyfe that breaketh Wedlocke, Which Wypeth her mouth [lyke as] When ſhe hath eaten, and ſayth, as for me I haue done no Wickedneſſe.

21 For three thynges the earth is diſquieted, and the fourth may it not abyde.

D 22 A ſeruaunt that beareth rule, a foole that is full fedde,

23 A ſpiteful Woman When ſhe is maried, and an handmayde that is heire to her maiſtreſſe.

24 Theſe be foure thynges in the earth the Which are very litle, but in Wiſdome they exceede the Wyſe:

25 The emmets are [but] a weake people, * which yet gather their meate in the ſommer:

Prou.vi.a.

26 The conies are but a feeble folke, yet make their " boroughes among the rockes:

" Or, beeldes.

27 The graſhoppers haue not a " guide, yet go they forth together by heapes:

" Or, a kyng.

28 The ſpyder laboureth With her handes, and is in kynges palaces.

29 There be three thynges that go well, yea foure are comely in goyng.

30 A lion Whiche is ſtrongeſt among beaſtes, and ſhunneth not at the ſyght of any:

31 A grayhounde ſtrong in the hynder partes, a ramme alſo, and a king againſt whom no man aryſeth vp.

32 If thou haſt done fooliſhly When thou waſt

wast in hye estate, or yf thou hast taken euyll counsayle, then lay thine hande vpon thy mouth.

33 Who so chirneth mylke bringeth forth butter, and he that rubbeth his nose, maketh it bleede: Euen so he that forceth Wrath, bringeth forth strife.

The .xxxj. Chapter.

2 He exhorteth to chastitie and iustice, 10 And sheweth the condicions of a wise and worthy woman.

1 THE wordes of king (a) Lamuel, and the lesson that his mother taught him.

2 What my sonne? what the sonne of my body? and what O my deare beloued sonne?

Geue not ouer thy strength & wayes vnto women, which are the destruction euen of kynges.

4 O Lamuel, it is not for kynges, it is not [I say] for kynges to drynke wine, nor princes strong drynke.

5 Lest they by drinkyng forget the "lawe, and peruert the iudgement of all "poore mens children.

6 Geue strong drynke vnto such as are redy to perishe, and wine vnto those that mourne:

7 That they may drynke it, and forget their miserie and aduersitie.

8 Be thou an aduocate for the dumbe, [to speake] in the cause of all such as be succourlesse in this transitorie worlde.

9 Open thy mouth, defende the thyng that is lawfull and right, and the cause of the poore and helpelesse.

10 Who so fyndeth an honest faythfull woman, she is much more worth then pearles.

11 The heart of her husbande may safely trust in her, so that he shall fall into no "pouertie.

12 She will do hym good, and not euill, all the dayes of her lyfe.

13 She occupieth Wooll and flaxe, and laboureth gladly with her handes.

14 She is like a marchauntes ship, that bryngeth her "vittayles from a farre.

15 She is vp in the nyght season, to prouide meate for her housholde, and foode for her maydens.

16 She considereth lande, and byeth it: and with the fruite of her handes she planteth a vineyarde.

17 She girdeth her loynes with strength, and fortifieth her armes.

18 And yf she perceaue that her huswiferie doth good, her candell goeth not out by nyght.

19 She layeth her fingers to the spindle, & her hande taketh holde of the distaffe.

20 She openeth her hande to the poore, yea she stretcheth forth her handes to such as haue neede.

21 She feareth not that the colde of wynter shall hurt her housholde, for all her housholde folkes are clothed with scarlet. D

22 She maketh her selfe faire ornamētes, her clothyng is white silke and purple.

23 Her husbande is "much set by in the gates, when he sitteth among the rulers of the lande. "Or, knowē

24 She maketh cloth of silke, and selleth it: and deliuereth girdles vnto the marchaunt.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and in her tongue is the lawe of grace.

27 She loketh well to the wayes of her housholde: and eateth not her bread with idlenesse.

28 Her children arise vp & call her blessed: and her husbande shall "make much of her. "Or, prayse her.

29 Many daughters [there be that] gather riches together: but thou goest aboue them all.

30 As for fauour it is deceiptfull, & beautie is a vayne thyng: but a woman that feareth the Lorde, shalbe praysed.

31 Geue her of the fruite of her handes: and let her owne workes prayse her in the gates.

A. P. C.

The ende of the prouerbes of Solomon.

The booke of the preacher, otherwise called Ecclesiastes, which is Solomon the king.

¶ For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde Idida, that is, beloued of God. The thirde Ecclesiastes, that is, a preacher, teachyng that true and eternall felicitie consisteth not in any worldly wisdome or aboundaunce of riches, or in carnall pleasure, which all be but vayne and transitorie: but he proueth that true felicitie consisteth in a whole ioynyng our selues to God by pure religion, that is, with a sincere fayth and the feare of God obseruyng his commaundementes.

The first Chapter.

2 All thynges in this worlde are full of vanitie and of none indurance. 13 All mans wisdome is but follie and griefe.

A 1 THe wordes of the preacher ye sonne of Dauid kyng of Hierusalem.

(a) He doth not condemne the creatures and gyftes of God as euyll: but the carefull seekyng of them, and the pride & truste that man hath in worldly thynges.

2 (a) All is but most vayne vanitie saith the preacher, & all is most vayne [I say] and but playne vanitie.

He proueth by fiue reasons that true felicitie is not to be put in any worldly thyng.

3 For What (b) els hath a man of all the labour that he taketh vnder the sunne?

(b) The first reason is, that nothyng can be attayned in this life without labour & care.

4 (c) One generation passeth away, another commeth: but the earth abideth styll.

(c) 2 Mans lyfe is but short and vncertayne. And though the earth it selfe continueth for a longer time, yet it cõmeth to an ende at the last.

5 (d) The sunne aryseth, the sunne goeth downe, and returneth to his place, that he may there ryse vp agayne.

6 The wynde goeth towarde the south and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he dyd come.

(d) 3 Neither astronomie nor any other science, is perfectly knowen in this lyfe.

7 All fluddes runne into the sea, and yet is the sea it selfe not fylled: For loke vnto what place the waters runne, thence they come to flowe agayne.

B 8 All thynges are so harde to be knowen, that no man can expresse them: (e) The eye is not satisfied with sight, the eare is not fylled with hearyng.

(e) 4 Man in this lyfe is so desirous to see and heare newes alwayes, that he is neuer satisfied nor content with his estate.

9 (f) The thyng that hath ben, commeth to passe agayne, and the thyng that hath ben done, shalbe done agayne: There is no newe thyng vnder the sunne.

(f) 5 The first clause is vnderstanded of thynges made by nature, ye seconde of thynges done by art.

10 Is there any thyng wherof it may be sayde, lo this is newe: for it was long ago in the tymes that haue ben before vs.

11 The thyng that is past is out of remembraunce: euen so the thynges that are for to come, shal no more be thought vpon among them that come after.

12 I my selfe the preacher was kyng of Israel at Hierusalem,

13 And dyd applie my mynde to seke out & searche for knowledge of all thynges that are done vnder heauen: (g) Such trauayle and labour hath God geuen vnto the children of men, to exercise them selues therin. C

(g) 6 It is the reward of the synne of curiositie, of our forefather Adam, that knowledge can not be attayned vnto without great trauayle: the ende of all which knowledge, is to teach man humilitie.

14 Thus haue I considered all these thynges that come to passe vnder the sunne: and lo, they are all but vanitie and vexation of mynde.

15 (h) The croked can not be made straight, nor the imperfection of thynges can be numbred.

(h) Man is not able of his owne power to reforme that is amisse, and to ryse vp from sinne, nor to knowe his imperfection & wickednesse, to do any thyng that is good, without the grace of God.

16 I communed with myne owne heart, saying: lo I am come to great estate, and haue gotten more wisdome then all they that haue ben before me in Hierusalem.

17 Yea, my heart had great experience of wisdome & knowledge: for therunto I applied my mynde, that I myght knowe what were wisdome and vnderstandyng, what were errour and foolishnesse: and I perceaued that this was also but a vexation of mynde.

18 For where much wisdome is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

The

The .ij. Chapter.

1 Pleasures, sumptuous buildynges, riches, and possessions, are but vanitie. 14 The wise and the foole haue both one ende touchyng the bodyly death.

1 Then sayde I thus in my heart: Nowe go to, (a) I will take myne ease, and haue good dayes: But lo, that is vanitie also.

2 Insomuch that (b) I saide vnto the man geuen to laughter, thou art mad: and to mirth, what doest thou?

3 (c) So I thought in my heart to geue my fleshe vnto wine, and agayne to apply my mynde vnto wisdome, and to comprehende foolishnesse: vntyll the tyme that among all the thynges which are vnder the sunne, I myght see what were best for men to do so long as they liue vnder heauen.

4 (d) I made gorgious faire workes: I builded my houses, and planted vineyardes.

5 I made me orchardes and gardens of pleasure, and planted trees in them of all maner of fruites.

6 I made pooles of water, to water the greene and fruitfull trees withall.

7 I bought seruauntes and maydens, and had a great housholde: As for cattel and sheepe, I had more substaunce of them then all they that were before me in Hierusalem.

8 I gathered together siluer and golde, and the chiefe treasures of kynges and landes: I haue prouided me men singgers and women singers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was greater and in more worship then all my predecessours in Hierusalem: For wisdome remayned with me.

10 And loke whatsoeuer myne eyes desired, I let them haue it: and wherin soeuer my heart delited or had any pleasure, I withhelde it not from it: Thus my heart reioyced in all that I did, and this was my portion of all my trauayle.

11 But when I considered all the workes that my handes had wrought, and all the labour that I had taken therin: lo all was but vanitie and vexation of mynde, and nothing of any value vnder the sunne.

12 (e) Then turned I me to consider wisdome, errour, and foolishnesse (for what is he among men that myght be compared to me the kyng in such workes?)

13 And I sawe that wisdome excelleth foolishnesse, as farre as light doth darknesse.

14 For a wise man hath his eyes in his head, but the foole goeth in darknesse: I perceaued also that they both (f) had one ende.

15 Then thought I in my mynde, yf it happen vnto the foole as it doth vnto me, what needeth me then to labour any more for wisdome? So I confessed within my heart that this also was but vanitie.

16 For the wise are euer as litle in remembraunce as the foolishe: for the dayes shall come (g) when all shalbe forgotten: yea the wise man dyeth as well as the foole.

17 Thus began I to be weery of my life, insomuch that I coulde away with nothyng that is done vnder the sunne: for all was but vanitie and vexation of mynde.

18 (h) Yea I was weery of my labour which I had taken vnder the sunne, because I shoulde be fayne to leaue them vnto another man that commeth after me:

19 (i) And who knoweth whether he shalbe a wise man or a foole? And yet shall he be lorde of all my laboures which I with such wisdome haue taken vnder the sunne: This is also a vayne thyng.

20 So I turned me to refrayne my mynde from all such trauayle as I toke vnder the sunne,

21 Forsomuch as a man shoulde weery hym selfe with wisdome, with vnderstandyng and oportunitie, and yet be fayne to leaue his labours vnto another that neuer sweat for them: This is also a vayne thyng, and great miserie.

22 For what getteth a man of all the labour and trauayle of his mynde that he taketh vnder the sunne?

23 But heauinesse, sorowe, and disquietnesse all the dayes of his life? Insomuch that

(a) There

(b) Not to be leuer with carnal affection.

(c) God hath appoynted that man should be obedient to godly reason, as to his kyng: and not to be leuer with carnal affection.

(d) C

(e) D

(f) They both suffer like aduersitie in this world, or as touching the corruption of the body, they dye both alyke.

(g) Meaning in this world.

(h) That he myght seke the true felicitie whiche is in God.

(i) He rebuketh men that maketh careful prouidence to enrich their heires by vnlawful meanes to their owne dampnation, not knowyng who or what they shalbe, eyther good or euyll.

that his heart can not rest in the nyght: This is also a vayne thyng.

(k) As it is the blessyng of God to obteyne ryches honestly: so is it no lesse blessing to refresh him selfe with the fruites therof in measure. Of both whiche blessinges Solomon confesseth hym selfe to haue tasted largely, and yet not happy thereby.

24 (k) Is it not better then for a man to eate and drynke, and his soule to be mery in his labour: yea I sawe that this also was a gift of God.

25 For Who wyll eate or go more lustyly to his worke then I:

26 And Why: God geueth to the man that is good before hym, Wisdome, vnderstandyng, and gladnesse: but vnto the sinner he geueth Weerinesse, that he may gather and heape together the thyng that afterwarde shalbe geuen vnto hym Whom it pleaseth God: This is nowe a vayne thyng, yea a very disquietnesse and vexation of mynde.

The .iij. Chapter.

1 All thynges haue their tyme. 14 The workes of God are perfect, and cause vs to feare hym. 17 God shall iudge both the iust an vniust.

A (o) Although true wisdome is not to be put in any worldlye thyng: yet God hath appointed al necessarie thinges to be done in due tyme, order, and measure.

1 EVery (o) thyng hath a tyme, yea all that is vnder the heaue̅ hath his conuenient season.

2 There is a tyme to be borne, and a tyme to dye: there is a tyme to plant, and a tyme to plucke vp the thyng that is planted.

3 A tyme to slay, and a tyme to make whole: a tyme to breake downe, and a tyme to builde vp.

4 A tyme to weepe, and a tyme to laugh: a tyme to mourne, & a tyme to daunce.

5 A tyme to cast away stones, and a tyme to gather stones together: A tyme to imbrace, and a tyme to refrayne from imbracyng.

6 A tyme to wynne, and a tyme to lose: A tyme to spare, and a tyme to spende.

B 7 A tyme to cut in peeces, and a tyme to sowe together: A tyme to kepe silence, and a tyme to speake.

8 A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

9 What hath a man els that doth any thyng, but Weerinesse and labour:

(d) God hath appointed vnto euery man shoulde diligently trauayle & take payne in his vocation, to the ende he woulde haue hym humble & feare God.

10 (d) For as touchyng the trauayle and carefulnesse which God hath geuen vnto men, I see that he hath geuen it them to be exercised in it.

11 All this hath he ordeyned marueilous goodly, to euery thyng his due tyme: He hath planted ignorannce also in the heartes of men, that they shoulde not comprehende the ground of his workes which he doth from the begynnyng to the ende.

12 So I perceaued that in those thinges there is nothyng better for a man then to be mery, and to do well as long as he lyueth.

13 For all that a man eateth & drynketh, yea whatsoeuer a man enioyeth of all his labour: that same is a gyft of God.

14 I considered also that whatsoeuer God doth, it continueth for euer: And that nothyng can be put vnto it, nor taken from it, & that God doth it to the intent that men shoulde feare hym. ℂ

15 *The thyng that hath ben, is nowe: and the thyng that is for to come, hath ben afore time: for God restoreth againe the thyng that was past. Eccle.i.d.

16 Moreouer, I sawe vnder the sunne vngodlynes in the steade of iudgement, & iniquitie in steade of righteousnesse.

17 Then thought I in my mynde, God shall separate the ryghteous from the vngodly: and then shalbe the tyme and iudgement of all counsayles & workes.

18 I communed with myne owne heart also concernyng the children of men, howe God hath chosen them, and yet letteth them appeare as though they were beastes.

(e) There is no difference betwixt a man and a beast as touchyng the body, which of them both dyeth: but the soule of man liueth immortally, and the body of man riseth vp again by the mighty power of the spirite of God.

(d) The immortalitie of the soule is not knowen by carnall reason or sense, but by the worde and spirite of God.

19 (e) For it happeneth vnto men as it doth vnto beastes, euen one condition vnto them both: as the one dyeth so dyeth the other, yea they haue both one maner of breath: so that in this a man hath no preeminence aboue a beast, but are all subdued vnto vanitie.

20 They go all vnto one place: for as they be all of dust, so shall they all turne vnto dust agayne.

21 (d) Who knoweth the spirite of " man that goeth vpwarde, & the breath of the beast that goeth downe to the earth:

22 Wherfore I perceaue that there is nothyng better for a man then to be ioyfull in his labour, for that is his portion: But who wyll bryng hym to see the thyng that shall come after hym:

" Or, of the children of men.

The

The .iiij. Chapter.

1 The innocent are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred before an olde kyng that is a foole.

A 1 SO I turned me, and *considered all the violent wrong that is done vnder the sunne: and behold the teares of such as were oppressed, and there was no man to comfort them, or that woulde deliuer and defende them from the violence of their oppressours.

2 Wherfore I [n] iudged those that are dead, to be more happy then those that be alyue:

3 [a] Yea hym that is yet vnborne, to be better at ease then they both: because he seeth not the miserable workes that are done vnder the sunne.

4 [b] Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuie agaynst his neyghbour: This is also a vayne thing, and a vexation of mynde.

5 [c] The foole foldeth his handes together, and eateth vp his owne fleshe.

6 One handfull [sayth he] is better with rest, then both the handes full with labour and trauayle of mynde.

B 7 Moreouer I turned me, and beholde yet another vanitie vnder the sunne:

8 There is one man, no mo but hym selfe alone, hauyng neither childe nor brother, yet is there no ende of his careful trauayle, his eyes can not be satisfied with riches: [yet sayth he not] for whom do I take such trauayle? For whose pleasure do I thus consume away my life? This is also a vayne and miserable thyng.

9 [d] Therfore two are better then one, for they may well enioy the profite of their labour: For yf one of them fall, his companion helpeth hym vp agayne.

10 But wo is hym that is alone: for yf he fal, he hath not another to helpe him vp.

11 Agayne when two sleepe together they are warme: but howe can a body be warme alone?

12 One may be ouercome, but two may make resistaunce: A three folde gable is not lightly broken.

13 A poore childe beyng wise, is better then an olde king that doteth, [n] and can not beware in tyme to come.

14 *Some one commeth out of prison, and is made a kyng: and another which is borne in the kyngdome, commeth vnto pouertie.

15 And I perceaued that all men lyuyng vnder the sunne [e] go with the seconde childe that shall stande vp in the steade of the other.

16 As for the people that haue ben before hym, and that come after hym, they are innumerable, and they that come after hym shall not reioyce of hym: This is also a vayne thyng, and vexation of mynde.

17 When thou commest into the house of God, kepe thy foote and drawe nye, that God which is at hande may heare that thou geue not the [g] offerynges of fooles: for they knowe naught but to do euyll.

(d) Mutuall societie is both comfortable & necessarie for a mans lyfe.

[n] Or, and wyll not receaue admonition.

C Gen.xii.b. 1.Reg.16.c.

(e) Men seke rather to plese and to come in to fauour with hym that shall succeede into the place of honour, then with him that doth occupie the present estate.

(f) The people wyll not be long pleased with hym that occupieth the place of honour.

(g) We must direct our fayth, prayer, and workes, by the worde of God: and not by a blinde or wicked intent.

The .v. Chapter.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweete. 14 Man when he dyeth taketh nothyng with hym. 18 To lyue ioyfully and with a contented mynde, is the gyft of God.

A 1 BE [a] not hasty with thy mouth, and let not thine heart speake any thyng rashly before God: For God is in heauen, and thou vpon earth, therfore let thy wordes be fewe.

2 For where much carefulnesse is, there are many dreames: and where many wordes are, there men may heare fooles.

3 *If thou make a vowe vnto God, be not slacke to perfourme it: As for foolish vowes he hath no pleasure in them: yf thou promise any thyng, pay it.

4 [b] For better is it that thou make no vowe, then that thou shouldest promise and not pay.

5 Suffer not thy mouth to cause thy fleshe

Deu.xx.ii.c Baruc.vi.c.

(b) We ought to vowe those thynges the which tendeth to the glory of God, & which are in our power to perfourme.

flesshe for to (c) sinne, neither say thou before the angell that it is thy ignorannce: for then God wyll be angry at thy voyce, and destroy all the worke of thyne handes.

6 (d) And why: wheras are many dreames and many wordes, there are also diuers vanities: but loke that thou feare God.

7 If thou seest the poore to be oppressed, and wrongfully dealt withall, so that equitie and right of the lawe is wrested in the lande, marueyle not thou at such a thyng: for he that is (e) hygher then the hyghest regardeth, and there be hygher then they.

8 (f) The increase of the earth vpholdeth all thyng: yea the kyng hym selfe is maynteyned by husbandry.

9 He that loueth money, wyll neuer be satisfied with money: and he that loueth riches, shalbe without the fruite therof: This is also a vayne thyng.

10 Wheras much riches is, there are many also that spende them away: And what pleasure more hath he that possesseth them, sauyng that he may loke vpon them with his eyes:

11 A labouryng man sleepeth sweetly whether it be litle or much that he eateth: but the aboundaunce of the riche wyll not suffer hym to sleepe.

12 (g) Yet is there a sore plague which I haue seene vnder the sunne [namely] riches kept to the hurt of him that hath them in possession:

13 For oft tymes they perishe with his great miserie and trouble: and yf he haue a childe, it getteth nothyng.

14 *Lyke as he came naked out of his mothers wombe, so goeth he thyther agayne, and caryeth nothyng away with hym of all his labour.

15 This is a miserable plague, that he shall go euen as he came away: what helpeth it hym then that he hath laboured in the wynde:

16 (h) All the dayes of his lyfe also he dyd eate in the darke, with great carefulnesse, sickenesse, and sorowe.

17 (i) Therfore me thynke it a better and a fairer thyng, a man to eate and drynke, and to be refreshed of all his labour that he taketh vnder the sunne, all the dayes of his lyfe which God geueth hym: for this is his portion.

18 For vnto whom soeuer God geueth riches, goodes, and power, he geueth it hym to enioy it, to take it for his portion, and to be refreshed of his labour: this is the gyft of God.

19 For he thinketh not much howe long he shall lyue, forasmuch as God fylleth his heart with gladnesse.

(c) In promising that which thou art not able to performe. Or by intemperate cryeng & drynkyng, or by sayng that you shuld not voluntarily, but of necessitie, makyng God the auctour of sinne.

(d) Dreames are not to be credited: but God is to be feared.

(e) Meanyng that God will redresse these thynges, and therfore we must depende vpon hym.

(f) The decay of husbandry is the decay of the prince.

(g) A plague of the couetous man.

(h) That is, in deepe, and without quietnesse.

(i) Man by reason can comprehende nothyng better in this life then in the gyftes of God liberally and continually: for to knowe further, is a special gyft of God reuealed by his spirite.

The .vj. Chapter.

The miserable estate of hym to whom God hath geuen riches, and not the grace to vse them.

1 There is yet a plague vnder the sunne, and it is a generall thyng among men: When God geueth a man riches, goodes, and honour, so that he wanteth nothyng of all that his heart can desire, and yet God geueth hym not leaue to enioy the same, but another man spendeth them: This is a vayne thyng and a miserable plague.

2 If a man beget a hundred children, and lyue many yeres, so that his dayes are many in number, and yet can not enioy his good, (a) neither be buryed: as for hym I say, that vntymely birth is better then he.

3 For he commeth to naught, & spendeth his tyme in darknesse, and his name is forgotten.

4 Moreouer he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other.

5 Yea, though he lyued two thousande yeres, yet hath he no good lyfe: Come not all to one place:

6 (b) All the labour that a man taketh is for him selfe, and yet his desire is neuer fylled after his mynde.

7 For what hath the wise more then the foole: what helpeth it the poore that (c) he knoweth to walke with fooles before the lyuyng:

8 (d) The cleare syght of the eye is better then that the soule shoulde walke after desires of the lust: Howbeit, this is also a vayne thyng, and a disquietnesse of mynde.

9 The thyng that hath ben, is named alredy,

(a) The wicked couetous man by many kynde of offences wanteth honour of a christian mans buryal, either by murthering him selfe, or by such other kynde of offence.

Iobi. i. Tim. vi.

(b) That is, to death, accompting that he is nothyng better then the vnreasonable fruite.

(c) That is, that he knoweth before to vse his riches well in the iudgement of the spirit.

(d) It is better to be content with that God hath geuen, then to couet more and more: for so the mynde is neuer satisfied.

alredy, and knowen that it is euen man him selfe: neither may he go to lawe with him (f) that is mightier then he.
10 Many thinges there be that encrease vanitie, and what hath a man els?
11 For who knoweth what is good for man liuing in the dayes of his vayne life, whiche is but a shadowe? Or who wyl tell a man what shall happen after hym vnder the sunne?

The. vij. Chapter.

Diuers preceptes to folowe that whiche is good, and to auoyde the contrary.

A 1 A * Good name is more worth then precious oyntment: (a) & the day of death, is better thē the day of byrth.
2 (b) It is better to go into an house of mourning, then into a banketting house: For there is the ende of all men, and he that is liuing taketh it to heart.
3 (c) Grauitie is better then to laugh: for when the countenaunce is heauie, the heart is refourmed.
4 The heart of the wise is in the mourning house: but the heart of the foolishe is in the house of myrth.
5 *It is better to geue eare to the chastening of a wyse man, then to heare the songue of fooles:
6 For the laughyng of fooles is like the (d) cracking of thornes vnder a pot: and that is but a vayne thing.
7 The wyse man hateth wrong dealing, and abhorreth the heart that coueteth rewardes.
8 Better is it to consider the ende of a thing then the beginning: The pacient of spirite, is better then the hye minded.
9 Be not hastyly angrie in thy minde: for wrath resteth in the bosome of fooles.
10 (e) Say not thou, what is the cause that the dayes of the old time were better then they that be nowe? for that were no wyse question.
11 Wysdome with inheritaunce is good, yet better is it with them that without care may beholde the sunne:
12 For wysdome defendeth aswell as money, and the excellent knowledge & wysdome geueth lyfe vnto hym that hath it in possession.
13 Consider the worke of God, how that no man can make the thing (f) straight, whiche he maketh crooked.
14 Use well the tyme of prosperitie, and remember the tyme of misfortune: for God doth so temper the one and the other, that a man (g) can finde nothing els.
15 All thinges haue I considered in the time of my vanitie: that the (h) iust man perisheth for his righteousnesse sake, & the vngodly liueth in his wickednesse.
16 (i) Therfore be thou neither to righteous (k) nor ouer wyse, that thou perishe not.
17 (l) Be neither to vnrighteous also nor to foolishe, lest thou die before thy time.
18 It is good for thee to (m) take holde of this, and not to let that go out of thy hande: For he that feareth God, commeth foorth with them all.
19 Wysdome geueth more courage vnto the wyse, then ten mightie men of the citie.
20 *For there is not one iust vpon earth that doth good, and sinneth not.
21 Take no heede vnto euery word that is spoken, lest thou heare thy seruaunt curse thee: for thyne owne heart knoweth that thou thy self also hast ofttimes spoken euyll by other men.
22 All these thinges haue I proued in wysdome, for I thought to be wyse, *but she went farther fro me then she was before: yea and so deepe, that I might not reache vnto her.
23 I applied my minde also vnto knowledge, and to seeke and searche out science, wysdome, and vnderstanding, to knowe the foolishnesse of the vngodly, and the errour of doting fooles.
24 And I founde that * a woman is bitterer then death, the whiche hath cast abrode her heart as a net that men fishe with, and her handes are chaynes:
(n) Who so pleaseth God shall escape from her, but the sinner wyll be taken with her.

(g) That no man can finde fault with Gods doinges
(h) Meaning that the cruel tieauntes put the innocent to death, & spare the wicked.
(i) Folow not thy good intent in those thinges which be contrary to Gods commaundement, or punishe not euery light fault with extremitie.
(k) Be not wyse in thyne owne conceipt
(l) Depart quickly from that that is wicked.
(m) Take heede of these admonitions.
iii. Re. viii. c.
ii. Par. vi. g.
Prou. xx. d.
i. Iohn. i. d.
Iob. xxviii. c
Prou. vii. d.
(n) A shrewde woman is escaped only by the grace of God.

25 Beholde (saith the preacher) this haue I diligently searched out and proued: One thing must be considered with another, that a man may come by knowledge, which "as yet I seeke, and finde it not.

26 Among a thousande men I haue founde one: but (o) not one woman among all.

27 Lo this onlye haue I founde, that *God made man iust and right: (p) but they sought many inuentions.

" Or, my soule seeketh.

(o) Signifying a chaste, godly, louing, feruente, and that holy perfectly good.

(p) And so are cause of their owne destruction.

¶ The.viij. Chapter.

2 To obey princes and magistrates. 17 The workes of God passe mans knowledge.

A 1 WHo is wise? Who hath knowledge to make an answere? A (a) mans wysdome maketh his face to shine: but "vnshamefastnes putteth it out of fauour.

(a) That is, getteth to him fauour.

" Or, strength.

2 Kepe the kynges commaundement, namely for the oth that thou hast made vnto God for the same.

(b) withdraw not thy selfe lightly from the kynges obedience.

3 (b) Be not hastie to go out of his sight, and see thou continue in no euyll thing: for whatsoeuer it pleaseth hym, that doth he.

4 Like as when a king geueth a charge, his commaundement is mightie: Euen so, *who may say vnto him, What doest thou?

Iob.xi.b.

Leu.xviii.a.

5 *Who so kepeth the commaundement, shall feele no harme: but a wyse mans heart discerneth the tyme and iudgement.

6 For euery thing wyll haue oportunitie and iudgement: and this is the thing that maketh men full of carefulnesse and sorowe.

B 7 And why? a man knoweth not what is for to come: for who can tell hym when it shalbe?

8 Neither is there any man that hath power ouer the spirite to kepe styll the spirite, nor to haue any power in the tyme of death, nor that can make an ende of the battayle, neither may vngodlynesse deliuer them that meddle withall.

9 All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the sunne, howe one man hath lordship vpon another to (c) his owne harme.

(c) It commeth often tymes to tirannes and wicked rulers

10 For I haue seene often the vngodly brought to their graues, (d) and yet they haue returned into the citie agayne: and

(d) That is, the vngodly hath ben prayed after their burial.

(e) came from the place of holy men, whiche in the citie were growen out of memorie, as were those also that liued well: This is also a vayne thing.

(e) That is, the holy men after their burial grew out of memorie.

11 (f) Because nowe that euyll workes are not hastyly punished, the heart of man geueth hym selfe ouer vnto wickednesse.

(f) where iudges is delayed, there sinne raigneth

12 Because an euyll person offendeth an hundred tymes, and God deferreth, geuing hym long life, therefore am I sure that it shall go well with them that feare God, whiche haue hym before their eyes.

13 Againe, as for the vngodly it shall not be well with him, neither shall he prolong his dayes: but euen as a shadowe, so shall he be that feareth not God.

14 Yet is there a vanitie vpon earth: ℭ There be iust men vnto whom it happeneth as though they had the workes of the vngodly: Againe, there be vngodly, with whom it goeth as though they had the workes of the righteous: This haue I called also a vayne thing.

15 Therfore I commende gladnesse, because a man hath no better thing vnder the sunne, then to eate and drinke, and to be merie: (g) for that shall he haue of his labour, al the dayes of his life which God geueth hym vnder the sunne.

(g) This he speaketh in the person of a carnall man.

16 And so I applied my minde to learne wysdome, and to knowe the trauayle that is in the worlde, and that of suche a fashion, that I suffred not mine eyes to sleepe neither day nor night.

17 I vnderstoode of all the workes of God, but it is not possible for a man to attayne vnto the workes that are done vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reach vnto them: yea though a wyse man would vndertake to know them, yet shall he not finde them.

¶ The

¶ The. ix. Chapter.

1 By no outwarde thing can man know whom God loueth or hateth. 11 No man knoweth his ende. 19 Wysdome excelleth strength.

A 1 FOr all these thinges purposed I in my mynde to seeke out: The righteous & wise, yea & their seruauntes also are in the hand of God,(a) and there is no man that knoweth eyther loue or hate, but all thinges are before them.

2 It happeneth vnto one as vnto another, it goeth with the righteous as with the vngodly,(b) with the good and cleane, as with the vncleane, with hym that offereth, as with him that offereth not: like as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth vnto the periured, so happeneth it also to hym that is afrayde to be forsworne.

3 Among all thinges that come to passe vnder the sunne, this is a miserie, that it happeneth vnto all alike: This is the cause also that the heartes of men are full of wickednesse, and madde foolishnesse is in their hearte as long as they liue, vntyll they dye.

4 And why? as long as a man liueth, he hath an hope: for a quicke (c) dogge [say they] is better then a dead lion.

5 For they that be liuing knowe that they shall dye: but they (d) that be dead knowe nothing, neither deserue they any more, for their memoriall is forgotten.

6 Also their loue, and their hatred, and their enuie is nowe perished, neither haue they any more part in the worlde in all that is done vnder the sunne.

7 (e) Go thou thy way then, eate thy bread with ioy, & drinke thy wine with a glad heart, for thy workes please god: Let thy garmentes be allwayes white,

8 *and let thy head lacke no oyntment. Vse thy selfe to liue ioyfully with thy wife whom thou louest all the dayes of thy life whiche is but vayne, that God geueth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life of al thy labour and trauayle that thou takest vnder the sunne.

9 Whatsoeuer thou takest in hande to do, that do with al thy power: for in the graue that thou goest (f) vnto, there is neither worke, counsayle, knowledge, nor wysdome.

10 So I turned me vnto other thinges vnder the sunne, & I sawe that in running it helpeth not to be swift, in battell it helpeth not to be strong, to feeding it helpeth not to be wyse, to riches it helpeth not to be a man of muche vnderstanding, to be had in fauour it helpeth not to be cunning: (g) but that all lieth in tyme and fortune.

11 For a man knoweth not his tyme: but like as the fishes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perillous time, when it commeth sodaynly vpon them.

12 (h) This wysdome haue I seene also vnder the sunne, and me thought it a great thing:

13 There was a litle citie and a few men within it: so there came a great kyng and besieged it, and made great bulwarkes against it. ℭ

14 And in the citie there was founde a poore man, but he was wyse, whiche with his wysdome deliuered the citie, yet was there no body that had any respect to such a simple man.

15 Then sayd I, Wysdome is better then strength: Neuertheless, a simple mans wysdome is despised, and his wordes are not hearde.

16 A wyse mans counsayle that is " followed in silence, is farre aboue the crying of a captaine among fooles.

17 *For wysdome is better then harnesse: but one sinner alone destroyeth muche goodnesse.

(a) By no outwarde thing can man knowe whether he be beloued or hated of god.

(b) The godly and vngodly are vnder the gouernaunce of one god, but not vnder one reward.

(c) This prouerbe is vsed of the Gentiles, the Iewes beleeue not the immortalitie of the soule.

(d) Hereby some thinke this life is to be vnderstanded.

(e) The liuers haue better fruite of their labours to be in Gods fauour, then they haue, by that they do abounde in superfluities.

(f) There is no tyme of worcking, or repentaunce after this life.

(g) Thus the wicked worldlinges are deceaued, attributing to fortune the whiche is ordered by the secrete prouidence of god, for that the rewarde according to mens doinges is not in this life, but chiefly in the life to come.

(h) A prayse of wyse men.

" Or, heard.

Sapi. vi. a. i. Reg. xvii. e ii. Re. xxii. c.

The .x. Chapter.

1 The difference of foolishnes and wysdome. 10 A sclaunderer is like a serpent that can not be charmed. 15 Of foolishe kynges and riotous princes. 16 And of good kynges and princes.

A 1 DEad flye doth corrupt sweete oyntment, and maketh it to stinke: Euen so oft tymes he that hath ben had in estimation for wysdome and honour, is abhorred because of a litle foolishnesse.

(a) A wyse man doth thinges aptly and with good consideration: but a foole doth contrary. " Or, and beyng a foole him self, estemeth all other men as fooles. Rom.xii.b.

2 (a) A wyse mans heart is vpon his right hande, but a fooles heart vpon his left.

3 A foole wyll shewe him selfe when he goeth by the way, "yet thinketh he that euery man doth as foolishly as him self.

4 If a principall spirite be geuen thee to beare rule, *be not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences.

5 Another plague is there whiche I haue seene vnder the sunne, namely, the ignorance that is commonly among princes: in that a foole sitteth in great dignitie, and the (b) riche are set downe beneath.

(b) Riche in wysdome and vertue. " Or, the earth.

6 I haue seene seruauntes ride vpon horses, and princes goyng vpon "their feete as it were seruauntes.

B 7 *But he that diggeth vp a pitte, shall fall therin hym selfe: and who so breaketh downe the hedge, a serpent shall byte hym.

Pro.xxvi.d. Eccl.xxvii.d

8 Who so remoueth stones, shall haue trauayle withall: and he that heweth wood, shalbe hurt therwith.

9 When all iron is blunt and the poynt not sharpened, (c) it must be whet a-

(c) Arte helpeth nature.

gayne, and that with might: Euen so doth wisdome folowe diligence.

10 A backbiter is no better then a serpent that stingeth without hissing.

11 The wordes out of a wyse mans mouth are gratious: but the lippes of a foole wyll destroy him selfe.

12 The beginning of his talking is foolishnesse: & the last worde of his mouth is starke madnesse.

13 A foole is full of wordes, and a man can not tell what shall come to passe: Who wyll then warne hym of it that shall folowe after hym?

14 The labour of the (b) foolishe is greeuous vnto them, Whyle they know not howe to go into the citie.

C (b) The foolishe wyll not cease high matters, and know not his owne dutie. (c) A ryche in affection and maners, and voyde of grace counseth

15 Wo be vnto thee O thou lande, Whose kyng (c) is but a chylde, and whose princes are early at their bankettes.

16 But Well is thee O thou lande, Whose kyng is come of nobles, and Whose princes eate in due season for necessitie, and not for lust.

17 Thorowe slouthfulnesse the balkes fall downe, and thorowe idle handes it rayneth in at the house.

18 Meate maketh men to laugh, and *wine maketh them merie: but vnto money are all thinges obedient. Psal. ciiii.b.

19 (f) Wishe the king no euil in thy thought, and speake no hurt of the riche in thy priuie chaumber: for a byrde of the ayre shall betray thy voyce, and with her fethers shall she bewray thy wordes.

(f) Treason can not be wrought so secretly, but it will be known

The.xj. Chapter.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God wyll iudge all.

A 1 CAst (a) thy bread vpon wette faces, and so shalt thou finde it after many dayes.

(a) Be liberall to the poore, though it seeme to be cast into the sea, yet it shall profite thee at the last.

2 (b) Geue part seuē dayes, & also vpon the eyght: for thou knowest not what miserie shall come vpon earth.

(b) Distribute thy almes to any that haue neede, without respect of persons.

3 When the cloudes are full, they powre out raine vpon the earth. (c) And when the tree falleth, whether it be towarde the south or north, in What place soeuer it fall, there it lieth.

(c) In what state man dyeth, in that shal he be iudged at the latter day of iudgement.

4 He that regardeth the winde, shall not sowe: and he that hath respect vnto the cloudes, shall not reape.

5 Nowe like as thou knowest not the way of the spirite, nor howe the bones do growe in the wombe of her that is with chylde: Euen so thou knowest not the workes of God, Which is the workmaster of all.

6 Ceasse

6 Ceasse not thou therefore with thy
handes to sowe thy seede, whether it be
in the morning or in the euening: for
thou knowest not whether this or that
shall prosper, and if they both take, it is
the better.

25 7 The light is sweete, and a pleasaunt
thing is it for the eyes to looke vpon the
sunne.

8 If a man lyue many yeres, and be
glad in them all, let hym remember the
dayes of darknesse whiche shalbe ma-
nye, and that followeth: All thinges shal-
be but vanitie.

9 Be glad then (O thou young man)
in thy youth, and let thy heart be merie
in thy young dayes, followe the wayes
of thyne owne heart, and the lust of
thyne eyes, (c) but be thou sure that God
shall bryng thee into iudgement for all
these thinges.

(c) So behaue thy selfe in all worldly affayres, that thou remember alwayes the counte that thou must make to God for the same at the day of iudgement.

¶ The. xij. Chapter.

1 To thinke on God in youth, and not to deferre tyll age. 7 The soule returneth to God. 12 Wisdome is the gyft of God, and consisteth in fearing hym, and keping his commaundementes.

A 1 PUt away displeasure out of thine heart, and remoue euill from thy body: for chyldhood and youth is but vanitie.

2 Remember thy maker the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalt say, I haue not pleasure in them:

3 Before the sunne, the light, the moone, and starres be darkened, and or the cloudes turne agayne after the rayne:

4 (a) when the kepers of the house shall tremble, and when the (b) strong men shall bowe them selues, when the (c) milners stand styll because they be so fewe, and when the (d) sight of the windowes shall ware dimme:

5 when the (e) doores in the streetes shalbe shut, and when the (f) voyce of the milner shalbe layde downe, when men shall ryse vp at the voyce of (g) the byrde, and when all the (h) daughters of musicke shalbe brought lowe:

6 when men shall feare (i) in hye places, and be afraide (k) in the streetes, when the (l) Almonde tree shall florishe and be laden with the (m) grashopper, and when all lust shal passe: because man goeth to his (n) long home, and the mourners go about the (o) streetes.

7 (p) Or euer the siluer lace be taken away, and or the (q) golden well be broken: Or the (r) pot be broken at the (s) well, and the (t) wheele broken vpon the (u) cesterne.

8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shall returne vnto God who gaue it.

9 *All is but vanitie (saith the preacher) all is but playne vanitie. Eccle.i.a.

10 The preacher was yet more wyse, and taught the people knowledge, he gaue good heede, sought out the ground, and set foorth many parables: His diligence was to finde out acceptable wordes, right scripture, & the wordes of trueth.

11 For *the wordes of the wyse are like prickes and nayles that go thorowe, of the (x) auctoures of gatheringes [which] are geuen of one shephearde. Hebr.iiij.e.

12 Therefore beware my sonne of that doctrine that is beside this: for to make many bookes, it is an endlesse worke, and to muche studie weerieth the body.

13 Let vs heare the conclusion of all thinges, Feare God, and kepe his commaundementes: for that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euyll.

(o) Lamenting the dead. (p) The marowe in the backe bone. (q) The yelowe skinne that couereth the braine. (r) The two great vaynes. (s) The liuer. (t) The head. (u) The heart

(x) Auctoures of gatheringes he calleth wise men, because they gather the sayinges of the wiser sort of men in their booke.

¶ The ende of the booke of the preacher, otherwise called Ecclesiastes.

The Ballet of Ballettes of Solomon,

called in Latin, *Canticum Canticorum.*

The first Chapter.

1 The familier talke and misticall communication of the spirituall loue betweene Jesus Christe and his Churche. 6 The domesticall enemies that persecute the Churche.

A 1 O That[a] he would kisse me with the kisses of his mouth: for thy loue is more pleasaunt then wine, and that because of the good and pleasaunt sauour of thy most precious baulmes.

(a) The Churche desireth ye peace of Christe.

2 [b] Thy name is a sweet smelling oyntment when it is shed foorth, therfore do the [c] maydens loue thee.

(b) Christes mercy is see foorth by preaching.

(c) The maydens, that is, they that are pure in heart.

3 Drawe thou me [vnto thee] we wyll runne after thee. The kyng hath brought me into his [d] priuie chaumbers: we wylbe glad and reioyce in thee, we thinke more of thy loue then of wine: they that be righteous loue thee.

(d) Priuie chaumber, that is, his secretes and misteries.

4 [e] I am blacke (O ye daughters of Hierusalem) but yet [f] fayre and well fauoured, like as the tentes of the Cedarenes, and as the hanginges of Solomon.

(e) Blacke, thorowe the spottes of sinne and persecution.

(f) Fayre, thorow fayth in the blood of Christe.

5 Marueyle not at me that I am so blacke, for why? the sunne hath shined vpon me: my mothers chyldren haue euyll wyll at me, they made me the keper of the vineyardes, but mine owne vineyarde haue I not kept.

6 Tell me O thou whom my soule loueth, where thou feedest the sheepe, where thou makest them rest at the noone day: for why shall I be like hym that goeth wrong about the flockes of thy companions?

7 If thou knowe not thy selfe (O thou fayrest among women) then go thy way foorth after the [g] footesteppes of the sheepe, and feede thy goates besyde the shepheardes tentes. B

(g) After the doctrine of the Apostles.

8 Unto * the hoast of Pharaos charets haue I compared thee, O my loue. Exo.xiiii.e.

9 Thy cheekes and thy necke is beautifull as the turtles, and hanged with spanges and goodly iewels, a neckband of golde wyll we make thee, with siluer buttons.

10 [h] When the king sitteth at the table, he shall smell my Nardus: a bundell of myrre is my loue vnto me, he wyll lye betwixt my brestes: a cluster of Camphire in the vineyardes of Engaddi is my loue vnto me.

(h) So long as ye Churche foloweth Christe, she shall not erre from the true fayth of saluation.

11 * Oh howe fayre art thou my loue, Oh howe fayre art thou? thou hast doues eyes. O howe fayre art thou my beloued, howe well fauoured art thou? Cant.iiii.a.

12 Our bed is dect with flowres, the seelinges of our house are of Cedar tree, and our crosse ioyntes of Cipresse.

The. ij. Chapter.

3 The Churche desireth to rest vnder the shadowe of Christe. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

A 1 I Am the rose of the fielde, and lillie of the valleys;

2 [a] As the lillie among the thornes: so is my loue among the daughters.

(a) Christe among his enemies.

3 [b] Like as the apple tree among the trees of the wood: so is my beloued among the sonnes.

(b) The loue of the Church towarde Christe.

4 My delight is to sit vnder his shadowe, for [c] his fruite is sweete vnto my throte.

(c) His fruite, that is, his worde.

5 He bringeth me into his wine seller, his banner spread ouer me, whiche is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am sicke of loue.

7 * His left hande lyeth vnder my head, and his right hande shall imbrace me. Cant.viii.a.

8 I charge

8 (b) I charge you (O ye daughters of Hierusalem) by the roes and hindes of the fiede, that ye wake not vp my loue, nor touche her, tyll she be content her selfe.

B 9 Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaines, and leaping ouer the litle hilles.

10 My beloued is lyke a roe or a young hart: beholde he standeth behinde (e) our wall, he looketh in (f) at the windowe, and peepeth thorowe the grate.

11 My beloued aunswered and sayd vnto me: O stande vp my loue, my beautifull, and go to thyne owne: (g) for lo the winter is nowe past, the rayne is away and gone.

12 (h) The flowres are come vp in the field, the tyme of the byrdes singing is come, and the (i) voyce of the turtle doue is hearde in our lande.

13 The figge tree bryngeth foorth her figges, and the vines beare blossomes and haue a good smell. C

14 O stande vp then and come my loue my beautifull, [and come I say] O my doue, out of the caues of the rockes, out of the holes of the wall, O let me see thy countenaunce and heare thy voyce: for sweete is thy voyce, and fayre is thy face.

15 Get vs (k) the foxes, yea the litle foxes that hurt the vines: for our vines beare blossomes.

16 *My loue is mine, & I am his, whiche feedeth among the lillies vntill the day breake, and till the shadowes be gone:

17 (l) Come agayne O my beloued, and be lyke as a roe or a young hart vpon the wyde mountaines.

(k) Suppresse the heretikes at the beginning, when they preache false doctrine.

(l) The Church prayeth Christe to be a present helpe alwoies in tyme of neede.

¶ The.iij. Chapter.

1 The Churche desireth to be ioyned inseparably to Christe her husbande. 6 Her deliueraunce out of the wyldernesse.

A 1 By (a) night in my bed I sought hym whom my soule loueth: yea diligently sought I him, but I found him not.

2 I will get vp [thought I] (b) & go about the citie, in the wayes in all the streates wyll I seeke hym whom my soule loueth: but when I sought him I founde him not.

3 The watchmen also that go about the citie, founde me [to whom I sayde] Sawe ye not hym whom my soule loueth?

4 So when I was a litle past them, I founde him whom my soule loueth: I haue gotten holde vpon hym, and wyll not let him go, vntyll I bryng him into my mothers house, and into her chaumber that bare me.

Cant.ii.b. 5 *I charge you O ye daughters of Hierusalem by the roes and hyndes of the fielde, that ye wake not vp my loue, nor touch her, till she be content her self.

6 Who is this that commeth vp out (c) of the wyldernesse like vapours of smoke, as it were a smell of myrre, frankensence, and all maner spices of the Apothecarie?

7 Beholde, about (d) Solomons bedsteede there stande threescore valiaunt, of the most mightie in Israel: They holde swordes euery one, and are expert in warre.

8 (e) Euery man also hath his sworde vpon his thigh, because of feare in the night.

9 Kyng Solomon had made him selfe a pallace of the wood of Libanus, the pillers are of siluer, " the couering of golde, the seate of purple, the grounde is pleasauntly paued with loue for the daughters of Hierusalem.

10 Go foorth (f) (O ye daughters of Sion) and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

(c) By this is vnderstonded the chyldren of Israel, whiche in the wyldernes did folow Christe.

B

(d) By Solomons bedsteede, is vnderstanded the temple of Solomon the whiche is defended by the sword, that is by the worde.

(e) Euery man must learne the word of God, by the whiche he shalbe defended in the time of temptation.

" Some reade, the pauement of golde, the couering of purple.

(f) ye that be of the number of the faythful

¶ The. iiij. Chapter.

1 The prayses of the Churche. 7 She is without blemishe in his sight. 9 The loue of Christe towardes her.

A 1 O howe[a] fayre art thou my loue, howe fayre art thou? thou hast[b] doues eyes, beside that which lyeth hid within: [c] Thy heerie lockes are lyke the wooll of a flocke of goates that be shorne vpon mount Gilead.

2 [d] Thy teeth are like a flocke [of sheepe] of the same bignesse whiche went vp from the washing place, where euery one beareth two twinnes, and not one vnfruitfull among them.

3 Thy lippes are lyke a rose coloured ribande, thy wordes are louely, thy cheekes are like a peece of a pomegranate within thyne heeres.

4 [e] Thy necke is like the towre of Dauid buylded with costly stones, lying out on the sides wherevpon there hange a thousande shieldes: yea all the weapons of the giauntes.

5 [f] Thy two breastes are lyke two twinnes of young Roes, whiche feede among roses.

6 O that I might go to the mountaine of myrre, and to the hil of frankencense, til the day breake, and til the shadowes be past away.

7 Thou art all fayre (O my loue) and no spot is there in thee.

8 Come to me from Libanus (O my spouse) come to me from Libanus: looke from the top of Amana, from the top of Sanir and Hermon, from the lions dennes, and from the mountaines of the leopardes.

9 Thou hast [with loue] bewitched my heart O my sister my spouse, thou hast bewitched my heart with one of thyne eyes, and with one chayne of thy necke. B

10 O howe fayre are thy breastes, my sister, my spouse? Thy breastes are more pleasaunt then wine, and the smell of thyne oyntmentes passeth all spices.

11 [g] Thy lippes, O my spouse, drop as the hony combe, yea mylke and hony is vnder thy tongue, and the smell of thy garmentes is like the smell of Libanus.

12 [h] A garden well locked is my sister, my spouse: a garden well locked, and a sealed well.

13 The fruites that are planted in thee, are lyke a very paradise of pomegranates with sweete fruites, as Camphire, Nardus, & Saffron, Calamus, Sinamom, with all sweete smellyng trees, Myrre, Aloes, and all the best spyces, a well of gardens, a well of liuing waters which runne downe from Libanus.

14 [i] Up thou north winde, come thou south winde and blowe vpon my garden, that the smell therof may be caryed on euery side: yea that my beloued may come into his garden, and eate of the sweete fruites [that growe therein.]

(a) Christe prayseth his Churche, wherein he hath great delight.
(b) A simple fayth and sincere.
(c) The fruites of a true fayth.
(d) By the teeth is signified fayth, by the whiche we are all made the sonnes of God equally.
(e) By the necke are signified the preachers.
(f) The two breastes signifie the two testamentes.
(g) The preachyng of the Gospel, bringeth forth much consolation & profite.
(h) The Churche is defended by Christe.
(i) He prayeth for the grace of the holy ghost towarde the Churche, without the whiche nothing can prosper in it.

The. v. Chapter.

1 Christe calleth his Churche to the participation of all his treasures. 2 She heareth his voyce. 6 She confesseth her nakednes. 10 She prayseth Christe her husbande.

A 1 I Am[a] come into my garden, O my sister, my spouse, I haue gathered my Myrre with my spice: I haue eatē hony with my hony combe, I haue drunke my wine with my milke: Eate O ye frendes, drinke and be merie O ye beloued.

2 I am a sleepe, but my heart is waking: I heare the voyce of my beloued when he knocketh, saying, Open to me O my sister, my loue, my doue, my dearling: for my head is full of deawe, and the lockes of my heere are full of the nyght doppes.

3 I haue put of my coate, howe can I do it on agayne? I haue washed my feete, howe shall I fyle them agayne?

4 My loue put in his hande at the hole, and my heart was moued within me.

5 I stoode

(a) The garden signifieth the Churche of God, in the whiche Christe bestoweth his singulee benefites.

5 I stoode vp to open vnto my beloued, and my handes dropped with Myrre, & the Myrre ranne downe my fingers vpon the locke.

6 I opened vnto my beloued, but he was departed and gone his way: Now whē he spake, my heart was gone: (b) I sought him, but I coulde not finde him: I cryed vpon hym, neuertheless he gaue me no aunswere.

7 So the watchmen that went about the citie, founde me, smote me, and wounded me: yea they that kept the walles toke away my kerchaffe from me.

8 I charge you therfore O ye daughters of Hierusalem, yf ye fynde my beloued, that ye tell hym howe that I am sicke for loue.

9 What maner of man is thy loue aboue other louers, O thou fairest among Women? Or what can thy loue do more then other louers, that thou chargest vs so straytly?

10 As for my loue, he is whyte and red coloured, a goodly person among tenne thousande.

11 His head is as the most fine golde, the lockes of his heere are busshed, & blacke as a crowe.

12 His eyes are as the eyes of doues by the water brookes as though they were washed with mylke, " and are set lyke pearles in golde.

13 His cheekes are lyke a garden bed, wherin the Apothecaries plant all maner of sweete thynges.

14 His lippes are lyke lilies that droppe sweete smellyng Myrre: His handes are lyke golde rynges, hauyng inclosed the precious stone of Tharsis.

15 His body is as the pure iuorie, dect ouer with Saphires: His legges are as the pillers of Marble set vpon sockettes of golde.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The wordes of his mouth are sweete: yea he is altogether louely: Such a one is my loue O ye daughters of Hierusalem, such a one is my loue.

" Some reade, and remayne vp the full vessels.

The .vi. Chapter.

2 The Church assureth her selfe of the loue of Christe. 3 The prayses of the Church. 8 She is but one and vndefiled.

1 Whyther is thy loue gone then O thou fairest among women: whyther is thy loue departed, and we wyll seke hym with thee?

2 (a) My loue is gone downe into his garden vnto the sweete smellyng beddes, that he may refreshe hym selfe in the garden, & gather lilies.

3 My loue is myne, and I am his, which feedeth among the lilies.

4 Thou are beautifull O my loue as is [the place] Thirza, thou art faire as Hierusalem, fearefull as an armie of men with their banners.

5 Turne away thine eyes from me, for they " haue set me on fire: Thy heery lockes are lyke a flocke of goates shorne vpon the mount of Gilead.

6 Thy teeth are lyke a flocke of shorne sheepe which go out of the washyng place, where euery one beareth twinnes, and not one vnfruitfull among them.

7 Thy cheekes are like a peece of a pomegranate within thy lockes of heere.

8 (b) There are threescore queenes, fourescore wiues, and damselles without number.

9 (c) One is my doue, one is my dearlyng: She is the only beloued of her mother, and deare vnto her that bare her: When the daughters sawe her, they sayde she was blessed, yea the queenes & wiues praysed her.

10 What is she this that loketh forth as the morning, faire as the moone, cleare as the sunne, and fearfull as an armie of men with their banners?

11 (d) I went downe into the nut garden to see what grewe by the brookes, and to loke yf the vineyarde flourished, or yf the pomegranates were not forth.

12 I knewe not that my soule had made me the charyot of the people that be vnder tribute.

13 Turne agayne turne agayne O thou perfect one, turne agayne turne agayne and we wyll loke vpon thee: What will ye see in the (e) Sulamite? She is lyke men of warre singing in a companie.

(b) There be many in the Churche of God, & diuers orders and degrees therin.

(c) Diuers particulee Churches dispersed, maketh but one catholike Churche.

(d) Christe loketh vpon his Church subiect to affliction, what fruite it bryngeth.

(e) Sulamite, that is, Hierusalem, the which was Shalem, that signifieth peace.

The

The .vij. Chapter.

1 The beautie of the Churche in all her members. 10 She is aſſured of Chriſtes loue towardes her.

A 1 Howe pleaſaunt are thy treadynges with thy ſhoes, thou princes daughter: the ioyntes of thy thighes are like a faire ieWell, Which is Wrought by a cunnyng Workemaiſter.

(a) Thy nauell is replenyſhed with the rich knoWledge of Gods Worde & heauenly deſires.

2 Thy (a) nauell is lyke a rounde goblet, Which is neuer Without drynke.

(b) The Church is ful of ſpirituall treaſures.

3 Thy (b) Wombe is like a heape of Wheate that is ſet about With lilies.

(c) The two teſtomentes cõmeth from God, and they be of equall authoritie.

4 (c) Thy two breaſtes are lyke tWo tWinnes of young roes.

(d) The preachers ought to be pure.

5 (d) Thy necke is as it Were a toWre of ſtrẽgth: thine (e) eyes alſo are lyke the Water pooles that are in Heſebon, beſide the port of Bathrabbim, thy (f) noſe is lyke the toWre of Libanus, Which loketh toWarde Damaſcus.

(e) The magiſtrates muſt be well inſtructed in the Worde of God.

(f) Thy iudgẽtes of good and euyll.

6 (g) That head that ſtandeth vpon thee is lyke Carmel: and the heere of thy head is like purple, and like a kyng dWellyng among many Water conduites.

(g) The prince that ſhapeth ſtandeth aboue, lyke a watchman to defend the body.

7 O Howe faire and louely art thou my dearlyng in pleaſures?

(h) The Churche doth encreaſe, the more it is preſſed and perſecuted.

8 Thy ſtature is lyke a (h) paulme tree, and thy breaſtes lyke the grapes.

9 I ſayde, I Will climbe vp into the paulme tree, and take holde of his hye braunches.

10 (h) Thy breaſtes alſo ſhalbe as the Wine cluſters, the ſmell of thy noſethrilles like as the ſmell of apples.

(h) The preachers and miniſters of the ſacramentes, muſt feede the part bothe of god alone.

11 And thy rooffe of thy mouth lyke the beſt Wine, Which is meete for my beſt beloued, pleaſaunt for his lippes, and for his teeth to chaWe.

12 I am my beloueds, and he ſhall turne hym vnto me.

13 O come on my loue, We Will go forth into the fielde, and take our lodgyng in the villages. C

(i) Chriſt Will teach them that preſſe his Worde to accompliſhe the ſame by dyng.

14 (i) In the morning Will We go ſee the vineyarde, We Will ſee yf the vine be ſprong forth, yf the grapes be groWen, and yf the pomegranates be ſhot out.

(k) God geueth his graces to the faythfull the which he in his Church.

15 (k) There Will I geue thee my breſtes: the Mandragoras geue their ſWeete ſmell, and beſyde our doores are all maner of pleaſaunt fruites both neWe and olde, Which I haue kept for thee O my beloued.

The .viij. Chapter.

2 The Church Will be taught by Chriſte. 3 She is vpholden by hym. 6 The behement loue Wherwith Chriſte loueth her. 11 She is the vine that bryngeth forth fruite to the ſpirituall Solomon, Which is Jeſus Chriſte.

A 1 That (a) I might finde thee Without and kiſſe thee, Whom I loue as my brother Whiche ſuckt my mothers breſtes, and that thou ſhalt not be diſpiſed,

(a) The fathers of the olde teſtoment deſireth to ſee the incarnation of Chriſte.

2 I Will leade thee and bryng thee into my mothers houſe, that thou myghteſt teache me, and that I myght geue thee drynke of the ſpiced Wine, and of the ſWeete ſappe of my pomegranates.

Cant. ii. a.

(b) His gracious fauour ſhall preſerue me from deſperation in aduerſitie, and frõ preſumption in proſperitie.

3 *His (b) left hande ſhalbe vnder my head, and his ryght hande ſhall imbrace me.

4 I charge you O ye daughters of Hieruſalem that ye Wake not vp my loue, nor touche her, tyll ſhe be content her ſelfe.

5 (What is ſhe this that cometh vp from the Wilderneſſe, and leaneth vpon her loue?) I Wake thee vp among the apple trees Where thy mother conceaued thee, Where thy mother [I ſay] brought thee into the Worlde.

(c) The Churche deſireth to be ioyned vnto Chriſte by the ſeale of the holy ghoſt.

6 (c) O ſet me as a ſeale vpon thine heart, and as a ſeale vpon thine arme: for loue is myghtie as the death, and gelouſie as the hell.

7 Her coales are coales of fire, and a very behement flambe [of the Lorde]: ſo that many Waters are not able to quenche loue, neither may the ſtreames drowne it: yea yf a man Woulde geue all the good of his houſe for loue, he ſhoulde count it nothyng.

(d) The Iewes Church ſhall be called the Churche of the Gentiles, and both vnited both redemers.

8 (d) Our ſiſter is but young and hath no breſtes: What ſhall We do for our ſiſter When ſhe ſhalbe ſpoken for?

9 If

9 (c) If she be a wall, we shall builde a siluer bullwarke therupon: yf she be a doore, we shall fasten her with boordes of Cedar tree.

10 I am a wall, and my brestes lyke towres, then was I as one that hath founde fauour in his syght.

11 Solomon hath a vineyarde at Baal-hamon: and this vineyarde deliuered he vnto the kepers, that euery one for the fruite therof shoulde geue hym a thousande peeces of siluer.

12 My vineyarde which is myne, is in my syght: thou (O Solomon) must haue a (f) thousande, and the kepers two hundred, which kepe the fruite.

13 Thou that dwellest in the gardens, (g) O let me heare thy voyce, that my companions may hearken to the same.

14 (h) O get thee away my loue, and be as a roe or a young hart vpon the sweete smellyng mountaynes.

A. P. E.

(f) By this thousand is signified the greatest riches, which is lyke euerlastyng, which is obteined by the grace of God, & not by our merites.

(g) Christe dwelleth in his Church, and his shepe heare his voyce.

(h) The Church doth pray that Christe departing with his bodyly presence, he would assist her in all kinde of necessitys with the grace of his heauenly spirite.

The ende of the ballet of ballettes of Solomon, called in *latine Canticum Canticorum.*

The booke of the prophete Esai.

The first Chapter.

2 The prophete accuseth the sinnes of the people: namely of ingratefulnesse, stubburnesse, 11 faithlesse seruice of God, 24 and sheweth Gods terrible iudgement agaynst them vnlesse they repent.

A 1 The[a] vision of Esai ẏ sonne of Amos, which he sawe vpon Juda and Hierusalem, in the dayes of Uzia & Joathan, Ahaz and Jehezekiah, kinges of Juda.

(a) A reuelation or prophecie.

2 Heare O heauens, and hearken O earth: for the Lorde hath spoken, I haue norished and brought vp children, and they haue done vnfaithfully against me.

3 The oxe hath knowen his owner, and the asse his maisters cribbe: [but] Israel hath not knowen, my people hath geuen no heede.

4 Ah sinnefull nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, they are gone backwarde.

5 Why shoulde ye be stricken any more: [for] ye are euer fallyng away: euery head is diseased, and euery heart heauy:

6 From the sole of the foote vnto the head there is nothyng sounde in it: [but] woundes, blaynes, and putrifiyng sore: they haue not ben salued, neither wrapped vp, neither molified with the oyntment.

7 Your lande is wasted, your cities are burnt vp, straungers deuour your lande before your face, and it is made desolate, as it were the destruction of enemies [in the tyme of warre.] B

8 And the daughter of Sion shalbe left as a cotage in a vineyarde, lyke a lodge in a garden of Cucumbers, lyke a besieged citie.

9 Except the Lorde of hoastes had left vs a small remnaunt, we shoulde haue ben as Sodoma, & lyke vnto Gomorra.

10 Heare the worde of the Lord ye lordes of Sodoma, and hearken vnto the lawe of our God thou people of Gomorra.

11 Why offer ye so many sacrifices to me, wyll the Lorde say: I am full of the burnt

burnt offeringes of weathers, & of the fatnesse of fed beastes, (b) I haue no pleasure in the blood of bullockes, lambes, and goates.

12 When ye come to appeare before me treadyng in my courtes, who hath required this at your handes:

13 Offer me no mo oblations, for it is but lost labour: incense is an abhominable thyng vnto me, I may not away with your newe moones, your sabbathes & solempne meetynges, your solempne assemblies are wicked.

14 I hate your newe moones and appoynted feastes euen from my very heart, they make me weery, I can not abyde them.

15 When you holde out your handes, I wyll turne myne eyes from you: and though ye make many prayers, yet I wyll heare nothyng at all, seyng your handes are full of blood.

16 Washe you, make you cleane, put away your euyll thoughtes out of my syght: ceasse from doyng of euyll,

17 Learne to do well, applie your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his ryght, let the Widdowes complaynt come before you:

18 And then go to, saith the Lorde, let vs talke together: though your sinnes be as red as scarlet, they shalbe as whyte as snowe: and though they were lyke purple, they shalbe as whyte as wooll.

19 If ye be wyllyng and obedient, ye shal eate the good of the lande:

20 But yf ye be obstinate and rebellious, ye shalbe deuoured with the swoorde: for the mouth of the Lord hath spoken [it.]

21 Howe happeneth it then that the righteous citie which was full of equitie, is become vnfaythfull as a whore: Righteousnesse dwelt in it, but nowe murtherers.

22 Thy siluer is turned to drosse, and thy wine mixt with water.

23 Thy princes are wicked, and companions of theeues: they lone gyftes altogether, and gape for rewardes: As for the fatherlesse they helpe hym not to his ryght, neither wyll they let the Widdowes causes come before them.

24 Therfore saith the Lorde God of hoastes, the mightie one of Israel: Ah I must ease me of mine enemies, and auenge me of myne aduersaries:

25 And I shall lay my hande vpon thee, and purely purge away thy drosse, and take away all thy tinne:

26 And set thy iudges agayne as they were sometyme, and thy senatours as they were from the begynnyng: and then thou shalt be called the ryghteous citie, the faythfull citie.

27 Sion shalbe redeemed with equitie, and her conuertes with righteousnesse.

28 But the transgressours, and the vngodly, and such as forsake the Lorde, shall altogether be vtterly destroyed.

29 For ye shalbe confounded for the trees which ye haue desired: and ye shalbe ashamed of the gardens that ye haue chosen.

30 For ye shalbe as a tree whose leaues are fallen away, and as a garden that hath no moystnesse.

31 And the very strong one [of your idols] shalbe as towe, and the maker of it as a sparke [of fire] and they shal both burne together, and no man quenche them.

The .ij. Chapter.

1 A prophecie of Christe and his kyngdome. 12 Pryde, couetousnesse, superstition, and idolatrie are reproued. 17 Gods terrible iudgement agaynst these.

1 THe selfe same worde that Esai the sonne of Amos sawe vpon Iuda and Hierusalem.

2 And [this] shall come to passe in the latter dayes: the hyll of the Lordes house shalbe prepared in the heyght of the mountaynes, and shalbe hygher then the hylles, and all nations shall preasse vnto hym.

3 And a multitude of people shall go, speakyng [thus one to another] come, let vs ascende to the hyll of the Lorde, to the house of the God of Jacob, and he wyll instruct vs of his wayes, and we wyll walke in his pathes: for out of Sion shall come a lawe, and the worde of the Lorde from Hierusalem:

4 And shall geue sentence among the heathen, and shall reforme the multitude of people: they shall breake their swoordes also into mattockes, and their speares to make sithes: And one people shall

shall not lyft vp a weapon agaynst another, neither shall they learne to fyght from thencefoorth.

5 Come ye O house of Jacob, and let vs walke in the lyght of the Lorde:

6 For thou hast forsaken thy people the house of Jacob, (b) because they be replenished [with euils] from the east, and with sorcerers lyke the Philistines, and in straunge children they thynke them selues to haue enough).

(b) The causes why God forsaketh his people is, idolatrie, heathenishe superstition, couetousnesse, and trust in other thinges then in God alone.

7 Their lande is full of siluer and golde, neither is there any ende of their treasure: their lande is also full of horses, and no ende is there of their charrettes.

8 Their lande also is full of vayne gods, and before the worke of their owne handes they haue bowed them selues, yea euen before the thyng that their owne fingers haue made.

9 There kneeleth the man, there falleth the man downe [before them:] therfore forgeue them not.

10 Get thee into the rocke, and hyde thee in the grounde for feare of the Lorde, and for the glorie of his maiestie.

11 The high lookes of man shalbe brought lowe, and the hautinesse of men shalbe bowed downe: and the Lorde alone shalbe exalted in that day.

12 For the day of the Lorde of hoastes [shalbe] vpon all the proude, loftie, and vpon all that is exalted, and he shalbe brought lowe:

13 And vpon all high and stout Cedar trees of Libanus, and vpon all the okes of Basan,

14 And vpon all the high mountaynes, and vpon all the high hilles, ℂ

15 And vpon euery high towre, and vpon euery fenced wall,

16 And vpon all the shippes of Tharsis, and vpon all pictures of pleasure.

17 And the pride of man shalbe brought downe, and the loftinesse of men shalbe made lowe, and the Lorde alone shalbe exalted in that day:

18 As for the idols he shall vtterly abolishe:

19 And they shall creepe into holes of stone, and into caues of the earth for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth.

20 In the selfe same day shall man cast away his gods of siluer, and his gods of golde, into the holes of Mowles and Backes, which he neuertheless had made to hym selfe to honour them.

21 And they shall creepe into the cliftes of the rockes, and into the toppes of the harde stones for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth).

22 Ceasse therfore from man in whose nosethirlles there is breath: for wherin is he to be accompted of?

The .iij. Chapter.

1 The mischiefes that God sendeth on common weales for the contempt of his worde. 14 The couetousnesse of rulers reproued. 16 The proude nicenesse of women punished to their shame.

A 1 For lo, the Lorde God of hoastes doth take away from Hierusalem and Juda all maner of stay, all stay of meate and drynke,

2 The captayne and the souldiour, the iudge and the prophete, the (a) prudent and the aged man,

(a) The prudent, that is, such as can foresee by their prudencie thynges to come.

3 The captayne of fiftie & the honorable, the senatour, the cunnyng artificer, and the eloquent oratour.

4 And I shall geue children to be their princes, and babes shall rule ouer them.

5 And the people shall eche one of them violently oppresse another, and euery one agaynst his neyghbour: The boy shall presume agaynst the elder, and the person of lowe degree agaynst the honorable.

6 Yea one shall take a friende of his owne kinrede by the bosome, and say: thou hast clothyng, thou shalt be our head, and stay this ruine with thy hande.

7 Then shall he sweare and say, I can not helpe you: there is neither meate nor clothyng in my house, make me no ruler of the people.

8 For Hierusalem and Juda must decay: because that both their wordes and counsayles are agaynst the Lorde to prouoke the presence of his maiestie to anger.

9 Their

9 Their very countenaunce bewrayeth
thē, yea they declare their owne sinnes
[themselues] as Sodome, they hide it not:
wo be to their owne soules, for they
haue rewarded euyll vnto them selues.
10 Say to the ryghteous that it shall go
well with them: for they shall eate the
fruite of their owne studies.
11 [But] wo be vnto the wicked, for it shal-
be euyll with hym: for he shalbe rewar-
ded after his owne workes.
12 Children are extortioners of my people,
and women rule ouer them: O my peo-
ple, thy leaders deceaue thee, and cor-
rupt the way of thy footsteppes.
13 The Lorde is here to commune of the
matter, & standeth to iudge the people.
C 14 The Lorde shall enter into iudgement
with the elders and princes of his peo-
ple, [and shall say to them:] It is ye that
haue burnt vp my vineyarde, the spoyle
of the poore is in your houses.
15 What meane ye that ye bray [as in a
morter] my people, and grinde the faces
of the poore? saith the Lorde God of
hoastes.
16 Moreouer the Lord hath said, seing the
daughters of Sion are waxen proude,
& walke with stretched foorth neckes,
and wanton lokes, goyng and trippyng
nicely, and tinckelyng with their feete:
17 Therfore shall the Lorde shaue the
heades of the daughters of Sion, and
shall discouer their filthinesse.
18 In that day shall the Lord take away
the gorgiousnesse of the attire about
their feete, & the caules, and the rounde
tires [after the fashion of the moone.]
19 The sweete perfumes, and the brace-
lettes, and the mufflers,
20 The bonnettes, and the sloppes, and
the head bandes, and the tablettes, and
the earynges,
21 And rynges, and nose iewels: D
22 The costly apparell, and the vayles,
and the wimples, & the crispyng pinnes,
23 And the glasses, and the fine linnen,
and the hoodes, and the lawnes.
24 And in steade of good smell there shal-
be stincke, and in steade of their girdle
a rent, and for well set heere there shal-
be baldnesse, in steade of a stomacher a
sacke cloth, & [sunne] burnyng for beautie.
25 Thy men shal perishe with the sword,
and thy baliaunt souldiours in the bat-
tayle [O Hierusalem.]
26 And her gates shall mourne and be-
wayle: and she beyng desolate, shall syt
vpon the grounde.

The.iiij.Chapter.

1 The miserie of the stubburne. 3 A promise of Gods fauour to the residue.

A 1 IN that day, seuen wo-
men shall take holde
of one man, saying: We
wyll finde our selues
meate and apparell:
only let vs be called by
thy name, to take our
shamefull reproofe [from vs.]
2 (a) In that day shall the budde of the
Lorde be beautifull and glorious, and
the fruite of the earth shalbe excellent
and pleasaunt, for them that are escaped
of Israel.
3 Then shall the remnaunt in Sion and
the remnaunt at Hierusalem be called
holy: [namely] all such as are written
among the lyuyng in Hierusalem,
4 (b) After that the Lorde hath washt
away the filthinesse of the daughters
of Sion, and hath purged the blood out
from Hierusalem in the spirite of iudge-
ment and in the spirite of fire.
5 And vpon all the dwellynges of the
hylles of Sion, and vpon her congrega-
tions, the Lord shall create a cloude and
smoke by day, and the shynyng of a
flamyng fire by night: for all the (c) glorie
shalbe preserued.
6 And there shalbe a tabernacle for a
shadowe in the day time from the heat,
& a safe place and refuge from weather
and rayne.

(a) The [illegible]

(b) They are saued whose sinnes are remitted and washt away with the blood of Christe.

(c) Christe wyll preserue and defende the glorie, that is, the faithfull in all troubles & temptations.

The

The .v. Chapter.

1 Of Christe and his vineyarde, 8 with an execration of couetousnesse,
11 drunkennesse, 19 and contempt of Gods worde.

A 1 NOwe wyll I syng my beloued friende, a song of my friende touching his vineyard: My beloued friende hatha vineyarde in a very fruteful plenteous grounde.

2 This he hedged, and gathered out the stones from it, and planted it with the choysest vine: In the middest of it buylded he a towre, also made a wine presse therin: (a) and he loked that it shoulde bring him grapes, and it brought foorth wylde grapes.

(a) God loketh to receaue of his people the thankefull fruites of faith, and not the vnpleasant workes of faythlesse ingratitude.

3 Nowe O citezen of Hierusalem, and man of Juda, iudge I pray thee betwixt me and my vineyarde:

4 what more coulde haue ben done for it, that I haue not done: wherfore then hath it geuen wylde grapes, where I loked to haue had grapes of it:

5 Well, nowe I shall tell you howe I will do with my vineyarde: I will take the hedge from it, that it may perishe, and breake downe the wall therof, that it may be troden vnder foote.

6 I wyll lay it waste, it shall neither be digged nor cut, but beare thornes and briers: I wyll also forbyd the cloudes that they shall not rayne vpon it.

B 7 As for the vineyarde of the Lorde of hoastes, it is the house of Israel: and the man of Juda, the plant of his pleasure: Of these he loked for equitie, but see there is oppression for ryghteousnesse, and lo it is a crying.

8 Wo vnto them that ioyne one house to another, and bring one lande so nigh vnto another, that there is no more place: wyll ye be placed alone in the myddest of the earth:

9 These thynges are in the eares of the Lorde of hoastes: of a trueth great and faire houses shalbe without any dweller in them.

10 And tenne acres of vines shall geue but a quart, and thirtie busshels of seede shall geue but an Epha.

11 Wo be vnto them that rise vp early to folowe drunkennesse, continuyng vntyll nyght, tyll they be set on fire with wine.

12 In their feastes are harpes and lutes, tabrettes and pipes, and wine: but they regarde not the worke of the Lord, and consider not the operatiō of his handes.

13 Therfore commeth my folke into captiuitie, because they haue no vnderstandyng: (b) Their glorie is famished with hunger, and their multitude dryed vp with thirst.

(b) Or, their people, their noble men be very ofte pore & hungry.

14 Therfore gapeth hell and openeth her mouth marueilous wyde, that their glorie, multitude, and wealth, with such as reioyce in her, may descende into it. C

15 Thus hath man a fall and is brought lowe, and the hygh loke of the proude shalbe layde downe.

16 But the Lorde of hoastes shalbe exalted in iudgement, and God that is holy is sanctified in ryghteousnesse.

17 Then shall the sheepe eate as they were wont, and the riche mens landes that were layde waste shall straungers deuour.

18 Wo be vnto them that drawe wickednesse with cordes of vanitie, and sinne as it were with a cart rope.

19 Which vse to speake on this maner, Let hym make speede and hasten his worke, that we may see it: let the counsayle of the holy one of Israel come and drawe nye, that we may knowe it.

20 Wo be vnto them that call euyll good, and good euyll, Which make darknesse lyght, and lyght darknesse, that make sowre sweete, and sweete sowre.

21 Wo be vnto them that are wise in their owne syght, and thynke them selues to haue vnderstandyng. D

22 Wo be vnto them that are strong to suppe out wine, and expert men to set vp drunkennesse.

23 Wo be vnto them that geue sentence with the vngodly for rewardes, but condempne the iust cause of the ryghteous.

24 Therfore, lyke as fire licketh vp the straw, and as the flambe consumeth the stubble: euen so their roote shalbe as corruption, and their blossome shall vanishe away lyke dust: for they haue cast away the lawe of the Lorde of hoastes, and despised the worde of the holy one of Israel.

25 Therfore is the wrath of the Lorde kindled

kindeled against his people, and hath stretched forth his hande vpon them, yea he hath smitten them: and the hilles dyd tremble, and their carkases dyd lye vyle in the open streetes: and in al this the wrath of God hath not ceassed, but his hande stretched out styll.

26 And he shall geue a token to a people of a farre countrey, and shall hisse vnto them from the ende of the earth: and beholde, they shall come hastyly with speede.

27 There shall not be one faynt nor feeble among them, no not a sluggishe nor sleepie person: there shall not one of them put of his gyrdle from his loynes, nor loose the latchet of his shoe.

28 His arrowes are sharpe, and all his bowes bent: his horse hookes are as flint, and his cart wheeles like a whyrle winde.

29 His crye is as it were of a Lion, and he roreth lyke Lions whelpes: they shall roare and hantche vpon the pray, and no man shall recouer it, nor get it from them.

30 In that day he shalbe so fierce vpon him as the raging of the sea: then one shall beholde the (c) lande, and lo darkenesse and sorow, and the light is darkened in the heauens therof.

(c) The lande of Iuda shalbe ouerwhelmed with miserable affliction.

The. vj. Chapter.

1 Esai sawe the glory of the Lorde. 9 And was sent to prophecie the desolation of Iurie.

IN the yere that kyng Oziah dyed, I sawe also the Lorde sitting vpon an high and glorious seate, and his trayne filled the temple.

2 And about hym stoode Seraphims, whereof one had sixe winges, with twayne eche couered his face, with twayne his feete, and with twayne did he flee.

3 They cryed also eche one to another on this maner, Holy, holy, holy is the Lorde of hoastes: the whole earth is full of his glory.

4 And the lintels of the doore cheekes moued at his crying, and the house was full of smoke.

5 Then sayd I, wo is me, for I am lost, in as much as I am a man of vncleane lippes, and dwell among people that hath vncleane lippes also: for mine eyes haue seene the kyng the Lorde of hoastes.

6 Then flewe one of the Seraphims vnto me, hauing a hote cole in his hand, whiche he had taken from the aulter with the tongues,

7 And layde it vpon my mouth, and sayde: Lo, [this] hath touched thy (a) lippes, and thine vnrighteousnesse shalbe taken away, and thy sinne forgeuen.

(a) Gods sacramentes are not bare signes, but with the signe and the worde, the matter signified, is exhibited to the faythfull. B

8 Also I hearde the voyce of the Lorde on this maner: Whom shall I sende, and Who wyll be our messenger: Then I sayde, Here am I, sende me.

9 And he sayd, Go and tell this people: Heare in deede, yet vnderstande not, ye shall playnely see, and yet perceaue not.

10 Harden the heart of this people, stop their eares, and shut their eyes: lest they see with their eyes, heare with their eares, and vnderstande with their heartes, and conuert and be healed.

11 Then spake I, Lord, howe long? He aunswered, vntill the cities be vtterly wasted without inhabiters, and the houses without men, and tyll the lande be also vtterly desolate.

12 For the Lorde shall put the men farre away, and [there shalbe] great waste in the middest of the lande.

13 Yet in it shall succeede ten kinges, and it shall returne and be afterwarde wasted: [But] as the Teyle tree and the Oke in the fall of their leaues haue yet the sappe remayning in them, [euen so] the holy seede shalbe the stay therof.

¶ The. vij. Chapter.

1 The Syrians moue battayle against Hierusalem. 14 A virgin shall beare a chylde.

A 1 IT happened in the tyme of Ahaz ẏ sonne of Jotham, whiche was the sonne of Uziah king of Juda, that Razin the kyng of Syria, and Pechah the sonne of Romeliah kyng of Jsrael, went vp towarde Hierusalem to besiege it: but Razin was not able to winne it.

2 Nowe when the (a) house of Dauid hearde worde thereof, that Syria and Ephraim was cōfederate together, his heart quaked, yea and the heartes also of his people, lyke as when the trees of the wood are moued with the winde.

(a) Dauids house, that is Ahaz.

3 Then sayd God vnto Esai: Go meete Ahaz thou and thy sonne Sear Jasub, at the head of the ouer poole in the footepath by the fullers grounde,

4 And say vnto him: Take heede to thy selfe and be styll, feare not, neither be faynt hearted, for these two tayles, that is, for these two smoking firebrandes, the wrath and furiousnesse of Razin the Syrian, and Romelies sonne:

5 Because that the Syrian, Ephraim, and Romelies sonne haue wickedly conspired against thee,

6 Saying, We wyll go vp against Juda, vexe them, and bryng them vnder vs, and set a kyng there, euen the sonne of Tabel:

B 7 Thus saith the Lorde God thereto, Jt shal not so go foorth, neither so come to passe.

8 For the head citie of the Syrians is Damascus, but the head of Damascus is Razin: And after threscore and fiue yeres shall Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but the head of Samaria is Romelies sonne: if ye beleue not, surely ye shall not be established.

10 Moreouer, God spake agayne vnto Ahaz, saying:

11 Require to thy selfe a token of the Lorde thy God, whether it be towarde the depth beneath, or toward the height aboue.

12 Then said Ahaz, J will require none, neither wyll J tempt the Lorde.

13 The prophete aunswered, Then heare ye of the house of Dauid: Js it not inough for you that ye be greeuous vnto mē, but ye must greeue my God also:

14 Therefore the Lorde hym selfe shall gene you a token: Beholde, a virgin shall conceaue and beare a sonne, and shall call his name Emmanuel. C

15 Butter and honye shall he eate, vntill he knowe to refuse the euyll and choose the good.

16 For or euer the chylde come to knowledge to eschewe the euil and choose the good, the lande that thou so abhorrest shalbe desolate of both her kynges.

17 The Lord also shall sende a tyme vppon thee, vpon thy people, and vpon thy fathers house, such as neuer came since the tyme that Ephraim departed from Juda, namely thorowe the kyng of the Assyrians.

18 For at the same tyme shall the Lorde hisse for the flyes that are about the water of Egypt, and for the bees in the Assyrians lande:

19 These shall come and shall light all in the desolate valleys, in the holes of stones, and vpon all thornie and bushie places.

20 At the same time shal the Lord shane the (b) heere of the head, and the feete, and the bearde cleane of, with the raser that he shall hyre beyonde the waters: namely with the king of the Assyrians. D

(b) The heere of the head, and the beard, the princes & men of authoritie, the feete, the common sort of people.

21 At the same time shal a man nurrishe a young cowe, and two sheepe.

22 Then because of the aboundaunce of mylke that they geue he shall eate butter: so that euery one which remayneth in the lande shall eate butter and hony.

23 At the same time al vineyardes wherin there shalbe a thousand vines worth a thousande siluerlinges, shalbe turned to bryers and thornes.

24 They shall come into the lande with arrowes and bowes, because all the lande shall become bryers and thornes.

As for all hilles that shalbe digged with the mattocke, there shall not come vpon them any feare of bryers and thornes: but the cattell shalbe driuen thyther, and the sheepe shal feede there.

The. viij. Chapter.

5 The deliueraunce of the lande by Emmanuel. 14 The stone of offence, at whiche many shall stumble.

A 1 MOreouer the Lorde sayde vnto me, Take thee a great roule, and wryte in it as men do with a pen: make hastie speede to rob, and haste to the spoyle.

2 And I called vnto me faythfull Witnesses to recorde, Uriah the priest, and Zacharias the sonne of Barachiah.

3 After that went I vnto the prophetisse, and she conceaued & bare a sonne: Then sayde the Lord to me, Geue him his name, a speedie robber, an hastie spoyler.

4 For why, or euer the chylde shall haue knowledge to crye my father and mother, shall the riches of Damascus and the spoyle of Samaria be taken away before the kyng of the Assyrians.

5 The Lorde spake also vnto me agayne, saying:

6 Forsomuche as this people refuseth the styll running water of Silo, and put their delight in Razin and Romelies sonne:

B 7 Beholde, the Lord shall bryng mightie and great fludes of water vpon them, namely the king of the Assyrians with all his power, whiche shall climbe vp vpon all his fludes, and runne ouer all his bankes,

8 And shall breake in vpon Juda, he shall flowe and passe thorowe, tyll he come vp to the necke thereof: he shall fill also the Wideneſſe of thy lande with his wynges O Emmanuel.

9 Breake downe O ye people, (a) and ye shalbe broken downe, hearken to all ye of farre countreys: muster you, and you shalbe broken downe, prepare you, and you shalbe torne in peeces.

10 Take your counsell together, yet shall your counsell come to naught: determine the matter, yet shall it not prosper: for God is with vs.

11 For the Lorde spake thus to me in a mightie prophesie, (b) and warned me that I should not walke in the way of this people, saying:

12 Ye shall not speake [wordes] of conspiracie in all thinges, when this people shall say conspiracie: feare them not, neither be afraide of them.

13 But sanctifie the Lorde of hoastes, let him be your feare and dread.

14 For he shalbe the holy place to flee to, C and stone to stumble at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Hierusalem:

15 And many among them shall stumble, and fall, and be broken, yea they shalbe snared and taken.

16 Binde vp the testimonie, seale the law in my disciples.

17 (c) And I wyll wayte vpon the Lorde that hideth his face from the house of Jacob, and I wyll loke for him. (c) The wordes of Christ.

18 But lo, as for me and the chyldren whiche the Lorde hath geuen me, we are to be a token and a wonder in Israel from the Lorde of hoastes, whiche dwelleth vpon the hill of Sion.

19 And if they say vnto you, Aske counsayle at the Soothsayers, Witches, Charmers, and Conurers: [then make them this aunswere.] Is there a people any where that asketh not counsayle at his God: shoulde men runne vnto the dead for the liuing:

20 Get thee to the lawe, (d) and the testimonie: and if they speake not after this worde, there is no light in them. D (d) We must seeke in Gods worde what to folowe, for in meanes without Gods worde there is no light.

21 And they shall wander thorowe this lande hardly besteade and hungry, and when they suffer hunger, they wyll be out of patience, and curse their king and their God, and shall loke vpwarde and downewarde to the earth,

22 And beholde there is trouble and darkneſſe, dymneſſe is rounde about him, & he shalbe driuen into darkneſſe.

23 Neuertheleſſe, the darkneſſe shall not be suche as was in her veration, when at the first he lightly afflicted the lande Zabulon, and the lande of Nephthali, and afterwarde dyd more greeuously afflict her by the way of the sea beyond Jordane in Galilee of the heathen.

The. ix. Chapter.

5 He prophecieth of Christes natiuitie and dominion.

A 1 THE people that walked in darknesse, haue seene a great light: As for them that dwell in the lande of the shadowe of death, vpon them hath the light shined.

2 Thou hast multiplied the people, and not increased their ioy: *they reioyce before thee, euen as men make merie in haruest, and they be ioyfull as men that do deuide the spoyle [after the victorie.]

3 For thou hast broken the yoke of his burthen, the staffe of his shoulder, and the rod of his oppressour, as in the day of Madian.

4 And truely euery battayle that the warrier maketh, is done with confused noyse: and defiling their garmentes with blood [but this battayle] shalbe with burning and consuming of fire.

(a) Christe his kingdome and his names.

5 For vnto vs a (a) chylde is borne, and vnto vs a sonne is geuen, vpō his shoulder doth the rule lye, and he is called with his owne name Wonderfull, the geuer of counsell, the mightie God, the euerlasting father, the prince of peace.

6 He shall make no ende to encrease the rule & peace, and shall sit vpon the seate of Dauid, and in his kingdome, to order the same, and to stablishe it with equitie and righteousnesse from hence foorth for euermore: This shall the zeale of the Lorde of hoastes bring to passe.

B 7 The Lorde sent a worde into Jacob, the same is come into Israel.

8 And all the people of Ephraim shall knowe, and they that dwell in Samaria that say with pryde and high stomackes [on this maner.]

9 The tyle worke is fallen downe, but we wyll buylde it with squared stones: the Mulberie timber is broken, but we shall set it vp agayne with Cedar.

10 But the Lorde shall strengthen the enemies of Razin, and ioyne his aduersaries together against him.

11 The Syrians before, and the Philistines behinde, and shall deuour Israel with open mouth: After all this is not the wrath of the Lorde ceassed, but yet his hande stretched out styll.

12 For the people turneth not vnto hym that chastiseth them, neither do they seeke the Lorde of hoastes. C

13 Therefore hath the Lorde rooted out of Israel both head and tayle, bough and reede in one day.

14 By the head, is vnderstande the senatour and honourable man, and by the tayle, the prophete that preached lyes.

15 For the guides of this people are deceauers, and those that be gouerned are vtterly lost.

16 Therefore shall the Lorde haue no pleasure in their young men, neither haue pitie of their fatherlesse and wydowes: for they are altogether hypocrites and wicked, and al their mouthes speake folly: After all this is not the Lordes wrath ceassed, but yet his hand is stretched out styll. D

17 For vngodlynesse burneth as a fire, and shall deuour bryers and thornes, and it shall burne as in the thicket of a wood, and [the wicked] aduaunce themselues, as the smoke is caryed vp.

18 Thorowe the wrath of the Lorde of hoastes is the lande full of darknesse, and the people be consumed as it were with fire: no man doth spare his brother.

19 But he robbeth on the right hande, and doth famishe, he eateth on the left hande, and he shall not haue inough: euery man shall eate the flesshe of his owne arme.

20 Manasses [shall eate] Ephraim, and Ephraim Manasses, and they both together shall eate Juda: After all this is not the Lordes wrath ceassed, but yet his hande stretched out styll.

The

¶ The. x. Chapter.

1 He threatneth the oppressours of the poore. 12 And prophecieth against Sennacherib.

A 1 WO be vnto them that make vnrighteous lawes, and that cau-
2 seth their actuaries to wryte greeuousnesse, where thorowe the poore are put from their right, and my seelie people robbed of iudgement, that wydowes may be their pray, and that they may rob the fatherlesse.

3 What wyll ye do in the tyme of visitation, and when destruction shall come from farre: to whom wyll ye runne for helpe: and where wyll you leaue your glory:

4 That when I withdrawe my hand, ye come not among the prysoners, nor lye among the dead: After all this doth not the wrath of the Lorde ceasse, but yet is his hande stretched out styll.

5 O Assur whiche art the staffe of my wrath, in whose hand is the rod of mine indignation.

6 I wyll sende hym among those hypocritishe people: among the people that haue deserued my displeasure wyll I sende hym, that he vtterly rob them, spoyle them, and treade them downe lyke the myre in the streete.

B 7 Howbeit, his meaning is not so, neither thinketh his heart on this fashion: But he imagineth howe he may roote out and destroy muche people.

8 For he saith, Are not my princes all kynges:

9 Is not Chalno as easie to winne, as Charchamis: Is it harder to conquer Hamath, then Arphad: or is it lighter to ouercome Damascus, then Samaria:

10 [As who say] I were able to winne the kyngdomes of the idolaters and their gods, but not Hierusalem and Samaria.

11 Shall I not do vnto Hierusalem and her images, as I dyd vnto Samaria and her idols:

12 Wherefore it shall come to passe, that assoone as the Lorde hath performed his whole worke vpon the hill of Sion and Hierusalem, then wyll I visite the fruite of the stoute heart of the kyng of Assyria with his proude lookes.

13 For he standeth thus in his owne conceipt, This do I thorowe the power of myne owne hande, & thorowe my wysdome: for I am wyse, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitauntes like a valiaunt man.

14 My hand hath found out the strength of the people as it were a nest: and like as egges that were layde here and there, are gathered together, so do I gather all countreys, and there was none [so bolde] as to moue the winge, that dare open his mouth, or once whisper. C

15 Shall the axe boast it selfe against him that heweth therwith: or shal the sawe make any bragging against hym that ruleth it: That were euen lyke as if the rod did exalt it selfe against him that beareth it, or as though the staffe should magnifie it selfe [as who say] it were no wood.

16 Therefore shall the Lorde the God of hoastes sende among his fatlinges leanenesse, and burne vp his glory as it were with a fire.

17 And the light of Israel shalbe that fire, and his holy one shalbe the flambe: and it shall kindle and burne vp his thornes and bryers in one day.

18 Yea all the glory of his wooddes and fieldes shalbe consumed with body and soule, and they shalbe as an hoast of men, whose standard bearer fayleth.

19 The trees also of his wood whiche remayne shalbe of such a number that a chylde may tell them.

20 After that day shall the remnaunt of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at him that smote them: but vnfaynedly shall they trust vnto the Lorde, the holy one of Israel.

C 21 The remnaunt, euen the posteritie of Jacob, shall conuert vnto God the mightie one.
22 For though thy people O Israel be as the sande of the sea, yet shal the remnaunt of them conuert vnto him: The decreed consumption ouerfloweth with righteousnesse.
23 And therefore the Lorde of hoastes shall perfectly fulfill the thing that he hath determined in the middest of the whole worlde.
24 Therefore thus saith the Lorde God of hoastes: Thou my people that dwellest in Sion, be not afraide for the king of the Assirians: he shall smyte thee with a rod, and shall lyft vp his staffe against thee, as the Egyptians dyd sometime.
25 But very soone after shall my Wrath and indignation be fulfilled in the destruction of them:
26 Moreouer, the Lorde of hoastes shall stirre vp a scourge for him, like as was the slaughter of Madian vpō the rocke Oreb, and as the destruction of the Egyptians when he lyfted vp his rod vpon the sea.
27 Then shal his burthen be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction. D
28 He shal come to Aiath, and go thorow towarde Migron, at Michmas shall he lay vp his harneste.
29 They shall go ouer the foorde, Geba shalbe their resting place, Rhama shalbe afraide, Gibea Saul shall flee away.
30 Lift vp thy voyce O daughter Gallim, geue eare to Laisa thou poore Anathoth.
31 Madmena shall tremble for feare, but the citizens of Gabim are manly.
32 Yet shall he remaine at Nob that day: after that shall he lyft vp his hande against the mount of the daughter Sion the hyll of Hierusalem.
33 But see, the Lord God of hoastes shall breake downe the bough with feare, he shall hewe downe the proude, and fell the high minded.
34 The thickets also of the wood shall be roote out with iron, and Libanus shall haue a fall thorowe the mightie.

The. xj. Chapter.

1 The prophecieth of the natiuitie of Christe, and of his people. 6 Of the remnaunt of Israel. 10 And of the fayth of the heathen or gentiles.

A 1 AND there shall come a sprig foorth of the (a) stemme of Esai, and a young shoote shall growe out of his roote. (a) Christe shalbe borne of the seede of Esai.
2 The spirite of the Lorde shall rest vpon him, the spirite of wysdome and vnderstanding, the spirite of counsaile and strength, the spirite of knowledge and of the feare of the Lorde,
3 And shall make hym of deepe iudgement in the feare of God: For he shall not geue sentence after the thing that shalbe brought before his eyes, neither reproue after the hearing of his eares:
4 But with righteousnesse shal he iudge the poore, and with equitie shall he reprooue the simple of the worlde, and he shall smyte the worlde with the rod of his (b) mouth, and with the breath of his mouth shall he slay the vngodly. (b) The armour of Christe and of his members
5 Righteousnesse shalbe the gyrdle of his loynes, and faythfulnesse the gyrding vp of his raynes.
6 The woolfe shall dwell with the Lambe, and the Leoparde shall lye downe by the Goate: Bullockes, Lions, and cattell, shall kepe company together, so that a litle chylde shall leade them.
7 The Cowe and the Beare shall feede B together, and their yonng ones shall lye together: the Lion shall eate strawe, lyke the Oxe or the Cowe.
8 The chylde whyle he sucketh shall haue a desire to the serpentes nest, and when he is weaned, he shall put his hande into the Cockatrice denne.
9 No man shall do euill vnto another, no man shall destroy another in all the hyll

hyll of my holynes: for the earth shalbe full of the knowledge of the Lorde: euen as the sea floweth ouer with water.

10 And in that day shall the gentiles enquire after the roote of Jesse, whiche shalbe set vp for a token vnto the people, and his rest shalbe glorious.

11 At the same time shall the Lord take in hande agayne to recouer the remnaunt of his people, whiche shalbe left alive from the Assirians, Egyptians, Arabians, Moxians, Elamites, Chaldees, Antiochians, & from the Ilandes of the sea,

12 And he shall set vp a token among the gentiles, and gather together the dispearsed of Israel, yea and the outcastes of Juda from the foure corners of the worlde.

13 The hatred of Ephraim also and enemies of Juda shalbe cleane rooted out: Ephraim shall beare none euyll wyll to Juda, & Juda shall not vexe Ephraim.

14 But they both together shall flee vpon the shonlders of the Philistines towarde the West, and spoyle them together that dwell towarde the east: The Idumites and the Moabites shal come vnder their handes, and the Amonites shalbe obedient vnto them. C

15 The Lord also shal cleave the tongues (c) of the Egyptians sea, and with his mightie winde shall he lyft vp his hand ouer Nilus, and shall smyte his seuen streames, and make men go ouer drye shod.

(c) The tongue, that is, the arme of the sea that hindereth the passage.

16 And thus shall there be a way for his people that remayneth from the Assirians, lyke as it happened to the Israelites what tyme they departed out of the lande of Egypt.

The.xij.Chapter.

4 The song of the Churche for the obtayning of the victorie and ouercomming of the worlde.

A 1 AND in that day thou shalt say, O Lorde I wyll prayse thee, for thou wast displeased at me: but refrayne thou from thy Wrath, and comfort me.

2 Beholde, God is my saluation, in whō I wyll trust and not be afrayde: for the Lorde God is my strength and [my] song, he also is become my saluation.

3 Therfore with ioy shall ye drawe water out of the welles of saluation:

4 And then shall ye say: Geue thankes vnto the Lorde, call vpon his name, declare his workes among the people, kepe them in remembraunce, for his name is excellent. B

5 O sing prayses vnto the Lorde, for he hath done great thinges, as it is knowen in all the worlde.

6 Crye out, and sing thou that dwellest in Sion: for great is the holy one of Israel in the middest of thee.

¶ The. xiij. Chapter.

1 He prophecieth the destruction of Babylon, the captiuitie and the comming agayne of the people.

A 1 THis is the (a) burthen of Babylon, whiche Esai the sonne of Amos did see.

(a) Burthen, that is, the prophecie.

2 Lift vp the banner vpon the high hyll, call vnto thē, wagge your hande, that they may go into the gates of the princes.

3 I haue commaunded my sanctified, I haue also called my valiaunt ones, ioying in my honour to execute my Wrath.

4 There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushing as though the kingdomes of the nations came together: the Lorde of hoastes mustreth his armye to battayle.

5 They come out of a farre countrey from the ende of the heauen, euen the

Lorde hym selfe with the ministers of his wrath, to destroy the whole lande.

6 Mourne ye, for the day of the Lord is at hande, and shall come as a destroyer from the almightie.

7 Therefore shall all handes be letten downe, and all mens heartes shall melt away.

8 They shall stande in feare, carefulnes and sorowe shall come vpon them, and they shal haue payne, as a woman that trauayleth with childe: One shalbe abashed of another, and their faces shall burne like the flame of fire.

9 Beholde, the day of the Lorde shall come terribly and full of indignation, furie & wrath, to make the lande waste, and to roote out the sinners therof.

10 For the starres and planettes of heauen shall not geue their light, the sunne shalbe darkened in the rising, and the moone shall not shine with her light.

11 And I wyll visite the wickednesse of the worlde, and the sinnes of the vngodlye. The high stomakes of the proude wyll I take away, and will lay downe the boasting of the tiraunt.

12 I wyll make a man dearer then fine gold, and a man to be more worth then a golden wedge of Ophir.

13 Therfore I wyll shake the heauens, and the earth shall remoue out of her place in the wrath of the Lorde of hoastes, and in the day of his fearefull indignation.

14 And [Babylon] shalbe as an hunted or chased Doe, and as a sheepe that no man taketh vp: Euery man shall turne to his owne people, and flee eche one into his owne lande.

15 Whoso is founde shalbe shot thorowe: and whoso taketh their part, shalbe destroyed with the sworde.

16 Their children shalbe slayne before their eyes: their house spoyled, and their wiues rauished.

17 For lo, I shall bring vp the Medes against them, whiche shall not regarde siluer, nor be desirous of golde:

18 with bowes shall they destroy the young men, and haue no pitie on women with childe, and their eies shall not spare the children.

19 And Babylon that glory of kingdomes, and beautie of the Chaldees honour shalbe destroyed, euen as God destroyed Sodome and Gomor.

20 It shall not endure for euer, neither shall there be any more dwelling there from generation to generation: The Arabians shall pitche no tentes there, neither shall the sheepheardes make their foldes there any more.

21 But fearefull wylde beastes shall lye there, and the houses shalbe ful of great Owles, Estriches shall dwell there, and Apes shall daunce there.

22 Wylde cattes shall crye in the palaces, and dragons shalbe in the pleasaunt houses: And as for Babylons tyme it is at hande, and her dayes shall not be prolonged.

The. xiiij. Chapter.

1 The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enemies. 13 The pryde of Babylon.

1 A BUt the Lorde wylbe mercyfull vnto Iacob, and will yet chose Israel againe, and set them in their owne land, straungers shall cleaue and get them to the house of Iacob.

2 The people shall take them and carry them home to their owne land: and the house of Israel shall possesse them in the lande of the Lord, that they may be seruaunts and handmaydes: and they shall take those prysoners whose captiues they had ben before, and rule those that had oppressed them.

3 When the Lorde nowe shall bryng thee to rest from thy trauayle, feare, and harde bondage that thou wast laden withall:

4 Then shalt thou vse this mockage vpon the kyng of Babylon, and say: Howe happeneth it that the oppressour leaueth of: Is the golden tribute come to an ende:

5 The Lorde hath broken the scepter of the vngodly, and the rod of the lordelye,

6 whiche

6 which when he is wroth, smiteth the people with continuall strokes, and in wrath raigneth ouer the heathen, whō he persecuteth without compassion.

7 And therfore the whole worlde is nowe at rest and quietnesse, and men sing for ioy.

8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fall, saying: Nowe that thou art layde downe, there come no mo vp to hewe downe vs.

9 Hell also beneath trembleth to meete thee at thy commyng, and for thy sake hath rayse d his dead, all mightie men and princes of the earth, all kynges of the earth stande vp from their seates,

10 That they may all aunswere and speake vnto thee, Art thou become weake also as we? Art thou become lyke vnto vs?

11 Thy pompe and thy pride is layde downe into the pit, and so is the melodie of thy instrumentes. Wormes be layde vnder thee, & wormes be thy couering.

12 Howe art thou fallen from heauen O Lucifer, thou faire morning chylde? Howe hast thou gotten a fall euen to the grounde, which didst weaken the nations?

13 For thou saydest in thine heart, I wyll clymbe vp into heauen, and exalt my throne aboue beside the starres of God, I wyll sit also vpon the mount of the congregation towarde the North.

14 I wyll clymbe vp aboue the cloudes, and wyll be lyke the hyghest of all.

15 Yet thou shalt be brought downe to the deepe of hell, to the sides of the lake.

16 They that see thee shall narowly loke vpon thee, and thinke in them selues, [saying:] Is this the man that brought all landes in feare, and made the kyngdomes afrayde?

17 [Is this he] that made the worlde in a maner waste, and layde the cities to the grounde, which let not his prisoners go out?

18 The kynges of the nations lye euery one in his owne house with worship.

19 And thou art cast out of thy graue like a fylthy abhominable braunche, like as dead mens rayment that are shot thorowe with the swoorde, and go downe to the stones of the deepe, as a dead coarse that is troden vnder feete.

20 Thou art not buried with them: euen because that thou hast wasted thy lande & destroyed thy people: The generation of the wicked shalbe out of memorie for euer.

21 Let there a way be sought to destroy their children that be in their fathers wickednesse, that they come not vp agayne to possesse the lande, and fyll the worlde full of enemies.

22 I wyll stande vp agaynst them saith the Lorde of hoastes, and roote out the name and remnaunt, sonne and sonnes sonne of Babylon saith the Lorde.

23 I wyll geue it to the Otters, and wyll make water puddels of it, and I wyll sweepe them out with the besome of destruction saith the Lorde of hoastes.

24 The Lorde of hoastes hath swoorne an othe, saying: It shall come to passe as I haue determined, and shalbe fulfylled as I haue deuised,

25 So that Assyria shall I destroy in my lande, and vpon my mountaynes wil I treade hym vnder foote, wherthrough his yoke shall come from them, and his burthen shalbe taken from their shoulder. E

26 This deuise hath God taken throughout the whole worlde, and this is his hande stretched out ouer all people.

27 For yf the Lord of hoastes determine a thyng, who is able to disanull it? And if he stretch foorth his hande, who may returne it agayne?

28 The same yere that kyng Ahaz dyed, was this burthen:

29 Reioyce not thou whole Palestina, because the rod of him that beateth thee is broken: for out of the serpentes roote there shall come an Adder, and his fruite shalbe a fierie fleeyng worme.

30 But the first borne of the poore shalbe fed, and the simple shall dwell in safetie: Thy roote also wyll I destroy with hunger, and it shall slay the remnaunt.

31 Mourne thou porte, weepe thou citie, for, O whole lande of Palestina, thou art layd waste: for there shal come from the north a smoke, that not one alone may abide at home in his times. F

32 What shall one then aunswere the messengers of the Gentiles? For the Lorde hath stablished Sion, and the poore of his people that be therein shall put their trust in it.

¶ The

The.xv.Chapter.

A prophecie agaynst Moab.

A 1 THis is the burthen vpon Moab: Ar of Moab was destroyed & ouerthrowen in the nyght season, Kir also in Moab was destroyed and perished in the nyght.

2 Moab went vp to the idols house, euen to Dibon to the hygh places to weepe: for Neba and Moab shall mourne for Medba, All their heades were balde, and all their beardes shauen.

3 In her streetes are they girded about with sackcloth: In all the toppes of her houses and streetes shalbe nothyng but mournyng and weepyng.

4 Hesbon and Eleale shall crye, that their voyce shalbe heard vnto Jahaz: and therfore the armed souldiours also of Moab shall bleate out and crye for very sorowe of their myndes.

5 Who shall my heart be for Moabs sake, they shall flee vnto the citie of Zoar, Which is lyke a faire young bullocke of three yere olde, for they shall all go vp to Luith weepyng: euen so by the way towarde Horonaim they shall make lamentation for their vtter destruction.

6 For the waters of Nimrim shalbe dryed vp, by reason wherof the grasse is withered, the hearbes destroyed, and the greene thynges gone. B

7 Therfore the goodes that remayneth in Moab, and the riches therof, they shall cary to the brooke of Wyllowes.

8 For the crye went ouer the whole lande of Moab, vnto Eglaim and vnto Beer Elim was there nothyng but mournyng.

9 Because the waters of Dimon were full of blood, I wyll adde more vpon Dimon: and lions vpon the remnaunt of the lande, and on them that are escaped from Moab.

The .xvj. Chapter.

The destruction of Moab.

A 1 SEnde the lorde of the worlde a lambe from the rocke that lyeth towarde the desert, vnto the hyl of the daughter Sion.

(a) The careless and obstinate dispisers of tymely repentaunce moued by the preachyng of gods worde, shall repent when it is to late.

2 For as for the daughters of Moab they shalbe as a trembling birde that is put out of her nest: for they shall cary them vnto Arnon.

3 Gather your counsell, come together in iudgement, couer vs with your shadowe in the midday as the nyght doth hyde the chased, and bewray not them that are fled.

4 Let my persecuted people dwell among you, Moab be thou their refuge against the destroyer: for the aduersarie is brought to naught, the robber is vndone, the tiraunt is wasted out of the lande.

5 And in mercie shall the seate be prepared, and he shall sit vpon it in the trueth in the tabernacle of David, iudging and seekyng iudgement, and makyng haste vnto ryghteousnesse.

6 We haue heard of the pride of Moab, he is very proude, presumptuous, arrogant, and full of indignation, and bayne are his lyes.

7 Therfore shall Moab make lamentation because of the Moabites [that shalbe slayne] yea they shall wayle altogether: because of the foundations of the citie that is made of bricke shall ye complayne, euen ye lame people that are left only behynde. B

8 For the vines of Hesbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principall braunches, they are come euen vnto Jazer, they went on wandering vnto the wildernesse, her goodly braunches were throwen downe as they went ouer the sea.

9 Therfore wyll I mourne for Jazer, and for the vine of Sibma, I wyl poure my teares vpon thee O Hesbon and Eleale: for the crye of thyne enemies is fallen vpon thy sommer fruites, and vpon thy haruest.

10 The mirth and cheare is taken away out of the plentifull fielde, and in the vineyardes there shalbe no ioy nor gladnesse: The treader shall treade out no wine in their presses, the song of their mery

mery cheare haue I layde downe.
11 (a) Wherfore my bowels shall rumble like an harpe for Moabs sake, & mine inwarde partes for the cities sake that is made of bricke.
12 And it shall come to passe, that when it is seene that Moab shalbe made weery of his hyll chappelles, he shall come to his temple to pray, (b) but he shall not be able.
13 So then this is the saying that the Lorde hath spoken concernyng Moab since that tyme.
14 But nowe the Lorde hath spoken, saying: In three yeres, which shalbe as the yeres of an hired seruaunt, shall the glorie of Moab be turned into contempt throughout all his multitude, which is very great: and that which remaynyth shalbe very small and feeble.

(a) The sufferinges and daungers of good men are not vnknowen to God.

(b) First he shall through weerynesse, or he shall not finishe him.

¶ The. xvij. Chapter.

A prophecie agaynst Damascus.

A 1 THis is the burthen vpon Damascus: Beholde Damascus is taken away to be no more a citie, but shalbe an heape of broken stones.
2 The waste cities of Aroer shalbe foldes for cattell which shall lye there, and there shalbe none to fray them away.
3 Ephraim also shall no more be strong, and Damascus shall no longer be a kyngdome, and the remnaunt of Syria shalbe as the glorie of the children of Israel, saith the Lorde of hoastes.
4 And in that day it shall come to passe, that the glorie of Jacob shalbe made very thinne, and the fatnesse of his flesshe shall waxe leane.
5 And he shalbe as one that gathereth by corne in haruest, euen lyke hym whose arme reapeth the eares of corne: he shalbe also lyke hym that gathereth eares of corne in the valley of Rephaim.
B 6 Some gatheryng in deede shall there be left in it, euen as in the shakyng of an Olyue tree there remayne two or three berries in the toppe of the vppermost bowe, and foure or fyue in the brode fruitfull braunches thereof, saith the Lorde God of Israel.
7 Then shall man turne agayne to his maker, and his eyes shall haue respect to the holy one of Israel.
8 As for the aulters which are his owne handy worke he shal not regarde them, and the thynges that his fingers hath made, as groues and images, those shal he not cast his eye vnto.
9 In that day shall their strong cities be as the forsaken shrubbes & braunches, which they left because of the children of Israel, and the lande shalbe desolate.
10 Because thou hast forgotten the God of thy saluation, and hast not ben myndfull of thy strong rocke: therfore shalt thou set pleasaunt plantes, and shalt graffe the braunche of another mans vine.
11 In that day shalt thou make thy plant to growe, and early in the mornyng shalt thou make thy seede to florishe: The harueste shalbe gone in the day of inheritaunce, and there shalbe sorowe without hope of comfort.
12 ℣ Wo shalbe to the multitude of much people, which shall make a sounde lyke to the noyse of the sea, and the violence of the nations which shall rage lyke the rushyng in of many waters. ℭ
13 Euen lyke many waters shal the people rage, God shall rebuke hym, and he shal flee farre of, he shalbe chased away lyke as drye strawe vpon the mountaynes before the wynde, and lyke a thyng that turneth before the storme.
14 At euen beholde there is trouble, and or euer it be mornyng lo it is gone: This is the portion of them that oppresse vs, and the lot of them that robbe vs.

¶ The

The.xviij.Chapter.

1 An exhortation to the Ethiopians and the countreys nygh adioynyng to them.
7 The vocation of the Gentiles.

A 1 That lande that trusteth vnder the shadow of wynges, [that lande] which is beyonde the waters of Ethiopia,
2 Sendyng messengers by the sea, euen in vessels of reedes ouer the water, Get you hence ye speedy messengers to a nation that is scattered abrode, and robbed of that they had, a fearefull people from their begynnyng hytherto, a nation troden downe by litle and litle, whose lande the fludes haue spoyled.
3 All the inhabitours of the worlde, and indwellers of the earth, loke vp whē he setteth vp a token in the mountaynes, and hearken when he bloweth with the trumpe.
4 For so the Lorde sayde vnto me [as for me] I wyll take my rest, and loke vpon the matter in my habitation, lyke a faire heate after the rayne, and lyke a cloude of deawe in the heate of harueste.
5 For afore the harueste whē the braunch is growen, there shall come ripe fruite of the floure: and he shal cut downe the increase with sithes, and the braunches shall he take away with hookes.
6 Thus shall they be left together vnto the foules of the mountaines, and to the beastes of the earth: for in sommer the birdes shall remayne vpon it, and euery beast of the lande shalbe vpon it in wynter.
7 In that tyme shall there a present be brought vnto the Lord of hoastes, euen a people that is scattered abrode and robbed of that they had, that same people which haue ben fearfull from their begynnyng hytherto, a nation troden downe by litle and litle, whose lande the fludes haue spoyled, to the place of the name of the Lorde of hoastes, euen to the mount Sion.

The .xix. Chapter.

1 He prophecieth agaynst Egypt, 18 and the vocation of the Gentiles to Christe.

A 1 The burthen of Egypt. Beholde, the Lorde rideth vpon a swift cloude, and shall come into Egypt, and the idols of Egypt shall tremble at the presence of hym, and the heart of Egypt shall quake in the middest of her.
2 And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, and one neighbour against another, citie against citie, and realme against realme.
3 The mynde also of Egypt shalbe cleane without counsayle within it selfe, and the deuice that they take wil I destroy: and they shall seke counsayle at idols and at sorcerers, at workers with spirites, and at soothsayers.
4 And the Egyptians wyll I geue ouer into the hande of a marueylous cruell lorde, and a mightie kyng shall haue dominion ouer them, saith the Lorde God of hoastes.
5 The waters of the sea shall fayle, and the riuer shall decrease and be dryed vp.
6 The waters shalbe drawen out, the riuers of Egypt shalbe emptied & dryed vp, the reedes and flagges shalbe cut downe.
7 The grasse in the riuer and by the riuers bancke, and all that groweth by the riuer, shall wither away, and be brought to naught.
8 The fishers also shall mourne, and all they that cast angle into the water shall make lamentation: and they that lay forth their net beside the waters shalbe rooted out.
9 Moreouer, they that worke in flare and make fine workes, shalbe confounded, and so shall they that weane open workes.
10 For their open workes shal euen be destroyed, and all they that make pondes and slues for fishe shall come to naught.
11 But you foolishe princes of Zoan, ye wise counsaylers of Pharao, whose wit is turned to foolishnesse, howe say ye vnto

vnto Pharao, I am come of wise men
and of auncient kinges?
12 Where are thy wise men? Let them
tell thee yf they can, what the Lorde of
hoastes hath deuised vpon Egypt.
13 The princes of Zoan are become
fooles, the princes of Noph are de-
ceaued, they haue deceaued Egypt, euen
they that were taken for the chiefe stay
therof.
C 14 In the middest of it hath the Lorde
powred the spirite of wickednesse: and
they haue deceaued Egypt in euery
worke therof, euen as a drunken man
staggereth in his vomite.
15 Neither shall the (a) head or tayle, the
braunche or reede, be able to do any
worke in Egypt.
16 In that day shall Egypt be lyke vnto
women: It shalbe afrayde and stande
in feare at the motion of the hande of
the Lorde of hoastes which he shaketh
ouer it.
17 And Egypt shalbe afraide of the lande
of Juda: so that euery one that maketh
mention of it shalbe afraide therat, be-
cause of the counsayle of the Lorde of
hoastes which he deuised for it.
18 In that day shall fiue cities in the
lande of Egypt speake the language of
Chanaan, and sweare by the Lorde of
hoastes: the citie of desolation shalbe
called one of them.
19 In that day shall the aulter of the
Lorde be in the middest of the lande of
Egypt, and this title beside it vnto the
Lorde.
20 And it shalbe a token and a witnesse
vnto the Lorde of hostes in the lande of
Egypt: For they shal crie vnto the Lord
because of such as trouble them, and he
shall sende them a sauiour and a great
man to delyuer them.
21 And the Lorde shalbe knowen in E-
gypt, and the Egyptians shall knowe D
the Lorde in that day, and do sacrifice
and oblation: yea they shall vowe a
vowe vnto the Lord, and perfourme it.
22 The Lorde also shall smite Egypt
sore, and heale them agayne: and they
shalbe conuerted vnto the Lorde, and
he shalbe intreated of them, and shall
heale them.
23 In that day shall there be a common
way out of Egypt into Assyria, and
Assyria shall come into Egypt, & Egypt
into Assyria: so that the Egyptians and
the Assyrians shall serue the Lorde
together.
24 In that day shal the nation of Israel
be the thirde with Egypt and Assyria:
and they shalbe blessed in the middest
of the lande,
25 Which lande the Lorde of hoastes
hath blessed, saying: blessed is my peo-
ple of Egypt, Assur also is the worke of
my handes, and Israel is mine inhe-
ritaunce.

(a) By the head and braunche are meant the honorable and chiefest of the lande: by the tayle & reede, the multitude and lower sort of people.

The.xx.Chapter.

Agaynst Egypt and Ethiopia.

A
1 IN the yere that Thar-
than came vnto Asdod
when Sargon the
kyng of Assyria had
sent hym, and had
fought agaynst Asdod,
and taken it:
2 At the same tyme spake the Lorde by
the hande of Esai the sonne of Amos,
saying: Go and take of the sackcloth
from thy loynes, and put of thy shoe
from thy foote. And he dyd so, walkyng
naked and barefoote.
3 And the Lorde sayde, Lyke as my ser-
uaunt Esai hath walked naked and
barefoote for a signe and wonder three
yeres vpon Egypt and Ethiopia:
4 Euen so shall the kyng of Assyria take
away out of Egypt and Ethiopia, chil-
dren and olde men naked and bare-
foote, with their loynes vncouered, to
the great shame of Egypt.
5 They shalbe brought in feare also, and
be ashamed of Ethiopia their hope, & of
Egypt wherin they are wont to glorie.
6 And they that dwell in the same Isle
shall say in that day, Beholde such is
our hope, whyther shall we flee for
helpe, that we may be delyuered from
the kyng of Assyria? And howe shall
we escape?

¶ The

¶ The. xxj. Chapter.

Agaynst Babylon, Idumea, and Arabia.

A 1 The burthen of the (a) waste sea. Euen as the stormie weather passeth through at the noone day from the wildernesse, so shall it come from the terrible lande.

(a) The waste sea is Babylon or Chaldee.

2 A greeuous vision was shewed vnto me: let one deceiptfull offendour come agaynst another, and one destroyer agaynst another: Up Elam, lay siege thou of Media, all their gronyng haue I layde downe.

3 Therfore are my loynes fylled with sorowe, heauinesse hath taken holde vpon me as the panges of a woman that is trauaylyng: it made me stoupe when I heard it, and it vexed me when I sawe it.

4 My heart panted, fearefulnesse came vpon me: the nyght of my voluptuousnesse hath he turned agaynst me into feare.

5 Whyle they garnished the table, the watchman loked: and whyle I was eatyng and drynkyng, it was sayde, vp ye captaynes, take you to your shielde.

6 For thus hath the Lorde sayde vnto me: Go and set a watchman to tel what he seeth.

B 7 And he sawe a charret which two horsemen sat vpon, with the cariage of an Asse, and the cariage of a Camel: So he loked, and toke diligent heede.

8 And he cryed, a lion, my Lorde I stande continually vpon the watche towre in the day tyme, and am appoynted to kepe my watch euery nyght.

9 And beholde here commeth a charret of men, with two horsemen, and he aunswered and sayd, Babylon is fallen, it is fallen, and all the images of her gods hath he smitten downe vnto the grounde.

10 Thou art he whom I must threshe, and thou belongest to my corne floure: This that I hearde of the Lorde of hoastes the God of Israel, haue I shewed vnto you.

11 The burthen of Duma. He calleth to me out of Seir: watchman what hast thou espied by nyght? watchman what hast thou espied by nyght?

12 The watchman sayde, The mornyng commeth, and so doth the nyght: If ye wyll aske me any question, then aske it: returne and come agayne.

13 The burthen concernyng Arabia. In the wooddes of Arabia shall ye tary all nyght, euen in the streetes of Dedanim. C

14 The inhabitours of the lande of Thema brought foorth water to hym that was thirstie, they preuented hym that was fled away with their bread.

15 For because of swordes they are become fugitiue, Euen for the drawen sworde, and for the bent bowe, and because of the greeuousnesse of warre.

16 For thus hath the Lorde sayde vnto me: There is yet a yere, accordyng to the yeres of an hired seruaunt, and all the glorie of Cedar shall fayle.

17 And the number of them that shall escape from the bowes, shalbe minished by the mightie children of Cedar: for the Lorde God of Israel hath spoken it.

The .xxij. Chapter.

A prophecie agaynst Hierusalem.

A 1 The burthen of the (a) valley of vision. What hast thou to do here, that thou clymbest to the house toppes?

(a) Hierusalem is meant by the valley of vision.

2 Thou that art full of tumultuousnes, thou troublesome and proude citie: Thy slayne men are neither put to death with the sworde, nor dead in battayle.

3 All thy captaynes are fugitiue together, the archers haue taken them prisoners: All they I say that are founde in thee are in captiuitie together, and they also that fled farre of.

4 Therfore sayde I, Let me alone, and *I wyll make lamentation: Ye shall not be able to comfort me because of the destruction

Luk.xix.f. Iere.ix.a.

destruction of the daughter of my people.

5 For this is a day of trouble, of ruine, and of destruction, that the Lorde the God of hoastes wyll bryng to passe in the valley of vision, breakyng downe the citie, and crying vnto mountaynes.

6 Elam bare the quiuer with a charret of footmen and horsemen, and the citie of Kir shewed the shielde open.

B 7 Thy chiefe valley also was full of charrettes, and the horsemen set their faces directly towarde the gate.

8 And in that day dyd the enemie take away the couer of Juda, and then didst thou loke towarde the (b) armour of the house of the forest.

(b) That is, towarde the armour in the house of the forest.

9 Ye haue seene also the broken places of the citie of Dauid, howe that they are many, and ye gathered together the waters of the lower poole.

10 As for the houses of Hierusalem ye haue numbred them, and the houses haue ye broken downe, to make the wall strong.

11 A pit also haue ye made betweene the two walles for the waters of the olde poole, (c) & haue not regarded the maker therof, neither had respect vnto hym that fashioned it long ago.

(c) Ye haue not looked vpon the workmanship of God.

12 And in that day dyd the Lorde God of hoastes call men vnto weepyng and mournyng, to baldnesse and girdyng about with sackcloth.

13 And beholde they haue ioy and gladnesse, slayng oxen, and kyllyng sheepe, eatyng flesh, and drynkyng wine: *Let vs eate and drynke, for to morowe we shall dye.

C 14 And it came to the eares of the Lorde of hoastes, This iniquitie shall not be purged from you tyll ye dye, saith the Lorde God of hoastes.

15 Thus saith the Lord God of hoastes: Get ye vnto yonder treasurer, euen vnto *Sebna, which is the ruler of the house. Esai 36 a

16 What hast thou to do here: and whom hast thou here: that thou shouldest here hewe thee out a sepulchre, as it were one that heweth hym out a sepulchre on hye, or that graueth an habitation for hym selfe on an harde rocke:

17 Beholde O thou man, the Lorde shal cary thee away into captiuitie, and shall surely couer thee with confusion.

18 The Lorde shal turne thee ouer like a ball with his handes [and shall sende thee] into a farre countrey: there shalt thou dye, and there in steade of the charrets of thy pompe, shall the house of thy Lorde haue confusion.

19 I wyll driue thee from thy place, and out of thy dwellyng shal he ouerthrowe thee.

20 And in that day shall I call my seruaunt Eliakim the sonne of Helkia:

21 And with thy garmentes wyll I clothe hym, and with thy girdle wyll I strength hym: thy power also wyll I commit into his hande, and he shalbe a father of such as dwell in Hierusalem, and in the house of Juda. D

22 *And the key of the house of Dauid wyll I lay vpon his shoulder: so that he shall open and no man shut, he shall shut and no man open. Iob. xii. b. Apoc. iii. b.

23 And I wyll fasten hym as a nayle in a sure place, and he shalbe the glorious seate of his fathers house.

24 Moreouer, all generations and posterities shall hang vpon him all the glorie of their fathers house, all vessels both great and small, and all instrumentes of measure and musicke.

25 In that day saith the Lord of hoastes, shall the nayle that is fastened in the sure place, depart and be broken, and fall: and the burthen that was vpon it shalbe pluckt away, for so the Lorde hath spoken.

The. xxiij. Chapter.

1 A prophecie against Tyrus, 17 and a promise that it shalbe restored agayne.

A 1 The burthen of *Tyre. Mourne ye shippes of Tharsis, for there commeth such destruction, that ye shall not haue an house to enter into: and that there shalbe no traffike out of the lande of Cittim, they haue knowledge of this plague.

2 Be styll ye that dwell in the Isle, the marchauntes of Zidon, & such as passe ouer the sea haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, and the fruites of the riuer were her vittayles, so that it became

became a common mart of the nations.

(a) By the sea and the strength of the sea, is meant Tyrus

4 Be ashamed thou Zidon: for the[a] sea, euen the strength of the sea hath spoken saying, I haue not trauayled nor brought foorth children, nor nourished vp young men, or brought vp virgins.

5 When tidinges commeth to the Egyptians, they shalbe sory for the rumour of Tyre.

6 Get you to Tharsis, mourne you that dwell in the Isle.

B 7 Is not this that glorious citie of yours which hath ben of olde antiquitie: her owne feete shall cary her foorth to be a sojourner into a farre countrey.

(b) That crowneth her selfe, that is, which boasted her selfe to be as it were the Queene of all cities on the sea coast.

8 Who hath deuised this agaynst Tyre that[b] crowneth her selfe: whose marchauntes are princes, & whose factours are honorable in the worlde.

9 Euen the Lorde of hoastes hath deuised this, to put downe the pride of all such as be glorious, and to minishe all them that be proude vpon the earth.

10 Get thee out of thy lande like a flodde vnto the daughter of Tharsis, for thou hast no more strength.

11 He that smote the kyngdomes together, holdeth out his hande ouer the sea: euen the Lord him selfe hath geuen a commaundement agaynst the same common place of marchaundise, that they shall vtterly destroy the myght therof.

12 And he sayde: Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: Up, get thee ouer vnto Cittim, where neuertheless thou shalt haue no rest.

13 Beholde, this people came not of the Chaldees, but Assur made them strong with great shippes: They set vp the strong holdes therof, and destroyed his palaces: and he brought it in decay.

14 Mourne ye shippes of Tharsis, for C your strength is brought downe.

15 And in that day shal Tyre be forgotten seuentie yeres, according vnto the yeres of one king: & after the ende of the seuentie yeres shall Tyre sing as doth an harlot.

16 Take an harpe and go about the citie thou harlot that hast ben forgotten, make sweete melodie, sing mo songes, that thou mayest be had in remembraunce.

17 And after the ende of the seuentie yeres shall the Lorde visite Tyre, and she shall conuert vnto her rewarde, and shall commit fornication with all the kyngdomes of the earth that are in the worlde.

18 Their occupying also & their rewarde shalbe holy vnto the Lorde: their gaynes shall not be layde vp nor kept in store, but it shalbe theirs that dwell before the Lorde, that they may eate inough, and haue clothyng sufficient.

The.xxiiij.Chapter.

A prophecie of tribulation to come vpon the worlde because of sinne.

A 1 BEholde, the Lord maketh the earth waste and emptie, he turneth it vpside downe, and scattereth abrode the inhabitours therof.

2 And the priest shalbe as the people, and the maister as the seruaunt, the mistresse lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurie, like him that borroweth vpon vsurie, the creditour as the dettour.

3 The lande shalbe cleane wasted and vtterly spoyled: for so the Lorde hath spoken.

4 The earth is sory and consumeth away, the worlde is feeble & perisheth, the proude people of the earth are come to naught.

5 The earth also is become vnprofitable vnder the inhabitours therof, which haue transgressed the lawes, chaunged the ordinaunce, broken the euerlastyng couenaunt.

6 Therfore hath the curse consumed the B earth, and they that dwell therin are fallen into trespasse: wherfore the inhabitours of the earth are perished with drought, and fewe men are left behinde.

7 The wine fayleth, the vine hath no myght, all they that haue ben mery of heart are come to mournyng.

8 The myrth of tabrettes is layde downe, the noyse of such as haue made mery is ceassed, the ioy at the harpe is at an ende.

9 They shall drynke no more wine with mirth, strong drynke shalbe bytter to them

them that drinke it.

10 The citie of vanitie is broken downe, euery house is shut vp, that no man may come in.

11 In the streetes is there a crying because of wine, all cheare is banished away, the myrth of the lande is gone.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 For in the middes of the lande, euen among the people, it shall come to passe as at the shaking of olives, and as the grapes are when the wine harvest is done.

C 14 They shall lift vp their voyce, and make a merie noyse: and in magnifying of the Lorde shall they crye out of the west.

15 Wherefore prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel in the Iles of the sea.

16 From the vttermost part of the earth haue we heard prayses and myrth, because of the righteous: And I sayde, I knowe a thing in secrete, I knowe a thing in secrete, wo is me: the transgressours haue offended, the transgressours haue greeuously offended.

17 Fearefulnesse, the pit, and the snare are vpon thee, O thou that dwellest on the earth.

18 It wyll come to passe, that whosoeuer escapeth the fearefull noyse, shall fall into the pit, and he that commeth vp out of the pit, shalbe taken with the snare: for the windowes from on high are open, and the foundations of the earth are moued.

19 The earth is vtterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly:

20 The earth shall reele to and fro like a D
drunkarde, and shalbe remoued lyke a tent, and the iniquitie thereof shalbe heauie vpon it, it shall fall, and not rise vp agayne.

21 And in that day shall the Lorde visite the hoast aboue that is on hye, and the kynges of the worlde that are vpon the earth.

22 And they shalbe gathered together as they that be in prison, and they shalbe shut vp in warde, and after many dayes shall they be visited.

23 *The moone shalbe abashed, and the sunne ashamed, when the Lorde of hoastes shal raigne in mount Sion and in Hierusalem with worship, and in the sight of suche as shalbe of his counsell. Luk.xxi.c.

The. xxv. Chapter.

1 A thankes geuing to God for his workes.

A 1 Thou art my Lorde my God, I wyll magnifie thee, I will geue thankes vnto thy name, for thou hast brought wonderfull thinges to passe, according to thine olde counsels truely & faythfully.

xxvii 2 *Thou hast made a citie a heape of stones, and brought a strong towne into decay: the habitation of straungers hast thou made to be no citie, neither shall it be buylded any more.

3 Therefore shall the mightie people geue glory vnto thee, the citie of the valiaunt heathen shall feare thee.

4 For thou hast ben a strength vnto the poore, and a succour for the needie in his trouble, a refuge against euill weather, a shadow against the heate: for the blast of raging men is like a storme that casteth downe a wall.

5 Like as the heate in a drye place wasteth all thinges: so shalt thou suppresse the noyse of aliantes, the heate [is abated] with the shadowe of the cloude, [euen so shall God] asswage the noyse of the cruel tirauntes.

6 And in this mountaine shal *the Lord B
of hoastes make vnto all people a feast Luk.xiiii.d.
of plenteous and delicate thinges, euen of most pleasaunt and daintie dishes.

7 And in this mountaine shall the Lord destroy the couering that all people are wrapped in, and the hanging that is spread vpon all nations.

8 *As for death he hath destroyed it for euer, *and the Lorde God shall wype away teares from all faces, and the rebuke of his people shall he take away out of all the earth, for so the Lorde hath sayde. Osee.xiii.e. Apoc.vii.c. and.xxi.c. i.Cor.xv.f.

9 And in that day it shalbe sayde, lo this is our God, we haue wayted for hym,
Ephe.ii.a. *and he shall saue vs, this is the Lorde in whom we haue hoped, we wyll be merie and reioyce in the saluation [that commeth] of hym.
10 For in this mountaine shall the hande of the Lorde ceasse, and Moab shalbe threshed vnder hym, euen as strawe is troden to doung on the dounghill.
11 And he shall stretche out his hande in the middes of them, as he that swimmeth casteth out his hands to swimme: and with the strength of his handes shall he bring downe their pryde.
12 The strong holde also and defence of thy walles hath he ouerthrowne and cast downe, and brought them to the grounde, euen vnto dust.

The. xxvi. Chapter.

1 A song of deliueraunce of the people.

1 IN that day shall this song be song in the land of Juda, We haue a strong citie, saluation shal God appoint in steede of walles and bulwarkes.
Pro.xviii.c. Zacha.ii.a.
2 *Open ye the gates, that the righteous people whiche kepeth the trueth may enter in.
Psa.cxviii.b
3 By an assured purpose wylt thou preserue perfect* peace, because they put their trust in thee.
Rom.v.a.
4 Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore.
5 *For he hath brought downe the high minded citizens: as for the proude citie he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust.
Esai.xxv.a.
6 The foote, euen the foote of the poore, and the steppes of suche as be in necessitie shall treade it downe.
7 The path of equitie wylt thou graunt vnto the iust [O thou most righteous] *thou shalt order the path of hym that is righteous.
Prou.vi.a. Iere.x.d.
8 Yea in the way of thy iudgementes, O Lord, haue we put our trust in thee: thy name also and the remembraunce of thee, is the thing that our soule longeth for.
9 *My soule hath longed for thee all the night, and with my spirite whiche is within me wyll I seeke thee early in the morning: For when thy iudgementes are in the earth, the inhabiters of the worlde shall learne righteousnesse.
Psal.lxiii.a. and.cxliii.a.
10 Shall the vngodly man be fauoured, which hath not learned righteousnesse, but doth wickedly in the earth, where nothing ought to be done but that which is righteous: he shall not see the
11 glory of the Lorde.
Lorde, When thy hande is lyft vp to strike, they see it not: but they shall see it, and be confounded with the zeale of the people, and the fire that consumeth thyne enemies shall deuour them.
12 Lorde vnto vs thou shalt prouide peace: *for thou also hast wrought all our workes in vs.
Phil.ii.a.
13 O Lord our God, other lordes beside thee hath subdued vs: but we wyll be mindfull only of thee and of thy name.
14 The dead wyll not liue, they that be out of life will not ryse agayne, therfore hast thou visited and rooted them out, and destroyed all the memorie of them.
15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto all the coastes of the earth.
16 *Lorde, in trouble haue they visited thee, they powred out their prayer whē thy chastening was vpon them.
Leu.xxvi.
17 *Like as a woman with chylde that draweth nye towardes her trauayle is sorie and cryeth in her paynes: euen so haue we ben in thy sight O Lorde.
Iohn.xvi.c.
18 *We haue ben with chylde and suffred paine, as though we had brought forth winde: for there is no saluation in the earth, neither do the inhabiters of the worlde submit them selues.
Rom.viii.d.
19 *Thy dead men shall liue, euen as my body shall they rise againe: Awake and sing ye that dwell in dust, for thy deawe is euen as the deawe of herbes, and the earth shall cast out them that be vnder her.
i.Cor.vi.d.

20 Come

Exod.xx.c. 20 Come my people, *enter thou into thy chambers, and shut thy doores about thee, *hide thy selfe for a litle whyle, vntill the indignation be ouerpast.

Apoc.vi.a. Hebr.i.a. 21 *For beholde, the Lorde is comming out of his place, to visite the wickednesse of suche as dwell vpon earth: the earth also shall disclose her bloods, and shall no more hide them that are slayne in her.

¶ The. xxvij. Chapter.

1 A prophecie of the comming of Christe, and destruction of idolatrie.

A 1 IN that day the Lord with his sore, great, and mightie sworde, shall visite (a) *Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

(a) By Leuiathan the greatest of fishes in the sea, is ment the kingdome of Satan, and the mightie ministers of the same, ment in Christe, and gouernours of his religion.

2 In that day see that ye sing of the congregation which is the vineyarde that bringeth foorth the best wine:

1.Cor.xv.c. Apoc.xii.c. 3 Euen I the Lorde do kepe it, in due seasons shall I water it: and lest the enemie do it any harme, I wyll both night and day preserue it.

4 There is no displeasure in me, els when the vineyarde bringeth me foorth bryers and thornes I woulde go thorowe it by warre, and burne it vp together.

(b) God calleth his worde his strength, becaus therby he ouercometh men, and burneth them vnto their sinne. 5 Let it take holde of my (b) strength, and it shalbe at one with me, euen at one shall it be with me.

6 The dayes are comming that Jacob shall take roote, Israel shalbe greene and florishe, and the world shalbe filled with fruite.

7 Hath he smitten hym as sore as he did the other that smote hym? Or is he slayne with so sore a slaughter as they that slue hym?

8 Thou wylt punishe it in the braunches, yet not beyonde measure: for in the day that the east winde bloweth sore, it taketh away the fruites.

(c) God vseth afflictions, as meanes to call men to repentaunce, wherupon folowe forgeuenesse of sinnes. 9 By this meanes therfore shall the iniquitie of Jacob be purged, and this is all the fruite [namely] the (c) taking away of his sinne, if he make all the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images rise not vp agayne.

10 Els shall the strong citie be desolate, and the habitation forsaken and left like a wildernesse: there shall the Calfe feede, and there shall he lye, and eate vp the graffes therof. ℭ

Deut.xxxii.b. 11 When the braunches of it are drye, they are broken of, & the women come and set them on fire: *for it is a people of no vnderstanding, and therfore he that made them shall not fauour them, and he that created them shall geue them no grace.

12 And in that day shall the Lorde make a threshing, from the middest of the riuer Euphrates, vnto the riuer of Egypt, and ye children of Israel shalbe gathered together one to another.

13 In that day shall the great trumpe be blowne, so that they which were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shall come and worship the Lorde in the holye mount of Hierusalem.

The. xxviij. Chapter.

1 Against the pride of Ephraim, 9 and against false priestes and preachers.

A 1 WO be vnto the crowne of pryde, euen *to the drunken people of Ephraim, whose great pompe is as a floure that fadeth away vpon the head of the valley of suche as be in wealth, and are ouerladen with wine.

Osee.iii.a.

2 Behold, *there commeth a behement and sore day from the Lord, like an vnmeasurable hayle and perillous tempest, euen like the force of mightie and horrible waters that violently beareth downe all thinges. Math.xvi.c.

3 The crowne of the pryde of the drunken Ephraimites shalbe troden vnder foote:

Esai.lx.a.

4 *So that the floure of his fayrenesse and beautie whiche is in the head of the valley of fatnesse, shall fade away as doth an vntimely ripe figge before haruest: whiche when a man espieth, he loketh vpon it, and whyle it is yet in his hande he eateth it vp.

5 In that day shal the Lord of hoastes be the crowne of glory and diamonde of beautie vnto the residue of his people.

6 He wylbe also a spirite of perfect knowledge to him that sitteth in iudgement, and strength vnto them that turne away the battayle to the gate [of the enemies.]

B 7 But they are out of the way by reason of wine, yea farre out of the way are they thorowe strong drinke: *The priest also and the prophete are gone astray by the meanes of strong drinke, they are dronken with wine, they go amisse thorowe strong drinke, they fayle in prophecyng, and stumble in iudgement.

Esai.iii.e.

8 For all tables are full of vomit and filthynesse, that no place is cleane.

9 Whom then shall suche one teache knowledge: and whom shall he make to vnderstande the thing that he heareth: for they are as ignorant as young chyldren that are taken from the milke, and are weaned.

10 For they that be suche, must take after one lesson, another lesson, *after one commaundement, another commaundement, for one rule, another rule, after one instruction, another instruction, there a litle, and there a litle.

Esai.x.a. Mat.xxiii.a

11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speache, and a straunge language.

12 If any man say vnto them, lo, this is the rest wherewith ye may ease hym that is weerie, this is the refreshing: they wyll not hearken.

1.Cor.xiiii.e

C 13 *Therfore shall the word of the Lord be vnto them, lesson vpon lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a litle, and there a litle: that they may go on and fall backwarde, be bruised, tangled, and snared.

14 Wherfore heare the word of the Lord ye mockers, ye that haue rule of this people whiche is at Hierusalem.

15 Because ye haue sayd, We haue made a couenaunt with death, and with hell are we at agreement: and though there go forth a sore plague, it shall not come vnto vs, for we haue made falsehood our refuge, and vnder vanitie are we hid.

16 Therfore thus saith the Lorde God, Beholde, I lay in Sion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation: who so beleueth, let hym not be to (a) hastie.

17 Iudgement also wyll I laye to the rule, and righteousnesse to the balaunce, so that the (b) hayle shall sweepe away as a broome your vayne confidence, and the priuie place of your refuge shall the waters runne ouer.

18 And thus the couenaunt that ye made with death, shalbe disanulled, and your agreement that ye made with hell shall not stand, yea when the sore plague goeth forth, ye shalbe troden downe vnder it.

19 From the tyme that it goeth forth it shall take you away: for early in the morning euery day, yea both day and night shall it go thorowe, and when the noyse thereof is perceaued, it shall gender veration.

20 For the bed is narrowe and not large, and the couering so small that a man can not winde him selfe [vnder it.] D

21 *For the Lord shall stand as in mount Perazim, and shalbe wroth like as in the valley *Gibeon, that he may do his worke, his straunge worke, and bryng to passe his acte, his straunge acte.

Esa.xxvi.f ii.Reg.v.b. Iosu.x.b. ii.Par.xiii.d.

22 Nowe therefore see that ye be no mockers, lest your punishment increase: For I heard of the Lorde of hoastes, that there shall come a short ende vpon the whole earth.

23 Heare ye then, and hearken vnto my voyce, consider and ponder my speache.

24 Doth not the husbandman plowe all the day, and openeth and breaketh the clottes of his grounde, that he may sowe:

25 when he hath made it playne, wyll he not spreade abrode the fitches, and sowe comin, and cast in wheate by measure, and the appointed barlye and rye in their place:

(a) Who so thorowe fayth doth stay hym selfe vpon Christe in hastie going forwarde, shall not fal: that is, shall not fayle of that he hopeth to obtaine

(b) The gaspell is compared to hayle & sludges, for that it breaketh downe and carieth away idolatrie and superstition, wherein men do trust in vayne.

26 God

26 God wyll instruct hym to haue discretion, euen his God wyll teache hym.
27 For fitches shall not be threshed with an harrowe, neither shall a cart wheele be brought thorowe the comin: but the fitches are beaten out with a staffe, and comin with a rodde.
28 But the seede that bread is made of, is threshed, though it be not alway a threshing, and the cart wheele must be brought ouer it, lest he grinde it with his teeth.
29 This also commeth of the Lorde of hoastes, which worketh with wonderfull wysdome, and bringeth excellent workes to passe.

The. xxix. Chapter.

1 A prophecie against Hierusalem, 13 and against the vayne traditions of men.

A 1 WO vnto thee O Ariel Ariel, thou citie that *Dauid dwelt in: Go on from yere to yere, and let the lambes be slayne. *1.Reg.v.b.
2 I wyll lay siege vnto Ariel, so that there shalbe heauinesse and sorowe in it: and it shalbe vnto me euen an aulter of slaughter.
3 I will besiege thee rounde about, and fight against thee thorowe a bulwarke, and wyll reare vp diches against thee.
4 Thou shalt be brought downe, and shalt speake out of the ground, and thy speache shall go lowe out of the dust: thy voyce also shall come out of the grounde lyke the voyce of a witche, and thy talkyng shall whisper out of the dust:
5 Moreouer, the noyse of the straunge enemies shalbe like thinne dust, and the multitude of tirauntes shalbe *as drye straw that can not tary: euen sodenly and in haste shall their blast go. *Psal.b.
6 Thou shalt be visited of the Lorde of hoastes with thunder, earthquake, and with a great noyse, with storme and tempest, and with the flambe of a consuming fire.
B 7 And the multitude of all nations that fight against Ariel, shalbe as a dreame seene by night: *euen so shall they be that make warre against it, and strong holdes to ouercome it, and that lay any siege vnto it. *Psal.c.
8 In conclusion, it shalbe euen as when a hungry man dreameth that he is eating, and when he awaketh, his soule is emptie, or as when a thirstie man dreameth that he is drinking, and when he awaketh, he is yet faynte, and his soule hath appetite: euen so shall the multitude of all nations that fighteth against mount Sion.
9 Ponder these thinges once in your mindes, and wonder: *blinded are they themselues, and the blinde guides of other: They are drunken, but not with wine: they are vnstable, but not thorow strong drinke. *Math.xv.d.
10 For the Lorde hath couered you with a slumbring spirite, and hath closed your eyes: your prophetes also and rulers that shoulde see, them hath he couered.
11 *And the vision of all the prophetes is become vnto you as the wordes of a booke that is sealed vp, whiche men deliuer to one that is learned, saying, Reade thou in it: and he saith, I can not, for it is sealed. *Esai.vi.b.
12 And the booke is geuen to him that is not learned, saying, Reade thou in it: and he saith, I am not learned.
13 Therfore thus hath the Lorde sayd: ℭ Forsomuche as this people when they be in trouble, do honour me with their mouth and with their lippes, but their heart is farre fro me, and the feare whiche they haue vnto me proceedeth of a commaundement that is taught of men: Math.xv.a. Mar.vii.a.
14 Therefore wyll I do marueyles among this people, euen marueylous thinges [I say] and a wonder: *for the wysdome of their wyse men shall perishe, and the vnderstanding of their wittie men shall hyde it selfe. *Abdi.i.c. i.Cor.i.c.
15 Wo vnto them that kepe secrete their thoughtes, to hide their counsell from the Lorde, and to do their workes in darkenesse, saying: *who seeth vs: and who knoweth vs: *Esai.xlvii.b. Eccl.xxiii.d Ezech.ix.c.

C 16 Doubtlesse your destruction is in reputation as the potters clay: And doth the worke say of hym that made it, he made not me: And doth an earthen vessell say of hym that fashioned it, he had no vnderstanding:

17 Is it not harde at hande that Libanus shalbe turned into a low fielde, and that the lowe fielde shalbe taken as the wood:

18 And in that day shall deafe men heare the wordes of the booke, and the eyes of the blynde shall see, euen out of the cloude, and out of darknesse.

19 The meeke spirited also shall be merie in the Lorde, and the poore among them that be lowly shall reioyce in the holy one of Israel:

20 For he that dyd violence is brought to naught, and the scornefull man is consumed, and they rooted out that made haste early to vnrighteousnesse,

21 Making a man to sinne in the worde, and that toke him in a snare, whiche reproued them in the open place, and they that haue turned the cause of the righteous to naught. D

22 Therefore thus saith the Lorde to the house of Jacob, euen thus saith he that redeemed Abraham: *Jacob shall not nowe be confounded, nor his face pale. Esai.xxix.a.

23 But when he seeth his chyldren the worke of my handes in the middes of hym, they shall sanctifie my name, and prayse the holy one of Jacob, and feare the God of Israel.

24 They also that haue ben of an erronious spirite shall come to vnderstanding, and they that haue ben scornefull shall learne doctrine.

The. xxx. Chapter.

1 Against them that forsake the counsell of God, and cleaue to the counsell of men.
3 The prophete also threatneth the remnaunt of the people, that after the destruction of Hierusalem went into Egypt.

A 1 ALas for those disobedient chyldren saith the Lorde, *that they will take counsell and not of me, that they will take a secrete aduice and not out of my spirite, and therefore adde they sinne vnto sinne. Esai.viii.b.

2 Euen they that walke to go downe into Egypt, and haue asked no question at my mouth, but seeke strength in the might of Pharao, and trust in the shadowe of Egypt.

3 Therefore shall the strength of Pharao be your confusion, and the trust in the shadowe of Egypt your shame.

4 For his captaynes were at Zoan, and his embassadours came vnto Hanes.

5 *They were ashamed of the people that coulde do them no good, and that might not helpe them nor shewe them any profit, but were their confusion and rebuke. 4 Reg.18.d. Iere.xvii.b. Ezec.xxix.a.

6 The burthen of the beastes of the south. In a land of trouble & anguishe, from whence shall come the yonng and olde lion, the viper and firie serpent that fleeth against them that vpon coltes beare their riches, and vpon camels their treasures, to a people that can do them no good.

7 For vayne and nothing worth shall the helpe of the Egyptians be: Therefore haue I cryed vnto Hierusalem, they shall haue strength inough if they will settle their mindes in quietnesse. B

8 *Nowe therefore go thy way, and write this before them in a table, and note it in a booke: that it may finally remaine and be kept styll for euer. Esai.viii.a.

9 For this is an obstinate people, *and dissembling chyldren, chyldren that refuse to heare the lawe of the Lorde. Esai.i.d.

10 For they say vnto the seers, see not, and to them that be cleare of iudgement, loke not out right thinges for vs: but speake fayre wordes vnto vs, loke out errours.

11 Get you out of this way, depart out of this path, and turne the holy one of Israel from vs.

12 Wherefore thus saith the holy one of Israel: Because your heartes ryse against

against this word, and because you trust in wrong dealing and peruerse iudgement, and put your confidence therin:

13 Therfore shall ye haue this mischiefe for your destruction and fall, like as an hye wall that falleth because of some rift or blast, whose breakyng commeth sodainly.

Psal.ii.b. C 14 *And the hurt thereof is lyke an earthen vessell whiche breaketh without helpe, so that in the bursting of it, there is not founde one sheuer to fetch fire in, or to take water withall out of the pit.

15 For thus saith the Lorde God, euen the holy one of Israel: In repentaunce and in* rest shall ye be safe, in quietnesse and sure confidence shalbe your strength, but ye haue had no list thereto.

Exo.xiiii.c. i.Par.xx.c.

16 For ye haue sayde, No, but we wyll escape thorowe horses, therefore shall ye flee: And we wyll get vs vp vpon swift beastes, and therefore shall your persecutours be swifter.

Leui.xxvi.a Iosu.xxiii.a

17 *A thousande shall flee at the rebuke of one, and at the rebuke of fiue shall ye all flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

Rom.ii.a.

18 *Therefore doth the Lorde cause you to wayte, that he may haue mercy vpon you, to the entent that he may haue the preeminence when he is gratious vnto you: For the Lord is the God of iudgement, Blessed are all they that hope in hym.

19 If the people remaine in Sion and at Hierusalem, thou shalt not be in heauinesse: but at the voyce of thy complaint shall he haue mercy vpon thee, and when he heareth it, he shall geue thee an aunswere.

20 And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shalbe no more so scant, but thyne eyes shall see thy rayne.

D

Deut.iiii.a.

21 Yea and thyne eare shall heare the talking of him that doth speake behinde thee: *This is the way, walke ye in it, turne not aside neither to the right hande, nor to the left.

22 Ye shall destroy also the couering of your siluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: And thou shalt say vnto it, Get thee hence.

23 Then shall God geue rayne vnto thy seede, that thou shalt sowe the grounde withall, and bread of the increase of the earth, whiche shalbe fat and very plenteous: in that day also shall thy cattell be fed in large pastures.

24 The oxen lykewyse and the young asses that eare the grounde shall eate cleane prouender, whiche is purged with the winde and the fanne.

25 Finally, vpon euery hye mountayne and hyll shall there be riuers, and streames of waters* in the day of the great slaughter when the towres fall. ii.Pet.iii.b. E

26 Moreouer, the light of the moone shalbe as the light of the sunne, and the sunne light shalbe seuen folde, and haue as much shine as in seuen dayes beside, when the Lorde bindeth vp the sore of his people, and healeth the stroke of their wounde.

27 Beholde, the fame of the Lorde commeth from farre, and his presence is so hotte, that no man is able to abyde: his lippes are full of indignation, and his tongue is as a consuming fire.

28 His breath is a vehement flud of water, that reacheth vp to the necke: that he may sift away the heathen in the siue of vanitie, and his breath is a brydle of errour in the iawes of the people. F

29 And ye shall sing lyke as in the night when the holy solempnitie beginneth, and ye shall haue gladnesse of heart, like as when one commeth with a pipe vnto the hill of the Lorde, and to the most mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be hearde, and shall declare his stretched out arme with a terrible countenaunce, & with the flambe of a consuming fire, with noysome lightening, with a showre, and with hayle stones. Esai.x.a.

31 For thorowe the voyce of the Lorde shall* Assur be destroyed, which smote other men with the rodde.

32 And it shall come to passe; that whyther soeuer he goeth the rodde shall cleaue vnto him which the Lorde shall laye vpon hym, with tabrettes and harpes: and with great warre shall he fight against his hoast.

Mat.xxv.b. 33 *For the fire of hell is ordayned from the beginning, yea euen for the kyng is it prepared: This hath the Lorde set in the deepe, and made it wide, the burning whereof is fire and muche wood: The breath of the Lorde whiche is like a riuer of brimstone doth kindle it.

The. xxxi. Chapter.

1 He curseth them that forsake God, and seeke for the helpe of men.

A 1 WO be vnto them that go downe into Egypt for helpe, and trust in horses, and put their confidence in charrets because they be many, and in horsemen because they be lustie and strong: but they regarde not the holy one of Israel, and they aske no question at the Lorde.

2 And he neuertheleſſe is wise, and will plague the wicked, and goeth not from his worde, he will aryse against the housholde of the frowarde, and against the helpe of euyll doers.

3 Nowe the Egyptians are men and not God, and their horses flesshe, and not spirite: And assoone as the Lord stretcheth out his hande, then shall the helper fall and he that shoulde haue ben helped, and they shall altogether be destroyed.

4 For thus hath the Lorde spoken vnto me: *Lyke as the lion and *lions whelpe roareth vpon the pray that he hath gotten, and is not afraide though the multitude of shepheardes crye out vpon him, neither be abashed for all the heape of them: so shall the Lorde of hoastes come downe to fight for mount Sion, and defende his hyll.

Apoc.v.a. Gen.xlix.b

5 Like as the byrdes flutter about their nestes, *so shall the Lorde of hoastes, kepe, saue, defende, and deliuer Hierusalem. Deut.32.d.

6 Therefore O ye chyldren of Israel, turne againe vnto him whom you haue ofttimes forsaken.

7 *For in that day euery man shall cast out his idols of siluer, and his idols of golde, whiche ye haue made with your owne handes vnto your sinne. B Esai.ii.c.

8 *Assur also shalbe slayne with the swoorde, not with a mans swoorde, neither shal the swoorde of any man deuoure hym, and he shall flee from the slaughter, and his choise young men shalbe discomfited. Esai.37.c.

9 He shall go for feare to his strong holdes, and his princes shall flee from his standerd saith the Lord, whose fire is in Sion, and his fornace in Hierusalem.

¶ The. xxxij. Chapter.

1 The conditions of good rulers and officers.

A 1 BEholde, a kyng shall gouerne after the rule of righteousnesse, and the princes shall rule according to the ballaunce of equitie.

2 And that man shalbe vnto men as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande.

3 The eyes of the seeing shall not be dim, and the eares of them that heare shall take diligent heede.

4 The heart of the vnwyse shall attayne to knowledge, and the vnperfect tongue shall speake playnely and distinctly.

5 Then shall the foolishe nigarde be no more called gentle, nor the churle liberall.

6 But the nigarde will speake nigardlye, and his heart will worke euyll, and play the hypocrite, and imagine abhominations against God, to make the hungry leane, and to withholde drinke from the thirstie.

7 The weapons of the churlishe are euyll, he deuiseth noysome deuises, that he

25 he may beguyle the poore with deceiptfull wordes, yea euen there as he should geue sentence with the poore.

8 *But the liberall person imagineth honest thynges, and commeth vp for liberalitie vnto promotion.

Pe.xvii.b.

9 Vp ye riche and idle women, hearken vnto my voyce, ye careleſſe daughters marke my wordes.

10 Many yeres and dayes shall ye be brought in feare O ye careleſſe women: for the vintage shall fayle, and the harueſt shall not come.

11 Be abashed you that lyue in aboundaunce, tremble you that lyue careleſſe, cast of your rayment, make your selues bare, and put sackcloth about you.

12 For as the infantes weepe when their mothers teates are dryed vp: so shall you weepe for your faire fieldes and fruitfull vineyardes.

13 My peoples fielde shall bryng thornes and thistles: and so shall it be in euery house of voluptuouſneſſe, and in euery citie that reioyceth.

14 The palaces also shalbe broke, and the greatly occupied cities desolate: The towres and bulwarkes shall become dennes for euermore, where wylde asses take their pleasure, and sheepe their pasture. C

15 Vnto the tyme that the spirite be powred vpon vs from aboue, and that the wilderneſſe be a fruitfull fielde, and the plenteous fielde be reckened for a wood.

16 Then shall equitie dwell in the desert, and righteouſneſſe in a fruitfull lande.

17 *And the worke of righteouſneſſe shalbe peace, and her fruite rest and quietneſſe for euer. Rom.v.a.

18 *And my people shall dwell in the innes of peace, and in sure dwellynges, in safe places of comfort. Iere.xxxiii.

19 And when the hayle falleth, it shall fall in the wood, and the citie shalbe set lowe in the valley.

20 O howe happy shall ye be when ye shall safely sowe your seede beside all waters, and dryue thyther the feete of your oxen and asses.

The .xxxiij. Chapter.

1 Threatnyng agaynſt the Assyrians. 20 A destruction of them that shall see the Lorde.

1 A

WO to thee that destroyest when thou wast not destroyed, thou breakest ꝑ league where as none hath broken it with thee: for when thou shalt leaue destroying, *thou thy selfe shalt be destroyed: and when thou ceasſest from breakyng the league, then shall they breake it to thee.

Exo.xxi.b. Leuit.24.d. Sapi.xi.c. Mat.vii.a.

2 O Lorde haue mercie vpon vs, we haue put our whole trust in thee: be an arme to such early, and *our health in the tyme of trouble.

Pſalix.b.

3 At that confuſe noyse the people fled, and at thine exaltyng the heathen were scattered.

4 And the spoyles shalbe gathered, which shalbe yours, as are the gatherynge of Bruchus, and the multitude goyng to it shalbe as Locuſtes, running to and fro.

5 The Lorde is exalted, for it is he that dwelleth on hye, he hath fylled Sion with iudgement and rygteouſneſſe.

6 And a sure stablishyng of thy tymes, shalbe strength, health, wisdome, and knowledge: and the very feare of the Lorde shalbe the treasure of it.

7 Beholde the meſſengers shall crye without: and the embaſſadours of peace shall weepe bitterly. B

8 Their streetes are waste, there walketh no man therin: God hath broken the appoyntment, the cities are cast away, and men are nothyng regarded.

9 The desolate earth is in heauineſſe, Libanus is shamed and hewen downe, Saron is like a Wilderneſſe, Basan and Charmel are spoyled of their fruites.

10 And therfore saith the Lorde, I wyll vp nowe, nowe wyll I be aduaunced, nowe wyll I be exalted.

11 *Ye shall conceaue stubble, and beare strawe: and your spirite shalbe the fire, that it may conſume you. Iere.v.c.

12 And the people shalbe burnt like lime, and as thornes burnt that are hewen of and cast in the fire.

13 Nowe

13 Nowe hearken to ye that are farre of howe I haue done, and consider my power ye that are at hande.

C 14 The sinners at Sion are afrayde, a sodayne fearefulnesse is come vpon the hypocrites: what is he among vs say they that shall dwell by the consumyng fire: which of vs may abyde the euerlasting heate:

Psal. xiiii.a. and.xxiii.a. 15 *He that leadeth a godly life, and speaketh the trueth, he that abhorreth gaynes by violence and deceipt, he that kepeth his hande that he touche no rewarde, which stoppeth his eares that he heare no counsayle agaynst the innocent blood, which holdeth downe his eyes that he see no euyll:

16 He it is that shall dwell on hye, whose safegarde shalbe in a bulwarke of rockes: to hym shalbe geuen meate, and his waters shall not fayle.

17 Thine eyes shall see the kyng in his glorie, euen the kyng of the farre countreys shall they see.

18 Thine heart studied for feare thynking thus: *what shall then become of the scribe: of the receauer of our money: what of hym that tared our fairest

i.Cor.i.a.

houses:

19 There shalt thou not see a cruel people of a straunge tongue, to haue so diffused a language that it may not be vnderstanded, neither so straunge a speache but it shalbe perceaued.

20 Loke vpon Sion the head citie of our solempne feastes: thyne eyes shall see Hierusalem that glorious habitation, *the tabernacle that neuer shall remoue, whose nayles shal neuer be taken out worlde without ende, whose cordes euery one shall neuer corrupt. Heb.ix.b.

21 For the glorious maiestie of the Lorde D shall there be present among vs as a place where faire brode riuers and streames are, through the which shall neither galley rowe nor great ship sayle.

22 *For the Lorde is our iudge, the Lord is our lawe geuer, the Lord is our kyng, and he hym selfe shalbe our sauiour. Iacob.iiii.c.

23 Thy tacklyng is loosed, therfore it can not make fast the mast, nor spread the sayle: then there is dealed great spoyle, yea lame men runne after the pray.

24 There lyeth no man that saith, I am sicke: but all euyll is taken away from the people that dwell there.

The.xxxiiij.Chapter.

1 The last destruction of the sinagoge, in which the kingdome and priesthood of the people was translated to the Church and congregation of Christe.

A 1 Come ye heathen and heare, take heede you people: hearken thou earth and all that is therin, thou rounde compasse and all that dwelleth therupon.

2 For the Lorde is angry with all people, & his displeasure is kindled agaynst all the multitude of them, he hath destroyed them, and delyuered them to the slaughter.

3 So that their slayne shalbe cast out and their bodyes stincke, that euen the very hylles shalbe wet with the blood of them.

4 All the starres of heauen shall waste, and the heauens shall folde together lyke a roll, and all the starres therof shall fall, lyke as the leaues fall from the vines and figge trees.

5 For my sworde shalbe bathed in heauen, and shall immediatly come downe to iudgement vpon Idumea, and vpon the people which I haue cursed.

6 And the Lordes sworde shalbe full of blood, and be rusty with the fatnesse and blood of lambes and goates, with the fatnesse of the kidneys of weathers: For the Lord shall kyll a great offering in Bozra, and a great slaughter in the lande of Idumea.

7 There shall the vnicornes fall with B them, and the bulles with the giauntes, and their lande shalbe throughly soked with blood, and their grounde corrupt with fatnesse.

8 For it is the (a) day of Gods vengeaunce, and the yere of recompence for the reuenge of Sion.

(a) God declareth his loue and care to preserue his Churche by his seuere punishyng of the enemies to his Church.

9 And his ruddes shalbe turned to pitch, and his earth to brimstone, and therwith shall the lande be kindled.

10 So that it shall not be quenched day nor nyght, but smoke euermore, and so foorth lye waste: and no man shall go through it for euer.

11 But Pellicanes, Storkes, great Owles,

Owles, and Rauens shall haue it in possession and dwell therin: for God shall spreade out the line of desolation vpon it, and the stones of emptinesse.

12 Her nobles shall call, and there is no kyngdome: and all her princes shalbe nothyng.

¶ 13 Thornes shall growe in their palaces, nettles & thistles in their strong holdes, that the dragons may haue their pleasure therin, and that they may be a court for Estriches.

14 There shall straunge visures & monsterous beastes meete one another, and the wylde kepe company together: there shall the Lamia lye and haue her lodgyng.

15 There shall the Owle make her nest, builde, be there at home, & bryng foorth her young ones: there shall the Kytes come together, eche one to his lyke.

16 Seke through the booke of the Lorde and reade it: there shall none of these thynges be left out, there shall not one nor such lyke fayle: for his mouth commaundeth, and that same doth his spirite gather together, or fulfyll.

17 He hath cast the lot for them, and to those beastes hath his hande deuided it by the line: therfore those shall possesse it for euer, from generation to generation shall they dwell therin.

¶ The. xxxv. Chapter.

1 Of the tyme and kyngdome of Christe.

A (a) The diuersitie of mankynde in diuersitie of gyftes made manifest by grace ministred in Christ.

1 BUt (a) the desert & wildernesse shall reioyce, the waste ground shall be glad and florishe as the Lilie.

2 She shall florishe pleasauntly and be ioyfull, and euer be geuing thankes more and more: For the glorie of Libanus, the beautie of Charmel and Saron shalbe geuen her: These shall knowe the honour of the Lorde, & the maiestie of our God.

Hebxiib. Deut.xx.a. and xxxi.b. 3 *And therfore (b) strength the weake handes, and comfort the feeble knees.

(b) Geuing strength & grace to the weake conferences by preaching the worde. Mat.xi.a. and xv.c. Luk.xvii.c. 4 Say vnto them that are of a fearfull heart, be of good cheare and feare not, *beholde your God commeth to take vengeaunce, and you shall see the reward that God geueth: God commeth his owne selfe, and wyll delyuer you.

5 Then shall the eyes of the blynde be lyghtened, and the eares of the deaffe opened.

6 Then shall the lame men leape as an Hart, & the *dumbe mans tongue shall geue thankes: *for in the wildernesse there shall welles spryng, and fluddes of water in the desert. Psal.viii.a.

7 The drye grounde shal turne to riuers, and the thirstie to sprynges of water: wheras dragons dwelt afore, there shal growe swecte flowres & greene rushes. Esa.xli.c. xliii.c. xliii.a. B

8 There shalbe foote pathes & common streetes, this shalbe called the holy way: no vncleane person shall go through it, for the Lorde hym selfe shall go with them that way, and the wayfayrer nor ignorant shall not erre.

9 There shalbe no lion, & no rauishyng beastes shall come therin nor be there, but men redeemed shall go there free and safe.

10 And the redeemed of the Lorde I say shall conuert and come to Sion with thankesgeuyng: euerlastyng ioy shall they haue, pleasure and gladnesse shalbe among them, and as for all sorowe and heauinesse it shall vanishe.

The. xxxvj. Chapter.

1 Hierusalem is besieged by Sennacherib in the tyme of kyng Hezekias.

A 1 Reg.xi.c. Paralip.a. xxxii.b. Esa.xxxvi. and xxxvii.

1 IN * the foureteenth yere of king Hezekias came Sennacherib kyng of the Assyrians downe, to lay siege vnto all the strong cities of Juda, to conquer them.

2 And the kyng of the Assyrians sent Rabsakeh from Lachis towarde Hierusalem, agaynst Hezekias with an exceedyng hoast, which set hym by the conduite of the ouer poole in the way that goeth through the fullers lande.

3 And so there came foorth vnto hym Eliakim Helkias sonne, the chiefe ouer the

Ffai. xxii.a.

the houſeholde, *Sobna the ſcribe, and Joah Aſaphs ſonne the ſecretarie:

4 And Rabſakeh ſayde vnto them, Tell Hezekia that the great kyng ſaith thus vnto hym: what preſumption is this that thou truſteſt vnto?

5 I ſayde ſurely that thou truſteſt in vayne wordes, when counſayle and ſtrength are neceſſarie to battayle: but nowe wherto truſteſt thou, that thou rebelleſt agaynſt me?

4.Reg.18.b. Ezec.xxix.a. 6 *Lo, thou putteſt thy truſt in a broken ſtaffe of reede [I meane] Egypt, which he that leaneth vpon, it goeth into his hande and ſhooteth it through: euen ſo is Pharao the kyng of Egypt vnto all them that truſt in hym.

ℬ 7 But if thou wouldeſt ſay vnto me, We truſt in the Lorde our God: Is not he that God whoſe hygh places & aulters Hezekia tooke downe, and commaunded Juda and Hieruſalem to worſhip only before this aulter?

8 Nowe therfore deliuer hoſtages that thou rebell no more agaynſt my Lorde the kyng of the Aſſyrians, and I wyll geue thee two thouſande horſes yf thou be able to ſet men vpon them.

9 Howe dareſt thou reſiſt the power of the ſmalleſt prince that my Lorde hath? howe dareſt thou truſt in the charrets and horſemen of Egypt?

10 Moreouer, thinkeſt thou that I am come vp hyther to deſtroy this lande without the Lordes wyll? The Lorde ſayd vnto me, Go vp agaynſt this lande and deſtroy it.

11 Then ſayd Eliakim, Sobna, & Joah, vnto Rabſakeh: Speake to vs thy ſeruauntes we pray thee in the Syrians language, for we vnderſtande it well, and ſpeake not to vs in the Jewes tongue, leſt the folke heare which lyeth vpon the wall.

ℒ 12 Then aunſwered Rabſakeh: hath my maiſter ſent me to ſpeake this only to thy maiſter and thee? hath he not ſent me to them alſo that lye vpon the wall? that they may be compelled to eate their owne dunge, and drynke their owne ſtale with you?

13 And Rabſakeh ſtoode ſtiffe, and cryed with a loude voyce in the Jewes tongue, and ſayde: Nowe take heede howe the great kyng of the Aſſyrians geueth you warnyng.

14 Thus ſaith the kyng: Let not Hezekia deceaue you, for he ſhall not be able to deliuer you.

15 Moreouer, let not Hezekia comfort you in the Lorde when he ſaith, The Lorde without doubt ſhall defende vs, and ſhall not geue ouer this citie into the handes of the king of the Aſſyrians.

16 Hearken not to Hezekia, for thus ſaith the kyng of Aſſyria: Obtayne my fauour, encline to me, ſo may euery man enioy his vineyardes and figge trees, and drynke the water of his ceſterne:

17 Vnto the tyme that I come my ſelfe, and bryng you into a lande that is lyke your owne, wherin is wheate & wine, which is both ſowen with ſeede and planted with vineyardes.

18 Let not Hezekia deceaue you, when ℭ he ſaith vnto you, the Lorde ſhall deliuer vs: *Wyght the gods of the gentiles kepe euery mans lande from the power of the kyng of the Aſſyrians? Ffai.x.a.

19 Where is the god of Hemath and Arphad? where is the god of Sepharuaim? and who is able to defende Samaria out of my hande?

20 Or which of all the gods of theſe landes hath deliuered their countrey out of my power? Is the Lord in deede able to deliuer Hieruſalem from my hande?

21 Vnto this Hezekias meſſengers helde their tongues, and aunſwered not one worde: for the kyng had charged them that they ſhould geue hym no aunſwere.

22 So came Eliakim Helkias ſonne the chiefe ouer the houſeholde, Sobna the ſcribe, and Joah Aſaphes ſonne the ſecratarie vnto Hezekia with rent clothes, and tolde hym the wordes of Rabſakeh.

The.xxxvij.Chapter.

1 Hezekia humbleth hym selfe before the Lorde. 36 The armie of Sennacherib is slayne of the angell of the Lorde, 38 and he hym selfe is kylled of his owne sonnes.

A 1 WHEN Hezekia heard that, he rent his clothes, *and put on sackcloth, and went into the temple of the Lorde.

2 But he sent Eliakim the chiefe ouer the householde, Sobna the scribe, with the eldest priestes clothed in*sacke, vnto the prophete Esai the sonne of Amos,

3 And they sayde vnto hym, Thus saith Hezekia: This is the day of trouble, of plague, and of blasphemie: for the children are come to the place of birth, but there is no power to bryng them forth.

4 The Lorde thy God [no doubt] hath well considered the wordes of Rabsakeh, whom his lorde king of the Assyrians hath sent to defie and blaspheme the lyuyng God, With such wordes as the Lorde thy God hath heard ryght well: and therfore lyft vp thy prayer for the remnaunt that yet are left.

5 So the seruauntes of the kyng Hezekia came to Esai,

6 And Esai gaue them this aunswere: Say thus vnto your lorde, Thus saith the Lord: Be not afraide of the wordes that thou hast heard, Wherwith the kyng of the Assyrians seruauntes haue blasphemed me.

B 7 *Beholde, I wyll rayse vp a wynde agaynst him, & he shall heare a rumour, and he shall go agayne into his countrey, there wyll I destroy hym with the sworde in his owne lande.

8 *Nowe when Rabsakeh returned, he founde the kyng of Assyria laying siege to Libnas: for he had vnderstandyng that he was departed from Lachis.

9 And there came a rumour that Tharakas kyng of Ethiopia was come forth to warre agaynst hym: and when the king of Assyria heard that, he sent other messengers to kyng Hezekia with this commaundement.

10 Say thus to Hezekia kyng of Juda: Let not thy God deceaue thee, in whom thou hopest, and sayest, Hierusalem shall not be geuen into the handes of the kyng of Assyria.

11 For lo, thou knowest well howe the kynges of Assyria haue handled all the landes that they haue subuerted: and hopest thou to escape?

12 Were the people of the gentiles whom my progenitours conquered, deliuered at any tyme through their gods? *[As namely] Golan, Haran, Rezeph, and the children of Eden, which were at Thalassar? 3.Reg.17.a.

13 Where is the king of Hemath, and the king of Arphad, and the king of the citie Sepharuaim, Ena, and Aua?

14 Nowe when Hezekia had receaued the letter of the messengers, and read it, he went vp into the house of the Lorde, and opened the letter before the Lorde, C

15 And Hezekia prayed vnto the Lorde [on this maner.]

16 O Lorde of hoastes, thou God of Israel, which dwellest vpon*Cherubim, thou art the God that only is God of all the kingdomes of the world, for thou only hast *created heauen and earth. Exo.xxv.c Gen.i.a. Baruc.i.c.

17 *Encline thine eare Lorde and consider, open thine eyes Lorde and see, and ponder all the wordes of Sennacherib, which hath sent his embassage to blaspheme the lyuyng God.

18 It is true O Lorde that the kynges of Assyria haue conquered all kyngdomes and landes,

19 And cast their gods in the fire: for those were no gods, but the workes of mens handes, of wood or stone, therfore haue they destroyed them.

20 Nowe therfore deliuer vs O Lord our God from the handes of Sennacherib, that all the kyngdomes of the earth may knowe that thou only art the Lorde.

21 Then Esai the sonne of Amos sent vnto Hezekia, saying, Thus saith the Lorde God of Israel: Whereas thou hast made thy prayer vnto me as touching Sennacherib the king of Assyria,

22 This is the aunswere that the Lorde hath geuen concernyng hym: Dispised art thou and mocked O daughter Sion, he hath shaken his head at thee

O daughter

O daughter of Hierusalem.

Zach. ii.b. Mat.xxv.d. Act.ix.c.

23 But thou Sennacherib, *whom hast thou defied and blasphemed? Agaynst whom hast thou lifted vp thy voyce, and exalted thy proude lokes? euen agaynst the holy one of Israel.

D 24 Thou with thy seruauntes hast blasphemed the Lorde, and thus holdest thou of thy selfe: I wyll couer the hye mountaynes and sydes of Libanus with my horsemen, and there wyll I cut downe the hye Cedar trees, and the fayrest Firre trees: I wyll vp in the heyght of it, and into the chiefest of his tymber woods.

25 If there be no water, I wyll graue and drynke: and as for waters of defence, I wyll drye them vp with the feete of myne hoast.

26 Yea, hast thou not hearde what I haue taken in hande and brought to passe of olde tyme? That same wyll I do nowe also, and waste, destroy, and bryng strong cities vnto heapes of stones.

27 For their inhabitours shalbe like lame men brought in feare and confounded: they shalbe lyke grasse and greene hearbes in the fielde, lyke the hay vpon house toppes, that wythereth before it be growen vp.

28 I knowe thy wayes, thy going foorth, and thy commyng home, yea and thy madnesse agaynst me.

E 29 Therfore thy furiousnesse agaynst me, and thy pride is come before me, I wyll put my ryng in thy nose, and my bridle bit in the iawes of thee, and turne thee about euen the same way thou camest.

3 I wyll geue thee also this token [O Hezekia] this yere shalt thou eate such as groweth of it selfe, and the seconde yere that which springeth agayne of the same, & in the thirde yere ye shall sowe and reape, yea ye shall plant vineyardes, and enioy the fruites therof.

31 And such of the house of Juda as are escaped shall come together, and the remnaunt shall take roote beneath, and bryng foorth fruite aboue.

32 For the escaped shall go out of Hierusalem, and the remnaunt from the mount Sion: and this shall the zeale of the Lorde of hoastes bryng to passe.

33 Therfore thus saith the Lorde concernyng the kyng of the Assyrians: He shall not come into this citie, and shall shoote no arrowe into it, there shall no shielde hurt it, neither shall they cast ditches about it.

34 The same way he came he shall returne, and not come at this citie, saith the Lorde. F

35 And I wyll kepe and saue this citie [saith he] for myne owne and for my seruaunt Dauids sake.

36 *Thus the angell of the Lorde went foorth, and slue of the Assyrians hoaste an hundred fourescore and fiue thousande: and when men arose vp early in the morning, beholde they were slayne, and all lay full of dead bodyes. 4.Reg.19.g. Eccle.48.d. Esai.37.b. 2.Mac.15.d.

37 So Sennacherib the kyng of the Assyrians brake vp & dwelt at Ninive.

38 Afterwarde it chaunced as he prayed in the temple of Nesroch his God, that Adramaleech and Sarazer his owne sonnes slue hym with the sworde, and fled into the lande of Armenia: and Asarhaddon his sonne raigned in his steede.

The .xxxviij. Chapter.

1 Hezekia is sicke vnto death, 5 but is yet reuiued by the Lorde, and lyueth fifteene yeres after: 10 for which benefite he geueth thankes.

A 1 *About this tyme was Hezekia sicke vnto death, * and the prophete Esai the sonne of Amos came vnto hym, and sayde, Thus commaundeth the Lorde: Set thyne house in order, for thou must dye, and shalt not escape.

4.Reg.20.a. 2.Par.34.f.

2 Then Hezekia turned his face toward the wall, and prayed vnto the Lorde,

3 And sayde: Remember O Lorde I beseche thee, that I haue walked before thee in trueth and a stedfast heart, & haue done the thyng that is pleasaunt to thee. And Hezekia wept sore.

4 Then sayde God vnto Esai,

5 Go and speake vnto Ezekia: The Lord God of Dauid thy father sendeth thee this worde, I haue hearde thy prayer, and considered thy teares: *beholde I wyll put fifteene yeres mo vnto Jona.iii.b.

to thy lyfe,
6 And deliuer thee and the citie also from the hande of the kyng of Assyria: for I wyll defende the citie.
7 *And take thee this token of the Lord, that he wyll do it as he hath spoken.
8 Beholde, I wyll returne the shadowe of Ahaz diall that nowe is layde out with the sunne, and bring it ten degrees backwarde: *So the sunne turned ten degrees backwarde, the which he was descended afore.

9 A thankesgeuyng which Hezekia kyng of Juda wrote, when he had ben sicke and was recouered.

10 I thought I shoulde haue gone to the gates of hell when myne age was shortened, and haue wanted the residue of my yeres.
11 I spake within my selfe, I wyll neuer visite the Lorde [the Lorde I say] in this lyfe: I wyll neuer see man among the dwellers of the worlde.
12 Myne age is folden together & taken away from me lyke a sheepheardes cotage, I haue hewen of my lyfe by my sinnes, lyke as a weauer cutteth of his webbe: he wyll with pinyng sickenesse make an ende of me, yea he wyll make an ende of me in one day.
13 *I thought I woulde haue lyued vntyll the morowe, but he brused my bones lyke a lion: and in one day thou wylt make an ende of me.
14 Then chattered I lyke a swallowe, and lyke a crane, and mourned lyke a doue, I lift vp mine eyes into the heyght: O Lorde [sayde I] my sickenesse kepeth me downe, ease thou me.
15 What shall I say? The Lorde hath made a promise to me, yea and he hym selfe hath performed it: I shall therefore so long as I lyue remember this bitternesse of my lyfe.
16 O Lorde, to all those that shall lyue hereafter, yea to all men shall it be knowen, that euen in those yeres I haue a ioyfull lyfe, and that it was thou that causedst me to sleepe agayne, thou hast geuen lyfe to me.
17 Beholde, bitter as gall was my pensiuenesse, so sore longed I for health, and it was thy pleasure to deliuer my lyfe from the filthy pit: for thou it is [O Lorde] that hast cast all my sinnes behynde thy backe.
18 *For hell prayseth not thee, death doth not magnifie thee: they that go downe into the graue prayse not thy trueth: D Psal. vi.a. lxxviii.b. cxv.b.
19 But the lyuyng, yea the lyuyng knowledge thee, as I do this day: the father telleth his children of thy faythfulnesse.
20 *To heale me it is the Lordes worke, and we will sing my songes in the house of the Lorde all the dayes of our lyfe. Luk. i.g.
21 And Esai sayde: Take a plaster of figges, and lay it vpon the sore, so shall it be whole.
22 Then sayd Hezekia: O what a miracle is this, that I shall go vp into the house of the Lorde.

¶ The. xxxix. Chapter.

3 Hezekia is reproued of Esai, because he shewed his treasure vnto the embassadours of Babylon.

A 1 4.Reg.xx. AT *the same tyme Merodach Baladan, Baladans sonne kyng of Babylon, sent letters and presentes to Hezekia: for he vnderstoode that he had ben sicke, and was recouered agayne.
2 *And Hezekia was glad therof, and shewed them the house of his treasures of siluer and golde, of spices, and rootes, of precious oyles, & all that was in his cubbordes and treasure houses: there was not one thyng in Hezekias house, and so throughout all his kyngdome, but he let them see it.
3 Then came Esai the prophete to kyng Hezekia, and sayde vnto hym: what haue the men sayde, and from whence came they vnto thee? Hezekia answered, They came out of a farre countrey vnto me, out of Babylon.
4 Esai sayde, what haue they loked vpon in thy house? Hezekia answered, All that is in my house haue they seene, and there is nothyng in my treasure but I shewed it them.
5 Then sayde Esai vnto Hezekia: Understande the worde of the Lorde of hoastes:
6 *Beholde, the tyme wyll come that euery thyng which is in thyne house, 4.Reg.24.c.

and

and all that thy progenitours haue layde vp in store vntyll this day, shalbe caryed to Babylon, and nothyng left behynde, thus saith the Lorde.

7 Yea and part of thy sonnes that shall come of thee, & whom thou shalt beget, shalbe caryed hence, and become gelded chamberlaynes in the kyng of Babylons court.

8 Then sayde Hezekia to Esai, Good is the worde of God which thou hast tolde me. He sayd moreouer, For there shalbe peace and faythfulnesse in my tyme.

The.xl.Chapter.

3 The commyng of saint Johñ Baptist. 9 The preparation of the Apostles. The callyng of the Gentiles.

A 1 Comfort my people [O ye prophetes] comfort my people, saith your God,

2 Comfort Hierusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receaued at the Lordes hande sufficient correction for all her sinnes.

Mat.iii.a. Mar.i.a. Luk.iii.a. Ioh.i.c. Esa.lvii.c.

3 *A voyce crieth in Wildernesse: Prepare the way of the Lorde, make strayght the path of our God in the desert.

4 All valleys shalbe exalted, and euery mountayne and hyll layde lowe: What so is croked shalbe made strayght, and the rough shalbe made playne.

Ioh.x.b.

5 *For the glorie of the Lorde shall appeare, for all flesh shall at once see that the mouth of the Lorde hath spoken it.

6 The same voyce spake: Crye. And the prophete aunswered, What shall I crye: *That all flesh is grasse, and that all the goodlinesse therof is as the floure of the fielde.

Psal.x.c. Iacob.i.c. i. Pet.i.b. Eccle.xlii.b

7 The grasse is withered, the floure falleth away, for the breath of the Lord bloweth vpon them: of a trueth the people are grasse.

B

8 The grasse withereth, and the floure fadeth away: *yet the worde of our God endureth for euer.

Psal.xc.b. and.cxlv. i. Pet i.d. Iacob.i.b.

9 Go vp vnto the hye hyll O Sion thou that bryngest good tidinges, lyft vp thy voyce with power O thou preacher Hierusalem, lyft vp without feare, & say vnto the cities of Juda: Beholde your God,

10 Beholde ỹ Lorde God shal come with power, and shall of him selfe beare rule with his arme: beholde his rewarde with hym, and his workes before hym.

11 He shall feede his flocke like an heardman, he shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly intreate those that beare young.

12 Who hath measured the waters in his fist: who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in three measures: who hath wayed the mountaynes and hylles in a ballaunce:

13 Who hath directed the spirite of the Lorde: *or who gaue hym counsayle, and shewed hym: Sapi.ix.b. Rom xi.b.

14 Who is of his counsayle, and geueth hym vnderstandyng, and hath taught hym the path of iudgement: who taught hym cunnyng, and opened to hym the way of vnderstandyng: C

15 Beholde, all people are in comparison of hym as a droppe of a bucket full, and are counted as the least thyng that the ballaunce wayeth: yea and the Iles he taketh vp as a very litle thyng.

16 Libanus is not sufficient to minister fire to his offeryng, and all the beastes therof are not inough for one sacrifice.

17 All people in comparison of hym are reckened as nothyng: *yf they be compared with hym, lesse then nothyng, and as it that is not. Psal.lxii.d.

18 To whom then wyll ye lyken God: or what similitude will ye set vp to him:

19 Shall the caruer make hym a carued image: and shall the goldesmith couer hym with golde, or cast hym into a fourme of silner plates:

20 Moreouer, shal the image maker that the poore man which is disposed may haue some thyng to set vp also, seeke out and choose a tree that is not rotten, and carue thereout an image that moueth not:

21 Knowe ye nothyng: hearde ye neuer of it: hath it not ben preached vnto you

since

since the beginning: haue ye not ben enformed of this by the foundation of the earth:

D 22 It is he that sitteth vpon the circle of the world, whose inhabiters are [in comparison of him] but as grashoppers: *he spreadeth out the heauens as a couering, he stretcheth them out as a tent to dwell in.

xl.iii.d.

23 He bringeth princes to nothing, and the iudges of the earth as though they were not.

24 So that of them it may be sayde, they be not planted nor sowne agayne, neither their stocke rooted agayne in the earth: for assoone as he bloweth vpon them, they wither and fade away lyke the strawe in a whirle winde.

25 To whom nowe will ye liken me, and whom shall I be lyke, saith the holy one:

26 Lift vp your eyes on high, and consider* who hath made those thinges which come out by so great heapes, and he calleth them al by their names: there is nothing hid from the greatnesse of his power, strength, and might.

Psal.cxlvii.a

27 Howe may then Jacob thinke, or may Israel say, My wayes are hid from the Lord, and my God knoweth not of my iudgementes:

28 Knowest thou not, or hast thou not heard that the euerlasting God, the Lorde whiche made all the corners of the earth, is neither weerie nor fainte: and that his wysdome can not be comprehended:

29 It is he that geueth strength vnto the weerie, and power vnto the faint.

30 Children are weerie and faint, and the strongest men fall:

31 *But vnto them that haue their trust in the Lorde, shall strength be increased: Egles winges shall growe vpon them, when they runne they shall not fall, and when they go they shall not be weerie.

Iere.xvii.d.

The. xlj. Chapter.

2 Of the goodnesse and mercy of God towarde the people.

A 1 BE styll you(a) Ilandes and hearken vnto me: let the people lay their strength together, let them come hither, and then shew their cause: we will go to the lawe together.

(a) By the Ilandes, God meaneth the gentiles, who be reproueth for their idolatrie.

2 Who raysed vp the(b) iust man from the east, and called hym to go foorth: who cast downe the people, and subdued the kynges before him: that he may throw them al to the ground with his swoorde, and scatter them lyke stubble with his bowe.

(b) By the iust man, is ment Abraham, who being called out of Ur of the Chaldeans, and being endued by faith, became the father of many nations, whom God alwayes defended against all his enemies.

3 He followeth vpon them, and goeth safely him selfe, & that in a way where before his foote had not troden.

4 Who hath made and created these thinges: euen he that called the generations from the beginning, *euen I the Lorde whiche am the first, and with the last.

Esai.xliii.a. and.xlviii.c. Apoc.i.b.

5 The Iles sawe and did feare, and the endes of the earth were abashed, drewe nye, and came hither.

6 Euery man helped his neighbour, and sayd to his brother, be strong.

7 The carpenter comforted the goldsmith, and the goldsmith the hammerman, saying, solder will do very well in it: and they fastened it with nayles, that it shoulde not be moued. B

8 But thou Israel art my seruaunt, thou Jacob whom I haue chose, thou art the seede of Abraham my beloued.

9 Thou art he whom I led from the endes of the earth: for I called thee euen from among the glorious men of it, and sayd vnto thee, Thou art my seruaunt, I haue chosen thee, and not cast thee away.

10 *Be not afraide, for I am with thee: Melt not away as ware, for I am thy God to strengthen thee, helpe thee, and kepe thee with the right hande of my righteousnesse.

Esai.xliii.b.

11 Beholde, all they that resist thee shall come to confusion and shame, and thine aduersaries shalbe destroyed & brought to naught.

12 So that who so seeketh after them, shall not finde them, thy destroyers shall perishe: and so shall they that vndertake to make battayle against thee be as that is not, & as a thing of naught.

13 For I the Lorde thy God wyll strengthen thy right hande, euen I that say vnto thee, Feare not, I wyll helpe thee.

C 14 Be not afraide thou litle worme Jacob, and thou despised Israel: for I wil helpe thee saith the Lorde, and the holy one of Israel thy redeemer.

15 Beholde, I will make thee a treading cart and a newe flaile, that thou mayest threshe and grinde the mountaines, and bring the hilles to powder.

16 Thou shalt fanne them, and the winde shall carrie them away, and the whirle winde shall scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel.

Gene.xxi.c. 17 *When the thirstie and poore seeke water and finde none, and when their tongue is drye of thirst, I geue it them saith the Lorde, I the God of Israel forsake them not.

Esai.xxv.b. xliii.xliiii.a. 18 *I bryng foorth fluddes in the hilles, and welles in the playne fieldes: I turne the wildernesse to riuers, and the drye lande to conduites of water.

19 I plant in the waste grounde trees of Cedar, Boxe, Myrre, and Olines, and in the drie I set Firre trees, Elmes, and Hawthornes together.

20 All this do I, that they altogether may see and marke, perceaue with their heartes and consider that the hande of the Lorde maketh these thinges, and that the holy one of Israel bringeth them to passe.

21 Stande at your cause saith the Lord, & bryng foorth your strongest grounde, saith the kyng of Jacob.

22 Let them bring foorth their gods, and let their gods tel vs what shall chaunce hereafter, yea let them shewe vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to heart, and knowe them hereafter.

23 Either shewe vs thinges for to come, and tell vs what shall be done hereafter, so shall we know that ye are gods: do something either good or bad, so wyl we both knowledge the same, and tell it out. D

24 Beholde ye are gods of naught, and your making is of naught: yea abhomible is the man that hath chosen you.

25 Neuertheless, *I haue waked vp one from the north, and he shall come from the east, he shal call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the mire. Esai.xliii.a. Cyrus.

26 Who declared this from the beginning, and we will knowe hym: or from the olde times, and we wil confesse and say that he is righteous? but there is none that sheweth or declareth any thing, there is none also that heareth your wordes.

27 The first is he that shall say to Sion, beholde, beholde, they are present: and to Hierusalem it selfe wyll I geue an euangelist.

28 But when I consider, there is not a man among them, nor any that can geue counsayle, nor that when I examine them that can aunswere one worde.

29 Lo wicked are they, and bayne, with the thinges also that they take in hand, yea their images are but winde and bayne thinges.

¶ The. xlij. Chapter.

The comming of Christe.

A 1 Behold *this is my seruaunt vpon whom I leane, my elect in whō my soule is pacified: I haue geuen my spirite vpon him, that he may shewe foorth iudgement among the gentiles. Math.iii.b. xii.a.xvii.a.

2 He shall not be an outcryer, nor lift vp his voyce, his voyce shall not be hearde in the streetes.

3 And a brooised reede shall he not breake, and the smoking flaxe shall he not quench: but faythfully and truely shall he gene iudgement.

4 He shall not be pensiue nor carefull, that he may restore righteousnesse vnto the earth: and the gentiles also shall loke for his lawes.

5 For

Esai.xl.c. Ezech.xliii.c.

5 *For thus saith God the Lorde vnto hym, euen he that made the heauens and spread them abroade, and set foorth the earth with her increase, whiche geueth breath vnto the people that is in it, and spirite to them that dwell therein,

6 I the Lorde haue called thee in righteousnesse, and wyll holde thee by the hande, *and wyll also defende thee, and geue thee for a couenaunt of the people, to be the* light of the gentiles.

Esai.xlix.b. Luke.ii.c.

B 7 That thou mayest open the eyes of the blinde, * let out the prisoners from their bondes, and them that sit in darknesse out of the dungeon house.

Zach.ix.b.

8 Euen I am the Lord, and this is my name: * and my glory wyll I geue to none other, neither mine honour to grauen images.

Psal.d.a.

9 Beholde olde thinges are come to passe, and newe thinges do I declare, and or euer they come I tell you of them.

10 Sing vnto the Lorde a newe song of thankesgeuing, blowe out his prayse from the ende of the worlde: they that be vpon the sea, and all that is therein prayse hym, the Isles and they that dwell in them.

11 Let the wildernesse with the cities lift vp her voyce, the townes also that they of Cedar dwell in: let them be glad that sit vpon rockes of stone, and let them crye downe from the high mountaines,

12 Ascribing glory vnto the Lorde, and magnifiyng hym among the gentiles.

C 13 The Lorde shall come foorth lyke a giaunt, and take a stomacke to him like a freshe man of warre: he shall roare and crye, and ouercome his enemies.

14 I haue long holden my peace [saith the Lorde] (a) I haue ben styll and refrained my selfe, but now I wyll crie like a trauayling woman, and at once wyll I destroy and deuour.

15 I wyll make waste both mountaine and hill, and drye vp euery greene thing that groweth theron: I wyll drye vp the fluddes to become Ilandes, and drinke vp the riuers.

16 I wyll bryng the blinde into a streete that they know not, and leade them into a foote path that they are ignoraunt in: I shall make darknesse light before them, and the thing that is crooked to be straight: These things haue I done vnto them, and not forsaken them.

17 * They are fallen backe, yea and let them be ashamed earnestly that hope in idols, and say to the moulten images, ye are our gods. Esai.xlii.i b.

18 Heare O ye deafe men, and sharpen your eyes to see O ye blinde.

19 *Who is blinde but my seruaunt? or so deafe as (b) my messenger whom I sent vnto them? for who is so blinde as the perfect man, and so blinde as the Lords seruaunt? Math.xv.b.

20 Thou hast seene much, and kepest nothing: the eares are open, and no man heareth.

21 The Lorde is mercyfull vnto them for his righteousnesse sake, that his word might be magnified and praysed: D

22 (c) But the people them selues is robbed and troden vnder the foote, chayned in dungeons, and they all I say, are shut into prison houses: *they be caryed away captiue, and no man doth loose them: they be troden vnder foote, and no man doth labour to bryng them agayne. Deut.28 b.

23 *But who is he among you that pondereth this, that considereth it, and taketh it for a warning in tyme to come? Esai.xxiii.d.

24 *Who gaue Jacob to be troden vnder foote, and Israel to be spoyled? Did not the Lorde? Because we haue sinned against hym, and haue had no delight to walke in his wayes, neither ben obedient vnto his lawe: Baruc i.d. Tob. iii.a. Dani. ix.a.

25 Therfore he hath powred vpon hym his wrathfull displeasure and strong battayle, and hath fired hym on euery side, yet wyll he not vnderstand: he burneth hym vp, yet sinketh it not into his heart.

(a) Christe for a tyme deferreth, as it were with peyne, to deliuer his elect from the tirannie of Antichrist, but at the time appointed he will enforce hym selfe, as a woman in her trauayle, to deliuer his people.

(b) By the seruaunt, messenger, and the perfect man, he meaneth the Jewes & their priestes, who ought of all other people to haue had knowledge, and so haue serued God perfectly.

(c) A greeuous sentence against those that wyll not beholde the light when it shineth, nor beleue Gods worde when it is preached.

The. xliij. Chapter.

1 God promiseth to sende his Christe whiche shall deliuer his people. He forgeueth sinnes for his owne sake.

A 1 BVt nowe the Lorde that made thee O Jacob, and he that fashioned thee O Israel saith thus: *feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine owne.

iiii.Re.xvñc Esai. xli.b. Deut.vü.a. and.xxvi.d.

Exod.xiiii.c 2 *If thou goest thorow ỹ water, I wyl be with thee, the strong fludes shal not ouerwhelme thee: *and if thou walkest thorowe the fire, it shall not burne thee, & the flambe shal not kindle vpon thee:

Dani.iii.a.

3 For I am the Lord thy God, the holye one of Israel thy sauiour: I gaue Egypt for thy deliueraunce, the Ethiopians and the Sabees for thee;

4 Because thou wast deare in my sight, and because I set by thee and loued thee: I wyl geue ouer all men for thee, and deliuer vp all people for thy sake.

Esai.xli.d. Matth.viii b 5 Feare not, for I am with thee, I will bryng thy seede from the east, and gather thee together from the west.

6 I wyll say to the north, let go, and to the south kepe not backe: *but bring me my sonnes from farre, and my daughters from the endes of the worlde.

Esai.xxix.d Gala.iii.a.

B 7 [Namely] all those that be called after my name: For them haue I created, fashioned, and made for mine honour.

Luk.xiiii.c. 8 *Bring forth that people whiche is blinde and yet hath eyes, whiche are deafe although they haue eares.

Ephe.ii.c. 9 *If all nations come in one and be gathered together, whiche among them shall declare suche thinges, and tell vs the things that are past: let them bring their witnesse, so that they be iust: els let them heare, and say, it is trueth.

10 You are my witnesses saith the Lord, and my seruaunt whom I haue chosen: therefore be certified, and geue me faythfull credence, and consider* that I am he before whom there was neuer any god, neither shalbe any after me.

Esai.xliiii.b. Apoc.i.b.

Osee.xiii.b. 11 I am, euen I am the only Lord, *and beside me there is no sauiour.

12 I gaue warning, I made whole, I taught you when there was no straunge god among you: and this recorde must ye beare me your selues, saith the Lorde, that I am God.

13 And euen he am I who was from the beginning, and* there is none that can take any thing out of my hande: I do

ohn.x.f.

the worke, and who shalbe able to let it?

14 Thus saith the Lorde the holy one of Israel your redeemer: *for your sake I haue sent to Babylō, & brought it down: al they are fugitiue with the Chaldees, whose sorowfull crie is in their shippes.

C Esai.v.d.

15 I am the Lord your holy one, which haue made Israel, and am your kyng.

16 Thus saith the Lorde, * euen he that maketh away in the *sea, and a foote path in the nughtie waters.

Iosu.iii.c. Exod.xiiii.c

17 *It is he whiche bringeth forth the charrets and horses, the hoast and power of warre, that they may fall together and neuer rise, and be extinct, lyke as towe are they quenched.

Esai.x.a. and.xxvii.f.

18 Remember not thinges of olde, and regarde nothing that is past.

19 Beholde, I shall make a newe thing, and shortly shall it appeare, and shall you not knowe it? I wyll make (a) a way in the desert, and riuers of water in the wyldernesse.

(a) Christe is the way, the worlde is the desert, the doctrine of the gospel, the waters, the wylde beastes, the cruel and superstitious mislyuers.

20 The wilde beastes shall worship me, the dragons and the young Estriches: *for I shall geue water in the wyldernesse, and streames in the desert, that they may geue drinke to my people whom I chose.

Psal.vi.d. Esa.xxxv.b xli.c.xliii.a.

21 This people haue I made for my self, and they shall shewe forth my prayse. D

22 For thou Jacob wouldest not call vpon me, but thou haddest an vnlust towarde me O Israel.

23 Thou gauest me not thy beastes for burnt offerings, neither diddest honour me with sacrifices: *I haue not ben chargeable vnto thee in offerinnges, neither greeuous in incense.

Esai.i.d. Iere.xvii.c.

24 Thou boughtest me no deare spice with thy money, neither powredst the fat of thy sacrifices vpon me: but thou hast laden me with thy sinnes, and wearied me with thy vngodlynesse.

25 *Where as I yet, euen I am he onlye that for my owne selues sake do away thine offences, and forget thy sinnes, so that I wyll neuer thinke vpon them.

Psa.xxxiiii.a Ier.xxxiii.b

26 Put me nowe in remembraunce: for we wyl reason together, & shew what thou hast for thee to make thee righteous.

27 *Thy first father offended sore, and thy rulers haue sinned against me:

Gene.iii.b. Num.xx.d.

28 Therefore I prophaned [or slue] the princes of the sanctuarie, I dyd curse Jacob, and gaue Israel into reproofe.

The

¶ The. xliiij. Chapter.

5 Christe promiseth to deliuer his Churche, without any her desertes.

A 1 O heare nowe O Jacob my seruaunt, and Israel whom I haue chosen.

2 For thus saith the Lorde that made thee, fashioned thee, and helped thee euen from thy mothers wombe: Be not afraide O Jacob my seruaunt, thou righteous whom I haue chosen:

3 *For I shall powre water vpon the drye grounde, and riuers vpon the thirstie: *I shall powre my spirite vpon thy seede, and my blessing vpon thy stocke:

4 They shall growe together lyke as the grasse, and as the Willowes by the waters side.

5 One shal say, I am the Lordes: another shall call hym selfe after the name of Jacob: the thirde shall subscribe with his hande vnto the Lorde, and geue hym selfe vnder the name of Israel.

6 Thus hath the Lorde spoken, euen the kyng of Israel, and his redeemer the Lorde of hoastes: *I am the first and the last, and besides me there is no God.

7 If any be like me, let hym call foorth the thing past, and openly shewe it, and lay it playne before me, What hath chaunced since I appointed the people of the worlde, and what shalbe shortly, or what shal come to passe [in tyme long to come] let them shewe these thinges:

8 Be not abashed nor afraide: for haue not I euer tolde you hitherto and warned you: ye can beare me recorde your selues: is there any God except me, or any maker, that I should not know hym:

9 All caruers of images are but vayne, and the carued images that they loue can do no good: they must beare recorde them selues, that seeing they can neither see nor vnderstande, they shalbe confounded.

10 *Who dare then make a god, or fashion an image that is profitable for nothing:

11 *Beholde, all the felowship of them must be brought to confusion, & truely all the workemaisters of them are men: they shal all be gathered together, they shall stand, tremble, and be confounded one with another.

12 The smith maketh an axe, and tempereth it with hotte coales, and fashioneth it with hammers, and worketh it with all the strength of his armes, yea sometime he is fainte for very hunger, and so thirstie that he hath no more power.

13 The carpenter or image caruer taketh measure of the timber, and spreadeth foorth his line, he marketh it with some colour, he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may stande in the house.

14 Moreouer, he goeth out to hewe Cedar trees, he bringeth home Elmes and Okes, and taking a bolde courage, he seeketh out the best timber of the wood: he him selfe hath planted a Pine tree, whiche the rayne hath swelled, ℭ

15 which wood serueth for men to burne: Of this he taketh and warmeth hym selfe withall, he maketh a fire of it to bakebread, and maketh also a god therof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fire, with another he rosteth flesh, that he may eate roste his belly full: with the thirde he warmeth him selfe, and saith, Aha, I am well warmed, I haue ben at the fire.

17 And of the residue he maketh hym a god, and grauen image for him selfe: he kneeleth before it, he worshippeth it, he prayeth vnto it, and saith, Deliuer me, for thou art my god.

18 *Yet men neither consider nor vnderstande, because their eyes be stopped that they can not see, and their heartes that they can not perceaue. Esai.xlii.c.

19 They ponder not in their mindes, for they haue neither knowledge nor vnderstanding to thinke thus: I haue burent one peece in the fire, I haue baked bread with the coales thereof, I

haue rosted flesshe withall, and eaten it: and I wyll nowe of the residue make an abhominable idoll, and fall downe before a rotten peece of wood.

20 Thus doth he but lose his labour, and his heart whiche is deceaued doth turne hym aside, so that none of them can haue a free conscience to thinke, Do not I erre?

ℵ 21 Consider this O Jacob and Israel, for thou art my seruaunt: I made thee that thou mightest serue me, O Israel forget me not.

Esai.xliii.d. 22 *As for thyne offences I haue driuen them away lyke the cloudes, and thy sinnes as the mist: Turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad ye heauens, for the Lorde hath dealt graciously with his people, let all that is here beneath vpon the earth be ioyfull: reioyce ye mountaines and woods, with all the trees thereof, for the Lorde hath redeemed Jacob, and wyll shewe his glory vpon Israel.

24 Thus saith the Lorde thy redeemer, euen he that fashioned thee from thy mothers wombe: *I the Lorde do all thinges my selfe alone, I only spreade out the heauens, and I only haue laide abrode the earth by my owne selfe. Gene.ii.a. Esai.xlv.c.

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wise I turne them backwarde, and make their cunning foolishnesse.

26 He doth set vp the purpose of his seruaunt, and fulfilleth the counsaile of his messengers concerning Hierusalem, he saith it shalbe inhabited, and of the cities of Juda they shalbe buylded againe, and I will repayre their decayed places.

27 He saith to the deapth, be drye, and I wyll drye vp water fluddes.

28 He saith of Cyrus, he is my heardman, so that he shall fulfill all thinges after my wyll: He saith also of Hierusalem, it shalbe buylded, and of the temple, it shalbe fast grounded.

The. xlv. Chapter.

1 The deliueraunce of the people by Cyrus. 20 The comming of Christe, and the calling of the gentiles.

ℵ 1 Thus saith the Lorde vnto Cyrus his annointed, whō I haue taken by the right hande, to subdue nations before hym: *I wyl loose the(a) loynes of kinges, and I wyl open the gates before his face, and the gates shall not be shut. 1.Esdr. i.a. (a) The loynes, that is, the power and strength.

2 I wyll go before thee, and make the crooked straigth: I shall breake the brasen doores, and burst the iron barres.

3 I shall geue thee hid treasures and the thing whiche is secretly kept: that thou mayest know that I am the Lord God of Israel, whiche haue called thee by thy name.

Gene.39.a. 4 *For Jacob my seruauntes sake, and for Israel my chosen, I called thee by thy name, and ordayned thee or euer thou knewest me.

Esai.xliii.g. 5 *I am the Lord, and there is none other, for without me there is no God: Iere.i.a. *I haue prepared thee or euer thou knewest me.

6 Therfore they shall knowe from the rising of the sunne, vnto the going downe of the same, that all is nothing without me: for I am the Lorde, and there is els none.

ℶ 7 It is I that *created light and darknesse, *I make peace and trouble: yea euen I the Lorde do all these thinges. Gene.i.a. Iudit.ix.b.

8 Ye heauens from aboue drop downe, and let the cloudes rayne righteousnesse: the earth open it selfe, let saluation and righteousnesse growe forth, let it bryng them forth together: I the Lorde haue created him.

9 *Wo be vnto hym that striueth with his maker, let the potsherde striue with the potsherdes of the earth: Saieth the clay to the potter, what makest thou? or, thy worke is not perfectly done. Esai.xxix.c Iere.xviii.c. and.xix.c. Rom.ix.c. Eccle.xx.b.

10 Wo be vnto hym that saieth to his father, What begettest thou? and to his mother, what beareste thou?

11 Thus saith the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to come concerning my sonnes, and put me in remembraunce as touching the workes of my handes.

12 I haue

12 I haue made the earth, and created man vpon it: With my handes haue I spread foorth heauen, and geuen a commaundement for all the hoast thereof.

13 I shall wake hym vp with righteousnesse, and order all his wayes: *He shall buylde my citie, and let out my prisoners, and that neither for gyftes nor rewardes saith the Lorde of hoastes.

C 14 Thus saith the Lorde, The occupiers of Egypt, the marchauntes of the Ethiopians and Sabees, shall come vnto thee with tribute, they shalbe thyne, they shall folowe thee, and go with chaines vpon their feete, they shall fall downe before thee, and make supplication vnto thee: for God without whom there is none other God, shalbe with thee.

15 *O howe profounde art thou O God, thou God and sauiour of Israel?

16 Confounded are they all and put to dishonour, thei are gone hence together with shame, euen the makers of images.

17 But Israel shalbe saued in the Lord with an euerlasting saluation: ye shall not come to shame nor confusion world without ende.

18 For thus saith the Lorde, *Euen he that created heauen, the God that made the earth & fassioned it, and set it foorth, he dyd not make it for naught, but to be inhabited, euen I the Lorde, without whom there is none other.

19 *I haue not spoken secretly, neither in darke places of the earth: I sayde not in vayne to the seede of Jacob, seeke me: I am the Lorde, whiche when I speake, do declare the thing that is righteous and true. Exod xx.c.

20 Gather you and come together, drawe nigh hither you that escaped of the people: *they haue no vnderstanding that set vp the stockes of their idols, and pray vnto a god that can not helpe them. Esai.lxiiii.c. Baruc.vi.c.

21 Drawe nye, come hyther, and let them aske counsaile one at another, and shew foorth what is he that told this before? or who spake of it euer since the beginning? haue not I the Lorde done it? *Without whom there is none other God, the true God and sauiour, and there is els none but I. D Esai.xlvi.b.

22 *And therfore turne you vnto me, all ye endes of the earth, that ye may be saued: for I am God, and there is els none. Esai.xliiii.b

23 I sweare by my self, out of my mouth commeth the worde of righteousnesse, and that may no man turne: *but all knees shall bowe vnto me, and all tongues shall sweare [by my name,] Rom.xiiii.b Phil.ii.a.

24 Saying: veryly in the Lorde is my righteousnesse and strength, to hym shall men come: but all they that thinke scorne of him shalbe confounded.

25 And the whole seede of Israel shalbe iustified, and glory in the Lorde.

The.xlvi. Chapter.

1 Idolatrie is reproued. 3 The health that commeth by Christe is prophesied.

A 1 BEl *is fallen, Nabo is broken downe, whose images were a burthen for the beastes and cattell, to ouerlade them, and to make them weerie.

2 They are sunke downe and fallen together, for they may not ease them of their burthen, therfore must they go into captiuitie.

3 Hearken vnto me O house Jacob, and all ye that remaine yet of the house of Israel, whom I haue borne from your mothers wombe, and brought you vp from your byrth.

4 It is euen I whiche shall beare you vnto your last age: I haue made you, I wyll also norishe you, beare you, and saue you.

5 *Whom wyll ye make me lyke, or to whom wyll ye make me equall or compare me, that I shoulde be like him? Exod.xx.a.

6 *Take out siluer and gold out of your purses, and way it, and hyre a goldesmith to make a god of it, that men may kneele downe and worship it: Exo.xxxii.a B

7 *Yet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moue out of his place: And if one crye vnto hym, he geueth no aunswere, and deliuereth not the man that calleth vpon hym from his trouble. Esai.xliiii.c. Baruc.vi.c.

8 Consider this well, and be ashamed: go into your owne selues.

9 Remember the thinges that are past since the beginning of the Worlde, that I am God, and that there is els no God, yea and that there is nothing like vnto me.

10 In the beginning of a thing I shewe the ende therof, & I tell before thinges that are not yet come to passe: My deuise standeth stedfastly stablished, and I fulfill all my pleasure.

11 *I call a byrde out of the east, and the man by whom my counsayle shalbe fulfilled out of straunge countreys, as I haue spoken, so wyll I bryng to passe, assoone as I thinke to deuise a thing, I do it. Exod xvi.a.

12 Heare me O ye that are of an hye stomacke, but farre from righteousnesse:

13 I shall bryng foorth my righteousnesse, it is not farre, and my health shall not tary long away: I wyll lay health in Sion, and in Israel my glory.

¶ The. xlvij. Chapter.

1 The worde of the Lorde against Babylon.

A 1 BVT as for thee O daughter, thou virgin Babylon, sit thou downe in the dust, sit vpō the ground, there is no throne O thou daughter of Caldea, for thou shalt no more be called tender and pleasaunt.

2 Bryng foorth the querne and grinde meale, vntrusse thy broydred heere, put of thy shoes, make bare thy knees, and wade thorowe the water riuers.

Eze.xvi.d. Naum.iiii.a. 3 *Thy filthynesse shalbe discouered, and thy vanities shalbe seene: for I wil auenge me of thee, and wyll shewe no mercy to thee, as I do to other men.

4 Our redeemer is called the Lorde of hoastes, the holy one of Israel.

5 Sit still, holde thy tongue, get thee into some darke corner O daughter Caldea: for thou shalt no more be called lady of kyngdomes.

6 I was so wroth with my people, that I punished myne inheritaunce, and gaue them into thy power, *neuertheless thou shewedst them no mercy, but euen the very aged of them diddest thou oppresse right sore with the yoke. Prou.xxi.b Iere.l.b.

B 7 And thou thoughtest thus: I shalbe lady for euer, and beside all that, thou hast not regarded these thinges, neither remembred what was the ende of that citie Hierusalem.

8 Heare nowe therefore thou delicate one that sittest so careless, and speakest thus in thyne heart, *I am alone, and without me is there none, I shal neuer be widowe nor desolate agayne. Ffai.xx.b. Apo.xviii.c

9 And yet both these thinges shal come to thee vpon one day, in the twincke-ling of an eye, *namely, widowhood and desolation: they mightyly fall vpon thee, for the multitude of thy witches, and for the great heape of thy coniurers. Dani.v.a

10 For thou hast trusted in thy wickednesse, and hast said, *No man seeth me: thine owne wisdome and cunning hath deceaued thee, in that thou hast sayd in thyne heart, I am alone, and without me there is none. Esai.xxix.c

11 Therefore shall trouble come vpon thee, and thou shalt not knowe from whence it shall arise: Mischiefe shall fal vpon thee, which thou shalt not be able to put of, a sodayne vtter destruction shall come vpon thee or euer thou be ware.

12 Nowe go to thy coniurers, and to the multitude of thy witches with whom thou hast weeryed thy selfe from thy youth, if thei may helpe thee or strengthe thee.

13 Thou hast hitherto had many counsayles of them: So let the heauen gasers, and the beholders of starres, and moone prophetes, come on now and deliuer thee, yea and let them shew when these new thinges shal come vpon thee. C

14 Beholde, they shalbe lyke strawe, whiche if it be kindeled with fire, no man may rid it for the vehemencie of the flambe, and yet it geueth no sinders to warme a man by, nor cleare fire to sit by.

15 Thus are they with whom thou hast weeried thy self, and thus are thy marchauntes that haue ben with thee from thy youth: euery one hath taken his owne way, and none of them shall defende thee.

The

The .xlviij. Chapter.

1 The hypocrisie of the Jewes is reproued. 11 The Lorde alone wyll be worshipped, which hath chosen vs, 20 and which succoureth vs for his owne sake.

A 1 HEare this O thou house of Jacob, ye that are called by the name of Jsrael, & are come out of one stocke with Juda: whiche sweare by the name of the Lorde, and beare witnesse by the God of Jsrael, but not with trueth and ryght.

2 For they are named * of the holy citie, and are grounded vpon the God of Jsrael, * whose name is the Lorde of hoastes.

3 The thynges that I haue shewed you euer since the begynnyng, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, and they are come:

4 Howbeit I knowe that thou art obstinate, and that thy necke hath an iron sinowe, and that thy browe is of brasse.

5 Neuertheless, I haue euer since the begynnyng shewed thee of thynges for to come, and declared them vnto thee or euer they came to passe: that thou shouldest not say, myne idoll hath done it, my carued or molten image hath shewed it.

6 Thou heardest it before, and beholde it is come to passe: And shall not ye your selues shewe forth or confesse the same: But as for me, I tolde thee before at the begynnyng newe and secrete thynges which thou knewest not of,

B 7 *And some done of olde tyme, wherof thou neuer heardest before they were brought to passe, that thou canst not say, beholde I knewe of them.

8 Moreouer, there be some wherof thou hast neither heard nor knowen, neither haue ben opened vnto thyne eares afore tyme: For I knewe that thou wouldest malitiously offende, therfore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuertheless, for my names sake I wyll withdrawe my wrath, and for my honours sake I will patiently forbeare thee, that I do not roote thee out.

10 Beholde I haue purged thee, yet not as siluer, * I haue chosen thee in the fire of affliction.

11 And that only for myne owne sake, yea * euen for myne owne sake wyll I do this: or els what dishonour woulde they do to my name: surely I wyll not geue my glorie vnto another.

12 Hearken vnto me O Jacob, and Jsrael whom I haue called: I am euen he that is, I am the first and the last.

13 My hande hath layde the foundation of the earth, and my ryght hande hath spanned ouer the heauens: assoone as I call them, they stande together.

14 Gather you altogether and hearken: C
Which of yonder gods hath declared this: The Lorde hath a loue vnto him, and he shal performe his wyll against Babel, and declare his power against the Chaldees.

15 I my selfe alone, euen I haue tolde you this, I dyd call him and bryng him forth, and he shall make his iourney prosperous.

16 Come to me and heare this: Haue I spoken any thyng darkly since the begynnyng: From the tyme that this thyng begynneth I am there: wherefore the Lorde God and his spirite hath sent me.

17 And thus saith the Lorde God thy redeemer, the holy one of Jsrael: I am the Lorde thy God which teache thee * profitable thynges, and leade thee the way that thou shouldest go.

18 *O that thou hadst regarded my commaundementes, then had thy wealthynesse ben as the water streame, and thy ryghteousnesse as the waues flowyng in the sea:

19 Thy seede also had ben lyke as the sande in the sea, and the fruite of thy body lyke the grauell stones therof: his name shoulde not be rooted out, nor destroyed before me.

20 *Go away from Babylon, flee from the Chaldees, with a mery voyce speake of this, declare it abrode, and go forth into the ende of the worlde, say: The Lorde hath redeemed his seruaunt Jacob.

21 They suffred no thirst, he led them through the wildernesse, and caused the waters

Esai.xli.a. xliii.b. xlviii.b.

Rom.vii.b. i Tim.i.b. Tit.iii.b.

Deu.xxviii.

Iere.li.a. i.Esd.i.b.

waters to flowe out vnto them from out of the rocke: *he claue the rocke a sunder, and the water gusshed out.

Exo.xvii.b. Num.xx.b.

22 *As for the vngodly, they haue no peace, saith the Lorde. Esa.lvii.c

¶ The. xlix. Chapter.

6 Christe shall gather together all nations be they neuer so farre of.

א 1 HEare Iles hearken vnto me, and take heede ye people from farre: The Lord hath called me from my birth, and made mention of my name from my mothers wombe:

Esai.li.c. Eph.vi.c. 2 *He hath made my mouth *lyke a sharpe swoorde, vnder the shadowe of his hande hath he defended me, and hid me in his quiuer as a good arrowe,

3 And sayde vnto me: Thou art my seruaunt Israel, *I wyll be honoured in thee. Ioh.xvii.b.

4 Then I answered: I haue lost my labour, I haue spent my strength in vayne: Neuertheless, I wyll commit my cause and my worke vnto the Lorde my God.

5 And nowe saith the Lorde, euen he that fashioned me from my mothers wombe to be his seruaunt, that I may bryng Jacob agayne vnto hym, albeit Israel wyll not be gathered vnto hym agayne, yet in Gods sight shall I be glorious, my God shalbe my strength.

6 And he sayde: It is but a small thyng that thou art my seruaunt to set vp the kinredes of Jacob, and to restore the destruction of Israel: *For I haue made thee the lyght of the gentiles, that thou mayest be my health vnto the ende of the worlde. Esai.xlii.b. Ioh.viii.b. Act.xiii.c.

ב 7 Moreouer, thus saith the Lorde the redeemer and holy one of Israel, concernyng the abhorred & dispised among the gentiles, the seruaunt of them that beare rule, kynges and princes shall see and arise, and worship because of the Lorde that is faythfull, and because of the holy one of Israel that hath chosen thee.

8 And thus saith the Lorde: *In the tyme accepted haue I hearde thee, and in the day of saluation haue I helped thee: *I wyll preserue thee, and make thee to be the attonement of the people, that thou mayest helpe vp the earth againe, and possesse againe the desolate heritages. ii.Cor.vi.a. Iere.xi.a. Esai.xlix.a. Esai.xlii.a.

9 *That thou mayest say vnto the prisoners, go foorth, and to them that are in darknesse, come into the lyght: they shall feede thee in the hye wayes, and get their pasture in all hye places. Zach.ix.b. Luk.iiii.b.

10 *They shall neither hunger nor thirst, heate nor sunne shall not hurt them: for he that fauoureth them shall leade them, and geue them drynke of the well sprynges. Apoc.vii.c.

11 I wyll make wayes vpon all my mountaynes, and my footpathes shalbe exalted.

12 And beholde, these shall come from farre, lo, some from the north and west, some from the lande of Sinis [which is in the south.]

13 *Reioyce ye heauens, and sing prayses thou earth, talke of ioy ye hylles: for God hath comforted his people, & wyll haue mercie vpon his that be in trouble. Esai.liii.a.

14 But Sion sayde: *God hath forsaken me, and my Lorde hath forgotten me. ℭ Rom.xi.a.

15 Will a woman forget her owne infant, and not pitie the sonne of her owne wombe? And though they do forget, yet wyll I not forget thee.

16 Beholde, I haue written thee vp vpon my handes, thy walles are euer in my syght.

17 They make haste who buildeth thee vp againe: as for those that ouerthrowe thee and make thee waste, they shall depart from thee.

18 *Lift vp thine eyes and loke about thee, all these gather them together and come to thee: As truely as I lyue saith the Lorde, thou shalt put them all vpon thee as an apparell, and girde them to thee as a bryde doth her iewels. Gen.xv.a. Esai.xl.a.

19 As for thy lande that lyeth desolate, wasted, and destroyed, it shalbe to narowe for them that shall dwell in it: and they that woulde deuoure thee, they shalbe farre away.

20 Then thy children whom the barren shall bring foorth, shall say in thine eare: This place is to narowe, geue place that I may haue roome.

21 Then

21 Then shalt thou thinke by thy selfe, who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast: and who hath norished them vp for me: I am desolate and alone, but from whence come these?

22 And therfore thus saith the Lorde God: Beholde, I wyll stretch out my hande vnto the gentiles, and set vp my token to the people, they shall bryng thee thy sonnes in their lappes, and cary thy daughters vnto thee vpon their shoulders.

23 For kynges shalbe thy nursyng fathers, and queenes shalbe thy nursyng mothers: They shall fall before thee with their faces flat vpon the earth, & lick vp the dust of thy feete: that thou mayest knowe howe that I am the Lorde, *and that who so putteth their trust in me shall not be confounded. Rom.ix.d.

24 Shall the spoyle be taken from the mightie? or the lawfull prisoner from the taker?

25 But thus saith the Lorde: The prisoners shalbe taken from the mightie, & the spoyle shalde recouered from the violent: for I wyll mayntayne thy cause agaynst thine aduersaries, and I wyll saue thy sonnes.

26 And I wyll feede thine enemies with their owne flesh, & make them drunken with their owne blood, as with sweete wine: And all flesh shall knowe O Iacob that I am the Lorde thy sauiour, thy noble redeemer.

The.L.Chapter.

1 The Iewes are reproued, and also called.

1 THus saith the Lorde: *where is the bill of your mothers deuorcement whom I sent away? or who is the vsurer to whom I solde you? *Beholde, for your offences are ye solde, and because of your transgression is your mother forsaken.

2 For why Woulde no man receaue me when I came? and when I called, no man gaue me aunswere? *Is my hande shortened that it myght not helpe? or haue I not power to deliuer? lo, *at a worde I drynke vp the sea, *& of Water fluddes I make drye lande: so that for want of water the fishe corrupt and dye for thirste.

3 *As for heauen I clothe it with darknesse, and put as it were a sacke vpon it.

4 The Lorde God hath geuen me a well learned tongue, *so that I can comfort them that are troubled, yea & that in due season: he waketh mine eare vp betymes in the morning, betymes in the morning I say he wyll waken mine eare, that I might hearke as to the schoolemaisters.

5 *The Lorde God hath opened myne eare, and I haue not gaynesayde nor withdrawen my selfe.

6 *But I offred my backe vnto the smiters, and my cheekes to the nippers: *I turned not my face from shame and spittinges. Mat.xxvi.g Luk.xx.c. Pfal. lv.a. Heb.xiii.a.

7 And the Lorde God shall helpe me, therfore shall I not be confounded: I haue therfore hardened my face lyke a flint stone, for I am sure that I shall not come to confusion. B

8 He is at hande that iustifieth me, who wyll then go with me to lawe? Let vs stande together, yf there be any that will reason with me: let hym come here foorth to me.

9 *Beholde the Lorde God wyll helpe me, what is he the that can condempne me? lo, *they all shall waxe olde lyke a cloth, the moth shall eate them vp. Rom.viii.d. Pfal.cii.b. ii.Pet.iii.b.

10 Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt: Who so walketh in darknesse and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym by his God.

11 But take heede, ye all kindle a fire, and stirre vp the coales: walke on in the glisteryng of your owne fire, and in the coales that ye haue kindled: This commeth vnto you from my hande [namely] that ye shall sleepe in sorowe.

The

The .lj. Chapter.

1 Consolation and comfort is promised vnto the faythfull.

A 1 Harken vnto me ye that holde of ryghteousnesse, and ye that seeke the Lorde: take heede to ỳ stone wherout ye are hewen, and to the graue wherout ye are digged.

Gen.xxi.a. Rom.iiii.a. Gen. xii.a. 2 Consider Abraham your father, and Sara that bare you, how that *I called hym alone, and blessed hym, and encreased hym.

3 Therfore shall the Lorde comfort Sion, and repayre all her decay, makyng her desert as a paradise, and her wildernesse as the garden of the Lorde: Mirth and ioy shalbe founde there, thankesgeuyng and the voyce of prayse.

4 Haue respect vnto me then O my people both high & lowe, and lay thine eare vnto me: *for a lawe and an ordinaunce shall go foorth fro me, to lyghten the gentiles.

Esai. ii.a. 5 It is harde by that my health and my ryghteousnesse shall go foorth, and the people shalbe ordered with mine arme: the ilandes [that is the gentiles] shall hope in me, and put their trust in myne arme.

6 Lyft vp your eyes towarde heauen, and loke vpon the earth beneath: *for the heauens shall vanishe away lyke smoke, and the earth shal ware olde like a garment, and they that dwell therein shall perishe in lyke maner: But my saluation shall endure for euer, and my ryghteousnesse shall not ceasse.

Psal.cii.d. Mat.24.c. ii. Pet. iii.

B 7 Hearken vnto me ye that haue knowledge in ryghteousnesse, thou people that *beareſt my lawe in thyne heart: *feare not the reuilynges of men, be not afrayde of their blasphemies.

Iere. xxi.f. Math. x.d. Luk.xii.a.

8 *For Wormes and mothes shall eate them vp lyke cloth and Woll: but my ryghteousnesse shall endure for euer, and my sauyng health from generation to generation.

Psal.cii.b.

9 Wake vp, wake vp, and be strong O thou arme of the Lorde, wake vp, lyke as in tyme past, euer, and since the World began.

Esai.xliii.d. Exo. xiiii.c. 10 *Art not thou the same arme that hast wounded the proude, and hewen the dragon in peeces? Art not thou euen the same which hast dryed vp the deepe of the sea, which hast made playne the sea grounde, that the deliuered myght go through?

11 Therfore the redeemed of the Lorde shall turne agayne, & come with ioy vnto Sion, *continuall ioy shalbe on their head, and mirth and gladnesse shalbe with them, and sorowe and wo shall flee from them.

i.Esd.i.b.

12 Yea I, [euen] I am he that in all thynges geueth you consolation: What art thou then that feareſt a mortall man & the childe of man, which *goeth away as doth the floure?

ii.Cor.i.c. Esai.xl.a i.Pet.i.d.

13 And forgetteſt the Lorde that made thee, that spread out the heauens, and layde the foundation of the earth: but thou art euer afrayde for the sight of thyne oppressour, which is redy to do harme: where is the wrath of the oppressour?

14 The exile maketh haste to be loosed, that he dye not in prison, and that his bread fayle hym not. ℭ

15 *I am the Lorde thy God that deuide the sea, & his Waues shall rage, *Whose name is the Lorde of hoastes.

Mat.viii.a. Esai.51.a.

16 *I haue put my Wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I may plant the heauens, & lay the foundation of the earth, and say vnto Sion: thou art my people.

Esai 49.a.

17 Awake, awake, and stande vp O Hierusalem, thou that from the hande of the Lorde hast drunken *out the cup of his wrath, thou that hast supped of and sucked out the slumbryng cuppe to the bottome.

Psal 75.b. Iere xxv.c.

18 For among all the sonnes whom he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande of all the sonnes that he hath norished.

19 Both these thinges are happened vnto thee, but Who is sory for it: yea destruction, Wasting, hunger, and sworde, but Who wyll comfort thee?

20 Thy sonnes lye comfortlesse at the head of euery streete like a take̅ venison, and are full of the terrible Wrath of the Lorde, and punishment of thy God.

21 And therfore thou miserable and dronken

drunken (howbeit not with wine) heare this:

22 Thus saith the Lorde, thy Lorde and God, the defendour of his people: Beholde, I wyll take the slumbryng cup out of his hande, euen the cup with the dregges of my wrath, that from hencefoorth thou shalt neuer drinke it more:

23 But I wil put it into their hande that trouble thee, which haue spoken to thy soule, Stoupe downe, that we may go ouer thee, make thy body euen with the grounde, and as the streete to go vpon.

¶ The. lij. Chapter.

1 An exhortation and comfort to the people of God.

A 1 VP Sion, vp, take thy strength vnto thee, put on thyne honest rayment O Hierusalem, thou holy citie: for from this tyme foorth there shall no vncircumcised nor vncleane person come in thee.

2 Shake thee from the dust, arise and stande vp O Hierusalem: Plucke out thy necke from the bonde, O thou captiue daughter Sion.

Leuit. 3 For thus saith the Lorde: *ye are solde for naught, therfore shal ye be redeemed also without any money.

Genesis. Exodus. Psalme. 4 For thus saith the Lorde God: *My people went downe afore tyme into Egypt, there to be straungers, *and the kyng of the Assyrians oppressed them without any cause.

5 And nowe, What profite is it to me saith the Lorde: that my people is freely caryed away, & brought into heauinesse by their rulers, *and my name euer styll blasphemed saith the Lorde.

6 But that my people may knowe my name, I my selfe wyll speake in that day, Beholde here am I.

B 7 *O howe beautifull are the feete of the embassadour that bryngeth the message from the mountayne and proclaymeth peace: that bryngeth the good tidinges, and preacheth health, and saith vnto Sion, Thy God is the kyng.

8 Thy watchmen shall lyft vp their voyce, with loude voyce they shall reioyce together: for they shall *see plainly when the Lorde shall conuert Sion. i. Ioh. i. c.

9 Be glad O thou desolate Hierusalem, and reioyce together: for the Lord hath comforted his people, he hath deliuered Hierusalem. Esai. xlix. c.

10 The Lorde hath made bare his holy arme, and shewed it foorth in the syght of all the gentiles, *and all the endes of the earth hath seene the sauyng health of our God. Psal. 98 a.

11 *Away, away, get you out from hence, and touche no vncleane thyng: Go out from among such, and be cleane that beare the vessell of the Lorde. ii. Cor. vi. c.

12 For ye shall not escape by runnyng, nor by fleeyng away: but *the Lorde shall go before you, and the God of Israel shall gather you together. Exo. xiii. d.

13 Beholde my [a] seruaunt shal deale prosperously, therfore shal he be magnified, exalted, and greatly honoured.

(a) Christe is called Gods seruaunt for his office sake, which he exercised in the tyme of his abasyng hym selfe in the flesshe. Esai. liii. c. Esai. lxv. c. Rom. xv. c.

14 Lyke as the multitude shall wonder vpon hym, because his face shalbe so defourmed and not as mans face, his *beautie like no man:

15 Euen so shall the multitude of the gentiles speake of hym, and kynges shall shut their mouthes before hym: *for they haue seene that which was not tolde to them, and haue vnderstande that wherof they had not hearde.

The. liij. Chapter.

1 He prophecieth euidently of the passion of our sauiour Iesus Christe.

A 1 BVt who hath *geuen credence vnto our preaching: or to whom is the arme of the Lorde knowen:

2 For he dyd growe before the Lorde like as a braunche, and as a roote in a drye grounde, *he hath neither beautie nor fauour: When we loke vpon hym, there shalbe no fairenesse, we shall haue no lust vnto hym. Esai. liii. c.

3 *He is dispised and abhorred of men, he is such a man as hath good experience of sorowes and infirmities: We haue reckened hym so vile, that we hyd our Hebr. v. a.

our faces from hym.

Mat.viii.b. i.Pet.ii.c. 4 Howbeit, *he only hath taken on him our infirmitie, and borne our paynes: Yet we dyd iudge hym as though he were plagued, and cast downe of God.

i.Cor.v.c. 5 *Whereas he [notwithstandyng] was wounded for our offences, and smitten for our Wickednesse: for the payne of our punishment was layde vpon hym, and with his stripes are we healed.

Psal.xcix.g. 6 *As for vs We are all gone astray lyke sheepe, euery one hath turned his owne way: but the Lord hath throwen vpon hym all our sinnes.

B 7 He suffered violence, and was euyll intreated, and dyd not open his mouth: *He shalbe led as a sheepe to be slayne, yet shall he be as styll as a lambe before the shearer, and not open his mouth.

Iere.xi.d. Mat.27.b. Act.viii.d. ii.Cor.v.c.

8 From the prison and iudgement was he taken, and his generation Who can declare? for he was cut of from the grounde of the lyuyng, Which punishment dyd go vpon hym for the transgression of my people.

9 *His graue was geuen hym with the condempned, and with the riche man at his death, *Wheras he did neuer violence nor vnright, neither hath there ben any disceiptfulnesse in his mouth.

Mat.27.c. ii.Cor.v.c. i.Pet.ii.d.

10 *Yet hath it pleased the Lord to smite hym with infirmitie, that When he had made his soule an offeryng for sinne, he might see long lastyng seede: and this deuice of the Lorde shall prosper in his hande.

Ioh.xii.c. Rom.viii.d

11 Of the trauayle and labour of his soule, shall he see the fruite & be satisfied: *My righteous seruaunt shall with his knowledge iustifie the multitude, for he shall beare their sinnes.

Rom.iii.c.

12 Therfore Wyll I geue hym among the great ones his part, and he shall deuide the spoyle With the mightie, because he geueth ouer his soule to death, *and is reckened among the transgressours: Which neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

Mar.xv.c. Luk.xxiii.b

The.liiij. Chapter.

1 Of the great dominion of Christe. 7 The indignation of God endureth but a short space, but his mercie is euerlastyng.

A 1 BE glad nowe *thou baren that bearest not, reioyce, syng, and be mery thou that art not With childe: for the desolate hath mo childrē then the maryed Wyfe

Gala.iiii.d. Luk.xiii.c.

saith the Lorde.

2 Make thy tent Wyder, and spreade out the hanginges of thine habitation: spare not, lay foorth thy wardes, and make fast thy stakes:

3 For thou shalt be multiplied on the ryght syde and on the left, and thy seede shall haue the gentiles in possession, and dwell in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: Yea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead.

5 For he that made thee shalbe thy Lorde* and husbande (Whose name is *the Lord of hoastes) and thy redeemer shalbe euen the holy one of Israel, the Lorde of the whole worlde.

Esai.lxii.a. Eze.xvi.b. ii.Cor.xi.a.

6 For the Lorde hath called thee beyng as a desolate sorowfull woman, and as a young Wyfe that Was forsaken saith thy God.

7 *A litle Whyle haue I forsaken thee: but With great mercifulnesse shall I take thee vp vnto me.

B Esai.xxvi.c Psal.xxix.a

8 When I Was angry I hyd my face from thee for a litle season: but through euerlastyng goodnesse haue I pardoned thee, saith the Lorde thy redeemer.

9 *And this is vnto me as the Water of Noe: for like as I haue sworne that I Wyll not bryng the Water of Noe any more vpon the worlde: *so haue I sworne that I Wyll neuer be angry With thee, nor reproue thee.

Gen.ix.b. ii.Reg.vii.a.

10 The mountaynes shall remoue, and the hylles shall fall downe: but my louyng kyndnesse shall not moue, and the bonde of my peace shall not fall downe from thee, saith the Lorde thy mercifull louer.

11 Behold, thou poore, vexed, & dispised, I Wyll make thy Walles of precious stones, & thy foundation of Saphires,

Esai.vi.a.

12 Thy Windowes of Christal, thy gates of

of fine cleare stone, and all thy borders of pleasaunt stones.

13 *Thy children shalbe all taught of God, and I will geue thee plenteousnesse of peace.

14 In ryghteousnesse shalt thou be grounded, & be farre from oppression: for the which thou needest not be afrayde, neither for hinderaunce, for it shall not come nye thee.

15 Lo, Whoso gathereth together [agaynst thee, doth it] without me, and who so within thee doth ioyne together against thee, shall surely fall.

16 Beholde, I make the smith that blowe the coales in the fire, & he maketh a weapon after his handy worke: I make also the waster to destroy.

17 But all the weapons that are made against thee shall not prosper: *and as for all tongues that shal resist thee in iudgement, thou shalt ouercome them, and condempne them: This is the heritage of the Lordes seruauntes, and their righteousnesse commeth of me, saith the Lorde.

Luk.xxi.
Act.iii.a.

The .lv. Chapter.

1 An exhortation and comfort to the people. 9 The fruite and profite of the worde of God.

A 1 *Ome to the waters all ye that be thirstie, and ye that haue no money, come, bye, that ye may haue to eate: Come, bye wine and mylke without any money or money worth.

2 Wherfore do ye lay out any money for the thyng that feedeth not, and spende your labour about the thyng that satisfieth you not? But hearken rather vnto me, and ye shal eate of the best, and your soule shall haue her pleasure in plenteousnesse.

3 Encline your eares and come vnto me, take heede [I say] and your soule shall lyue: *For I will make an euerlastyng couenaunt with you, euen the sure mercies of Dauid.

4 Beholde, I gaue hym for a witnesse among the folke, for a prince & a teacher vnto the people.

5 Lo, thou shalt call an vnknowen people: and a people that had no knowledge of thee shall runne vnto thee, because of the Lorde thy God and the holy one of Israel which glorifieth thee.

6 Seke the Lorde whyle he may be founde, and call vpon hym whyle he is nye.

7 *Let the vngodly man forsake his owne wayes, and the vnrighteous his owne imaginations, and turne agayne vnto the Lorde, so shall he be mercifull vnto hym: and to our God, *for he is very redy to forgeue.

Psal. ciii.a.
Esai.lxv.d.

B 8 For thus saith ỳ Lord: My thoughtes are not your thoughtes, & your wayes are not my wayes.

9 But as farre as the heauens are hyer then the earth: so farre do my wayes exceede yours, & my thoughtes yours.

10 *And lyke as the rayne and snowe commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruitfull and greene, that it may geue corne vnto the sower, and bread to hym that eateth:

Deut.32.a*

11 So the worde also that commeth out of my mouth shall not turne agayne voyde vnto me, but shall accomplishe my will, and prosper in the thing wherto I sende it.

12 And so shall ye go forth with ioy, and be led with peace: The mountaynes and hylles shall syng with you for ioy, and all the trees of the fielde shal clappe their handes.

13 For thornes, there shall growe Firre trees, and the Myrre tree in the steede of bryers: And this shalbe done to the prayse of the Lorde, and for an euerlastyng token that shall not be taken away.

The

The.lvj.Chapter.

1 An exhortation to iudgement and righteousnesse, and to the spirituall kepyng of the Sabbath. 10 Agaynst sheepheardes that deuour their flocke.

A 1 THus saith the Lorde, *Kepe equitie, and do right: for my sauyng health shal come shortlye, and my righteousnesse shalbe opened.

Mat.iii.c.

2 Blessed is the man that doth this, and the mans childe which keepeth the same: * he that taketh heede that he vnhalowe not the Sabbath [that is] he that keepeth him selfe that he do no euill.

Esai.lviii.c.

3 Then shall not the straunger whiche cleaueth to the Lorde, say, *Alas the Lorde hath shut me cleane out from his people: Neither shall the gelded man say, Lo I am a drye tree.

Deu.xxiii.c

Sapi.iii.b.

4 For thus saith the Lorde vnto the gelded that kepeth my Sabbath, [namelye] that holdeth greatly of the thyng that pleaseth me, and kepeth my couenaunt:

5 Unto them wyll I geue in my house-holde and within my walles, a better heritage and name then yf they had ben called sonnes and daughters: *I wyll geue them an euerlastyng name that shall not perishe.

Iohn.i.c.

6 Agayne, the straungers that sticke to the Lorde to serue hym, and to loue his name, *and to be his seruauntes, and all they which kepe them selues that they vnhalowe not the Sabbath, namely that they fulfyll my couenaunt:

Ioh.viii.c.

7 Them will I bring to my holy mountayne, & make them ioyfull in my house of prayer: their burnt offerynges and sacrifices shalbe accepted vpon myne aulter: *for my house shalbe called an house of prayer for all people. B

3.Reg.8.c. Mat.xxi.b. Mar.xi.b. Luk.xix.d

8 Thus saith the Lorde God which gathereth together the scattered of Israel: I wyll bryng yet an other congregation to hym.

9 Come all ye beastes of the fielde, that ye may deuoure all the beastes of the wood.

10 *For his watchmen are all blynde, they haue altogether no vnderstanding, they are all dumbe dogges not beyng able to barke, they are sleepy, sluggishe are they and lye snortyng.

Iere.xii.b. Eze.34.a.

11 They are shamelesse dogges that be neuer satisfied: The sheepheardes also in like maner haue no vnderstandyng, *but euery man turneth his owne way, euery one after his owne couetousnesse with all his power.

Iere.vi.b.

12 *Come [say they] I wyll fetche wine, so shall we fyll our selues, that we may be dronken: and do to morowe lyke as to day, yea and much more.

Esai.xxii.b. i.Cor.xv.d. Sapi.ii.b.

¶ The. lvij. Chapter.

1 The good men are taken away, 3 the wicked ones take pleasure in idolatrie, the godly receaue comfort, the wicked doth perishe.

A 1 THe *ryghteous perisheth, and no man regardeth it in his heart: good godly people are taken away, & no man considereth it, namely, that the righteous is conueyed away from the wicked.

Sapi.ii.b.

2 He commeth into peace, and godly men rest in their chaumbers, and before the godly man goeth peace.

3 Come hyther therfore ye charmers children, *ye sonnes of the adulterer and the whore.

Mat xii.d.

4 Wherin take ye your pleasure? vpon whom gape ye with your mouth, and bleare out your tongue? Are ye not children of transgression, and a seede of dissimulation?

5 *Be make your fire vnder the okes, and vnder all greene trees, and ye offer children in the valleys and dennes of stone.

Eze.xvi.b. Esai.lxv.a. Iere.vii.a. Deu.xviii.b Eze.xx.d. Leuit.xx.a. Deut.ix.c

6 Thy part shalbe with the stony rockes by the riuer, yea euen these shalbe thy part: For there thou hast powred meate & drynke offeryng vnto them: Shoulde I delyght in that? B

7 Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there thou hast slayne sacrifices.

8 *Behynde the doores and postes hast thou set vp thy remembraunce, when thou hadst discouered thy selfe to another

Deut.vi.b.

ther then me, when thou wentest vp
and made thy bed wider, and with
15 those idols hast thou made a cou-
enaunt, and louedst their couches where
thou sawest them.
Thou wentest straight to kinges with
9 *oyle and diuers oyntmentes [that is]
thou hast sent thy messengers farre of,
and yet art thou fallen into the pit.
10 Thou art weerie for the multitude of
thyne owne wayes, yet saydest thou ne-
uer, there is no hope: *Thou hast had
the life that thy handes wrought, and
therefore thou art careles.
11 For whom wylt thou be abashed or
feare, seing thou hast broken thy pro-
mise, and remembrest not me, neither
hast me in thyne heart? Thinkest thou
that I also wyll holde my peace as a-
foretime, that thou feareste me not?
12 Yea verily I wyll declare thy good-
nesse and thy workes, but they shall not
profite thee.
13 When thou cryest, let thy chosen heape
deliuer thee: but the winde shall blowe
them foorth, and vanitie shal take them
all away: *Neuertheles they that put
their trust in me, shall inherite the land,
and haue my holy hill in possession.
14 And therefore thus he saith: *make
playne, make playne, and clense the
streete, take vp the stumbling blockes
out of the way of my people.
15 For thus saith the hye and excellent, ℭ
euen he that dwelleth in euerlasting-
nesse, whose name is the holy one: *I Psal.l.b.
dwell hye aboue and in the sanctuarie, Esai.lxvi.a.
and with him also that is of a contrite
and humble spirite do I dwell, that I
may heale a troubled minde, and a con-
trite heart.
16 *For I chyde not euer, and am not Psal.ciii.a.
wroth without ende: but the blasting Iere.iii.c.
goeth from me, and is included in the
body, and I made the breath.
17 I am wroth with hym for his coue-
tousnesse, I smite hym, I hide me and
am angrie, and he turneth himselfe, and
followeth thee by the way of his owne
heart.
18 I haue seene his wayes, and I heale
hym, *I leade him, and restore to hym Luk.xv.a.
comfort, and to those that were sorie for
hym.
19 I make the fruites of thankesgeuing,
that he may say, peace, peace, *vnto thē Ephe.ii.c.
that are farre of, and to them that are
nye saith the Lorde, I make hym
whole.
20 But the wicked are lyke the raging
sea that can not rest, whose water fo-
meth with the mire and grauell.
21 Euen so the *wicked haue no peace, Esai.xlviii.d
saith God.

The. lviij. Chapter.

1 The Lorde (by the mouth of the prophete) reproueth the people for their fastinges,
2 whiche were full of hypocrisie.

A 1 CRye* nowe as loude as thou canst, leaue not of, lift vp thy voyce like a trumpet, & shew my people their offen-
ces, and the house of Iacob their sinnes.
2 For they seeke me dayly, and wyll knowe my wayes, euen as it were a people that dyd right, and had not for-saken the statutes of their God: they aske of me concerning right iudgement, and wyll be nye vnto God.
3 *Wherefore fast we [say they] and Mark.ix.d.
thou seest it not? we put our liues to straitnesse, and thou regardest it not?
4 *Behold, when ye fast, your lust re- Esai.i.b.
mayneth still, for ye do no lesse violence to your detters: lo, ye fast to strife and debate, and to smite with your fist without mercy: Nowe ye shall not fast thus, that your voyce might be heard aboue.

Zach. vii.a. 5 *Thinke ye this fast pleaseth me, that a man shoulde chasten hym selfe for a day: and to hang downe his head like a bulrushe, and to lye vpon the earth in an heerie cloth: Should that be called fasting, or a day that pleaseth the Lorde:

6 Doth not this fasting rather please me, That thou *lose the wicked bands, that thou take of the ouer heauie burthens, that thou let the oppressed go free, and breake all maner of yoke:

Deut.xv.a.

℣ 7 *To deale thy bread to the hungrie, and to bring the poore wandering home into thy house: When thou seest the naked that thou couer hym, and hide not thy selfe from thy neighbour, and despise not thyne owne flesh:

Eze.xviii.b. Math.xv.c.

Luk. xi.d. 8 *Then shall thy light breake foorth as the morning, and thy health florishe right shortly: righteousnesse shall go before thee, and the glory of the Lorde shall embrace thee.

Prou.xxi.b. 9 *Then if thou callest, the Lorde shall aunswere thee, if thou cryest, he shall say, here I am: yea if thou layest away from thee thy burthens, and holdest thy fingers, and ceassest from vngracious talking:

Zach. vii.a. Math.v.b. 10 *If thou hast compassion vpon the hungrie, and refreshest the troubled soule: then shall thy light spring out in the darknesse, and thy darknesse shalbe as the noone day.

11 The Lorde shall euer be thy guyde, and satisfie the desire of thyne heart in the tyme of drought, and fill thy bones with mary: Thou shalt be like a freshe watred garden, * and like the fountaine of water that neuer leaueth running.

Iohn.iiii.b.

12 Then the places that haue euer ben waste, shalbe builded of thee, there shalt thou lay a foundation for many kinredes: Thou shalt be called the maker vp of the breache, and the buylder agayne of the way to dwell in. ℭ

13 Yea if thou turne thy feete from the *sabbath, so that thou do not the thing whiche pleaseth thy selfe in my holy day, and thou call the pleasaunt, holy, and glorious sabbath of the Lorde, and that thou geue hym the honour, so that thou do not after thyne owne imagination, neither seeke thyne owne wyll, nor speake thyne owne wordes:

Esai.lvi.a. and.lxvi.d.

14 Then shalt thou haue thy pleasure in the Lorde, and I wyll cary thee hye aboue the earth, and feede thee with the heritage of Jacob thy father: for the Lordes owne mouth hath so promised.

¶ The. lix. Chapter.

1 The Lorde is mightie to saue, and redie to heare our requestes. 12 our sinnes are the cause why God heareth not vs, neither graunteth our requestes.

℣ 1 Esai. l.a. Nume.xi.a.

BEholde, *the Lordes hande is not so shortened that it can not helpe, neither is his eare so stopped that it may not heare:

Iere.v.b. 2 But *your misdeedes haue seperated you from your God, and your * sinnes hyde his face from you, that he heareth you not.

Esai.i.d.

3 For your handes are defiled with blood, and your fingers with vnrighteousnesse: your lippes speake leasinges, and your tongue setteth out wickednesse.

4 No man regardeth righteousnesse, and no man iudgeth truely: euery man hopeth in vayne things, and imagineth deceipt, *conceaueth weerinesse, and bringeth foorth euill.

Iob.xv.d. Psal.vii.b.

5 They breede cockatrice egges, and weaue the spiders webbe, who so eateth of their egges, dyeth: but if one treade vpon them, there commeth vp a serpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednesse, and the worke of robberie is in their handes.

Prou.i.a. Psal.v.d. and.xiii.a.

7 *Their feete runne to euyll, and they make haste to shed innocent blood: their counsels are wicked counsels, harme *and destruction are in their wayes.

Rom.xiii.d.

8 But

8 But the way of peace they know not, in their goinges is no equitie: their wayes are so crooked, that whosoeuer goeth therein knoweth of no peace.

9 And this is the cause that equitie is so farre from vs, and that righteousnesse commeth not nie vs: *we loke for light, lo it is darknesse: for the morning shine, see, we walke in the darke.

10 *We grope lyke the blinde vpon the wall, we grope euen as one that hath none eyes, we stumble at the noone day as though it were towarde night, in the falling places, lyke men that are halfe dead.

11 We roare all like beares, and mourne still like doues: We looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our sinnes testifie against vs: yea we must confesse that we offende, and knowledge that we do amisse,

13 [Namely] transgresse and dissemble against the Lorde, and fall away from our God, vsing presumpteous and trayterous imaginations, and casting false matters in our heartes.

14 And therefore is equitie gone aside, and righteousnesse standeth farre of, *trueth is fallen downe in the streete, and the thing that is playne and open, may not be shewed.

15 Yea the trueth is taken away, and he that refraineth hym selfe from euyll, must be spoyled: When the Lorde sawe this, it displeased hym sore that there was no equitie.

16 He sawe also that there was no man righteous, and he wondred that there was no man to helpe hym: wherefore he helde hym by his owne power, and he sustayned hym by his owne righteousnesse.

17 *He put righteousnesse vpon hym for a brestplate, he set the helmet of health vpon his head: He put on Wrath in the steade of clothing, and toke ielousie about him for a cloke. Ephe.vi.b. i.Tes.v.a.

18 Euen as when a man goeth forth wrathfully to recompence his enemies, and to be auenged of his aduersaries, he wyll recompence and rewarde the Ilandes.

19 They shall feare the name of the Lorde from the rising of the sunne, and his maiestie vnto the going downe of the same, for he shall come as a violent water streame which the winde of the Lorde hath moued.

20 *But vnto Sion there shall come a redeemer, and vnto them in Jacob that turne from wickednesse, saith the Lord. Rom.xi.d. Psal.xiii.a.

21 I wyll make this couenaunt with them (saith the Lord:) My spirite that is vpon thee, and the wordes whiche I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouth of thy childers chyldren, from this time forth for euermore, worlde without ende, saith the Lorde.

The. lx. Chapter.

1 A consolation and confort to Hierusalem. 5 The Churche is gathered together among the gentiles by preaching of the gospell. 16 and aboundeth with all good thinges.

1 ARise thee vp betymes, and be bright [O Hierusalem] for thy *light commeth, and the glorie of the Lord is risen vp vpon thee. Esai.xlix.d. Mar.viii.d. Gen.xv.a.

2 For lo, whyle the darknesse & cloude coureth the earth and the people, the Lorde shall shewe thee light, and his glory shalbe seene in thee.

3 The gentiles shall come to thy light, & kinges to the brightnesse that springeth forth vpon thee.

4 *Lift vp thyne eyes, and loke rounde about thee: all these gather them selues and come to thee, thy sonnes shall come vnto thee from farre, and thy daughters shall gather them selues to thee on euery side.

5 Then thou shalt see this and be glorious, thou shalt maruayle exceedingly, and thyne heart shalbe opened: when the aboundaunce of the sea shalbe con-

uerted vnto thee [that is] when the ri-
ches of the gentiles shall come vnto
thee.

6 The multitude of camels shall couer
thee, the dromedaries of Madian and
Epha: *all they of Saba shall come,
bringing gold and incense, and shewing
the prayse of the Lorde.

7 All the cattell of Cedar shalbe gathe-
red vnto thee, the rammes of Nabai-
oth shall serue thee to be offred accepta-
ble vpon mine aulter, *and the house
of my glory wyll I garnishe.

8 But what are these that flee here like
the cloudes, and as the doues fleing
to their windowes?

9 The Iles also shall wayte for me,
and specially the shippes of Tharsis,
that they may bryng thy sonnes from
farre, and their siluer and their golde
with them, vnto the name of the Lorde
thy God, vnto the holy one of Israel
that hath glorified thee.

10 *Straungers shall buylde vp thy
walles, and their kynges shall do thee
seruice: for whē I was angrie, I smote
thee, and of my mercy I pardoned
thee.

11 *Thy gates shall stande open still both
day and night, and neuer be shut, that
the hoast of the gentiles may come, and
that their kynges may be brought vnto
thee.

12 For euery people and kingdome that
serueth not thee, shall perishe, and be
destroyed with vtter destruction.

13 The glory of Libanus shall come vn-
to thee, the Firre trees, Boxes, and Ce-
dars together, to garnishe the place of
my sanctuarie: for I wyll glorifie the
place of my feete.

14 Moreouer, those shall come kneeling
vnto thee that haue vexed thee, and all
they that despised thee shall fall downe
at thy foote: Thou shalt be called the
citie of the Lorde, Sion [the citie] of the
holy one of Israel. C

15 Because thou hast ben forsaken and
hated, so that no man went thorowe
thee: I wyl make thee glorious for euer
and euer, and ioyfull throughout all
posterities.

16 *Thou shalt sucke the milke of the
gentiles, and kinges breastes shall feede
thee: and thou shalt knowe that I the
Lorde am thy sauiour and redeemer,
the mightie one of Jacob.

17 For brasse, wyll I geue thee golde,
and for iron, siluer: for wood, brasse,
and for stones iron: I wyll turne thyne
oppression into peace, and thyne exacti-
ons into righteousnesse.

18 Violence and robberie shall neuer be
heard of in thy lande, neither harme
and destruction within thy borders:
thy walles shalbe called health, and
thy gates the prayse of God.

19 *The sunne shall neuer be thy day
light, and the light of the moone shall
neuer shine vnto thee: but the Lorde
him selfe shalbe thyne euerlasting light,
and thy God shalbe thy glory. D

20 *Thy sunne shall neuer go downe,
and thy moone shall not be hid: for the
Lorde hym selfe shalbe thyne euerla-
sting light, and thy sorowfull dayes
shalbe ended.

21 Thy people shalbe all righteous and
possesse the lande euer, the floure of my
planting, the worke of my hands wher-
of I wyll reioyce.

22 The youngest and least shall growe
into a thousande, and the simplest into a
strong people: I the Lorde shall short-
lye bryng this thing to passe in his
tyme.

Pſal.lxxii.d
Math.ii.b.

Hebr.xiii.b.

Esai.liii.d.

Apoc.xxi.d

Esai.xlix.c.

Apoc.xxi.a

Apoc.xxii.b

¶ The. lxj. Chapter.

1 He prophesieth that Christe shalbe annoynted and sent to preache.

A 1 The *spirite of the Lorde is vpon me: for the Lorde hath annoynted me, and sent me to preache good tidinges vnto the poore, that I might binde vp the wounded heartes, *that I might preache deliueraunce to the captiue, and open the prison to thē that are bounde:

Luk.iiii.c.
and.vii.c.
Esai. xi.a

Esai.lvii.b.
and.lxvi.a.

2 That I might declare the acceptable
yere of the Lorde, and the day of the
vengeaunce of our God: *that I might
comfort all them that are in heauinesse:

Math.xv.a
and.xi.a.

3 That I might geue vnto them that
mourne in Sion, that I might geue [I
say] beautie in steede of asshes, ioyfull
oyntment for sighing, pleasaunt ray-
ment

ment for an heaule minde, that they might be called trees of righteousnesse, a planting of the Lorde for hym to reioyce in.

4 They shall buylde the long rough wildernesse, and set vp the olde desert: they shall repayre the waste places, and suche as haue ben voyde throughout many generations.

5 Straungers shall stande and feede your cattell, and the alnauntes shalbe your plowmen and dressers of your vines.

6 *But ye shalbe named the priestes of the Lorde, and men shall call you the seruauntes of our God: ye shall enioy the goodes of the gentiles, and triumph in their substaunce.

7 For your great reproofe you shal haue double ioy, and for shame shall they haue ioy of their portion: for they shall haue double possession in their lande, and euerlasting ioy shalbe with them.

8 For I the Lorde whiche loue right and hate robberie (though it were offered me) shall make their workes full of faythfulnesse, and make an euerlasting couenaunt with them. B

9 Their seede also and their generation shalbe knowen among the gentiles, and among the people: all they that see them, shall knowe that they are the hye blessed seede of the Lorde.

10 And therefore *I am ioyfull in the Lorde, and my soule reioyceth in God: *For he hath put vpon me the garment of saluation, and couered me with the mantle of righteousnesse: *He shal decke me lyke a bridegrome, and as a bride that hath her apparell vpon her. Luke.ii.b. Psal.xlv.a. Ezec.xvi.b.

11 For like as the ground bringeth foorth her fruite, and as the garden shooteth foorth seede: so shall the Lorde God cause righteousnesse and prayse to flourishe foorth before all the heathen.

The. lxij. Chapter.

1 A prophecie of the comming of Christe.

A 1 FOr Sions sake wyll I not holde my tongue, and for Hierusalems sake I wyll not ceasse, vntill their righteousnesse breake foorth as the shining light, and their saluation as a burning lampe.

2 Then shall the gentiles see thy righteousnesse, and all kynges thy glory: Thou shalt be named with * a newe name, whiche the mouth of the Lorde shall shewe.

3 Thou shalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God.

4 From this tyme foorth thou shalt neuer be called the forsaken, and thy lande shall no more be called the Wildernesse: but thou shalt be called, My pleasure is in her, and thy lande shalbe called the maried woman: for the Lorde loueth thee, and thy land shalbe ioyned in mariage.

5 *And lyke as a young man taketh a virgin to mariage, so shal thy sonnes be maried vnto thee: and as a bridegrome is glad of his bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles O Hierusalem, which shall neither ceasse day nor night to preache the Lorde: and ye also that remember the Lorde, ye shall not kepe him close,

7 Nor leaue to speake of him, vntill Hierusalem be set vp, and made the prayse of the worlde. B

8 The Lorde hath sworne by his right hand and by his strong arme, that from hencefoorth he wyll not geue thy corne to be meate for thyne enemies, nor thy wine wherein thou hast laboured, to be drinke for the straungers.

9 But they that haue gathered in the corne, shall eate it, and geue thankes to the Lorde: and they that haue borne in the vine, shall drinke it in the court of my sanctuarie.

10 Go you, go you thorowe the gates, make cleane the way for the people, make playne, make playne the foote path,

path, and take away the stones out of it, and set out a token for the people.

11 Beholde, the Lorde proclaymeth vnto the endes of the worlde, *tell the daughter Sion, See thy sauiour commeth, beholde he bringeth his recompence with hym, and his worke go before hym. Esai.xl.b. Zach.ix.b. Math.xxi.a

12 For they whom the Lorde deliuereth, shalbe called the *holy people: and as for thee, thou shalt be named the greatlye occupied, and not the forsaken citie. Esai.liii.a.

The.lxiij. Chapter.

7 Of the redemption promised to the people.

A 1 Whatis he this that commeth frō Edom, with red coloured clothes from Bosra: He is honourablye arrayed, and commeth in mightyly with his power: I am he that teacheth righteousnesse, and am of power to helpe.

2 Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse?

3 I haue troden the presse my selfe alone, and of all people there is not one with me: Thus wyll I treade them downe in my wrath, and set my feete vpon them in myne indignation, and their blood shal be sprong vpon my clothes, and so wyll I stayne all my rayment.

Esai.34.b. 4 *For the day of vengeaunce is assigned in my hart, and the yere when my people shalbe deliuered is come.

5 I loked about me, and there was no man to shewe me any helpe, I marueyled that no man helde me vp: Then I helde me by myne owne arme, and my feruentnesse sustayned me.

6 And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength.

B 7 *I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louing kindnesses. Exod.xv.a. Esai.xii.a.

8 For he sayde, These no doubt are my people, and no shrinking chyldren: and so was he their sauiour.

Exod.xiii. xiiii.d,24.c. 9 In their troubles, he *was also troubled with them, and the angell that went foorth from his presence deliuered them: of very loue and kindnesse that he had vnto them, he redeemed them, he hath borne them and caried them vp euer since the worlde began.

10 But after they prouoked hym to wrath and vexed his holy spirite, he was their enemie, and fought against them hym selfe.

11 Yet remembred Israel the olde time, of Moyses and his people, *saying: Where is he that brought them from the water of the sea, *with them that feede his sheepe: Where is he that hath geuen his holy spirite among them? Exo.xliii.e. Psal.77.d.

12 He led them by the right hande of Moyses with his glorious arme, deuiding the water before them, Wherby he gat him selfe an euerlasting name.

13 He led them in the deepe as an horse is led in the playne, that they shoulde not stumble. C

14 As a tame beast goeth in the fielde, and the spirite of God geueth hym rest: thus (O God) hast thou led thy people, to make thy selfe a glorious name withall.

15 *Loke downe then from heauen, and beholde from the dwelling place of thy sanctuarie and thy glorie: Howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wyll not be intreated of vs? Deu.xxvi.d Baruc.ii.c.

16 Yet art thou *our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our father and redeemer, and thy name is euerlasting. Math.vi.d Luk.xi.a. and.xxiii.a.

17 O Lorde, wherefore hast thou led vs out of the way? *wherefore hast thou hardened our heartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thyne heritage. Psal.cxix.b.

18 Thy

18 Thy holy people haue had but a litle whyle thy sanctuarie in possession, for our enemies haue troden downe thy holy place.

19 And we were thyne from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

¶ The. lxiiij. Chapter.

1 The prophete (vnder the person of the Jewes) bewayleth their exile and banishment. 6 Mans righteousnesse is like a cloth defiled.

A 1 OThat thou wouldest cleaue the heauens in sunder & come downe, that the mountaines might melt away at thy presence:

2 Like as at an hotte fire, and [that the malitious might boyle away] as the water doth vpon the fire: whereby thy name might be knowen among thyne enemies, and that the gentiles might tremble before thee.

3 When thou wroughtest wonderous straunge workes, we looked not for them: thou camest downe, and the hilles melted at thy presence.

4 For since the beginning of the worlde it hath not ben hearde or perceaued, *neither hath any eye seene another God beside thee, whiche doest so muche for them that put their trust in thee.

5 Thou helpest hym that doth right with chearefulnesse, and them that thinke vpon thee in thy wayes: but lo, thou hast ben angrie, for we offended, and haue ben euer in sinne, though the worlde hath cleaued to them, *yet shall we be saued.

6 We are all as an vncleane thing, and all our righteousnesse are as filthy ragges: we fal euerychone as the leafe, for our sinnes cary vs away lyke the winde.

7 There is no man that calleth vpon thy name, that standeth vp to take hold by thee: therefore hidest thou thy face from vs, and consumest vs, because of our sinnes. B

8 But nowe, O Lorde, thou father of ours, *we are thy clay, and thou art our potter, and we all are the worke of thy handes. Rom.ix.c.

9 *Be not to sore displeased O Lord, and kepe not our offences to long in thy remembraunce: but consider that we all are thy people. Psa.lxxix.a Iere.x.d.

10 The cities of thy sanctuarie lye waste, *Sion is a wildernesse, and Hierusalem a desert. Mich.iii.c.

11 Our holy house whiche is our beautie where our fathers praysed thee, is brent vp: yea, all our commodities and pleasures are wasted away.

12 Wylt thou not be intreated, O Lorde, for all this wylt thou holde thy peace, and scourge vs so sore?

The. lxv. Chapter.

1 The reiecting of the Jewes, and the calling of the heathen.

A 1 THey seeke me, that hitherto haue not asked for me, they finde me, that hitherto haue not sought me: I haue saide, I am here, *I am here, I am sounde of a people that neuer called vpon my name.

2 For thus long haue I daily holden out mine handes to an vnfaythfull people that go not the right way, but after their owne imagination:

3 To a people that is euer defying me to my face, *they make their oblations in gardens, and their smoke vpon *aulters of bricke. Deut.xiii.a. and.xiiii.b. Exod.xx.d.

4 They lurke among the groues, and lye in the dennes all night: *they eate swines flesh, and vncleane broth is in their vessels. Deut.xiiii.a Leuit.xi.a.

5 If thou commest nye them, they say, touche me not, for I am holyer then thou: All these men When I am angry,
Mat.xxvi.d shalbe turned to smoke and * fire that shall burne for euer.
6 Beholde, it is Written before my face, and shall not be forgotten, but recompenced: *I shall reWarde it them into
Iere.vii.a. Esai lvii.a. Ezech.xx.d their bosome.
B 7 [I meane] your misdeedes, and the misdeedes of your fathers together saith the Lord, Which haue made their smokes vpon the mountaines, and blasphemed me vpon the hilles: therefore Wyll I measure their olde deedes into their bosome agayne.
Rom.xi.b. 8 Moreouer, thus saith the Lord: *Like as When neWe Wine is founde in the cluster, and one saith, Lose it not, for there is blessing therein: * euen so Wyll I do also for my seruauntes sakes, that I Wyll not destroy them all.
iiii.Re.xix.c Rom.ix.c. 9 But I Will take a seede out of Jacob, and out of Juda one, to take possession of my hill: My chosen shall possesse it, and my seruauntes shall dWell there.
Iosue.vii. 10 Saron shalbe a sheepefolde, and * the valley of Achor shall geue the stalling for the cattell of my people that seeke after me.
Prou.i.c. Iere.vii.b. 11 *But as for you, ye are they that haue forsaken the Lorde, and forgotten my holy hyll: ye haue set vp an aulter vnto Jupiter, and geuen riche drinke offeringes vnto the planets:
12 Therfore Wyll I number you to the sWorde, that ye shalbe destroyed altogether: for that When I called, no man gaue me aunsWere, When I spake, ye hearkened not vnto me, but dyd Wickednesse before mine eyes, and chose the thinges that pleased me not.
13 Therefore thus saith the Lord God: Beholde, my seruauntes shall eate, but ye shall haue hunger: beholde, my seruauntes shall drinke, but ye shall suffer thirst: beholde, my seruauntes shalbe merie, but ye shalbe confounded:
14 Beholde, my seruauntes shall reioyce for very quietnesse of heart: but ye shal crye for sorowe of heart, and complaine for veration of minde.
15 Your name shall ye leaue accursed among my chosen: for God the Lorde shall slay you, and call his seruauntes by another name. C
16 *Who so reioyceth vpon earth, shall reioyce in the true God, and Who so sWeareth vpon earth, shall sWeare in the true God: for the olde afflictions shalbe forgotten, and taken aWay out of my sight. Iere.ix.b. i.Cor.i.c. ii.Cor.xi.a.
17 *For lo, I shall make a neWe heauen and a neWe earth: and as for the olde, they shall neuer be thought vpon, nor kept in minde: ii.Pet.iii.d. Apoc.xxi.a
18 [But the Lorde saith] Be glad and euermore reioyce for the things that I shall do: For Why? beholde, I shall make a ioyfull Hierusalem, and his people ioyfull.
19 Yea, I my selfe Will reioyce With Hierusalem, and be glad With my people: *and the voyce of Weeping and Wayling shall not be hearde in her from thencefoorth. Apoc.xxi.a
20 There shall neither be chylde nor olde man that haue not their full dayes: but When the chylde commeth to an hundred yeres olde it shal dye, and if he that is an hundred yeres of age do Wrong, he shalbe cursed.
21 *They shall buylde houses and dWell in them, they shall plant vineyardes and eate the fruite of them. D Deut.xviii.c
22 They shall not buylde and another possesse, they shall not plant and another eate: *but the life of my people shall be like a tree, and mine elect shall enioy styll the Worke of their handes. Gene.ii.b. Iere.xvii.b. Psal.i.a.
23 They shall not labour in vayne, nor beget With trouble: for they are the hye blessed seede of the Lorde, and their fruites With them.
24 And it shalbe, that or euer they call, I shall aunsWere them, Whyle they are yet but thinking howe to speake, I shal heare them.
25 *The Woolfe and the lambe shal feede together, and the lion shall eate hay like the bullocke, *but earth shalbe the serpentes meate: There shal no man hurt nor slay another in al my holy hill, saith the Lorde. Esai.xi.c. Gene.iii.c

The

The.lxvj. Chapter.

1 God dwelleth not in temples made by mans hande. 3 He dispiseth sacrifices done without mercie and fayth. 5 God comforteth them that are troubled for his sake. 23 Among the christen the Sabbath is continuall.

A 1 THus saith the Lorde: *Heauen is my seate, and the earth is my footstoole: where shall nowe the house stande that ye wyll builde vnto me? And where shalbe the place that I wyll dwell in?

2 As for these thynges, my hande hath made them all, and they are all created saith the Lorde: *Which of them shall I then regarde? Euen hym that is poore and of a lowly troubled spirite, and standeth in awe of my wordes.

3 For who so slayeth an oxe [for me, doth me so great dishonour] as he that killeth a man: He that killeth a sheepe for me "knetcheth a dogge: He that bryngeth me meate offeryuges, offereth swynes blood, Who so maketh me a memorial of incense, prayseth the thyng that is vnryght: Yet take they such wayes in hande, and their soule delyghteth in these abhominations.

4 *Therfore wyll I also haue pleasure in laughyng them to scorne, & the thyng that they feare will I bring vpon them: *For when I called, no man gaue answere, when I spake, they woulde not heare: but did wickednesse before mine eyes, and chose the thynges that displeased me.

5 Heare the worde of God all ye that feare the thyng which he speaketh: Your brethren that hate you and cast you out for my name sake, say, The Lorde is heynous agaynst vs: but you shall see hym in ioy, when they shalbe confounded.

6 *Then shalbe hearde a great noyse from the citie and the temple, the voyce of the Lorde, that wyll rewarde and recompence his enemies:

B 7 Lyke as when a wife bringeth foorth a man childe, or euer she suffer the payne of the birth & anguishe of the trauayle.

8 Who euer heard or sawe such thinges? doth the grounde beare in one day? or are the people borne all at once, as Sion trauayled in childe birth and bare her sonnes?

9 For thus saith the Lorde: *Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh barren, saith thy God?

10 Reioyce with Hierusalem, and be glad with her all ye that loue her, *be ioyfull with her all ye that mourne for her. Mat.v.a.

11 For ye shall sucke comfort out of her breastes, and be satisfied: Ye shall taste, and haue delyte in the bryghtnesse of her glorie.

12 For thus saith the Lorde: Beholde, I wyll let peace into her lyke a water fludde, and the glory of the heathen like a flowing streame: Then shall ye sucke, ye shalbe borne vpon her sydes, and be ioyfull vpon her knees.

13 For lyke as a chylde is comforted of his mother: so shall I comfort you, and ye shalbe comforted in Hierusalem.

14 And when ye see this, your heart shall reioyce, *and your bones shall florishe lyke an herbe: Thus shall the hande of the Lorde be knowen among his seruauntes, and his indignation among his enemies. ℭ Pro.xvii.d. Ezech.37.a.

15 For beholde the Lorde shall come with fire, and his charret shalbe lyke a whirle wynde: that he may recompence his vengeaunce in his wrath, and his indignation with the flambe of fire.

16 For the Lorde shall iudge all flesh with the fire and with his sworde, and there shalbe a great number slayne of the Lorde.

17 Such as haue made them selues holy and cleane in the gardens, and those that haue eaten swines flesh, mice, and other abhominations, shalbe taken away together saith the Lorde.

18 For I do knowe their workes and thoughtes, and I wyll come to gather all people and tongues: then they shall come and see my glorie.

19 Unto them shall I geue a token, and sende certayne of the that be deliuered among the gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Italie, and also Greeke lande: *The Iles farre of that haue not hearde speake of me, and haue not seene my glorie, shall preache my prayse among the gentiles. Esai.xlix.a. lx.a. lxv.a. and.lxv.a.

20 And

D 20 And shall bryng all your brethren for an offeryng vnto the Lorde out of all the people, vpon horses, charettes, and horslitters, vpon mules and cartes, to Hierusalem my holy hil saith the Lord: lyke as the children of Israel bryng the offeryng in cleane vessels to the house of the Lorde.

Esai.lxi.a. 1.Pet.ii.b. Rom.xii.a. 21 *And I shal take out certayne of them for to be prestes and Leuites, saith the Lorde.

22 For lyke as the newe heauen and the newe earth which I wyll make, shalbe fast stablished by me, saith the Lorde: so shall your seede & your name continue.

23 And it shall come to passe, that from moone to his moone, from Sabbath to his Sabbath, all flesh shall come to worship before me, saith the Lorde.

24 And they shall go forth and loke vpon the carions of them that haue transgressed agaynst me: *for their wormes shall not dye, neither shall their fire be quenched, and all flesh shall abhorre them. Matix.a.

The ende of the booke of the prophete Esai.

The booke of the prophete Ieremie.

¶ The first Chapter.

1 The stocke of Jeremie, and in what tyme he prophecied, 6 He excuseth him selfe and would refuse the office of a prophete, because he is young and vnexpert, 8 He is taught of the Lorde and becommeth bolde, 11 God openeth vnto hym, that the destruction of the Jewes by the Babylonians is at hande, 17 Jeremie is commaunded to speake the worde of God vnto the Jewes without feare.

A 1 THese are the sermons of Jeremie the sonne of Helkiah the priest, one of them that dwelt at *Anathoth in the lande of Beniamin, Iere.xi.a.

2 when the Lorde had first spoken with hym in the tyme of Josiah the sonne of Amon kyng of Juda, in the .xiij. yere of his raigne:

3 And so duryng vnto the tyme of Jehoakim the sonne of Josiah king of Juda, *and vntyll the .xi. yere of Zedekiah the sonne of Josiah kyng of Juda were ended, when Hierusalem was taken, euen in the fifth moneth. 4.Reg.xxiv. Iere.lii.

4 The

4 The worde of the Lorde spake thus
vnto me.
5 *Before I fashioned thee in thy mo-
thers wombe, I dyd knowe thee: and
or euer thou wast borne, I sanctified
thee, and ordeyned thee to be a prophete
vnto the people.
6 Then sayde I: *O Lorde God, I can
not speake, for I am yet but young.
7 And the Lorde aunswered me thus:
Say not so, I am to young: *for thou
shalt go to all that I shall sende thee
vnto, *and whatsoeuer I commaunde
thee, that shalt thou speake.
8 Be not afrayde of their faces: for I
am with thee to deliuer thee, saith the
Lorde.
9 *And with that the Lorde stretched
out his hande and touched my mouth:
and the same Lorde sayde vnto me, Be-
holde, I put my wordes in thy mouth.
10 And beholde, this day do I set thee
ouer the people and kyngdomes, that
thou mayest roote out, breake of, de-
stroy, and make waste, and that thou
mayest builde vp and plant.
11 After this the Lorde spake vnto me,
saying: Jeremie, what seest thou? And
I sayd, (a) I see a rod of an Almond tree.
12 Then sayde the Lorde vnto me: thou
hast seene rycht, for I wyll make haste
speedyly vpon my worde to performe it.
13 It happened afterwarde that the
Lorde spake to me agayne, and sayde:
what seest thou? and I sayde: I do see
a seething *pot, lokyng from out of the
north. Iob.xli.b.
14 Then sayde the Lorde vnto me: *Out ℂ
of the north shall come a plague vpon Iere.xiiii.b.
all the dwellers of the lande. and.xxv.b.
15 For lo, *I wyll call all the kinredes of Abac.i.b.
the kingdomes of the north, saith the
Lorde: and they shall come, and euery
one shall set his seate in the gates of Hie-
rusalem, and in all their walles rounde
about, and in all cities of Juda.
16 And through them shall I declare
my iudgement, vpō all the wickednesse
of those men that haue forsaken me,
that haue burnt incense vnto straunge
gods, and worshipped the workes of
their owne handes.
17 *And therfore girde vp thy loynes, Eze.iii.a.
arise, and tell them all that I geue thee
in commaundement: Feare them not,
lest I destroy thee before them.
18 *For beholde, this day do I make thee Iere.xv.d.
a strong fensed towne, an iron pyller,
and a brasen wall, agaynst the whole
lande, agaynst the kinges and mightie
men of Juda, agaynst the priestes and
people of the lande.
19 They shall fight agaynst thee, but
they shall not be able to ouercome thee:
for I am with thee to deliuer thee, saith
the Lorde.

The.ij.Chapter.

2 God rehearseth his benefites done vnto the Jewes. 8 Agaynst priestes and prophetes or preachers that contempne and dispise God. 12 The Jewes are destroyed because they forsoke God, and because they ranne a whore huntyng after idols.

AGayne, the worde of the Lorde came vnto me, saying:
2 Go thy way, crye in the eares of Hierusalem, and say, Thus saith the Lorde: I remember thee, the kindnesse of thy youth, and the loue of thy despousyng, in that thou folowedst me through the wildernesse in an vntylled lande.
3 Israel was an halowed thyng vnto the Lorde, and was his first fruites: *All they that deuour Israel shall offende, misfortune shall fall vpon them, saith the Lorde.
4 Heare therfore the worde of the Lorde O thou house of Jacob, and all the generations of the house of Israel.
5 Thus saith the Lorde, What vnfaithfulnesse founde your fathers in me, that they went so farre away fro me, fallyng to lightnesse, and beyng so vayne?
6 They thought not in their heartes, where is the Lord that brought vs out of the lande of Egypt, *that led vs thorowe the wildernesse, through a desert & rough lande, through a drye and deadly lande, yea a lande that no man had gone through, and wherin no man had dwelt? Exo.xiii.c.
7 *And when I had brought you into a pleasaunt fertile lande, that ye myght enioy the fruites & all the commodities Deu.vi.b.

of

of the same: ye went foorth and defiled my lande, and brought mine heritage to abhomination.

B 8 The priestes them selues sayde not, where is the Lord? They that had the lawe in their handes knewe me not, the sheepheardes offended agaynst me, the prophetes did propherie in Baal, and followed such thinges as shal bryng them no profite.

9 Wherfore I am constrayned, saith the Lorde, yet agayne to contende in iudgement with you, and with your childers childzen.

10 Go into the Iles of Cethim, and loke well: sende vnto Cedar, take diligent heede, and see whether such thynges be done there,

11 whether the gentiles them selues haue chaunged their gods which yet are no gods in deede: but my people hath chaunged their (a) honour for a thyng that may not helpe them.

(a) Honour, that is, the faithfull and euerlyuyng God, in whom only they ought to glorie.

12 Be astonished O ye heauens, be afraide and abashed at such a thyng, saith the Lorde.

13 For my people hath done two euils: they haue forsaken me the well of the *water of lyfe, and digged them pittes, yea vile and broken pittes that can holde no water.

Iere. xvii.b. Ioh iii.b. Exod.iiii.d.

C 14 Is Israel a bonde seruaunt, or one of the houshold? Why is he thē so spoyled?

15 They roze and crye vpon him as lions, they haue made his lande waste: *his cities are so burnt vp, that there is no man dwellyng in them:

Esai. i.a.

16 Yea the childzen of Noph & Taphnes shall cracke their crowne.

17 *Commeth not this vnto thee because thou hast forsaken the Lorde thy God, euen when he led thee by the way?

Ier.xxxii.a.

18 And what hast thou nowe to do in the streete of Egypt, to drynke water out of (b) Nilus? Either what makest thou in the way to Assyria, to drynke water of the fludde?

(b) God reproueth the people for that they sought remedies, which are meant by the water of Nilus: and the flud agaynst their euils among the Egyptians and Assyrians, whereas their only remedie had ben to haue reconciled them selues vnto the Lord with faithfull repentaunce. Esa lv.a. Eze.x.d.

19 *Thine owne wickednesse shall reproue thee, and thy turnyng away shall condempne thee: that thou mayest knowe and vnderstand howe euyll and hurtfull a thyng it is, that thou hast forsaken the Lorde thy God, and hast not feared me, saith the Lorde God of hoastes.

20 *I haue euer broken thy yoke of olde, and burst thy bondes, yet sayest thou: *I wyll no more transgresse: but like an harlot thou runnest about vpon all hye hylles, and among all greene trees.

Iere.iii.b.

D 21 Wheras I planted thee a noble vine, and wholly a right seede: *howe art thou turned then into a bitter vnfruitfull and straunge grape?

22 [Yea and that so sore] that though thou washe thee with Nitrus, and make thy selfe to sauour with that sweete smellyng hearbe of Borith: yet in my sight thou art stayned with thy wickednesse, saith the Lorde thy God.

23 Howe sayest thou nowe, I am not vncleane, and I haue not followed Baalim? *Loke vpon thine owne wayes in the valleys what thou hast done? Thou art like a swift dromedarie that goeth easyly her way.

4.Reg.7.b. Ier.iii.b.v.b. Esai.lvii.a. Ezt.xvi.b.

24 And thy wantonnesse is lyke a wylde Asse that vseth the wilderneesse, and that snuffeth and bloweth at her wyll: who can tame her? All they that seeke her, shall not fayle but fynde her in her moneth.

25 Kepe thy foote from nakednesse, and thy throte from thirst, and thou thinkest in thy selfe: tushe, I wil take no sorowe, for I haue loued the (c) straungers, and them wyll I followe.

(c) The propertie of idolaters is, not only to contempne the voyce of the preacher calling them to repentaunce: but shamelessely to proue the loue of straungers and the followyng of them, that is, the worshippyng of stocks and stones, and seruing of God agaynst his worde after their owne deuises. Deut.xi.c.

26 Lyke as a theefe that is taken with the deede, commeth to shame: euen so is the house of Israel come to confusion, the common people, their kynges and rulers, their priestes and prophetes.

27 For they say to a stocke, Thou art my father, & to a stone, Thou hast begotten me: *yea they haue turned their backe vpon me, and not their face: *but in the tyme of their trouble, When they say, stande vp and helpe vs:

E

28 [I shall aunswere them] where are nowe thy gods that thou hast made thee? bid them stande vp, and helpe thee in the time of thy neede: *For loke howe many cities thou hast O Juda, so many gods hast thou also.

Iere. xi.b.

29 Wherfore then wyll ye go to lawe with me? seeyng ye all are sinners agaynst me, saith the Lorde.

30 It is but lost labour that I smite your childzen, for they receaue not my correction: *your owne swozde destroyeth your prophetes, lyke a deuouryng lion.

2.Par.24.d.

31 Oh generation, hearken vnto the worde of the Lorde: Am I become a wilderneesse vnto the people of Israel?

Or

or a lande that hath no lyght: Wherfore
saith my people then, We are lordes, We
wyll come no more vnto thee:
32 Doth a mayde forget her rayment, or
a bride her stomacher: but my people
hath forgotten me a very long whyle.
33 Why beautifiest thou thy wayes so
hyely, to obteyne fauour therthrough:
therfore also hast thou taught Wicked-
nesse through thy wayes.
34 *Upon thy wynges is found the blood
of poore and innocent people, whom
thou didst not fynde in corners & holes:
but thou sluest the prophetes for repro-
uyng all these thynges.
35 Yet darest thou say, I am [without
sinne and] giltlesse, Tushe, his wrath
can not come vpon me: Beholde, I wyll
reason with thee, because thou darest
say, I haue not offended.
36 Why gaddest thou so much hither and
thither, to chaunge thy wayes: for thou
shalt be confounded aswell of Egypt as
thou wast of the Assyrians.
37 Yea thou shalt go thy way from them,
and smite thine handes together vpon
thy head, because the Lorde shall bring
that confidence and hope of thine to
naught, & thou shalt not prosper withal.

The.iij.Chapter.

1 God beyng mercifull, calleth to repentaunce his people which he had forsaken for their whoredome with idols. 20 He exhorteth Israel vnto repentaunce, promisyng them sheepheardes that shoulde haue the true knowledge of God. 23 The returne of Israel vnto God confessyng their offence.

A 1 COmmonly * when a man putteth away his wyfe, and she goeth from hym & maryeth with another, then the question is: shoulde he resort vnto her any more after that: (Is not that lande then defiled and vncleane:) *But as for thee thou hast played the harlot with many louers, yet turne agayne to me, saith the Lorde.
2 Lift vp thine eyes to the hygh places, and loke where thou hast not ben defiled: Thou hast wayted for them in the streetes, and as a murtherer in the wildernesse, through thy whoredome and shamefull blasphemies is the lande defiled.
3 *This is the cause that the rayne and euenyng deawe hath ceassed: Thou hast gotten thee an whores forehead, and wylt not be ashamed.
4 Wylt thou not herafter say vnto me, O my father, thou art he that hast brought me vp, and led me from my youth:
5 Wyll God continue his wrath for euer: Wyll he kepe our faultes in memorie to the ende: Neuertheleſſe, thou speakest such wordes, but thou art euer doyng worse and worse to the vtmost of thy power.
6 *The Lorde sayde also vnto me in the tyme of Iosiah the kyng, Hast thou seene what that rebellion Israel hath done: howe she hath runne vp vpon all the hylles, and among all thicke trees, and there played the harlot:
7 Hast thou seene also when she had done all this, howe I sayde vnto her, that she shoulde turne agayne vnto me, and yet she is not returned: *Juda that vnfaithfull sister of hers also sawe this:
8 Namely, that after I had well seene the adulterie of the shrinckyng harlot Israel, *I put her away, and gaue her a byll of deuorcement: For all this, her vnfaithfull sister Juda was not ashamed, but went backe and played the whore.
9 Yea and the wantonnesse of her whoredome hath defyled the whole lande: For she hath cõmitted fornication with stones and stockes.
10 Neuertheleſſe, her vnfaithfull sister Juda is not *turned vnto me agayne with her whole heart, but faignedlye saith the Lorde.
11 And the Lorde sayde vnto me, *The backslyder Israel, is more righteous then the vnfaithfull Juda.
12 And therfore go preach these wordes towarde the north, and say, Thou disobedient Israel, turne agayne saith the Lorde, and I wyll not bring my wrath vpon you: for I am mercifull saith the Lorde, and I wyll not alway *beare displeasure agaynst thee:
13 But on this condition, that thou knowe thy great blasphemie, namely that thou hast

B

Ezc.xxiii.b

4.Reg.17.a

Ozee.v.a.

Eze.xvi.c.

Psal.ciii.a.

hast vnfaithfully forsaken the Lord thy God, and hast made thy selfe partaker of straunge gods *vnder all greene trees, and hast had no wyll to heare my voyce, saith the Lorde.

Iere. v.b. Esai.lviii.a.

14 *O ye disobedient childrē, turne againe saith the Lorde, and I wyll be maryed with you: for I wyll take one out of the citie, and two out of one generation from among you, and bryng you into Sion,

Ezec.ii.c. Ozee.14.a.

15 And wyll geue you heardmen after myne owne mynde, which shall feede you with learnyng and wisdome.

16 Moreouer, when ye be encreased and multiplied in the lande, then saith the Lorde, there shall no more boast be made of the arke of the Lordes testament: no man shall thinke vpon it, neither shall any man make mention of it: for from thencefoorth it shall neither be visited, neither shall such thyng be done any more.

17 *Then shall Hierusalem be called the Lordes seate, and all heathen shalbe gathered vnto it for the name of the Lordes sake which shalbe set vp at Hierusalem: And from that tyme foorth they shall folowe no more the imagination of their owne frowarde heart.

Gal.iiii.c.

18 Then those that be of the house of Juda, shal go vnto the house of Israel, *and they shall come together out of the north, into the same lande that I haue geuen your fathers.

Mat.viii.b.

19 I haue thought thus: howe shall I take thee to be my children, and geue a pleasaunt lande for thine heritage, yea and a goodly hoast of the heathen: And I sayd, Call me father, and shrincke not from me.

20 Truely, lyke as a woman fayleth her husbande, so are ye vnfaithfull vnto me O ye house of Israel, saith the Lorde.

21 *The voyce of the children of Israel was heard on hye, weepyng and waylyng: for that they haue defiled their way, and forgotten God their Lorde.

D Ier.xxxi.a.

22 O ye disobedient children, turne againe, & so shall I heale your backturnynges. Lo we come vnto thee, for thou art the Lorde our God.

23 Truely, in vayne is health hoped for from the hylles, be they neuer so many: *but the health of Israel standeth only vpon God our Lorde.

Ozee.xiii.a. Act.iiii.a.

24 *Confusion hath deuoured our fathers labour from our youth vp, yea their sheepe and bullockes, their sonnes and daughters.

Thre.v.a. Dan.ix.a. Baruc.i.b. Iere.xliii.a.

25 So do we also sleepe in our confusion, and shame couereth vs: *for we & our fathers from our youth vp vnto this day haue sinned agaynst the Lord our God, and haue not obeyed the voyce of the Lorde our God.

Psal.lxvi.a. Esai.64.a. Iudic.vii.c. i.Esd.ix.c.b. and.x.b.

The .iiii. Chapter.

1 The true repentaunce or returnyng to God, 4 he exhorteth to the circumcision of the heart. 5 The destruction of Jurie is prophecied for the malice of their heartes.

A 1 Israel, yf thou wylt turne thee, then turne vnto me, saith ỹ Lord: and yf thou wylt put away thine abhominations out of my sight, thou shalt not be moued.

2 *And shalt sweare, The Lord lyueth, in trueth, in equitie, and righteousnesse, and all people shalbe fortunable and joyfull in hym.

Iere.v.a. xii.a.

3 For thus saith the Lorde to all Juda and Hierusalem: Plowe your lande, and sowe not among the thornes.

4 *Be circumcised in the Lorde, and cut away the foreskynne of your heartes all ye of Juda, and all the indwellers of Hierusalem: *that myne indignation breake not out lyke fire, and kindle, so that no man may quenche it, because of the wickednesse of your imaginations.

Iere.vi.b. and.ix.a.

5 *Preach in Juda and Hierusalem, crye out and speake, blowe the trumpettes in the lande, crye that euery man may heare, and say, Gather you together, and we wyll go into strong cities.

Esai.lviii.a.

6 Set vp the token in Sion, speede you and make no tarying: *for I wyll bring a great plague and a great destruction from the north.

Iere.i.b.

7 For the spoyler of the gentiles is broken vp from his place as a lion out of his denne: that he may make thy lande waste, and destroy the cities, so that no man may dwell therin.

8 wher-

8 wherfore girde your selues about with sackcloth, mourne and weepe: for the fearefull wrath of the Lorde is not withdrawen from vs.

9 At the same tyme saith the Lord, the heart of the kyng & of the princes shalbe gone, the priestes shalbe astonished, and the prophetes shalbe sore afrayde.

10 Then sayde I: Oh Lorde God, hast thou then deceaued this people and Hierusalem, saying, *Ye shall haue peace: and nowe the sworde goeth through their lyues:

11 Then shall it be sayde to the people and Hierusalem, *A strong winde in the hye places of the wildernesse commeth through the way of my people, but neither to fanne nor to cleanse.

12 After that, shall there come vnto me a strong wynde from those places, & then will I also geue sentence vpon them.

13 For lo, he ariseth like a cloude, and his charrets are like a stormie wynde, *his horses are swifter then the Egle: woo vnto vs, for we are destroyed.

14 O Hierusalem, *washe thine heart from wickednesse, that thou mayest be helped: howe long shall thy vayne thoughtes remayne with thee:

15 For a voyce from Dan and from the hill of Ephraim speaketh out, and telleth of a destruction.

16 Remember the heathen, and geue Hierusalem warning, and preache vnto her, that watchers ouer her are comming from farre countries, they haue cryed out against the cities of Juda.

17 And they haue beset her about in euery place, lyke as the watchmen in the fielde: *For they haue prouoked me to wrath, saith the Lorde.

18 *Thy wayes and thy thoughtes haue brought thee vnto this, such is thine owne wickednesse and disobedience: and because it is a bitter thyng, it hath stricken thee to the heart.

19 Ah my belly, ah my belly shalt thou crie, howe is my heart so sore: my heart panteth within me, I can not be styll, for I haue heard the crying of the trumpettes, and peales of warre.

20 They crye murther vpon murther, the whole lande shall perishe: Immediatly my tentes were destroyed, and my hanginges in the twinklyng of an eye.

21 Howe long shall I see the tokens of warre, and heare the noyse of the trumpettes: ד

22 [Neuertheless, this shall come vpon them,] *because my people is become foolishe, and hath not knowen me: *they are the children of foolishnesse, and without any discretion: To do euyll, they haue wit inough: but to do well, they haue no wisdome. Esai.v.b. Baruc.iii.b. Ozee.iii.b.

23 I haue loked vpon the earth, and see it was waste and voyde: I loked towarde heauen, and it had no shine.

24 I behelde the mountaynes, and lo, they trembled, and all the hylles were in a feare.

25 I loked about me, and there was no body: and all the birdes of the ayre were away.

26 I marked well, and the plowed fielde was become waste, yea all their cities were broken downe at the presence of the Lord and indignation of his wrath.

27 For thus hath the Lorde saide: The whole lande shalbe desolate, yet will I not then haue done.

28 And therfore shall the earth mourne, and the heauen be sore aboue: for the thyng that I haue spoken to the prophetes, purposed, and taken vpon me to do, shall not repent me, and I will not go from it.

29 The whole lande shall flee for the noyse of horsemen and bowmen, they shall runne into dennes, into woodes, and climbe vp the stonye rockes: all the cities shalbe voyde, and no man dwelling therin. ה

30 What wylt thou nowe do, thou being destroyed: *For though thou clothest thy selfe with scarlet, and deckest thee with golde, *though thou paintest thy face with colours nowe, yet shalt thou trimme thy selfe in vayne: For those that hitherto haue ben thy louers, shall abhorre thee, and go about to slay thee. Iere.ii.e. 4.Reg.9.f.

31 For I heare a noyse lyke as it were of a woman trauaylyng, & one labouryng of her first childe, Euen the voyce of the daughter Sion, that casteth out her armes, and sowneth, saying: Ah, woo is me, howe sore vexed and faynt is my heart for feare of the murtherers:

The.v.Chapter.

1 In Jurie is there no righteous or faithfull man founde, either amongst the people or the rulers, for whose sake the Lorde shoulde spare the citie, 15 wherefore Jurie is destroyed of the Assyrians.

A 1 LOke through Hierusalem, beholde and see, seeke through her streetes also within, yf ye can fynde one man that doth equall and ryght, or seketh for the trueth, and I shall spare that citie, saith the Lorde.

2 *For though they can say, the Lorde lyueth: yet they sweare to deceaue.

3 Whereas thou (O Lorde) lokest only vpon faith and trueth: Thou hast scourged them, but they toke no repentaunce, thou hast corrected them for amendement, but they refused thy correction, they made their faces harder then a stone, and woulde not amende.

4 Therfore I thought in my selfe: peraduenture they are so simple & foolishe that they vnderstande nothyng of the Lordes way, and iudgementes of their God.

Deut.17.d. 5 *Therfore will I go vnto their heades and rulers, and talke with them, if they knowe the way of the Lord, and iudgementes of their God: But these [in lyke maner] haue broken the yoke, and burst the bondes in sunder.

Deut.32.d. 6 *Wherfore a lion out of the wood hath hurt them, and a Woolfe in the euenyng shall destroy them, the Leoparde doth lye lurkyng by their cities, to teare in peeces all them that come therout: for their offences are multiplied, and their departyng away is encreased.

B 7 Sophon.1.a. Shoulde I then for all this haue mercie vpon thee? Thy children haue forsaken me, and sworne by them that are no gods: and albeit that I fed them to the full, yet they fall to adulterie, and haunt harlottes houses.

8 Eze.xxii.b. Ier.ix.a. In the desire of vncleanly lust they are become lyke the stoned horse, *euery man neyeth at his neighbours wife.

9 *Shoulde I not correct this, saith the Lorde? shoulde I not be auenged of euery people that is lyke vnto this?

10 Climbe vp vpon their walles, beate them downe, and (a) destroy them not vtterly: take away their battlementes, because they are not the lordes.

(a) These wordes are not to be referred vnto the citie or walles which were vtterly destroyed: but church should

to a remnaunt of the people whom God did reserue that his whole not vtterly perishe, although but a fewe did remayne faithfull.

11 For vnfaithfully hath the house of Israel and Juda forsaken me, saith the Lorde.

12 *They haue denied the Lorde and sayde, It is not he [that loueth vpon vs] *tushe, there shall no misfortune come vpon vs, We shall see neither sworde nor hunger. 1.Pet.1.a. Iere.xiiii.b. and.xxiiii.c. Deut.29.c. Sophon.1.c. Iere.vi.b.

13 *As for the warning of the prophetes, it is but wynde, yea there is not the worde of God in them: such thynges shall happen vnto them selues.

14 Wherfore thus saith the Lorde God of hoastes, Because ye speake such wordes, beholde, *the wordes that are in thy mouth wyll I turne to fire, and make the people to be wood, that the fire may consume them. Esai.33.b.

15 *Lo, I wyll bryng a people vpon you from farre, O house of Israel, saith the Lorde, a mightie people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say. Deut.28.c. Baruc.iii.c.

16 Their arrowes are sodayne death, yea they them selues be very giauntes.

17 This people shall eate vp thy fruite and thy meate, yea they shall deuour thy sonnes & thy daughters, thy sheepe and thy bullockes, they shall eate vp thy grapes and figges: As for thy strong and well defensed cities wherin thou didst trust, they shall bryng to pouertie, and that through the sworde.

18 *Neuertheless, I wyll not then haue done with you, saith the Lorde. Iere.xvi.b.

19 But if they say, Wherfore doth the Lorde our God all this vnto vs? Then answere them: *because that lyke as ye haue forsaken me, & serued straunge gods in your lande, euen so shal ye serue straungers out of your lande. Deut.28.g.

20 Preach this vnto the house of Jacob, and crye it out in Juda, and say thus:

21 Heare this thou foolishe and vndiscreete people, *ye haue eyes but ye see not, eares haue ye but ye heare not. Esai.vi.b. Ioh.ix.d.

22 Feare ye not me, saith the Lorde: Will ye not tremble at my presence? *Which bynde the sea with the sande by a continuall decree, so that it can not passe his boundes: for though it rage, yet can it do nothyng, Iob.26.d. and.38.a.

nothing, and though the waues therof do swell, yet may they not go ouer.
23 But this people hath a false and obstinate heart, they are departed and gone away fro me.
24 They thinke not in their heartes, O let vs feare the Lord our God, who geueth vs raine early and late when nede is, whiche kepeth euer still the haruest for vs yerely.
25 *Neuerthesse, your misdeedes haue turned these from you, and your sinnes haue robbed you of good thinges.
26 For among my people are found wicked persons, that priuily lay snares and wayte for men, to take them and destroy them.
27 And like as a nette is full of byrdes, so are their houses full of that which they haue gotten with falshood and deceipt: Hereof commeth their great substaunce and riches,
28 Hereof are they fat and welthy, and are more mischieuous then any other: *they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore according to equitie. Esai.i.c.
29 *Should I not punishe these thinges saith the Lorde? should not I be auenged of all suche people as these be? Iere. v.b. and.ix.a.
30 Horrible and greeuous thinges are done in the lande.
31 The prophetes teache falsely, and the preachers receaue giftes, and my people *hath pleasure therein: What wyll come thereof at the last. Osee.vii.a. Rom.i.a.

The. vj. Chapter.

1 The sinnes for whiche Hierusalem is afflict. 10 Vncircumcised eares. 13 couetousnesse, 14 deceipt. 20 The Lord reiecteth the sacrifices of the Iewes. 22 The comming of the Babylonians is prophecied againe.

A 1 COme out of Hierusalem, ye strong chyldrē of Beniamin, blowe vp the trumpettes ye Thecuites, set vp a token vnto Bethcaran: for a plague & a great miserie appeareth out from the north.
2 I wyll liken the daughter Sion to a faire and tender woman, and to her shall come the (a) shepheardes with their flockes.
3 Their tentes shall they pitche rounde about her, and euery one shall feede in his place.
4 Make battayle against her [shall they say] aryse, let vs go vp whyle it is yet day: Alas the day goeth away, and the night shadowes fall downe.
5 Arise, let vs go vp by night, and destroy her strong holdes.
6 For thus hath the Lorde of hoastes commaunded, Hewe downe her trees, and set vp bulwarkes against Hierusalem: for the tyme is come that this citie must be punished, for in her is all maliciousnesse.
7 Like as a conduite spouteth out waters, so she spouteth out her wickednesse: Robberie and vnrighteousnesse is hearde in her, sorowe and woundes are euer there in my sight.
8 Amende thee (O Hierusalem) lest I withdrawe my heart from thee, and make thee desolate, and thy lande also, that no man dwell in it. B
9 For thus saith the Lorde of hoastes: The residue of Israel shalbe gathered as the remnaunt of grapes: and therefore turne thyne hande agayne into the basket, like the grape gatherer.
10 But vnto whom shall I speake? whom shall I warne that he may take heede? *Their eares are so vncircumcised, that they may not heare: beholde, *they take the worde of God but for a scorne, and haue no lust therto. Iere. iiiii.a. andix.d. Iere. v.c. and.xx.b.
11 And therefore I am so full of thyne indignation O Lorde, that I may suffer no lenger, but shed it out vpon the chyldren that are without, and vpon all young men: yea the man must be taken prisoner with the wife, and the aged with the creeple.
12 Their houses with their landes and wiues shalbe turned into straungers: for I wyll stretche out mine hand vpon the inhabitours of this lande, saith the Lorde.
13 *For from the least to the most they hang Esai. lvi.c. Iere. viii.b.

hang all vpon couetousnesse: and from the prophete vnto the priest, they go about falshood and lyes.

14 *And beside that, they heale the hurt of my people with sweete wordes, saying, Peace, peace: when there is no peace at all.

15 Were they ashamed when they had committed abhomination? Truly nay, they be past shame, *and therefore they shall fall among the slayne: and in the houre when I shall visite them, they shalbe brought downe saith the Lorde.

16 Thus saith the Lorde, Go into the streetes, consider and make inquisition for the olde way, and if it be the good and right way, then go therein, that ye may finde rest for your soules: but they say, We wyll not walke therin.

17 Moreouer, I wyl set watchmen ouer you, and therefore take heede vnto the voyce of the trumpet: but they say, We wyll not take heede.

18 Heare therefore ye gentiles, and thou congregation shalt know what I haue deuised for them.

19 Heare thou earth also: behold, I wyll cause *a plague to come vpon this people, euen the fruite of their owne imaginations, for that they haue not ben obedient vnto my wordes and to my lawe, but abhorred them.

20 Wherefore *bryng ye me incense from Saba, and sweete smelling calamus from farre countreys? (b) your burnt offeringes displease me, and I reioyce not in your sacrifices.

21 And therefore thus saith the Lorde: Behold, I wyll lay stumbling blockes among this people, and there shall fall at them the father with the chyldren, one neighbour shall perishe with another.

22 Thus saith the Lorde: *Behold, there shall come a people from the north, and a great people shal arise from the endes of the earth.

23 With bowes and with dartes shall they be weaponed, it is a rough and fearce people, & an vnmercifull people: their voyce roareth like the sea, thei ride vpon horses well appointed to the battaile against thee O daughter Sion.

24 The fame of them haue we hearde, our armes are feeble, (c) heauinesse and sorowe is come vpon vs, as vpon a woman trauayling with chylde.

25 Let no man go forth into the fielde, let no man come vpon the hye streete: for the sworde and feare of the enemie is on euery side.

26 Wherefore gyrde a sackcloth about thee O thou daughter of my people, sprinkle thy selfe with ashes: *mourne and weepe bitterly as vpon thyne onlye beloued sonne, for the destroyer shall sodainly fall vpon vs.

27 Thee haue I set for a strong towre [O thou prophete] and a well fensed wall among my people, to seeke out and to trye their wayes.

28 *For they are all stubborne apostates and fallen away, walking deceiptfully, they are cleane brasse and iron, for they hurt and destroy euery man.

29 The bellowes are brent in the fire, the leade is not moulten, the melter melteth in vayne, for the euill is not taken away from them.

30 Therefore do they call them naughtie siluer, because the Lorde hath cast them out.

ffai.lvi.c. Iere. viii.b. Eze.xviii.b. ℭ

Iere. viii.c.

Iere.xix.a.

Esai. i.b. Iere.vii.e.

(b) Ceremonies, although they be gods ordinaunces, pleaseth him not without fayth & pureness of minde.

D Iere.i.e. and.v.a. Abacu.c.

(c) So soone as the hypocrites here tell that gods iudgementes are at hande, their heart fayleth and is full of sorowe.

Amo.viii.b.

Pfal.xiii.a. and Ima. Rom.iii.c.

The. vij. Chapter.

2 Jeremie is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the temple. 13 The euils that shall happen to the Jewes for the despising of their prophetes. 21 Sacrifices doth not the Lord chiefly require of the Jewes, but that they shoulde obay his worde.

A 1 THese are the wordes that God spake vnto Jeremie, saying:

Iere.xvii.b. and.xxvi.a. 2 *Stande vnder the gate of the Lordes house, & crye out these wordes there with a loude voyce, and say, Heare the word of the Lorde all ye of Juda, that go in at this doore to worship the Lorde:

3 Thus saith the Lorde of hoastes, the God of Israel: *Amende your wayes and your counsels, and I wyll let you dwell in this place.

Esai.i.e Iere.xxvi.c.

4 Trust not in false lying words, saying: Here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lorde:

5 But rather in deede amende your wayes and counsels, *and iudge right betwixt a man and his neighbour,

Exo.xxii.e. Zacha.viii.c. Leu.xxix.g Iob.xxiii.c.

6 Oppresse

6 Oppresse not the straunger, the fa-
therlesse, and the widowe, shed not in-
nocent blood in this place, cleaue not to
straunge gods to your owne destruc-
tion:
B 7 Then wyll I let you dwell in this
place, yea in the land that I gaue afore
tyme to your fathers for euer.
8 But take heede, ye trust in lying tales,
that beguile you and do you no good.
9 For when ye haue stollen, murthered,
committed adultrie and periurie, when
ye haue offered vnto Baal, folowing
straunge and vnknowen gods: shall ye
be vnpunished?
10 Yet then come ye and stande before
me in this house* (whiche hath my
name geuen vnto it) and say, tushe, we
are absolued quite, though we haue
done all these abhominations.
11 What, thinke you this house that bea-
reth my name, is a denne of thieues?
*And yet I see what you thinke, saith
the Lorde.
12 Go to my place in Silo, *where vnto
I gaue my name aforetyme, and looke
well* what I did to the same place for
the wickednesse of my people of Israel.
13 And now seing ye haue done all these
deedes saith the Lorde, and I my selfe
rose vp euer betimes to warne you and
to commune with you, yet would ye not
heare me, *I called, ye would not aun-
swere:
14 Therefore, *euen as I haue done vn-
C to Silo, so wyll I do to this house that
my name is geuen vnto, and that you
put your trust in, yea vnto the place that
I haue geuen to you and your fathers:
15 And I shal thrust you out of my sight,
*as I haue cast out all your brethren
the whole seede of Ephraim.
16 *Therfore thou shalt not pray for this
people, thou shalt neither geue thankes
nor bid prayer for them: make thou no
intercession for them, for in no wise will
I heare thee.
17 Seest thou not what they do in the ci-
ties of Iuda, and in the streetes of Hie-
rusalem?
18 *The chyldren gather stickes, the fa-
thers kindle the fire, the womē kneade
the dough to bake cakes for the queene
of heauen: they powre out drinke offe-
ringes vnto straunge gods, to prouoke
me vnto wrath.
19 Howbeit they hurt not me saith the
Lord, but rather confounde and shame
them selues.
20 And therefore thus saith the Lorde
God: Beholde, my wrath and indigna-
tion shalbe powred out vpon this place,
vpon men and cattell, vpon trees in
the fielde, and fruite of the lande: and it
shall burne, so that no man may quench
it.
21 Thus saith the Lorde of hoastes the D
God of Israel: Heape vp your* burnt Esai.i.a.
offeringes with your sacrifices, and eate
the fleshe.
22 *For when I brought your fathers Deut.x.a.
out of Egypt, I spake no worde vnto Esai.xliii.a.
them of burnt offeringes and sacrifices:
23 But this I commaunded them, say-
ing, *Hearken and obay my voyce, and Exod.xix.a.
I shalbe your God, and ye shalbe my
people, so that ye walke in al the wayes
whiche I haue commaunded you, that
ye may prosper.
24 *But they were not obedient, they in- Zacha.vii.a.
clined not their eares therevnto: but
went after their owne imaginations,
and after the motions of their owne
wicked heart, and so turned them selues
away, and conuerted not vnto me.
25 And this haue they done from the
tyme that your fathers came out of
Egypt, vnto this day: *Neuerthelesse, Iere.xxv.a.
I sent vnto you all my seruauntes the xxix.c.
prophetes, I rose vp early, and sent you and.xliii.a.
worde.
26 Yet woulde they not hearken nor of-
fer me their eares, but were obstinate,
and worse then their fathers.
27 And thou shalt nowe speake all these
wordes vnto them, but they shall not
heare thee: thou shalt crye vpon them,
but they shall not aunswere thee.
28 Therefore shalt thou say vnto them,
This is the people that neither heareth
the voyce of the Lorde their God, nor
receaueth his correction: *faythfulnesse Iere.v.a.
and trueth is cleane rooted out of their
mouth.
29 *Wherefore cut of thine heere, O Hie- Ezech.v.a.
rusalem, and cast it away, take vp a
complaint on hye: for the Lorde hath
cast away and forsaken the people that
he is displeased withall.
30 For the chyldren of Iuda haue done
euyll in my sight, saith the Lorde: *they Iere.xxxii.d
haue set vp their abhominations in the
house that hath my name, and haue de-
filed it:

31 They haue also buylded an aulter at
Deut.32.c. *Topheth, whiche is in the valley of
4.Re.24.c. the chyldren of Hennom, that they
Psal.cvi c. might burne their sonnes and daugh-
Iere.xlvi.a. ters in fire: whiche I neuer commaun-
ded them, neither came it euer in my
thought.
32 And therfore beholde the dayes shall
come (saith the Lorde) that it shall no
more be called Topheth, or the valley
of the chyldren of Hennom, but the val-
Iere.xix.c. ley of slaughter: *for in Topheth they
shall be buried, because they shall els
haue no roome.
33 *Yea the dead bodyes of this people Iere.viii.b. and.ix.c.
shalbe eaten vp of the foules of the ayre,
and wylde beastes of the earth, and no
man shall fray them away.
34 *And as for the voyce of mirth and Iere.xvi.b. and xxv.d. Ezec.xvi.b.
gladnesse of the cities of Juda and Hie-
rusalem, the voyce of the bridegrome
and of the bride, I wyll make them
ceasse: for the lande shalbe desolate.

The. viij. Chapter.

1 The destruction of the Jewes. 4 The Lorde moueth the people to amendement, reckening vp their sinnes. 10 He reprehendeth the lying doctrine of the prophetes and priestes.

A 1 AT the same tyme saith the Lorde, the bones of the kinges of Juda, the bones of his princes, the bones of the preachers and pro-
phetes, yea and the bones of the citizens of Hierusalem, shalbe brought out of their graues,
Deut.iiii.c. 2 And layde against the *sunne, the moone, & all the heauenly hoast, whom they loued, whom they serued, whom they ranne after, whom they sought and worshipped: they shall neither be gathered together nor buried, but shall lye as dunge vpon the earth.
Luk.xi.iii.c 3 *And all they that remaine of this wicked generation, shal desire rather to die then to liue, whersoeuer they remaine, and where as I scatter them, saith the Lorde of hoastes.
4 Thus shalt thou say vnto them also: Thus saith the Lorde, Do men fall so, that they arise not vp againe: or if Israel repent, wyll not God turne againe to them:
5 Wherefore then is this people of Hierusalem gone so farre backe, that they turne not againe: They are euer the longer the more obstinate, and wyll not be conuerted.
6 For I haue lohed and considered, but there is no man that speaketh a good worde, there is no man that taketh repentaunce for his sinne, that wyll so muche say, What haue I done: but euerie man turneth to his owne course, like a fierce horse headlong to the battaile.
7 The Storke in the ayre knoweth his appointed tyme, the Turtle doue, the Swallowe and the Crane consider the tyme of their trauayle: *but my people wyll not knowe the tyme of the punishment of the Lorde. B Esai.i.a.
8 Howe dare ye say then, We are wyse, we haue the lawe of the Lorde among vs: Truely in vayne hath he prepared his penne, and vainely haue the Writers written it.
9 Therefore shall the wyse be confounded, they shalbe afraide and taken: for lo, *they haue cast out the Worde of the Lorde, What wisdome can then be among them: Deut.xxix. Psal.xix.a.
10 Wherfore I wyl geue their wiues vnto aliauntes, and their fields to destroyers: *For from the lowest vnto the hyest they folowe filthy lucre, and from the prophete vnto the priest they deale all with lies. Ezech.vi.d.
11 *Neuertheless, they heale the hurt of my people very slenderly, saying, peace, peace: Where there is no peace at all. Esai.lvi.c. Iere.vi.b. Ezec.xiii.d.
12 Fye for shame, howe abhominable thinges do they: and yet they be not ashamed, yea they knowe of no shame: *wherefore in the tyme of their visitation they shal fal among the dead bodies, and be ouerthrowne, saith the Lorde. Iere.vii.d.
13 Moreouer, I wyll consume them in deede (saith the Lorde) so that there shall not be one grape vpon the vine, neither one figge vpon the figge tree, and the leaues shalbe pluckt of: and the thing that I haue geuen them, shalbe taken from them.

14 why

C 14 Why prolong we the time? Let vs gather our selues together, and go into the strong citie, there shall we be in rest: for the Lorde our God hath put vs to scilence, and geuen vs water mixt with gall to drinke, because we haue sinned against hym.

15 *We loked for peace, and we fare not the better, we wayted for the tyme of health, and lo, here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afraide at the neighing of his strong horses: for they are come in, and haue deuoured the lande, withall that is in it, the cities, and those that dwell therin.

Leu.xxvi.d 17 *Moreouer, I wyll sende cockatrices and serpentes among you (whiche wyl not be charmed) and they shall bite you, saith the Lorde.

18 I woulde haue had comfort against sorowe: but sorowe is come vpon me, and heauinesse vexeth my heart.

19 For lo, the voyce of the crying of my people is hearde, [for feare of them that come] from a farre countrey: Is not the Lord in Sion? Is not her king in her? Wherefore then haue they greeued me [shall the Lorde say] with their images, and foolishe straunge fashions of a forraine god?

20 The haruest is gone, the sommer hath an ende, and we are not helped.

21 I am sore vexed, because of the hurt of my people, I am heauie and abashed:

22 Is there not triacle at Gilead? Is there no phisitiō there? Why then is not the health of my people recouered?

The. ix. Chapter.

1 The complaint and bewayling of the prophete, 3 the malice of the people. 24 In the knowledge of God ought we onlye to reioyce. 26 The vncircumcision of the heart.

A 1 O who* wyll geue my head water inough, and a wel of teares for mine eyes, that I may weepe night and day for the slaughter of my people?

Esai.xxii.a.

2 Woulde God that I had a cottage somewhere farre from folke, that I might leaue my people and go from them, for they be all adulterers and a shrinking sort.

3 They bend their tongues like bowes to shoote out lyes, they waxe strong vppon earth: As for the trueth, they may nothing away withall in the worlde, for they go from one wickednes to another, and wyll not knowe me, saith the Lorde.

Iere.xii.b. 4 *Yea, one must kepe hym selfe from another, no man may safely trust his owne brother: for *one brother vndermindeth another, one neighbour beguileth another.

Math.x.e. Mich.vii.a.

5 Yea, one dissembleth with another, and they deale with no trueth: *They haue practised their tongues to lye, and taken great paynes to do mischiefe.

Psa.xxviii.a

6 Thou sittest in the middes of a deceiptfull people, which for very dissembling falshood wyll not knowe me, saith the Lorde.

7 Therefore thus saith the Lorde of hoastes: Beholde, I wyll melt them and trye them: for what shoulde I els do to my people? B

8 *Their tongues are like sharpe arrowes to speake deceipt: with their mouth they speake peaceablie to their neighbour, but priuilie they lay wayte for hym.

Prou.xviii.a Psal.xviii.a

9 *Should I not punishe them for these thinges, saith the Lorde? or shoulde I not be auenged of any suche people as this?

Iere.v.b.

10 Vpon the mountaines wyl I take vp a lamentation and a sorowfull crye, and a mourning vpon the faire places of the wildernesse: Namely, howe they are so brent vp, that no man goeth there any more, yea a man shall not heare one beast crye there: byrdes and cattell are all gone from thence.

Psa.lxxix.a Mich.iii.c.

11 *I wyl make Hierusalem also an heape of stones, & a den of venemous wormes: and I wyll make the cities of Iuda so waste, that no man shall dwel therin.

12 What man is so wise as to vnderstand this? to whom hath the Lorde spoken by mouth, that he may shewe this, and say: O thou lande, why perishest thou so? Wherfore art thou so brent vp, and like a wildernesse that no man goeth thorowe?

13 Yea the Lorde hym selfe tolde the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundement, neither liued thereafter:

℄ 14 *But folowed the wickednesse of their owne heartes, & serued straunge gods as their forefathers taught them.

Deut.29.a. Ios.xxiiii.c.

15 Therefore thus saith the Lorde of hoastes, the God of Israel: Beholde, I wyll feede this people with wormewood, and geue them gall to drinke.

16 *I wyll scatter them also among the heathen, whom neither they nor their fathers haue knowen: * and I wyll send a sworde among them to persecute them, vntyll I bring them to naught.

Deu.xxii.b. Iere.xxiii.c. Deut.xx.c.

17 Moreouer, thus saith the Lorde of hoastes: Beware of the vengeaunce that hangeth ouer you, and call for mourning wiues, and sende for wyse women, that they come shortly,

18 And sing a mourning song of vs, that the teares may fall out of our eyes, and that our eye liddes may gushe out of water.

19 For there is a lamentable noyse heard of Sion: O howe are we so sore destroyed: O howe are we so pitiously confounded: we must forsake our owne naturall countrey, and we are shut out of our owne lodginges.

20 Yet heare the worde of the Lorde (O ye women) and let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one may teache her neighbour to make lamentation

21 [Namely thus] Death is climing vp in at our windowes, he is come into our houses, to destroy the chylde before the doore, and the young man in the streete. D

22 But tell thou playnely, thus saith the Lord: *The dead bodyes of men shall lye vpon the ground as the dunge vpon the fielde, and as the handfull after the mower, and there shalbe no man to take them vp.

Iere.viii.d. and.viii.d.

23 Thus saith the Lorde: Let not the wise man reioyce in his wisdome, nor the strong man in his strength, neither the riche man in his riches:

24 But who so wyll reioyce, let hym reioyce in this, that he vnderstandeth and knoweth me, that I am the Lorde whiche do mercy, equitie, and righteousnesse vpon the earth: *therfore haue I pleasure in suche thinges, saith the Lorde.

Esai.lv.e. i.Cor.i.d. ii.Cor.x.d. Mathix.d. and.xiii.a. Osee.vi.b.

25 Beholde the time commeth (saith the Lord) that I will visite all them whose foreskinne is vncircumcised, and the circumcised,

26 The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, *and the shauen Madianites that dwel in the wildernesse: for all the gentiles are all vncircumcised in the flesshe, but all the house of Israel are vncircumcised in the heart.

Iere.xxv.e. Iere.iii.a. and.vi.b. Rom.ii.c.

¶ The. x. Chapter.

2 The constellations of the starres are not to be feared. 5 Of the weakenesse of idols, and of the power of God. 21 Of euill curates.

A 1 Heare the worde of the Lorde that he speaketh vnto thee, O thou house of Israel.

2 Thus saith the Lord: ye shal not learne after the maner of the heathen, and ye shall not be afraide for the tokens of heauen: for the heathen are afraide of suche.

Esai.xlvii.c.

3 Yea all the customes and lawes of the gentiles are nothing but vanitie: *They hewe downe a tree in the wood with the handes of the workeman, and fashion it with the axe.

Esai.xliii.b.

4 They couer it ouer with golde or siluer, they fasten it with nailes and hammers, that it moue not.

5 It standeth as stiffe as the Palme tree, it can neither speake nor go one foote, but must be borne: *Be not ye afraide of suche, for they can do neither good nor euill.

Baruc.vi.c 4.Re.xvii.g

6 But there is none lyke vnto thee O Lorde, *and great is the name of thy power.

Apoc.xv.a.

7 Who would not feare thee, O king of the gentiles: for thyne is the dominion: for among all the wise men of the gentiles, and in all their kingdomes, there is none that may be likened vnto thee.

8 They are altogether brutishe and vnwise in this one thing: (a) wood is the teaching of vanitie.

(a) By wood is ment all kinde of matter wherof images are wont to be made, whiche although they be garnished with golde and siluer, and clothed in purple and silke, and set vp as some men say, to be lay mens bookes, yet teache they nothing saith the prophete, but vanitie.

9 Siluer

9 Siluer is brought out of Tharsis, and beaten to plates, and gold from Ophir, *a worke that is made with the hande of the craftesman, and they are clothed with yelowe silke and scarlet: all these are the worke of cunning men.

10 But the Lorde is a true God, a liuing God, and an euerlasting kyng: *if he be wroth, the earth shaketh, all the gentiles may not abide his indignation.

11 [As for their gods] thus shall you say to them, they are no gods that made neither heauen nor earth, therfore shall they perishe from the earth, and from all thinges vnder heauen.

12 But [as for our God] *he made the earth with his power, and with his wisdome doth he order the whole compasse of the worlde, with his discretion hath he spread out the heauens.

13 At his voyce the waters gathered together in the ayre, *he draweth vp the cloudes from the vtternost partes of the earth, he turneth lightning to raine, and bringeth foorth the windes out of their treasures.

14 His wisdome maketh all men fooles, and confounded be casters of images: for that they cast, is but a vayne thing, and hath no life.

15 *The vayne craftesmen with their workes that they in their vanitie haue made, shall perishe one with another in time of visitation.

16 Neuertheles, Jacobs portion is none such: but it is he that hath made all thinges, and Israel is the rod of his inheritaunce: the Lorde of hoastes is his name.

17 Gather vp thy wares out of the land, thou that art in the strong place.

18 For thus saith the Lorde: beholde, I will now throwe as with a stone sling, the inhabiters of this land at this once, and I will bring trouble vpon them, that they shall proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurt: alas howe paynefull are my scourges vnto me: for I consider this sorowe by my selfe, and I must suffer it.

20 My tabernacle is destroyed, and all my cordes are broken, my children are gone fro me, & can no where be founde: Nowe haue I none to spreade out my tent, nor to set vp my hanginges.

21 (b) For the heardmen are become foolishe, and they haue not sought the Lorde: therefore haue they dealt vnwisely with their cattell, and all are scattered abrode.

(b) The kinges, the rulers, the prophetes, and the priestes are blinde, and so destroyeth the flocke

22 Beholde, the noyse is harde at hande, and great sedition out of the north, to make the cities of Juda a Wildernesse, and a dwelling place for dragons.

23 *Nowe I knowe (O Lord) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goinges. Prou.xx.b.

24 Therefore chasten thou me O Lord, but with fauour, *and not in thy wrath, lest thou bring me vtterly to naught. Pfal. vi.a. xxi.c.viii.c.

25 *Powre out thyne indignation vpon the gentiles that knowe thee not, and vpon the people that call not vpon thy name, *and that because they haue consumed, deuoured, and destroyed Jacob, and haue made his habitation waste. Esai.lxiiii.b. Pfa.lxxix.a Eccle.37.a. Iere.xxx.c. and.l.b.

The. xj. Chapter.

1 I curse to them that obay not the worde of Gods promise. 10 The people of Juda folowing the steppes of their fathers, worshippeth straunge gods. 15 The Lord saith that he will not heare the Jewes, and forbiddeth also Jeremie to pray for them.

1 This is a sermō which the Lorde commaunded Jeremie for to preache, saying:

2 Heare the wordes of this couenaunt and speake vnto the men of Juda, and to all them that dwell at Hierusalem,

3 And say vnto them, Thus saith the Lord God of Israel: *Cursed be euery one that is not obedient vnto the wordes of this couenaunt, Deut.xxvii. and.28.b. Gala.iii.b.

4 Whiche I commaunded vnto your fathers, what time as I brought them out of Egypt from the iron furnace, say-

Exod xix a

ing: *Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I will be your God:

Gene.xv.c. xxvi.a. and.xxvii.c

5 And wyll kepe my promise * that I haue sworne vnto your fathers, [namely] that I woulde gene them a lande whiche floweth with milke and honie, as ye see it is come to passe vnto this day. Then answered I and sayde, Amen: let it be euen so Lorde as thou sayest.

6 Then the Lord sayd vnto me againe: Preache this in the cities of Juda, and rounde about Hierusalem, & say: Heare the wordes of this couenaunt, and kepe them.

B 7 For I haue diligently exhorted your fathers, euer since the tyme that I brought them out of the lande of Egypt vnto this day, I gaue them warning betimes, saying: hearken vnto my voyce.

Iere.xi.b. 8 *Neuertheless, they would not obey me, nor encline their eares vnto me: but followed the wicked imaginations of their owne heartes, and therefore I haue brought vpon them al the wordes of this couenaunt that I gaue them to kepe, Which they [notwithstanding] haue not kept.

9 And the Lorde sayde vnto me: it is founde out that whole Israel and all these cities of Hierusalem are gone backe.

10 They haue turned them selues to the blasphemies of their forefathers, Which had no lust to heare my wordes: Euen lykewyse haue these also followed straunge gods, and worshipped them: The house of Israel and Juda haue broken my couenaunt Whiche I made with their fathers.

11 Therefore, thus saith the Lorde: beholde, I will send a plague vpon them, Whiche they shall not be able to escape: and they shall crye vnto me, and I wyl not heare them.

Zach.vii.b.

12 *Then shall the townes of Juda, and the citizens of Hierusalem go and call vpon * their gods vnto whom they made their oblations: but they shall not be able to helpe them in tyme of

Deut.xxxi.c.

Iere.ii.b.

their trouble.

13 *For as many cities as thou hast, O Juda, so many gods hast thou had also: and loke howe many streetes there be in thee (O Hierusalem) so many shameful aulters haue ye set vp, aulters [I say] to offer vpon them vnto Baal.

C

Iere.vii.d. and.xv.a.

14 *Therfore pray not thou for this people, byd neither prayse nor prayer for them: for though they crye vnto me in their trouble, yet wil I not heare them.

15 What part hath my beloued in my house, seing he hath wrought abhomination, seruing many gods: * The holy fleshe offeringes in the temple are gone from thee [O Juda] and thou when thou hast done euyll, makest thy boast of it.

Agge.ii.b.

Iere.xvii.d. Math.vii.b. Rom.xi.c.

16 *The Lord called thee a greene olyue tree, a faire one, a fruiteful one, a goodlye one: but with great clamour hath the enemie set fire vpon it, & the braunches of it are destroyed.

17 For the Lorde of hoastes that planted thee, hath deuised a plague for thee (O thou house of Israel and Juda) for the euyll that ye haue done to prouoke hym to wrath, in that ye dyd seruice to Baal.

18 This (O Lorde) haue I learned of thee, and vnderstande it: for thou hast shewed me their imaginations.

Esai.liii.b.

D

19 *But I am as a mecke lambe, an oxe that is caryed away to be slayne, not knowing that they had deuised suche a counsell against me [saying.] * We wyll destroy his meate with wood, and driue him out of the lande of the liuing, that his name shall neuer be thought vpon.

Iere.xviii.b.

Iere.xx.a. and.xvii.b.

20 Therfore * I wyll beseche thee nowe (O Lorde of hoastes) thou righteous iudge, thou that tryest the raynes and the heartes, let me see thee auenged of them: for vnto thee haue I committed my cause.

Esai.xxx.d.

21 The Lorde therfore spake thus of the citizens of Anathoth that sought to slay me, saying: *Preache not vnto vs in the name of the Lorde, or els thou shalt dye of our handes:

Amo.vii.d.

22 Thus [I say] spake the Lorde of hoastes: Beholde, I will visit you, your young men shal perishe with the sworde, your sonnes and your daughters shall vtterly dye of hunger,

23 So that none shall remaine: for vpon the citizens of Anathoth wyll I bring a plague euen the yere of their visitation.

The .xij. Chapter.

1 The prophete marueyleth greatly at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against curates, and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that bordered vpon Iurie, which troubled and vexed it.

A 1 O Lorde thou art more righteous, then that I shoulde dispute with thee: neuertheless, let me talke with thee in thynges reasonable. *Howe happeneth it that the way of the vngodly is so prosperous: and that it goeth so well with them which without any shame offend and liue in wickednesse,

Iob.xxi.a. Abac.i.b. Psal.72.a.

2 Thou plantest them, they take roote, they growe, and bryng foorth fruite: they boast much of thee, yet art thou farre from their (a) raynes.

(a) By the reynes he meaneth the inner affections and secrete of the mynde. 1.Pet.i.c.

3 But thou Lorde to whom I am well knowen, thou that hast seene and proued my heart,* take them away, like as a flocke is caryed to the slaughter house, & appoynt them for the day of slaughter.

4 Howe long shall the lande mourne, *and all the herbes of the fielde perishe for the wickednesse of them that dwell therin: The cattell and the birdes are gone, yet say they, tushe, *God wyll not destroy vs vtterly.

Iere.xiii.a. Deut.xix.c. Iere.v.b. and.xxiii.e. Sophon.i.e.

5 Seyng thou art weery in runnyng with the footmen, howe wilt thou then runne with horses: In a peaceable sure lande thou mayest be safe: but howe wylt thou do in the furious pryde of Iordane:

6 For thy brethren and thy kinrede haue altogether dispised thee, and cryed out vpon thee altogether: *Beleue them not, though they speake faire wordes to thee.

Iere.xii.a.

ℵ 7 As for me [I say] I haue forsaken mine owne dwellyng place, and left mine heritage: my lyfe also that I loue so well, haue I geuen into the handes of myne enemies.

8 *Myne heritage is become vnto me as a lion in the wood: it cryed out vpon me, therfore haue I forsaken it.

9 Is not mine heritage vnto me as a speckled birde: are not the birdes round about against her: Come and gather ye together all the beastes of the fielde, come, that ye may eate it vp.

10 *Diuers heardmen haue broke downe my *vineyarde, and troden vpon my portion: of my pleasaunt portion they haue made a wildernesse and desert. Esai.lvi.c. Esa..v.a.

11 They haue layde it waste, and nowe that it is waste it sigheth vnto me: yea the whole lande lyeth waste, and no man regardeth it.

12 The destroyers come ouer the borders in the desert euery way: for the swoorde of the Lorde doth consume from the one ende of the lande to the other, and no flesh hath rest.

13 They haue sowen wheate, and reaped thornes, they haue taken heritage in possession, but it doth them no good: and they were ashamed of your fruites, because of the great wrath of the Lord. ℭ

14 Thus saith the Lord vpon all my cuyl neighbours that lay hande on mine heritage which I haue possessed, euen my people of Israel: Beholde, I wyll plucke them [namely Israel] out of their lande, and put out the house of Iuda from among them.

15 *And when I haue rooted them out, I will be at one with them agayne, and I wyll haue mercie vpon them, * and bryng them agayne euery man to his owne heritage, and into his lande. Deu.iiii.e. and.xxx.a. Esai.liii..b. i.Esd.i.a.

16 And yf they [namely that trouble my people] wyll learne the wayes of them to sweare by my name, the Lorde lyueth, lyke as they learned my people to sweare by Baal, then shall they be built among my people:

17 *But yf they wyll not obey, then wyll I roote out the same folke, and destroy them, saith the Lorde. Mat.xxii.b.

The

¶ The.xiij. Chapter.

1 The destruction of the Jewes is prefigured, and their sparsyng abrode. 11 Why Israel was receaued to be the people of God, and why they were forsaken.

A 1 Thus saith the Lorde vnto me: Go thy Way and get thee a lynnen girdle, and girde it about thy loynes, let it not be wet.

2 Then I got me a girdle accordyng to the commaundement of the Lorde, and put it about my loynes.

3 After this, the seconde tyme the Lorde spake vnto me agayne.

4 Take the girdle that thou hast prepared and put about thee, and get thee vp, and go vnto Euphrates, and hyde it there in a hole of the rocke.

5 So went I, and hyd it at Euphrates, as the Lorde commaunded me.

6 And it happened long after this, that the Lorde spake vnto me: Vp, and get thee to Euphrates, & fetche the girdle from thence, which I commaunded thee to hyde there.

B 7 Then went I to Euphrates, & digged vp, and toke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, so that it was profitable for nothyng.

8 Then sayde the Lorde vnto me,

9 Thus saith the Lorde, Euen so will I corrupt the pride of Juda, and the hye mynde of Hierusalem.

Iere.vii.c. xi..b.xviii.c and.xix.c. 10 This people is a wicked people, *they will not heare my worde, they folowe the wicked imaginations of their owne heart, and hang vpon straunge gods, them they serue and worshyp, and therfore they shalbe as this breeche that serueth for nothyng.

11 For as straytly as a girdle lyeth vpon a mans loynes, so straytly dyd I bynde the whole house of Israel, and the whole house of Juda vnto me, saith the Lorde: *that they myght be my people, that they might haue a glorious name, that they might be in honour: but they would not obey me.

Deut.iiii c. and.xxvi.d. Iere.xxx.d.

12 Therfore lay this riddle before them, and say, Thus saith the Lorde God of Israel: Euery pot shalbe fylled with wine. And they shall say vnto thee. Thinkest thou we knowe not that euery pot shalbe fylled with wine?

13 Then shalt thou say vnto them, thus saith the Lorde: Beholde, I shall fyll all the inhabitours of this lande with drunkennesse, the kynges that syt vpon Dauids stoole, the prestes & prophetes, with all that dwell at Hierusalem.

14 And I will set them one agaynst another, yea the fathers against the sonnes, saith the Lorde: I will not pardon them, I will not spare them, nor haue pitie vpon them: but destroy them. C

15 Heare, geue eare, take not disdayne at it: for it is the Lorde hym selfe that speaketh.

16 Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darcknesse at the hyll: lest when you loke for the lyght, he turne it into the shadowe and darcknesse of death.

17 But if ye will not heare me that geue you secrete warnyng, I will mourne from my whole heart for your stubburnnesse: *piteously will I weepe, and the teares shall gushe out of mine eyes, for the Lordes flocke shalbe caried away captiue. Iere.xxxi.c. Thre.i.a.

18 Tell the kyng and the queene, humble your selues, sit you downe lowe, for your dignitie shalbe throwen downe, and the crowne of your glorie shall fall from your head.

19 The cities towarde the south shalbe shut vp, and no man shall open them: all Juda shalbe caryed away captiue, so that none shall remayne.

20 Lyft vp your eyes, and beholde them that come from the north, where is the flocke [O thou lande] that was geuen thee: and where are thy fat and riche sheepe:

21 *To whom wilt thou make thy mone when the enemie shall come vpon thee: for thou hast taught them thy selfe, and made them maisters ouer thee: Shall not sorowe come vpon thee as on a woman trauaylyng with childe: D Iere.xix.a. Esai.xiii.b.

22 And if thou wouldest then say in thyne heart, Wherfore come these thynges vpon me: *Euen for the multitude of thy blasphemies shall thy hynder partes and thy feete be discouered. Iere.xv.b.

23 May a man of Inde chaunge his skinne,

skinne, and the cat of the mountayne her spottes: so, may ye that be exercised in euyll, do good:

24 Therfore wyll I scatter them like as the stubble that is taken away with the south wynde.

25 This shalbe your portion, and the portion of your measure wherwith ye shalbe rewarded of me saith the Lorde, because ye haue forgotten me, and put your trust in deceiptfull thinges.

26 *Therfore shall I turne thy clothes ouer thy head, and discouer thy shame. Ozee.ii.b.

27 Thy adulteries, thy neyghinges, thy shamefull whoredome on the hylles in the fieldes, and thy abhominations haue I seene: Wo be vnto thee (O Hierusalem) wylt thou neuer be clensed any more: Or when shall that be:

The.xiiij. Chapter.

1 Of the dearth that shoulde come in Jurie. 7 The prayer of the people askyng mercie of the Lorde. 10 The vnfaithfull people are not hearde. 12 Of prayer, fastyng, and of false prophetes that seduce the people.

A 1 The worde of the Lorde shewed vnto Jeremie concernyng the dearth of the fruites.

2 Juda hath mourned, his gates are desolate, they are brought to heauinesse, euen vnto the grounde, and the crye of Hierusalem goeth vp.

3 The Lordes sent their seruauntes to fetche water, and when they came to the welles, they did finde no water, but caried their vessels home emptie: they be ashamed and confounded, and couer their heades.

Iere.xxiii.b 4 *For the grounde is dryed, because there commeth no rayne vpon it: the plowmen also be ashamed and couer their heades.

5 The hynde also forsoke the young fawne that he brought foorth in the fielde, because there was no grasse.

6 The wylde asses did stande in the hye places, and drewe in their winde lyke the dragons, their eyes did fayle for want of grasse.

B 7 Doubtlesse our owne wickednesse doth rewarde vs: but Lorde do thou accordyng to thy name, though our transgression and sinnes be many, and agaynst thee haue we sinned.

Isai.xlix.b. Iere.xvi.c. and.xvii.c. 8 *For thou art the comfort and helpe of Israel in the tyme of trouble: Why wilt thou be as a straunger in the lande, and as one that goeth his iourney, and cōmeth in only to remayne for a night:

9 Why wylt thou make thy selfe a cowarde, and as it were a giaunt that yet may not helpe: But thou O Lorde art in the middest of vs, and thy name is called vpon of vs, forsake vs not.

10 Thus hath the Lorde sayde vnto his people, seyng they haue had such a lust to wander abrode, and haue not refrayned their feete: therfore the Lorde hath no pleasure in them, but he wyll nowe bring againe to remembraunce all their misdeedes, and punishe all their sinnes.

11 Yea euen thus sayde the Lorde vnto me: *Thou shalt not pray to do this people good. Iere.vii.d.

12 For though they fast, I wyll not heare their prayers, and though they offer burnt offeringes and sacrifices, yet wyll not I accept them: for I wyll destroy them with the sworde, hunger, and pestilence.

13 Then aunswered I: O Lorde God, *the prophetes say vnto them, Tushe, ye shall *neede to feare no sworde, and no hunger shall come vpon you: but the Lorde shall geue you sure rest in this place. Iere. v.d. Sophon.i.e. Iere.xii.a. and.xxiii.c.

14 And the Lorde sayde vnto me, The prophetes preach lyes in my name, wheras I haue not *sent them, neither gaue I them any charge, neither did I speake vnto them: yet they preache vnto you false visions, charming, vanitie, and deceiptfulnesse of their owne heart. C Iere.xxiii.d.

15 Therfore thus saith the Lorde: As for those prophetes that preache in my name, whom I neuerthelesse haue not sent, and that say, Tushe, there shall no sworde nor hunger be in this lande: *with sworde and with hunger shall those prophetes perishe. Zach.xiii.a.

16 And the people to whom they preache shalbe cast out of Hierusalem, dye of hunger, and be slayne with the sworde, *and there shalbe no man to bury them, both they, and their wiues, their sonnes, Iere.xvi.a.

and

and their daughters: for thus wyll I poure their wickednesse vpon them.

17 This shalt thou say also vnto them, Thre.i.d. and.ii.e. *Mine eyes shall weepe without ceassyng day and nyght: for my people shalbe destroyed with great harme, and shall perishe with a great plague.

18 For yf I go into the fielde, lo, it lyeth all full of slayne men: If I come into the citie, lo, they be all famished of hunger: yea their prophetes also and priestes shalbe led into an vnknowen lande.

19 Hast thou then vtterly forsaken Juda: Doest thou so abhorre Sion: wherfore hast thou so plagued vs, that we can be healed no more: *we loked for peace, Iere.viii.c.

and there commeth no good, for the tyme of health, and lo here is nothyng but trouble.

20 We knowledge (O Lorde) all our misdeedes, and the sinnes of our fathers: for we haue offended thee.

21 Cast vs not of (O Lord) for thy names sake, *forget not thy louyng kindnesse, ouerthrowe not the (a) throne of thine honour, breake not the couenaunt that thou hast made with vs. Esai. xlix.d. (a) The temple at Hierusalem is called the seate of Gods honour, because he had appointed that place wherin specially to be honoured, and there to shewe the tokens of his honourable presence.

22 *Are there any among the gods of the gentiles that sende rayne, or geue the showres from heauen: Art not thou thy selfe our Lorde God: we wyll trust in thee, for thou doest all these thynges.

The .xv. Chapter.

1 The Lorde wyll not heare Moyses or Aaron yf they pray for the people, but wyll wrappe them in many miseries. The cause of such great miseries.

A 1 Iere.vii.d. xi.c.xiiii.b. Eze.xiiii.c. THus spake the Lorde vnto me, *Though Moyses and Samuel stoode before me, yet haue I no heart to this people: driue them away, that they may go out of my sight.

2 And yf they say vnto thee, Whyther shall we go: then tell them, The Lorde geueth you this aunswere: *Some vnto Eze.v.c. death, some to the sworde, some to hunger, some into captiuitie.

3 For I wyll bryng foure plagues vpon them, saith the Lorde: The sworde shal slay them, the dogges shall teare them in peeces, *the foules of the ayre and beastes of the earth shall eate them vp, and destroy them. Iere.xvi.a.

4 I wyll scatter them about also in all kingdomes and landes to be plagued, because of *Manasses the sonne of Hezekia kyng of Juda, for the thynges that he did in Hierusalem. 4.Reg.xxi.a.

5 Who shall then haue pitie vpon thee O Hierusalem: Who shalbe sorie for thee: Or who shall make intercession to obtayne peace for thee:

6 Seing thou goest from me, and turnest backwarde, saith the Lorde: therfore I dyd stretche out myne hande against thee to destroy thee, and I haue ben sore for thee so long that I am weerie.

7 I haue scattred them abrode with the fanne of euery side of the land, *I haue wasted my people and destroyed them, yet they haue had no lust to turne from their owne wayes. B Iere. vii.c.

8 I haue made their widowes mo in number then the sandes of the sea, vpon the mothers of their children dyu I bryng a destroyer in the noone day: *sodaynly and vnawares did I sende a feare vpon their cities. i.Tess.v.a.

9 She that hath borne seuen children, hath none, her heart is full of sorowe: *the sunne doth fayle her in the cleare day, she is confounded and faintie for very heauinesse: As for those that remayne, I wyll deliuer them vnto the sworde before their enemies, saith the Lorde. Amos.8.d.

10 *O mother, alas that thou euer didst beare me, a brawler and rebuker of the whole lande: though I neuer lent nor receaued vpon vsurie, yet all men speake euyll vpon me. Iere.xx.d.

11 And the Lord aunswered me, Verely thy (a) remnaunt shall haue wealth: Come not I to thee when thou art in trouble, & helpe thee when thine enemie oppresseth thee: (a) By the remnaunt is meant the tymes towarde the last ende of his yre, when God caused Nabuzardan to shewe fauour vnto Jeremie. Jere.xl.

12 Doth one iron hurt another: or one metall that commeth from the north another:

13 *As for thy riches and treasure, I will geue them out into a pray: not for money, Jere.xvii.a. and.xx.b.

money, but because of all thy sinnes that thou hast done in all thy coastes.

C 14 *And I wyll bryng thee with thine enemies into a lande that thou knowest not: for the fire that is kindled in myne indignation shall burne you vp.

15 O Lorde thou knowest, therfore remember me, and visite me, reuenge me of my persecutours: take me not from this life in the tyme of thine anger, thou knowest that for thy sake I suffer rebuke.

16 *When I had founde thy wordes I did eate them vp greedyly, they haue made my heart ioyfull and glad: for thy name was (a) called vpon me O Lorde God of hoastes.

17 I dwell not among the scorners, neither is my delight therin: but I dwell alone because of thy hande, for thou hast filled me with bitternesse.

18 Shall my heauinesse endure for euer: Are my plagues then so great that they may neuer be healed: Wylt thou be as one that is false, and as a water that faileth, and can not continue:

19 Upon these wordes, thus sayde the Lorde vnto me, If thou wylt turne agayne, I shall set thee in my seruice, and yf thou wylt take out the thynges that is precious from the vile, thou shalt be euen as myne owne mouth: *they shall conuert vnto thee, but turne not thou vnto them. Iere.xxi.a.

20 And so shall I make thee a strong brasen wall agaynst this people, *they shall fyght agaynst thee, but they shall not preuayle: for I my selfe wyll be with thee, to helpe thee and deliuer thee, saith the Lorde: Iere.i.c.

21 And I will rid thee out of the handes of the wicked, and deliuer thee out of the handes of tirauntes.

¶ The.xvj. Chapter.

1 He prophecieth the miserie of the Iewes. 2 He sheweth that the worshippyng of images and the contempt of Gods lawe, is cause of their miserie. 13 He prophecieth the captiuitie of Babylon, and their deliueraunce from thence agayne. 19 The callyng of the gentiles.

A 1 THus sayde the Lorde vnto me:

2 Thou shalt take thee no wife, nor beget children in this place.

3 For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus saith the Lorde.

4 They shall dye an horrible death, *no man shall weepe for them, nor bury them, but they shall lye as dunge vpon the earth: they shall perishe through the sworde & hunger, *and their bodyes shalbe meate for the fowles of the ayre, and beastes of the earth.

5 For thus saith the Lorde, Go not thou into the house of mournyng, nor come to mourne and weepe for them: for I haue taken my peace from this people saith the Lorde, yea my fauour and my mercies.

6 And in this lande shall they dye olde and young, and shall not be buryed: no man shall beweepe them, no man shall clippe or shaue hym selfe for them.

7 They shall not wryng their handes in mournyng wise on their dead one to comfort another: one shall not offer another the cup of consolation, to forget their heauinesse for their father and mother. B

8 *Thou shalt not go into their feast house, to sit downe to eate or drynke with them: i.Cor.xv.b.

9 For thus saith the Lorde of hoastes the God of Israel: *Beholde, I shall take away out of this place the voyce of mirth and gladnesse, the voyce of the bridegrome and of the bride, yea and that in your dayes, that ye may see it. Iere.vii.d. xxv.b.

10 Nowe when thou shewest this people all these wordes, and they say vnto thee, *wherfore hath the Lord deuised all this great plague for vs: or what is the offence and sinne that we haue done agaynst the Lorde our God: Iere.v.d,

11 Then make thou them this aunswere: *Because your fathers haue forsaken me, saith the Lorde, and haue walked after straunge gods, whom they honoured and worshipped: but me haue they forsaken, and haue not kept my lawe. Deut.iiii.d. Iere.vii.b.

12 And

Iere.vii d. 12 *And ye with your shamefull blasphemies haue exceeded the wickednesse of your fathers: for euery one of you hath folowed the frowarde and euyll imaginations of his owne heart, and is not obedient vnto me.

Deut.28.c. 13 *Therfore wyll I cast you out of this lande, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods day and nyght, there wyll I shewe you no fauour.

C 14 *Beholde therfore saith the Lorde, the
Iere.xxiii.b dayes are come that it shall no more be sayd: The Lorde liueth which brought the children of Israel out of the lande of Egypt:

15 But it shalbe sayde, The Lorde liueth that brought the children of Israel from the north, and from all landes where he had scattered them: for I wyll bryng them agayne into the lande that I gaue their fathers.

Mat.iiii.c. 16 Beholde, saith the Lorde, *I wyll sende out many fisshers to take them, and after that wyll I sende out many hunters, to hunt them out from all mountaynes and hylles, and out of the caues of stone.

17 For mine eyes behold all their wayes, and they can not be hyd fro my face: neither can their wicked deedes be kept close out of my sight.

18 But first wyll I sufficiently rewarde their shameful blasphemies and sinnes, because they haue defiled my lande (a) with their stinckyng carions and their abhominations, wherwith they haue filled mine heritage.

19 *O Lorde my strength, my power and refuge in tyme of trouble: the gentiles shall come vnto thee from the endes of the worlde, and say, Veryly our fathers haue cleaued vnto lyes, their idols are but vayne and vnprofitable.

20 Howe can a man make those his gods, which are not able to be gods?

21 And therfore I wyll once teach them, saith the Lorde, I wyll shewe them my hande and my power, and they shall knowe that my name is the Lorde.

(a) Gods seruice dont accordyng to his worde fauourech swetely, that is, pleaseth God: but Gods seruice and worship without his worde, doth fauour lyke carion, that is, is abhorred, and much displeaseth God.

The.xvij. Chapter.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man, and those blessed that trust in God. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuyng waters are forsaken. 21 The halowyng of the Sabbath is commaunded.

A 1 YOur sinne [O ye of the tribe of Iuda] is written in the table of your heartes, and grauen so vpon the edges of your aulters with a penne of iron, and with an Adamant clawe:

2 That as the fathers thinke vpon their children, so thinke you also vpon your aulters, wooddes, thicke trees, hye hylles, mountaynes, and fieldes.

Iere. xv.a. xx.b. 3 *Wherfore, I wyll make my mount that standeth in the fielde, all your substaunce and treasure to be spoyled, for the great sinne that ye haue done vpon your hye places throughout all the coastes of your lande.

4 Ye shalbe cast out also from the heritage that I gaue you: and I wyll subdue you vnder the heauie bondage of your enemies, in a lande that ye knowe not: for ye haue ministred fire to mine indignation, which shall burne euermore.

5 Thus saith the Lorde, *Cursed be the man that putteth his trust in man, and that taketh fleshe for his arme, and he whose heart departeth from the Lord. Psal.xlix.d. Pro.xi.e. Iere.xlvi.c. and.xlviii.a. Eze.xxix.a.

6 He shalbe like the heath that groweth in wildernesse: As for the good thyng that is for to come, he shall not see it, but dwell in a drye place of the wildernesse, in a salt and vnoccupied lande.

B 7 *O blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde hym selfe. Psal.ii.b. xxxix.c. Pro.xxii.c.

8 *For he shalbe as a tree that is planted by the water side, which spreadeth out the roote vnto moystnesse, whom the heate can not harme when it commeth, but his leafe shalbe greene: And though there growe but litle fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bryng foorth fruite. Psal. i.a. Prou.xi.d.

9 Among all thynges, man hath the most deceiptfull and stubburne heart: who shall then knowe it?

10 *Euen I the Lorde searche out the grounde of the heart, & trye the raynes, and Iere.xi.d. Apoc.ii.d.

*and rewarde euery man accordyng to his wayes, and accordyng to the fruite of his workes.

11 *The partrich maketh a nest of egges, which she layed not: he commeth by riches, but not righteously, in the middest of his life must he leaue them behynde hym, & at the last be founde a very foole.

12 But thou (O Lorde) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe written in earth: *for they haue forsaken the Lorde the very conduite of the waters of lyfe.

℣ 14 Heale me O Lorde, and I shalbe whole: saue thou me, & I shalbe saued: for thou art my prayse.

15 Beholde, these men say vnto me, Where is the worde of the Lorde? let it come nowe.

16 Wheras I neuertheless obediently folowed thee as a sheephearde, & haue not vncalled taken this office vpon me, this knowest thou well: my wordes also were right before thee.

17 Be not thou terrible vnto me O Lord: *for thou art he in Whom I hope When I am in perill.

18 Let my persecutours be confounded, but not me: let them be afrayde, and not me: Thou shalt bryng vpon them the tyme of plague, and shalt destroy them right sore.

19 Thus hath the Lorde sayde vnto me, *Go and stande vnder the gate Wherethrough the people and the kynges of Juda go out and in, yea vnder all the gates of Hierusalem,

20 And say vnto them, Heare the worde of the Lorde ye kynges of Juda, and all thou people of Juda, and all the citezins of Hierusalem, that go through this gate.

21 Thus the Lorde cõmaundeth, *Take heede for your lyues that ye cary no burthen vpon you in the Sabbath, to bryng it through the gates of Hierusalem. Exod.23.d. Deut.v.b.

22 Ye shall beare no burthen also out of your houses in the Sabbath, you shall do no labour therin: but halowe the Sabbath, *as I commaunded your fathers. ℣ Exod.xx.d.

23 Howbeit they obeyed me not, neither hearkened they vnto me: but were obstinate & stubburne, and neither obeyed me, nor receaued my correction.

24 Neuertheless, yf ye Wyll heare me saith the Lorde, and beare no burthen into the citie through this gate vpon the Sabbath, yf ye Wyll halowe the Sabbath, so that ye do no worke therin:

25 Then shall there go through the gates of this citie kynges and princes that shal sit vpon the throne of Dauid, they shalbe caryed vpon charrettes, and ride vpon horses, both they & their princes: yea Whole Juda and all the citezins of Hierusalem shall go here through, and this citie shall euer be inhabited.

26 There shall come men also from the cities of Juda, from about Hierusalem, and from the lande of Beniamin, from the plaine fieldes, from the moũtaynes, and from the Wildernesse, Which shall bryng burnt offerynges, sacrifices, oblations, and incense, and offer vp thankesgeuyng in the house of the Lorde.

27 But yf ye Wyll not be obedient vnto me to halowe the Sabbath, so that ye Wyll beare your burthens through the gates of Hierusalem vpon the Sabbath: then shall I set fire vpon the gates of Hierusalem, and it shall burne vp the houses of Hierusalem, and no man shalbe able to quenche it.

¶ The.xviij. Chapter.

2 God sheweth by the example of a potter, that it is in his power to destroy the dispisers of his worde, and to helpe them agayne when they amende. 18 The conspiracie of the Jewes agaynst Ieremie. 19 His prayer agaynst his aduersaries.

A 1

2 His is another communication that God had with Ieremie, saying:

Arise, and go downe into the potters house, & there shal I tell thee more of my mynde,

3 Nowe When I came to the potters house, I founde hym makyng his worke vpon a wheele.

4 The vessell that the potter made of clay, brake among his handes: So he began a newe, and made another vessell accor-

accordyng to his myndе.

5 Then sayde the Lorde thus vnto me:

Esai.xlv.b. Iere.xix.c. Rom.ix.c. 6 *May not I do with you as this potter doth O ye house of Israel saith the Lorde? Beholde ye house of Israel, ye are in my hande, euen as the clay is in the potters hande.

Eze.xviii.c. Luk.xv.a. 7 *When I take in hande to roote out, to destroy, or to waste away any people or kyngdome:

B 8 *If that people agaynst whom I haue thus deuised, conuert from their wickednesse, I repent of the plague that I deuised to bryng vpon them.

Ion.iii.b.

i.Reg.xv.f. 9 *Agayne, When I take in hande to builde or to plant a people or a kyngdome:

10 If the same people do euyll before me and heare not my voyce, I repent of the good that I haue deuised for them.

11 Speake nowe therfore vnto whole Juda, and to them that dwell at Hierusalem, thus saith the Lorde, Beholde I am deuisyng a plague for you, and am takyng a thyng in hande agaynst you: *therfore let euery man turne from his euyll way, and take vpon you the thyng that is good and ryght.

Iere.xxv.a. and.xxxv.c Ionas.iii.b.

Iere.xviii.a. 12 But they sayde, No more of this, *We wyll folowe our owne imaginations, and do euery man accordyng to the wilfulnesse of his owne myndе.

13 Therfore thus saith the Lorde, Aske among the heathen yf any man haue hearde such horrible thynges, as the mayden Israel hath done?

C (a) It is extreme madnesse to forsake God the only freshe spryng of pure pleasaunt waters, who is nigh at hande, and to go far of to seke fowle and spitthy puddels. Wherein there is nothyng but vnclеane and stinckyng water.

14 (a) Wyll a man forsake the snowe of Libanus, which commeth from the rocke of the fielde? Or shall the colde flowyng waters that commeth from another place be forsaken?

15 But my people hath forgotten me, they haue made sacrifice in vayne, and their prophetes make them fall in their wayes from the auncient pathes, and to go into a way not vsed to be troden [of iust men.]

16 Wherethrough they haue brought their lande into an euerlastyng wildernesse and scorne: *so that whosoeuer trauayleth therby, shalbe abashed, and wagge their heades.

Iere.xix.b. and.xlix.c.

17 With an east wynde wyll I scatter them before their enemies: and when their destruction commeth, I wil turne my backe vpon them, but not my face.

18 Then sayd they, *Come, let vs imagine somethyng agaynst this Jeremie: for the priestes shall not be destitute of the lawe, neither shall the wise men be destitute of counsayle, nor the prophetes destitute of the worde of God: Come, and let vs smite hym with the tongue, and let vs not marke all his wordes.

Iere.xi.b.

19 Consider me O Lorde, and heare the voyce of mine enemies.

20 *Shall they recompence euyll for good? for they haue digged a pit for my soule: *Remember howe that I stoode before thee to speake good for them, and to turne away thy wrath from them.

Psal.cix.c. Iere.x.d.

21 *Therfore, let their children dye of hunger, and let them be oppressed with the sworde: Let their wiues be robbed of their children, and become widowes, let their husbandes be slayne, let their young men be kylled with the sworde in the fielde.

D Psal.cix.b. Thre.iii.f.

22 Let the noyse be hearde out of their houses when thou bryngest the murtherer sodaynly vpon them: *for they haue digged a pit to take me, and layde snares for my feete.

Iere.xi.d.

23 Yet Lorde thou knowest all their counsayle, that they haue deuised to slay me, forgeue not their wickednesse, and let not their sinnes be put out of thy sight, but let them be iudged before thee as giltie: this do thou vnto them in the tyme of thine indignation.

The.xix. Chapter.

1 He prophecieth the destruction of Hierusalem, for the contempt and dispysyng of the worde of God.

A 1 THus sayde the Lorde: Go thy way and buye thee an earthen pitcher, and bryng foorth the senatours & chiefe priestes,

2 Unto the valley of the chyldren of Hennom, which lyeth without the east gate, and shewe them there the wordes that I shall tell thee.

3 And say thus vnto them, Heare the worde of the Lorde ye kinges of Juda, and ye citezins of Hierusalem, *thus saith the Lorde of hoastes the God of Israel;

3.Reg.xi.c.

Israel: *Beholde, I wyll bryng suche a plague vpon this place, that the eares of all that heare it shall glowe:

4 And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto straunge gods, whom neither they, their fathers, nor the kynges of Juda haue knowen: they haue filled this place also with the blood of innocentes.

5 *And they haue set vp an aulter vnto Baal, to burne their children for a burnt offring vnto Baal, whiche I neither commaunded nor charged them, neither thought once therupon.

6 Beholde therfore *the time commeth (saith the Lorde) that this place shall no more be called Thopheth, nor the valley of the chyldren of Hennom, but the valley of slaughter.

7 For in this place wyll I bryng to naught the counsayle of Juda and Hierusalem, and kyll them downe with the sworde before their enemies: and I wyll deliuer them into the handes of them that seeke their liues, and their dead carkasses will I geue to be meate for the foules of the ayre, & the beastes of the fielde.

8 And I will make this citie so desolate and despised, *that whosoeuer goeth thereby shalbe abashed, and iest vpon her, because of all her plagues.

9 *I will feede them also with the flesh of their sonnes and their daughters, *yea euery one shall eate vp another in the besieging & straytnesse wherewith their enemies [that seeke their liues] shall kepe them in.

10 And the pitcher shalt thou breake in the sight of the men that goeth with thee,

11 And say vnto them, Thus saith the Lorde of hoastes: *Euen so wyll I destroy this people and citie, as a man breaketh an earthen vessell that can not be made whole agayne: *in Thopheth shall they be buried, for they shall haue none other place. Iere.xviii.a. Iere.vii.d.

12 Thus wyll I do vnto this place also saith the Lorde, and to them that dwel therin, yea I wyll make this citie as Thopheth. ℭ

13 For the houses of Hierusalem, and the houses of the kynges of Juda shalbe defiled like as Thopheth, and so shal al the houses in whose roofes they did sacrifice vnto all the hoast of heauen, and powred drinke offerings vnto straunge gods.

14 And so Ieremie came from Thopheth where the Lorde had sent hym to prophesie, and stoode in the court of the house of the Lorde, and spake to all the people,

15 Thus saith the Lorde of hoastes the God of Israel: Beholde, I will bryng vpon this citie, and vpon euery towne about it, all the plagues that I haue deuised against them, *because they haue ben obstinate, and would not obay my warninges. Iere.vii.c.

¶ The. xx. Chapter.

2 Ieremie is smitten and cast into prison for preaching of the worde of God. 3 He prophecieth the captiuitie of Babylon. 7 He complayneth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirite to preache the worde.

1 When Phashur the preest the sonne of Emmer, chiefe in the house of the Lorde, heard Ieremie preache these wordes [so stedfastly]

2 *He smote Ieremie, and put hym in the prison that is in the hye gate of Beniamin towardes the house of the Lorde.

3 The next day folowing Phashur brought Ieremie out of the prison a- gayne: Then saide Ieremie vnto him, The Lorde shall call thee no more Phashur [that is excellent and increasing] but Magor [that is fearefull and afraide] euery where.

4 For thus saith the Lorde: Beholde, I wil make thee afraide, euen thy selfe, and all that fauour thee, which shall perishe with the sworde of their enemies, euen before thy face, and I wyll geue whole Juda into the hands of the king of Babylon, whiche shall cary some vnto Babylon prisoners, and slay some with the sworde.

5 Moreouer

4 Reg xx.e Iere. xv.c. and. xvii.a.

5 *Moreouer, all the substaunce of this citie, Whatsoeuer they haue gotten with their trauaile, all their precious thinges, & all the treasure of the kinges of Juda, Will I geue into the handes of their enemies, Whiche shall spoyle them, and cary them vnto Babylon.

6 But as for thee (O Phashur) thou shalt go into captiuitie with all thyne housholde, and to Babylon shalt thou come, Where thou shalt dye and be buried, thou and all thy fauourers to whom thou hast preached lies.

B

(a) The prophete assureth the trueth of his doctrine, against the slaunderer, for it is the word of God, who can not deceaue nor be deceaued.

7 (a) O Lord, if I am deceaued, then hast thou deceaued me, thou enforcedst me, and hast preuayled: dayly am I despised and laughed to scorne of euery man.

Iere. vi.b.

8 For since I began to preache, I cryed out against violencie, and exclamed against oppression: *for the whiche cause they cast the worde of the Lorde in my teeth, to my reproche continually.

9 Wherefore I thought from henceforth not to speake of hym, nor to preache any more in his name: but the worde of the Lorde was a very burning fire in my heart and in my bones, Whiche when I woulde haue stopped, I might not.

10 Verily I hearde the euyll reportes of many, terrour was on euery side of me: (b) complayne vpon hym say they, and we will tell his tale: Yea all myne owne companions, and suche as were conuersaunt with me, lay in wayte for my halting, saying: peraduenture he wylbe deceaued, and so shall we preuayle against hym, and be auenged of hym.

(b) The priestes and suche as were in nacthoritie with the king, stirred vp the people to watche narrowly Jeremies sayings, if they coulde finde hym to halt in any thing, wherefore they might accuse hym to the kyng.

11 But the Lorde stoode by me lyke a mightie giaunt, therefore my persecutours fell and coulde do nothing: they shalbe sore confounded, for they haue done vnwisely, they shall haue an euerlasting shame, Which shall neuer be forgotten.

12 *And nowe O Lorde of hoastes that triest the righteous, Which knowest the raynes and the very heartes, let me see them punished: for vnto thee I haue declared my cause.

Iere. xi.d.

13 Sing vnto the Lord and prayse hym, for he hath deliuered the soule of the oppressed from the hande of the violent.

14 *Cursed be the day wherein I was borne, vnhappy be the day wherein my mother brought me forth.

Iob. iii.a. Iere. xv.b. Gen. xix.c.

15 *Cursed be the man that brought my father the tidinges to make hym gald, saying, Thou hast begotten a sonne:

16 Let it happen vnto that man, as to the cities (c) Which the Lorde turned vpsidedowne and repented not: Let hym heare crying in the morning, and at noone day lamentable howling.

(c) The most godly men are sometimes caried away with the vnruly rage of immoderate affection, albeit in this prophete the cause of this immoderate zeale was, for that he sawe his trauayle to saue y people, to be in vayne, Gods worde contemned, and all godlynesse scornefully despised.

17 Why slewest thou not me assoone as I came out of my mothers wombe: or that my mother had ben my graue her selfe, that the byrth might not haue come out, but remayned still in her:

18 *Wherefore came I forth of my mothers wombe: to haue experience of labour and sorowe, and to leade my lyfe with shame:

The. xx. Chapter.

5 He prophecieth that Zedekias shalbe taken, and the citie burned.

1 These are the wordes that the lord spake vnto Jeremie, *what time as kyng Zedekias sent vnto him Phashur the sonne of Melchias, & Sophonias the sonne of Maasias priest, saying:

Iob. x.c.

2 *Aske counsayle at the Lorde [we pray thee] on our behalfe, for Nabuchodonozor the king of Babylon besiegeth vs: if the Lorde (peraduenture) will deale with vs according to his marnaylous power, and take hym from vs.

3 Then spake Jeremie: Geue Zedechias this aunswere.

4 Thus saith the Lord God of Israel: Beholde, I will turne backe the weapons that ye haue in your hands, wherwith ye fight against the king of Babylon and the Chaldees, whiche besiege you rounde about the walles, and I will bryng them together into the middest of this citie.

5 And

5 And I my selfe will fight against you
with an outstretched hande, and with
a mightie arme, in great displeasure
and terrible wrath:
6 And will smite them that dwell in
this citie, yea both men and cattell shall
dye of a great pestilence.
Ier.xxi.a. 25 7 *But after this (saith the Lorde) I
shall deliuer Zedekias kyng of Juda,
and his seruauntes, his people, and such
as are escaped in the citie from the pesti-
lence, sworde, and hunger, into the pow-
er of Nabuchodonozor kyng of Baby-
lon, yea into the handes of their ene-
mies, into the handes of those that fo-
lowe vpon their liues, whiche shall
smite them with the sworde, they shall
not pitie them, they shal not spare them,
they shall haue no mercy vpon them.
8 And vnto this people thou shalt say,
thus saith the Lorde: *Beholde, I lay
Deut.xi.e. Ier.xxvii.a xxxviii.a. before you the way of life and death.
9 Whoso abideth in the citie, shall pe-
rishe, either with the sworde, with hun-
ger, or pestilence: but whoso goeth out
to holde on the Chaldees part that be-
siege it, he shall saue his lyfe, and shall
winne his soule for a pray.
10 *For I haue set my face against this Iere.xxii.a.
citie (saith the Lorde) to plague it, and
to do it no good: it must be geuen into
the hande of the kyng of Babylon, and
be brent with fire.
11 And vnto the house of the king of Ju-
da say thus: Heare the worde of the
Lorde:
12 O thou house of Dauid, thus saith
the Lorde: *Minister righteousnesse Esai. i.e.
and that soone, deliuer the oppressed Iere.xxii.a.
from violent power,* or euer my terri- Zacha vii.b.
ble wrath breake out lyke a fire and Iere.iiii.a.
burne, so that no man may quenche it
because of the wickednesse of your ima-
ginations.
13 *Behold, saith the Lord, I will come Iere.xlviii.a
vpon thee that dwellest in the valleys,
rockes, and fieldes, and say, *tushe, who Deu.xxix.c
will make vs afraide? or who wil come Iere.v.b.
into our houses? xii.a. xiii.b.
and.xxiii.e.
14 For I will visite you saith the Lord, Sopho.i.c.
because of the wickednesse of your in-
uentions, and will kindle suche a fire in
your wood, as shall consume all that is
about you.

¶ The. xxij. Chapter.

2 He exhorteth the kyng of Juda to iudgement and righteousnesse. 9 why Hierusa-
lem is brought into captiuitie. 11 The death of Sellum the sonne of Josua is pro-
phecied.

A 1 THus saith the Lord: Go downe into the house of the kyng of Ju-
da, and speake there these wor-
des,
2 And say: Heare the worde of the Lorde thou king of Juda that sittest in the kyngly seate of Dauid, thou and thy seruauntes, and thy people that go-
Esai.i.e. Ier.xxi.c. Zacha.vii.c. eth in and out at these gates.
3 Thus the Lord cõmaundeth: *Kepe equitie and righteousnesse, deliuer the oppressed from the power of the vio-
lent, do not greeue nor oppresse the straunger, the fatherlesse, nor the wi-
dowe, and shed no innocent blood in
this place.
4 And if ye kepe these thinges faythfull-
ye, then shall there come in at the doore of this house, kinges to sit vpon Dauids seate, they shalbe caried in charrets, and ride vpon horses, both they and their seruauntes, and their people.
5 But if ye will not be obedient vnto Esai.i.e. these commaundementes, *I sweare Iere.h.e. by mine owne selfe, saith the Lord, this Hebre.vi.b. house shalbe waste.
6 For thus hath the Lorde spoken vp-
on the kynges of Juda: Thou Gile-
ad art vnto me the head of Libanus:
Shall I not make thee so waste as the
cities that no man dwell in?
7 I will prepare a destroyer with his
weapons for thee, to hewe downe thy
especiall Cedar trees, and to cast them
in the fire.

B 8 And all the people that go by this citie, shall speake one to another: *Wherefore hath the Lorde done thus vnto this noble citie?

Den.xxix.d iii.Re.ix.b.

Deu.xxix.d iii.Re.ix.b. 4.Re.xxiiii.b ii.Par.vii.d. 4.Reg.23.c.

9 Then shall it be answered: *Because they haue broken the couenaunt of the Lorde their God, and haue worshipped and serued straunge Gods.

10 Mourne not ouer the dead, and be not wo for them: but be sorie for hym that departeth away, for he commeth not agayne, and seeth his native countrey no more.

11 For thus saith the Lorde as touching *Sellum the sonne of Josias kyng of Juda, whiche raigned after his father: When he is caried out of this place, he shall neuer come hyther agayne.

ii.Par. iii.e.

12 For he shall dye in the place whereunto he is led captiue, and shall see this lande no more.

Esai. v.c. Agge. i.a.

13 *Wo worth hym that buyldeth his house with vnrighteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, nor payeth hym his hyre:

C 14 Who thinketh in hym selfe, I wyll buylde me a wyde house and gorgious parlours, who causeth windowes to be hewen therin, and the seelinges and ioystes maketh he of Cedar, and painteth them with Sinoper.

15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar? Did not thy father eate and drinke and prosper well, as long as he dealt with equitie and righteousnesse?

16 Yea, when he helped the oppressed and poore to their right, then prospered he well: From whence came this, but onlye because he knewe me, saith the Lorde?

17 Neuertheless, as for thyne eyes and thyne heart they loke vpon couetousnesse, to shed innocent blood, to do wrong and violence.

4.Reg.23.c. and.xxiiii.a Ier.xxxvi.d

18 *And therefore thus saith the Lorde against Jehoakim the sonne of Josias kyng of Juda: They shall not mourne for hym [as they vse to do] Alas brother, alas sister: neither shall they say vnto him, Alas sir, alas for that noble prince.

19 But as an asse shall he be buried, corrupt, and be cast without the gates of Hierusalem.

20 Climbe vp the hyll of Libanus [O thou daughter Sion] lyft vp thy voyce vpon Basan, crye from all partes: for all thy louers are destroyed.

21 I gaue thee warning whyle thou wast yet in prosperitie: but thou saidest, I wyll not heare: And this maner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce. D

22 All thy heardmen shalbe driuen with the winde, and thy darlinges shalbe caryed away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednes.

23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, *O howe litle shalt thou be regarded when thy sorowe and panges come vpon thee, as vpon a woman trauayling with chylde?

Esa.xiii.d and.xxi.a. Iere.xii.b. and. xxi.a.

24 *As truely as I liue saith the Lorde, though "Conanias the sonne of Jehoakim kyng of Juda were the signet of my right hande, yet wyll I plucke him of.

4.Reg.24.b 4.Reg.24.b "Or, Jechonias.

25 And I wyll geue thee into the hande of them that seeke thy life, and into the power of them that thou feareste, euen into the power of Nabuchodonozor the kyng of Babylon, and into the power of the Chaldees.

26 Moreouer, I wyll sende thee and thy mother that bare thee into a straunge lande where ye were not borne, and there shall ye dye. E

27 But as for the lande that ye wyll desire to returne vnto, ye shall neuer come at it agayne.

28 This man Conanias shalbe lyke an image robbed and torne in peeces, and like a vessell wherein there is no pleasure: wherefore both he and his seede shalbe sent away, and cast into a lande that they knowe not.

29 O thou earth, earth, earth, heare the worde of the Lorde,

30 Thus saith the Lorde, write this man destitute of chyldren: for no prosperitie shall this man haue all his dayes, neyther shall any of his seede be so happie as to sit vpon the seate of Dauid, and to beare rule any more in Juda.

The. xxiij. Chapter.

1 He speaketh against euill curates that make hauocke of the flocke of the Lord. 3 Of the conuersion of the remnaunt of the Jewes to the fayth. 5 The comming of the true shepheard Christe is prophecied. 9 Against false prophetes. 22 When a prophete preacheth the worde of God, God conuerteth the heartes of the hearers. 26 Against prophetes that preache lies vnder the name of God. 32 The miracles of false prophetes.

A Ezech.34.a. 1 WO vnto the shepheardes that destroy and scatter my flocke, saith the Lorde.

2 Wherefore this is the saying of the Lord God of Israel concerning the shepheardes that feede my people, Ye scatter and thrust out my flocke, and loke not vpon them: therefore nowe wyll I visite the wickednesse of your imaginations, saith the Lorde.

3 And I wyll gather together the remnaunt of my flocke from all landes that I had driuen them vnto, and will bring them agayne to their foldes, that they may growe and increase.

4 I wyll set shepheardes also ouer them, whiche shall feede them: they shall no more feare and dread, and there shall none of them be loste, saith the Lorde.

Isa.xxxiii.c 5 *Beholde, the tyme commeth saith the Lorde, that I wyll rayse vp the righteous braunche of Dauid,* Whiche kyng shall beare rule, and he shall prosper with wisdome, and shal set vp equitie and righteousnesse agayne in the earth.

Deut.xx. 6 In his tyme shall Juda be saued, *and Israel shall dwell without feare: and this is the name that they shall call hym, *euen the Lorde our righteousnesse.

B 7 *And therefore beholde the time commeth saith the Lorde, that it shalbe no more sayde, the Lorde liueth whiche brought the chyldren of Israel out of the lande of Egypt:

8 But the Lorde liueth which brought foorth and led the seede of the house of Israel out of the north lande, and from all countreys where I had scattred them: and they shal dwel in their owne lande agayne.

9 My heart breaketh in my body, because of the false prophetes all my bones shake, I am become like a drunken man that by the reason of wine can take no rest, for very feare of the Lorde and his holy wordes.

10 Because the lande is full of adulterers, and therowe swearing it mourneth, *and the pleasaunt pastures of the desert are dryed vp: yea the way that men take is wicked, and their power is nothing right. Iere.xiiii.a.

11 For the prophetes and the priestes them selues are polluted hypocrites, and their wickednesse haue I founde in my house, saith the Lorde.

12 Wherefore their way shalbe slipperie in the darknesse, wherein they may stacker and fall: for I wyll bryng a plague vpon them, euen the yere of their visitation, saith the Lorde. C

13 I haue seene folly among the prophetes of Samaria, that preached for Baal, and deceaued my people of Israel.

14 I haue seene also among the prophetes of Hierusalem foule adultrie, and presumptuous lyes: they take the most shamefull men by the hande, flattering them, so that they can not returne from their wickednes: all these with their citizens are vnto me as Sodom, and as the inhabitours of Gomorre.

15 Therefore thus saith the Lorde of hoastes concerning these prophetes: *Beholde, I wyll feede them with wormewood, and make them drinke the water of gall: For from the prophetes of Hierusalem is hypocrisie come into all the lande. Iere.ix.b.

C 16 And therfore the Lorde of hoastes geueth you this warning: *Heare not the wordes of the prophetes that preache vnto you and deceaue you, truely they teache you vanitie: for they speake the meaning of their owne heart, and not out of the mouth of the Lorde.

Iere.xxvii.b and.xxix.b

17 *They say vnto them that despise me, The Lorde hath spoken it, tushe, ye shall prosper right well: and vnto all them that walke after the lust of their owne heart, they say, tushe, there shall no misfortune happen you.

Iere.xii.a. and.xiiii.b. Sopho.i.c.

18 For who hath sitten in the counsayle of the Lorde, that he hath heard and vnderstande what he is about to do: who hath marked his deuice, and heard it:

19 *Beholde, the stormie weather of the Lorde [that is] his indignation, shall go forth, and a violent whirlewinde shall fall downe vpon the head of the vngodly.

Iere.xxx.d.

20 And the wrath of the Lorde shall not turne agayne, vntill he perfourme and fulfill the thought of his heart: *and in the latter dayes ye shall knowe his meaning.

Iere.xxx.d.

D 21 I haue not sent these prophetes [saith the Lorde] and yet they ranne, *I haue not spoken to them, and yet they preached.

Iere.xiiii.b.

22 But if they had continued in my counsayle, they had opened to my people my wordes, and they had turned my people from their euyll wayes, and wicked imaginations.

Psal.139.a. Ezech.viii.b

23 *Am I then God that seeth but the thing whiche is nye at hande, and not that is farre of, saith the Lorde:

Psal.139.a. Amos.ix.a.

24 *May any man hide him selfe so, that I shall not see hym saith the Lorde: *do not I fulfill heauen and earth saith the Lorde:

Esai.lxxi.a. Act.vii.f. and.xvii.b.

25 I haue heard well inough what the prophetes say that preache lyes in my name, saying, I haue dreamed, I haue dreamed.

26 Howe long wyll this continue in the prophetes heart to tell lies, and preache the craftie subtiltie of their owne heart:

27 Whose purpose is with the dreames that euery one tell, to make my people forget my name, as their fathers dyd when Baal came vp.

28 The prophete that hath a dreame, let hym tell it, *and he that vnderstandeth my worde, let hym shewe it faythfully: for what hath chaffe and wheate to do together saith the Lorde:

ii.Cor.iii.a. i.Pet.iii.b.

29 Is not my worde like a fire saith the Lorde: and like an hammer that breaketh the harde stone:

E 30 Therefore thus saith the Lorde: beholde, I wyll vpon the prophetes that steale my worde priuilie from euery man.

31 Beholde, here am I saith the Lorde, against the prophetes that make tongues tender to speake, and to say, The Lorde hath saide it.

32 Beholde, here am I saith the Lorde, against those prophetes that dare prophecie lying dreames, and deceaue my people with their vanities and inconstant deuices, yet I neuer sent nor commaunded them: They shall do this people no good at all, saith the Lorde.

33 If this people, eyther any prophete or priest aske thee, and say: What is the (a) burthen of the Lorde: Thou shalt say vnto them: what burthen: I wyll forsake you saith the Lorde.

(a) The blinded mens hearties were so hardened against the truth, that they vsed scornefully to scoffe at Gods threatning prophecies in mockage: calling them Gods farde or burthen.

34 And the prophete, priest, or people that vseth this tearme, The burthen of the Lorde: him wyll I visite, and his house also.

F 35 But thus shall ye say euery one to another, and euery man to his brother: what aunswere hath the Lorde geuen: or what is the Lordes commaundement:

36 And as for the burthen of the Lorde, ye shall speake no more of it, for euery mans owne worde is his burthen: because ye haue altred the wordes of the liuing God, the Lorde of hoastes, our God.

37 Thus shall euery man say to the prophetes: What aunswere hath the Lorde geuen thee: or what saith the Lorde:

38 And not once to name the burthen of the Lorde. Therefore thus saith the Lord: Forasmuch as ye haue vsed this terme (the burthen of the Lord) where as I notwithstanding sent vnto you and forbad you to speake of the Lordes burthen:

39 Beholde therefore, I wyll take you vp as a burthen, and wyl cast you farre of from my presence, yea and the citie also

so that I gaue you and your fathers:
40 And wyll bryng you to an euerlasting confusion, and into a shame that shall neuer be forgotten.

¶ The. xxiiij. Chapter.

1 The vision of the two panniers of figges. 5 The first vision signifieth, that part of the people shoulde be brought agayne from captiuitie. 8 The seconde, that Zedechias and the rest of the people shoulde be destroyed.

A 1 The Lorde shewed me a vision: Beholde, there stode two maundes of figges before the temple of the Lorde, after that *Nabuchodonozar kyng of Babylon had led away captiue Jechonias the sonne of Jehoakim kyng of Juda, the mightie men also of Juda, with the workemasters and cunning men of Hierusalem vnto Babylon.
4 Reg 24.d
2 In the one maunde were very good figges, euen like those that be first ripe: in the other maunde were very naughtie figges, which might not be eaten they were so euyll.
3 Then sayd the Lord vnto me: what seest thou Jeremie? I sayde, *figges, whereof some be very good, and some so euyll that no man may eate them.
Ose.ix.d
4 Then came the worde of the Lorde vnto me, after this maner:
5 Thus saith the Lorde the God of Israel, Like as thou knowest the good figges: so shall I knowe the men led away, whom I haue sent out of this place into the lande of the Chaldees for their profite:
6 And I wyll set mine eyes vpon them for the best, for I wyll bryng them agayne into this lande, I wyll buylde them vp, and not breake them downe, I wyll plant them, and not roote them out.
7 *And I wyll geue them an heart to knowe howe that I am the Lorde: They shalbe my people, and I wyll be their God: for they shall returne vnto me with their whole heart.
B Deu.xxix.a Iere.xxx.d. xxxi.f. xxxii.e.
8 *And like as thou knowest the naughtie figges whiche may not be eaten they are so euyll: euen so wyll I, saith the Lorde, cause Zedechias the kyng of Juda, yea and all his princes, and the residue of Hierusalem that remaine ouer in this lande, and them also that dwel in Egypt, to be vexed and plagued in all kyngdomes and landes.
Iere.xxix.c.
9 And I wyll make them to be a *reprofe, a common byworde, a laughing stocke and shame in al the places where I shall scatter them.
Psa.lxxix.a Baruc.iii.a.
10 I wyll sende the swoorde, hunger, and pestilence among them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

The. xxv. Chapter.

1 Jeremie prophecieth that they shalbe in captiuitie threscore and ten yeres, because they contemned and despised the worde of God. 10 He sheweth that after the threscore and ten yeres, the Babylonians shoulde be destroyed. 14 The destruction of all nations is prophecied. 34 He moueth the priestes of the nations to wayling.

A 1 Sermon that was geuen vnto Jeremie vpon all the people of Juda, in the fourth yere of Jehoakim the sonne of Josias kyng of Juda (that was in the first yere of Nabuchodonozor kyng of Babylon.)
2 Which sermon Jeremie the prophete made vnto all the people of Juda, and to all the inhabitours of Hierusalem, on this maner.
3 From the thirteenth yere of Josias the sonne of Amon kyng of Juda vnto this present day (that is euen twentie and three yeres) the worde of the Lord hath ben committed vnto me, *and so I haue spoken vnto you, I haue risen vp early, I haue geuen you warning in season: but ye woulde not heare me.
Ier.xxxix.c xxxv.c. xxxviii.a.
4 *Though the Lord hath sent his seruauntes all the prophetes vnto you in season
2. Par.36.c.

season, yet would ye not obay, ye would not encline your eares to heare.

4.Re.xvii.c. 5 Ye sayde: *Turne againe euery man from his euill way, and from your wicked imaginations, and so shall ye dwell for euer in the lande that the Lord promised you and your forefathers.

6 And go not after straunge gods, serue them not, worship them not, and anger me not with the workes of your owne handes, then wyll I not punishe you.

B 7 Neuertheless, ye woulde not heare me saith the Lorde, but haue prouoked me to anger with the workes of your handes, to your great harme.

8 Wherefore thus saith the Lorde of hoastes: *Because ye haue not hearkened vnto my worde,

Iere.i.b. 9 Lo, I wyll sende out and call for all the people that dwell in the north saith the Lorde, and wyll prepare Nabuchodonozar the kyng of *Babylon my seruaunt, and wyll bryng them vpon this lande, and vpon all that dwell therin, and vpon all the people that are about them, and wyll vtterly roote them out: I wyll make them amased, a mocking, and a continuall desert.

Esai.x.a. Iere.xvii.a.

Iere.viii.b. and.xvi.b. 10 *Moreouer, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegrome and the bride, the noyse of the milstones, and the light of the cressets.

11 And this whole lande shall become a wildernesse and astonished: and these nations shal serue the king of Babylon threscore yeres and ten.

2.Par.36.d. i.Esdra.i.a. Iere.v.c. and.xxix.b Dan.ix.a. Zacha.i.b. 12 *When the threscore and ten yeres are expired, I will visite all the wickednesse of the kyng of Babylon and his people saith the Lorde, yea and the lande of the Chaldees, and wyll make it a perpetuall wildernesse,

13 And wyll fulfill all my wordes vpon that lande whiche I haue deuised against it: yea all that is written in this booke, whiche Jeremie hath prophecied of all people.

14 So that they also shalbe subdued vnto diuers nations and great kynges,

Iob.34.d. *for I will recompence them according to their dedes and workes of their owne handes.

15 For thus hath the Lorde God of Israel spoken vnto me: take this wine cup of indignation fro my hande, that thou mayest cause all people to whom I sende thee, for to drinke of it.

C Esai.li.d. Psal.lxxv.b.

16 That when they haue dronken therof, they may be madde and out of their wittes, when the swoorde commeth that I wyll sende among them.

17 Then toke I the cuppe from the Lordes hande, and made all people to drinke thereof vnto whom the Lorde had sent me:

18 But first the citie of Hierusalem, and all the cities of Juda, their kinges and princes, to make them desolate, amased, despised, and hissed at, and cursed, according as it is come to passe this day:

19 Yea and Pharao the kyng of Egypt, his seruauntes, his princes, and his people altogether one with another:

20 And all kinges of the lande of Hus, all kinges of the Philistines lande, Ascalon, Azah, Accaron, and the remnaunt of Asood,

21 The Edomites, the Moabites, and the Ammonites,

D 22 All the kinges of Tyrus and Sidon, the kinges of the Iles that are beyonde the sea,

23 Dedan, Thema, Buz, and all them that dwell in the vttermost partes of the worlde,

24 All the kinges of Arabia, and [generally] all the kinges that dwell in the desert,

25 All the kinges of Zimri, al the kinges of Elam, all the kinges of the Medes,

26 All the kinges towarde the north, whether they be farre or nye, euery one against his neighbour, yea and all the kyngdomes that are vpon the whole earth: and the kyng of Sesach shall drinke also after them.

27 Therfore say thou vnto them, This is the commaundement of the Lorde of hoastes the God of Israel: Drinke and be dronken, spewe and fall, that ye neuer arise, and that thorowe the swoorde whiche I wyll sende among you.

28 But yf they wyll not receaue the cup of thy hande, and drynke it, then tell them, thus doth the Lorde of hoastes threaten you, Drynke it you shall, and that shortly:

Iere.xlix.b Eze.ix.b. i.Pet.iiii.c. 29 For lo, *I begyn to plague the citie that my name is geuen vnto, thinke ye then

then that I will leaue you vnpunished: ye shall not go quite: for why? I call for a sworde vpon all the inhabitours of the earth, saith the Lorde of hoastes.

E 30 Therfore tell them all these wordes, and say vnto them: *The Lorde shall crye from aboue, and his voyce shalbe hearde from his holy habitation, with a great noyse shal he crie from his court regall: he shall geue a great voyce like the grape gatherers, and the sounde therof shalbe hearde vnto the endes of the worlde.

Iere. xiii.c. Amo. i.d.

31 For the Lorde hath a iudgement to geue vpon all people, and wyll holde his court of iustice with all fleshe, and wyll deliuer the vngodly to the sworde, saith the Lorde.

32 For thus saith the Lorde of hoastes, *Beholde, a miserable plague shall go from one people to another, and a great stormie water shall arise from all the endes of the earth.

Iere. xxx.d.

33 And the same day shall the Lord him selfe slay them from one ende of the earth to another: there shal no mone be made for any of them, none gathered vp, none buryed: but shall lye as dunge vpon the grounde.

34 Mourne O ye sheepheardes, and crye, sprinckle your selues with asshes O ye rammes of the flocke: for the tyme of your slaughter and breache is fulfylled, and ye shall fall lyke vessels that were much set by.

35 *The sheepheardes shall haue no way to flee, and the rammes of the flocke shall not escape. Psal. cxlii.a.

36 Then shall the sheepheardes crye horribly, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture,

37 And their best fieldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their foldes like as a lion: for their lande is waste because of the spoylers furious crueltie, and of his fearefull indignation.

¶ The .xxvj. Chapter.

2 Ieremie moueth the people to amendement. 7 He is taken of the prophetes and priestes, and brought to iudgement. 23 Urias the prophete is kylled of Iehoakim, contrary to the wyll of God.

A 1 IN the begynnyng of the raigne of Iehoakim the sonne of Iosias kyng of Iuda, came this worde from the Lorde, saying:

2 Thus saith the Lord: *Stande in the court of the Lordes house, & speake vnto al them which (out of the citie of Iuda) come to do worship in the Lordes house, all the wordes that I commaunde thee to say: *loke that thou kepe not one worde backe.

Iere. vii.a. and xvii.d.

Deut. iiii.a. and xii.b.

3 (If peraduenture they wyll hearken and turne euery man from his wicked way, *that I may also repent of the plague which I haue determined to bryng vpon them, because of their wicked inuentions.)

Iere. xviii.a. Iohn. iii.b.

4 And after this maner shalt thou speake vnto them, Thus saith the Lord: If ye wyll not obey me, to walke in my lawes which I haue geuen you,

5 And to heare the wordes of my seruauntes the prophetes whom I sent vnto you, risyng vp tymely, and styll sendyng, yet you haue not hearkened:

6 Then wyll I do to this house *as I did vnto Silo, and wyll make this citie to be abhorred of all the people of the earth. Iere. vii. a.

7 And the priestes, the prophetes, and all the people hearde Ieremie preache these wordes in the house of the Lorde. B

8 Nowe when he had spoken out all the wordes that the Lorde commaunded hym to preache vnto the people, then the priestes, the prophetes, and all the people toke holde vpon hym, and sayde, Thou shalt dye:

9 Howe darest thou be so bolde as to say in the name of the Lord, it shall happen to this house as it did vnto Silo, and this citie shalbe so waste that no man may dwell therin?

10 And when all the people were gathered about Ieremie in the house of the Lorde, the princes of Iuda hearde of this rumour, and they came soone out of the kynges palace into the house of the Lorde, and sate them downe before the *newe doore of the Lorde.

11 Then spake the priestes and the prophetes vnto the rulers, and to all the people, 4. Reg. 15. g. Iere. 36. d.

people these wordes, *This man is worthy to dye: for he hath preached agaynst this citie, as ye your selues haue heard with your eares.

Ioh.xi.x.a. Mat.xvi.g.

12 Then sayde Jeremie vnto the rulers and to all the people, The Lorde hath sent me to preache agaynst this house, and agaynst this citie, all the wordes that ye haue heard.

13 Therfore amende your wayes, and your aduisementes, and be obedient vnto the voyce of the Lorde your God, so shall the Lorde repent of the plague that he hath deuised agaynst you.

℣ 14 Nowe as for me I am in your handes, do with me as you thinke expedient and good:

15 But this shall ye knowe yf ye put me to death, *ye shall make your selues, this citie, and all the inhabitours therof giltie of innocent blood: For this is of a trueth, that the Lorde hath sent me vnto you, to speake all these wordes in your eares.

Mat.xxiii.e

16 Then sayde the rulers and the people vnto the priestes and prophetes: This man may not be condempned to death, for he hath preached vnto vs in the name of the Lorde our God.

17 The elders also of the lande stoode vp, and sayde thus vnto all the people.

Mich.i.a.

18 Micheas the Morasthite, which was a prophete vnder Ezekias kyng of Juda, spake to all the people of Juda, thus saith the Lorde of hoastes, *Sion shalbe plowed like a fielde, Hierusalem

Mich.iii.c.

shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye Wood.

19 Did Ezekias the kyng of Juda and all the people of Juda put hym to death for this? No verely: *but rather feared the Lord, and made their prayer vnto hym, for the which cause also the Lorde(a) repented of the plague that he had deuised agaynst them: Shoulde we then do such a shamefull deede agaynst our soules?

Ionas.iii.b.

(a) In the deuine nature there is no such affection or chaungeablenesse: but God is sayde after the maner of men to repent, when he doth not execute that he had denounced, or doth deferre the plague which he had threatned. 3.Reg.xx.d. Mich.ii.c.

20 There was a prophete also that preached stifly in the name of the Lorde, called Urias the sonne of Semaiah of Kiriathiarim: this man also preached agaynst this citie and agaynst this lande, according to all as Jeremie saith.

21 Nowe when *Jehoakim the kyng with all the estates and princes had heard his wordes, the kyng went about to slay him: *when Urias perceaued that, he was afrayde and fled, and departed into Egypt.

22 Then Jehoakim the kyng sent seruauntes into the lande of Egypt [namely] Elnathan the sonne of Achbor, and certayne men with hym into Egypt:

23 Which fetched Urias out of Egypt, and brought him vnto king Jehoakim, that slue hym with the sworde, and cast his dead body into the common peoples graue.

24 But Ahikam the sonne of Saphan helped Hieremie, that he came not into the handes of the people to be slayne.

The.xxvij. Chapter.

1 Jeremie at the commaundement of the Lorde sendeth bondes to the kyng of Juda, and to the other kynges that were nye, wherby they are monished to become subiectes vnto Nabuchodonozor. 9 He warneth the people, and the kinges, and rulers, that they beleue not false prophetes.

A 1 IN the begynnyng of the raigne of Jehoakim the sonne of Josias kyng of Juda, came this worde vnto Jeremie from the Lorde, which spake thus vnto me:

2 Make thee bondes and chaynes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers which shall come to Hierusalem, vnto Zedekiah the kyng of Juda:

4 And bid them say vnto their maisters, Thus saith the Lorde of hoastes, the God of Israel, speake thus vnto your maisters:

5 *I am he that made the earth, the men, and the cattell that are vpon the grounde with my great power & stretched out arme, and haue geuen it vnto whom it pleased me.

Deut.x.c.

6 *And nowe will I deliuer all these landes into the power of Nabuchodonozor

Eccle.x.a. Iudi.xi.d. Iere.xxxii.a Dan.iiii.c.

nozor the kyng of Babylon *my seruaunt: the beastes also of the fielde shall I geue hym, to do hym seruice.
7 *And all the people shal serue him, and his sonne, and his childers children, vntyll the tyme of the same lande be come, and his tyme also: yea many people and great kynges shall serue hym.
8 Moreouer, that people and kyngdome which wyl not serue Nabuchodonozor, & that wyll not put their neckes vnder the yoke of the kyng of Babylon: the same people wyll I visite with the swoorde, with hunger and pestilence, vntyll I haue consumed them in his handes, saith the Lorde.
9 *And therfore folowe not your prophetes, soothsayers, expounders of dreames, charmers, & witches, which say vnto you, Ye shal not serue the kyng of Babylon.
10 For they preache you lyes, to bring you farre from your lande, & that I myght cast you out, and destroy you.
11 But the people that put their neckes vnder the yoke of the kyng of Babylon and serue hym, those wyll I let remayne styll in their owne lande, saith the Lorde, and they shall occupie it and dwell therin.
12 All these thynges tolde I Zedekiah the kyng of Juda, and sayde: *Put your neckes vnder the yoke of the kyng of Babylon, and serue him and his people, that ye may liue.
13 Why wylt thou and thy people perishe with the swoorde, with hunger, with pestilence, like as the Lord hath deuised for all people that wyll not serue the kyng of Babylon?
14 *Therfore geue no eare vnto those prophetes that tell you, Ye shall not serue the kyng of Babylon: for they preache you lyes.
15 Neither haue I sent them saith the Lorde: howbeit they are bolde falsly to prophecie in my name, that I myght the sooner driue you out, and that ye myght perishe, with your preachers.
16 I speake to the priestes also, and to all this people: Thus saith the Lorde, Heare not the wordes of your prophetes that preache vnto you, and say, Beholde, *the vessels of the Lordes house shall shortly be brought hyther agayne from Babylon: for they prophecie lyes vnto you.
17 Heare them not, but serue the kyng of Babylon, that ye may lyue: wherfore wyll ye make this citie to be destroyed?
18 But yf they be true prophetes in very deede, and yf the worde of the Lorde be committed vnto them, then let them pray the Lord of hoastes, that the remnaunt of the ornamentes which are in the house of the Lorde & in the house of the kyng of Juda, and at Hierusalem, be not caryed to Babylon also.
19 For thus hath the Lorde of hoastes spoken concerning the pillers, the lauer, the seate, and the residue of the ornamentes that yet remayne in this citie,
20 Which Nabuchodonozor the kyng of Babylon toke not when he caryed away Jechonias the sonne of Jehoakim kyng of Juda, with all the power of Juda & Hierusalem, vnto Babylon captiue.
21 Yea thus hath the Lorde of hoastes the God of Israel spoken, as touchyng the residue of the ornamentes of the Lordes house, of the kyng of Juda his house, and of Hierusalem:
22 *They shalbe caryed vnto Babylon, and there shall they remayne vntyll I visite them, saith the Lorde: *then wyll I bryng them hyther agayne.

¶ The.xxviij. Chapter.

1 The false prophecie of Hananias the prophete. 12 Jeremie sheweth that the prophecie of Hananias is false, by the example of the other prophetes. 15 He being inspired of the Lorde, reproueth Hananias prophecying his death.

1 AND it came to passe the same yere, euen in the begynnyng of the raigne of Zedekiah kyng of Juda, in the fourth yere, the fift moneth, that Hananias the sonne of Assur the prophete of Gibeon spake to me in the house of the Lorde, in the presence of the priestes, and of all the people, and sayde:
2 Thus saith the Lorde of hoastes the God of Israel: I haue broken the yoke of the kyng of Babylon,

3 And

Iere xxvii.c 3 *And after two yeres wyll I bryng agayne into this place all the ornamentes of the Lordes house, that Nabuchodonozor kyng of Babylon caryed away from this place vnto Babylon,

4 Yea I wyll bryng agayne Jechonias the sonne of Jehoakim the kyng of Juda hym selfe, with all the prisoners of Juda that are caried vnto Babylon, euen into this place, saith the Lorde: for I wyll breake the yoke of the kyng of Babylon.

5 Then the prophete Jeremie gaue aunswere vnto the prophete Hananias before all the prestes, and before all the people that were present in the house of the Lorde.

Mich.iii.c. 6 *And the prophete Jeremie sayde, Amen, the Lorde do that, and graunt the thyng which thou hast prophecied, that he may bryng agayne all the ornamentes of the Lordes house, and restore all the prisoners from Babylon into this place.

B 7 Neuertheless, hearken thou also what I wyll say, that thou and all the people may heare.

8 The prophetes that were before vs in tyme past, which prophecied of warre, or trouble, or pestilence,

9 Either of peace vpon many nations and great kyngdomes, were proued by this (yf God hath sent them in very deede) Deu.xviii.d *when the thyng came to passe which the prophete tolde before.

10 And Hananias the prophete toke the chayne from the prophete Jeremies necke, and brake it:

11 And with that sayde Hananias that all the people might heare, thus hath the Lorde spoken, Euen so wyll I breake the yoke of Nabuchodonozor kyng of Babylon from the necke of all nations, yea and that within this two yere. And so the prophete Jeremie went his way.

12 Nowe after that Hananias the prophete had taken the chayne from the prophete Jeremies necke and broken it, the worde of the Lorde came vnto the prophete Jeremie, saying:

13 Go and tell Hananias these wordes, Thus saith the Lord: thou hast broken the chayne of wood, but in steade of wood thou shalt make chaynes of iron.

14 For thus saith the Lorde of hoastes the God of Israel: I wyll put a yoke of iron vpon the necke of all this people, that they may serue Nabuchodonozor the kyng of Babylon, yea and so shall they do: and I wyll geue hym the beastes of the fielde. C

15 Then sayde the prophete Jeremie vnto the prophete Hananias: *Heare me Hananias, The Lorde hath not sent thee, but thou bryngest this people into a false beliefe. Iere.xxix.c

16 And therfore thus saith the Lorde: Beholde, I wyll sende thee out of the lande, and within a yere thou shalt dye, because thou hast falsely spoken agaynst the Lorde.

17 So Hananias dyed the same yere in the seuenth moneth.

The.xxix.Chapter.

1 The pistle of Jeremie sent vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne from the captiuitie after seuentie yeres. 16 He prophecieth the destruction of the king and of the people that remayned in Hierusalem. 21 He threatneth two prophetes that seduced the people. 25 The death of Semeiah the Nehelamite is prophecied.

A 1 These are the wordes of the booke that Jeremie the prophete sent from Hierusalem vnto the prisoners, the senatours, prestes, prophetes, and all the people, whom Nabuchodonozor had led from Hierusalem vnto Babylon,

2 After that tyme that kyng Jechonias and his queene, his chamberlaynes, the princes of Juda and Hierusalem, the workmaisters of Hierusalem, were departed thyther.

3 Which booke Elasah the sonne of Saphan, & Gamariah the sonne of Helkia did beare, whom Zedekias the kyng of Juda sent vnto Babylon to Nabuchodonozor the kyng of Babylon: These were the wordes of Hieremies booke.

4 Thus hath the Lorde of hoastes the God of Israel spoken, vnto all the prisoners that were fled from Hierusalem to Babylon:

5 Builde

5 *Builde you houses to dwell therin, plant you gardens, that you may enioy the fruites therof.

6 *Take you wiues to beare you sonnes and daughters, prouide wines for your sonnes, and husbandes for your daughters, that they may get sonnes & daughters: and that ye may multiplie there, and decrease not.

B 7 Seke after the peace and prosperitie of the citie wherin ye be prisoners, *and pray vnto the Lorde for it: for in the peace therof shall your peace be.

8 For thus saith the Lorde of hoastes the God of Israel, *Let not these prophetes and soothsayers that be among you deceaue you, and beleue not your owne dreames:

9 For why: *they preache you lyes in my name, and I haue not sent them, saith the Lorde.

10 But thus saith the Lorde, *when ye haue fulfylled seuentie yeres at Babylon, I will bring you home, and of mine owne goodnesse I wyll cary you hither agayne into this place.

11 For I knowe what I haue deuised for you, saith the Lorde: My thoughtes are to geue you peace, and not trouble, and to geue you an ende as you wishe and hope to haue.

12 *Ye shall crye vnto me, ye shall go and call vpon me, and I wyll heare you.

13 *Ye shall seke me and fynde me, yea yf so be that you seke me with your whole heart.

C 14 I wyll be founde of you, saith the Lord, and will deliuer you out of prison, and gather you together agayne out of all places wherin I haue scattered you saith the Lorde, and wyll bring you agayne to the same place from whence I caused you to be caried away captiue.

15 But where as ye say that God hath raysed you vp prophetes at Babylon,

16 Thus hath the Lorde spoken to the king that sitteth in the throne of Dauid, and to all the people that dwell in this citie, your brethren *that are gone with you into captiuitie:

17 Thus [I say] speaketh the Lorde of hoastes, Beholde * I wyll sende a sworde, hunger, and pestilence vpon them, and wyll make them lyke vntymely figges that may not be eaten for bitternesse:

18 And I wyll persecute them with the sworde, with hunger, and pestilence, I wyll deliuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people among whom I haue scattered them:

19 And that because they haue not ben obedient vnto my commaundementes saith the Lord, which I sent vnto them by my seruauntes the prophetes: *I stoode vp early and sent vnto them, but they woulde not heare, saith the Lorde. Iere.xxv.a. and.xliiii.a.

20 Heare therfore the worde of the Lord all ye prisoners whom I sent from Hierusalem to Babylon.

21 Thus hath the Lorde of hoastes the D God of Israel spoken of Ahab the sonne of Colaiah, and of Zedekiah the sonne of Maasiah, which prophecie lyes vnto you in my name: Beholde, I wyll deliuer them into the hande of Nabuchodonozor the kyng of Babylon, that he may slay them before your eyes.

22 And all the prisoners of Iuda that are in Babylon, shall take this tearme of cursyng, and say: Nowe God do vnto thee as he did vnto Zedekiah & Ahab, whom the kyng of Babylon rosted in the fire:

23 Because they sinned shamefully in Israel, for they haue not only defiled their neighbours wiues, but also preached lying wordes in my name, which I haue not commaunded them: This I testifie and assure, saith the Lorde.

24 But as for Semeiah the Nehelamite, thou shalt speake vnto hym:

25 Thus saith the Lorde of hoastes the God of Israel, Because thou hast sent letters in thine owne name vnto all the people that is at Hierusalem, and to Sophoniah the sonne of Maasiah the priest, yea & sent them to all the priestes, wherin thou writest thus vnto hym:

26 The Lorde hath ordeyned thee to be priest in the steade of Iehoiada the priest, that thou shouldest be chiefe in the house of the Lorde aboue all prophetes and preachers, and that thou mightest set them vpon the pyllory, or in the stockes: 4.Reg.11.a. 2.Par.23.a,

27 Howe happeneth it then that thou hast not reproued Hieremie of Anathoth, which neuer leaueth of his prophecying.

28 And beside all this, he hath sent vs Iere.xxix.c. worde vnto Babylon, and tolde vs playnely

playnely that our captiuitie shall long endure, that we should builde vs houses to dwel therin, and to plant vs gardens, that we may enioy the fruites therof.

29 Which letter Sophonias the priest read, and let Jeremie the prophete heare it.

30 Then came the Worde of the Lorde vnto Jeremie, saying:

31 Sende Worde to all them that be in captiuitie, on this maner, Thus hath the Lorde spoken concerning Semeiah the Nehelamite: *Because that Semeiah hath prophecied vnto you without my commission, and brought you into a false hope: Iere 28 c.

32 Therfore thus the Lorde doth certifie you, Beholde, I wyll visite Semeiah the Nehelamite and his seede, so that none of his shall remayne among this people, and none of them shall see the good that I wyll do for my people, saith the Lorde: for he hath preached falsely of the Lorde.

¶ The.xxx. Chapter.

1 The returne of the people from Babylon. 8 God by his chastenyng sheweth that the people is sinnefull. 16 The destruction of the enemies of Israel.

A 1 These are the wordes that the Lord sheweth vnto Jeremie, saying:

2 Thus saith the Lorde God of Israel: *Write vp diligently all the wordes that I haue spoken vnto thee in a booke. Iere.xxx.c.

3 For lo, the tyme commeth saith the Lorde, that I wyll bryng agayne the prisoners of my people of Israel and Juda saith the Lorde: for I wyll restore them vnto the lande that I gaue to their fathers, and they shall haue it in possession.

4 Agayne, these wordes spake the Lord concernyng Israel and Juda,

5 Thus saith the Lorde, We haue heard a terrible crye, feare and disquietnesse.

6 For What els doth this signifie that I see: [Namely] that all strong men smite euery man his hande vpon his loynes, as a woman in the payne of her trauayle: who euer sawe a man trauayle with childe: Enquire therafter and see, yea all their faces are marueylous pale. Iere.xiii.b.

B 7 Alas for this day, which is so dreadfull that none may be likened vnto it, and alas for the tyme of Jacobs trouble, from the which he shal yet be deliuered.

8 For in that day saith the Lorde of hoastes, I wyll take his yoke from of thy necke, and breake thy bondes, and straungers shall no more haue dominion ouer them:

9 But they shall do seruice vnto God their Lorde, and to *Daud their kyng whom I wyll rayse vp vnto them. Ezech.34.d.

10 *And as for thee O my seruaunt Jacob, feare not saith the Lorde, and be not afrayde O Israel: For lo, I wyll helpe thee also from farre, and thy seede from the lande of their captiuitie: And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous lyfe, and no man shall make hym afrayde: Iere.xlvi.g.

11 For I am with thee to helpe thee, saith the Lorde: *And though I shall destroy all the people among whom I haue scattered thee, yet wyll I not destroy thee, but correct thee, *and that with discretion: for I wyll not vtterly destroy thee. Amos.ix.b. Iere.x.d.

12 *Therfore thus saith the Lorde, Thy brosinges are perilous, & thy Woundes redy to cast thee into sickenesse. Exod.33.a. Nahum.1.a.

13 There is no man to meddle with thy cause, or to lay plaster vpon thee, or to bynde vp thy Woundes to heale thee.

14 All thy louers haue forgotten thee, and care nothyng for thee: for I haue geuen thee a cruell stroke, and chastened thee roughly, and that for the multitude of thy mysdeedes: for thy sinnes haue had the ouer hande. C

15 Why makest thou mone for thy harme: In deede thou art sore wounded and in ieopardie: *but for the multitude of thy mysdeedes and sinnes I haue done this vnto thee. Iere.xiii.d.

16 *And therfore all they that deuour thee, shalbe deuoured, and all thine enemies shalbe led into captiuitie: all they that make thee Waste, shalbe wasted them selues, and all those that rob thee, wyll I make also to be robbed. Iere.xiii.a. and.x.d.

17 For I wyll geue thee thy health agayne, and make thy Woundes whole saith the Lorde, because they reuiled thee, as one cast away and dispised: Sion

Sion [sayde they] is she whom no man regardeth.

18 For thus saith the Lorde, Beholde I wyll bryng agayne the captiuitie of Jacobs tentes, and defende his dwellyng place: the citie shalbe builded in her olde estate, and the houses shall haue their ryght foundation.

19 And out of them shal go thankesgeuing and the voyce of ioy: I wyll multiplie them, and they shal not be fewe, I shall endue them with honour, and no man shall subdue them.

20 Their children shalbe as aforetyme, and their congregation shall continue in my syght: and all those that vexe them wyll I visite.

21 *A captayne also shall come of them, and a prince shall spryng out from the middest of them, hym wyll I chalenge to my selfe, and he shall come vnto me: *For what is he that geueth ouer his heart to come vnto me, saith the Lorde:

22 *Ye shalbe my people also, and I wyll be your God.

23 *Beholde, on the other syde shall the wrath of the Lorde breake out as a stormie water, as a myghtie whirle wynde, and shall fall vpon the heades of the vngodly.

24 The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done and perfourmed the intent of his heart, *which in the latter dayes ye shall vnderstande.

Ioh.vi.c.

Ierc.xxiii.b. xxiiii.b. xxxi.f. Iere.xxiii.c. xxv.b.

Iere.xxiii.c.

The.xxxj. Chapter.

1 He prophecieth that the people of Israel shalbe restored agayne vnto their prosperitie. 18 To be turned from sinne is the gyft of God. 27 The birth of Christe is prophecied. 30 All the wicked shall dye in their wickednesse. 31 The newe testament and couenaunt is prophecied. 33 The Christians are taught and instruct of the Lorde. 34 Our sinnes shall so be remitted, that they shall not once be thought vpon. 36 God promiseth that he wyll cast of the Iewes. 38 The buildyng agayne of Hierusalem.

1 AT the same tyme, saith the Lord, shal I be the God of all the generations of Israel, & they shalbe my people.

2 Thus saith the Lord: *The people of Israel which escaped in the wildernesse from the sworde, founde grace to come into their rest.

3 Euen so shall the Lorde nowe also appeare vnto me from farre [and say] *I loue thee with an euerlasting loue, therfore by my mercie I haue drawen thee vnto me.

4 I wyll repayre thee agayne O thou daughter of Israel, that thou mayest be fast and sure: thou shalt take thy tabrettes agayne, and go forth with them that leade the daunce:

5 Thou shalt plant vines agayne vpon the hylles of Samaria, and the grape gatherers shall plant, and commonly eate of it.

6 For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye, *Arise, let vs go vp vnto Sion to our Lorde God.

7 For thus saith the Lorde, Reioyce with gladnesse because of Jacob, crye vnto the head of the gentiles, speake out, syng and say, O Lorde saue thy people the remnaunt of Israel.

8 Beholde, I wyll bryng them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde & lame that are among them, with the women that be great with chylde, & such as be also deliuered: and the companie of them that come agayne shalbe great.

9 They shall come weepyng, and with mercifull pitie will I bring them hither agayne: I will leade them to the riuers of water in a straight way where they shall not stumble: *For I am Israels father, and *Ephraim is my first borne.

10 Heare the worde of the Lorde O ye gentiles, preache in the Iles that lye farre of, and say: He that hath scattered Israel, shall gather hym together agayne, and shall kepe hym as a sheepheard doth his flocke.

11 For the Lorde hath redeemed Jacob, and ridde hym from the hande of the violent.

12 And they shall come and reioyce vpon the hyll of Sion, and shall haue plenteousnesse of goodes, which the Lorde shall geue them, [Namely] wheate, wine, oyle, young sheepe, and calues: and their soule shalbe as a well watered garden, for

Deut.23.a. Gen.xlvii.d

for they shall no more be hungry.
13 Then shall the mayde reioyce in the daunce, yea both young and olde folkes: for I wyll turne their sorowe into gladnesse, and wyll comfort them from their sorowes, and make them ioyfull.
℣ 14 I wyll powre plenteousnesse vpon the heartes of the priestes, and my people shalbe satisfied with my goodnesse, saith the Lorde.
Jere.iii.c. Math.ii.c. 15 Thus saith the Lorde, *The voyce of heauinesse, weepyng, and lamentation was heard on hye, euen of Rachel mournyng for her children, and would not be comforted because they were not.
16 But nowe saith the Lorde, leaue of from weepyng and crying, withholde thine eyes from teares: for thy labour shalbe rewarded saith the Lorde, and they shall come agayne out of the lande of their enemies.
17 Yea euen thy posteritie shall haue consolation in this saith the Lorde, that thy children shal come agayne into their owne lande.
18 Moreouer, I heard Ephraim that was led away captiue complayne on this maner: Eze.xx.c. *O Lorde thou hast correct me, & thy chastenyng haue I receaued as an vntamed calfe, Thre.v.c. Zach.i.a. *conuert thou me and I shalbe conuerted: for thou art my Lorde God.
19 Yea assoone as thou turnest me, I shall reforme my selfe, and when I vnderstande, I shall smite vpon my thygh: For verely I haue committed shamefull thynges: for I haue borne the reproofe and confusion of my youth.
20 Upon this complaynt I thought thus by my selfe: Gen.48.d. *Is not Ephraim my deare sonne: Is he not the childe with whom I haue had all my mirth and pastime: For since the tyme that I first cõmuned with hym, I haue hym euer in remembraunce: therfore my heart driueth me vnto hym, gladly and louyngly wyll I haue mercie vpon him, saith the Lorde.
D 21 Make thy selfe markes, set vp heapes of stone, set thine heart vpon the way that thou didst walke, and turne againe O thou daughter of Israel, turne agayne to these cities of thine.
22 Howe long wilt thou go astray O thou shrinkyng daughter: for the Lorde wyll worke a newe thyng vpon earth: A woman shall compasse a man.
23 For thus saith the Lorde of hoastes the God of Israel: It wyl come therto, that when I haue brought Juda out of captiuitie, these wordes shalbe heard in the lande and in his cities, The Lord blesse thee O thou dwellyng place of ryghteousnesse, O thou holy hyll.
24 And there shall dwell Juda and all her cities, the sheepheardes and husbandmen:
25 For I *shall feede the hungry soule, and refreshe all faynt heartes. Mat.v.a. and.xi.c.
26 When I heard this, I came agayne to my selfe, I sawe like as I had ben waked out of a sweete sleepe.
27 Beholde saith the Lorde, the dayes come that I wyll sowe the house of Israel and the house of Juda with men and with cattell.
28 *Yea it shall come therto, that like as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, & chasten them: euen so wyll I also go diligently about to builde them vp agayne, and to plant them, saith the Lorde. Deut.28.g. Iere.31.c. Zac.viii.c.
29 *Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge: Ezec.xviii.a
30 For euery one shall dye for his owne ℣ misdeedes: so that who so eateth a sowre grape, his teeth shalbe set on edge.
31 *Beholde the dayes wyll come saith the Lorde, that I wyll make a newe couenaunt with the house of Israel, and the house of Juda: Heb.viii.b.
32 Not after the couenaunt that I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt, which couenaunt they brake, yea euen when I as an husbande had rule ouer them saith the Lorde.
33 *But this shalbe the couenaunt that I wyll make with the house of Israel after those dayes saith the Lorde: *I wyll plant my lawe in the inwarde partes of them, and write it in their heartes, *and wyll be their God, and they shalbe my people. Heb.x.b. Esai.li.b. Iere.24.b. and.xxxi.d.
34 And from thencefoorth shall no man teache his neighbour or his brother, and say, Knowe the Lorde: but they shal all knowe me from the lowest vnto the hyest, saith the Lorde: for I wyll forgeue their misdeedes, and wyll neuer remember their sinnes any more.
35 Thus saith the Lorde, which gaue the sunne to be a lyght for the day, and the Gen.i.b.
moone

moone and the starres to shine in the night, whiche moueth the sea, so that the fludes thereof waxe fierce, his name is the Lorde of hoastes.

36 Like as this ordinaunce shall neuer be taken out of my sight, saith the Lord: so shall the seede of Israel neuer ceasse, but allway be a people before me.

37 Moreouer, thus saith the Lord, Like as the heauen aboue can not be measured, and as the foundations of the earth beneath may not be sought out: *so will I also not cast out the whole seede of Israel for that they haue committed saith the Lorde.

38 Beholde, the dayes come saith the Lorde, that the citie of the Lorde shalbe enlarged, from the *towre of Hananeel, vnto the gate of the corner wall. ii.Esd.iii.a. Zac.xxiiii.b

39 From thence shall the right measure be taken before her vnto the hyll toppe of *Gareb, and shall come about Gaath. Iere.xix.b.

40 And the whole valley of the dead carkasses, and of the asshes, and all the fieldes, vnto the brooke of Cedron, and vnto the corner of the horse gate towarde the east, it shalbe holy vnto the Lorde, and shall neuer be broken nor cast downe any more.

¶ The. xxxii. Chapter.

1 Ieremie is cast into prison, because he prophecied that the citie shoulde be taken of the kyng of Babylon. 7 By the fielde that Ieremie bought at the commaundement of the Lorde, is signified that the people should come agayne to their owne possession. 38 The people of God are his seruauntes, and he is their Lorde. 40 To feare God, is Gods gyft, to the entent that sinnes may be eschewed.

A 1 THese wordes spake the Lorde vnto Ieremie in the tenth yere of Zedekias king of Juda, whiche was the eyghteenth yere of Nabuchodonozor,

2 what tyme as the kyng of Babylons hoast layde siege vnto Hierusalem: but Jeremie the prophete lay bounde in the court of the prison, whiche was in the kyng of Judaes house,

3 where Zedekias the kyng of Juda caused hym to be layde, because he had prophecied on this maner: Thus saith the Lorde, *Beholde, I will deliuer this citie into the handes of the kyng of Babylon, whiche shall take it.

4 As for Zedekias the kyng of Juda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the king of Babylon, whiche shall speake with him mouth to mouth, and one of them shall looke another in the face.

5 And Zedekias shalbe caryed vnto Babylon, and there shall he be vntyll the tyme that I visite hym saith the Lorde: but if thou takest in hande to fight against the Chaldees, thou shalt not prosper.

6 And Jeremie saide, Thus hath the Lorde spoken vnto me:

7 Beholde, Hananeel the sonne of Sellum thine vncles sonne, shall come vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thy selfe: *for by reason of kinred it is thy right to redeeme it and bye it out. B Leui.xxv.d Nu.xxxiii.a. and.xxxvi.a Ruth.iiii.a.

8 And Hananeel myne vncles sonne came to me in the court of the prison, according to the Word of the Lord, and sayde vnto me: Bye my lande I pray thee, that lieth in Anathoth in the countrey of Beniamin, for by heritage thou hast right to loose it out for thy selfe, therfore redeeme it. Then I perceaued that this was the cõmaundement the Lorde:

9 And so I bought the lande from Hanaeel of Anathoth myne vncles sonne, and wayed hym there the money, euen seuen sicles, and ten syluer pence:

10 And I writ it in a booke, and sealed it, and toke witnesses, and wayed hym there the money vpon the waightes.

11 So I toke the euidence with the copie, when it was orderly sealed, and read it ouer:

12 And I gaue the euidence to Baruch the sonne of Neriah, the sonne of Maasiah, in the sight of Hananeel my cosin, and in the presence of the witnesses that be named in the euidence, and before all

the Jewes that were thereby in the court of the pryson.

13 I charged Baruch also before them, saying:

¶ 14 The Lord of hoastes, the God of Israel commaundeth [thee] to take this sealed euidence with the copie, and to lay it in the earthen vessell, that it may long continue.

15 For the Lorde of hoastes the God of Israel hath determined, that houses, fieldes, and vineyardes shalbe possessed agayne in this lande.

16 Nowe when I had deliuered the euidence vnto Baruch the sonne of Neriah, I besought the Lorde, saying:

Gene. i.a. Iere. x.b. 17 O Lorde God,* it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing hid from thee.

Exod. 34.a. 18 *Thou shewest mercy vpon thousandes, thou recompensest the wickednesse of the fathers into the bosome of the chyldren that come after them.

19 Thou art the great and mightie God, whose name is the Lorde of hoastes, great in counsel, and excellent in worke, thyne eyes looke vpon all the wayes of mens chyldren, *to rewarde euery one after his way, and according to the fruites of his inuentions.

Rom. ii.a.

Exod. vii. vnto the. xv chapter. 20 *Thou hast done great tokens and wonders in the lande of Egypt, as we see this day, vpon the people of Israel, and vpon those men, to make thy name great, as it is come to passe this day.

D 21 Thou hast brought thy people of Israel out of the lande of Egypt, with tokens, with wonders, with a mightie hande, with a stretched out arme, and with great terriblenesse:

22 And hast geuen them this lande, like as thou haddest promised vnto their fathers [namely] that thou wouldest geue them a lande that floweth with mylke and honye.

Iud. ii. iii. iiii. vi. viii. 23 *Nowe when they came therein and possessed it, they folowed not thy voyce, and walked not in thy lawe: *but all that thou commaundedst them to do, that haue they not done, and therefore come all these plagues vpon them.

Esther. v.b.

24 Beholde, there are bulwarkes made nowe against this citie to take it, and it shalbe wonne of the Chaldees that besiege it with sworde, with hunger, and death: and looke what thou hast spoken, that same shall come vpon them, for lo all thinges are present vnto thee.

25 Yet sayest thou vnto me O Lorde God, and commaundest me that I shall bye a peece of land vnto my selfe for money, and take witnesses thereto: and yet in the meane season the citie is deliuered into the power of the Chaldees.

26 Then came the worde of the Lorde vnto Jeremie, saying:

27 Beholde, I am the Lorde God of all fleshe: is there any thing then to harde for me?

E 28 Therefore thus saith the Lorde: *beholde, I shall deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonozor the king of Babylon, they shall take it:

Iere. xxv. xxxix.c.

29 For the Chaldees shall come and winne this citie, and set fire vpon it, and burne it, with the gorgious houses, in whose parlours they haue made sacrifice vnto Baal, and powred drinke offeringes vnto straunge gods, to prouoke me vnto wrath:

30 For the chyldren of Israel and the chyldren of Juda haue only ben doyng wickednesse before me from their youth vp, they haue ben only prouoking me to wrath with the workes of their owne handes, saith the Lorde.

31 For what hath this citie ben els, but a prouoking of my wrath euer since the day that thei builded it, vnto this houre wherein I cast it out of my sight:

32 Because of the great blasphemies of the chyldren of Israel and Juda, which they haue done to prouoke me, yea they, their kynges, their princes, their priestes, their prophetes, the men of Juda, and the citizens of Hierusalem:

Iere. ii.b. 33 *When I stoode vp early and taught them, and instructed them, they turned their backes to me, and not their faces,

Iere. viii.d. 34 They woulde not heare to be refourmed and correct: *but set their idols in the house that is halowed to my name, to defile it.

35 They haue buylded hye places for Baal in the valley of the chyldren of Hennom, to cause their sonnes & daughters to passe thorow [fire] in the honour of Moloch, whiche I neuer commaunded

ded them: neither came it euer in my thought to make Juda sinne with such abhomination.

G 36 And nowe therefore thus hath the Lorde God of Israel spoken concerning this citie, whiche as ye your selues confesse, shalbe deliuered into the hande of the kyng of Babylon, [when it is wonne] with the swoorde, with hunger, and with pestilence.

Deu.xxx. 37 *Beholde, I wyll gather them together from all landes, wherein I haue scattred them in my wrath in fearefull and great displeasure, and wyll bryng them agayne vnto this place, where they shall dwell safely:

38 And they shalbe my people, and I wyll be their God.

Psal.xxix. 39 *And I wyll geue them one heart and one way, that they may feare me al the dayes of their lyfe: that they and their children after them may prosper.

Isa.xxxvi 40 *And I wyll set vp an euerlasting couenaunt with them [namely] that I wyll neuer ceasse to do them good, and that I wyll put my feare in their heartes, so that they shall not runne away from me.

41 *Yea I wyll haue a lust and pleasure to do them good, and faithfully to plant them in this land with my whole heart and with my whole soule. Deut 29.b. Iere.xxi.c

42 For thus saith the Lorde, Like as I haue brought all this great plague vpon this people: euen so wyll I also bryng vpon them all the good that I haue promised them.

43 And men shall haue their possessions in this lande, wherof ye say nowe, that it shall neither be inhabited of the people, nor of cattell, but be deliuered into the handes of the Chaldees:

44 Yea lande shalbe bought for money, and euidences made therupon, and sealed before witnesses in the countrey of Beniamin, and rounde about Hierusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the south: for I wyll bryng their prysoners hyther agayne, saith the Lorde.

¶ The. xxxiii. Chapter.

1 The prophete is monished of the Lord, to pray for the deliueraunce of the people, whiche the Lorde promiseth. 8 God forgeueth sinnes, and doth graciously to the people for his owne renowme. 15 Of the byrth of Christe. 20 The kyngdome of Christe in the Churche shall neuer be ended.

A 1 Moreouer, the woorde of the Lorde came vnto Jerennie againe* whē he was yet bounde in the court of the prison. Iere.xx. xxxii.a.

2 Thus saith the Lord who made Hierusalē, who fashioned the same to establishe it, whose name is the Lorde:

Exod.xiiii. 3 *Crye vnto me, and I wyll aunswere, and shewe thee great and hye thinges whiche were vnknowen vnto thee. Esay.vii.d.

4 Thus [I say] speaketh the Lorde god of Israel, concerning the houses of this citie, and the houses of the kynges of Juda that are broken thorowe the ordinaunce and the swoorde.

5 The inhabitours of this citie haue come to fight against the Chaldees, and they are filled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure, when I turned my face from this citie, because of al her wickednesse.

6 Beholde saith the Lorde, I wyll repaire and heale their woundes, and make them whole: I wyll open them the large treasure of peace and trueth,

7 And wyll returne the captiuitie of Juda and Israel, and wyll set them vp agayne as they were before: B

8 *From all misdeedes wherein they offended against me, I wyll clense them: and all their blasphemies which they haue done against me when they regarded me not, I wyll forgeue them. Iere.xliii.d.

9 And this shall get me a name, a prayse and honour among all the people of the earth, whiche shall heare all the good that I wyll shewe vnto them, yea they shalbe afraide and astonied at all the good deedes and benefites that I wyll do for them.

10 Moreouer, thus saith the Lorde: In this place (wherof ye say that it shalbe a wilderneſſe, wherein neither people nor cattle shall dwell) in lyke maner in the cities of Juda and in the streetes of Hierusalem (which also shalbe so voyde that neither people nor cattle shall dwel there,)

11 Shall the voyce of gladneſſe be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that shall sing, *Prayse the Lord of hoastes, for he is louing, and his mercy endureth for euer, and the voyce of them that offer vp gyftes in the house of the Lorde: for I wyll restore the captiuitie of this lande as it was afore, saith the Lorde.

Psal.cviii.a. i.Mach.iiii.d

12 Thus saith the Lorde of hoastes, It shall come yet therto, that in this lande which is voyde from men and cattle, and in all the cities of the lande, there shalbe set vp shepheardes cottages to rest their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vpon the plaine, and in the cities of the south, in the lande of Beniamin, and rounde about Hierusalem, and in the cities of Juda shall the sheepe passe agayne vnder the hande of him that telleth them, saith the Lorde.

C

14 *Beholde, the tyme commeth saith the Lorde, that I will performe that good thing which I haue promised vnto the house of Israel, and vnto the house of Juda. Iere.xxiii.a.

15 In those dayes, and at the same tyme, I wyll bryng forth vnto Dauid the braunche of righteouſneſſe, and he shall do equitie and righteouſneſſe in the lande.

16 In those dayes shall Juda be saued, *and Hierusalem shall dwell safe: and this shalbe her name, (a) God our righteouſneſſe. Esa.xxxii.d ii.Reg.vii.c.

(a) This name hath God geuen to Christe, and doth properly belong to hym alone: but here it is attributed vnto the Churche, for that God the father hath espoused Christ his sonne vnto the Churche, and hath endowed her with all that is his.

17 For thus the Lorde promiseth, Dauid shall neuer want one to sit vpon the throne of the house of Israel:

18 *Neither shall the priestes and leuites want one to offer alway before me burnt offeringes, to kindle the meate offeringes, and to prepare the sacrifices. i.Reg.ii.g.

19 And the worde of the Lord came vnto Jeremie, after this maner.

20 Thus saith the Lorde: May the couenaunt whiche I haue made with day and night be broken, that there shoulde not be day and night in due season:

21 Then may my couenaunt also be broken whiche I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: *so shall also the Priestes and Leuites neuer fayle, but serue me. D ii.Pet.ii.a.

22 *For like as the starres of heauen may not be numbred, neither the sande of the sea measured: so wyll I multiplie the seede of Dauid my seruaunt, and the Leuites my ministers. Gene.xv.b. and.xxxii.e

23 Moreouer, the worde of the Lorde came to Jeremie, saying:

24 Considerest thou not what this people speaketh: Two kinredes [say they] had the Lorde chosen, and those same two hath he cast away: for so they haue despised my people, and they reputed them as though they were no people.

25 Therefore thus saith the Lord, If I haue made no couenaunt with day and night, and geuen no statute vnto heauen and earth:

26 Then will I also cast away the seede of Jacob and Dauid my seruaunt, so that I wyll take no prince out of his seede to rule the posteritie of Abraham, Isaac, and Jacob: but yet I will turne agayne their captiuitie, and be mercyfull vnto them.

The. xxxiiij. Chapter.

2 He threatneth that the citie, and the king Zedekias also shalbe geuen into the handes of the kyng of Babylon. 11 He rebuketh them that brought suche of their brethren into captiuitie, as were pardoned to go at their libertie.

A 1 THese are the wordes whiche the Lord spake vnto Ieremie, *what tyme as Nabuchodonozor the king of Babylon, and all his hoast, and all the kyngdomes that were vnder his power, and all his people fought against Hierusalem and all the cities therof.

Ier.xxxix.a

2 Thus saith the Lorde God of Israel, Go and speake to Zedekias the king of Juda, and tell hym, the Lorde sendeth thee this worde: beholde, *I wyll deliuer this citie into the hande of the kyng of Babylon, he shall burne it with fire,

4.Reg.xx.a. Ier.xxxii.a. xxxix.a.

3 And thou shalt not escape his handes, but shalbe taken prisoner, and delinered into his power: Thou shalt looke the kyng of Babylon in the face, and he shall speake to thee mouth to mouth, and then shalt thou go to Babylon.

4 Yet heare the worde of the Lorde, O Zedekias thou kyng of Juda, thus saith the Lorde vnto thee, Thou shalt not be slayne with the sworde,

4.Reg.xxi.c

5 But shalt dye in peace: And as thy forefathers the kynges, thy (a) progenitours were brent, so shalt thou be brent also, and in thy mourning they shal say, O Lorde: for thus haue I determined, saith the Lorde.

(a) Zedekias shuld not dye in the sworde after the death, that is, to haue his funerall honourably done

6 Then saide Jeremie the prophete all these wordes vnto Zedekias kyng of Juda in Hierusalem,

7 What tyme as the kyng of Babylons hoast besieged Hierusalem, and the remnaunt of the cities [namely] Lachis and Azecah, whiche yet remayned of the *strong defensed cities of Juda.

Parxia.

8 These are the wordes that the Lorde spake vnto Jeremie the prophete, when Zedekias was agreed with all the people at Hierusalem, that there shoulde be proclaymed a *libertie:

B Exod.xxi.a. Leui.xxvi.f Deut.xv.b.

9 So that euery man should let his seruaunt and handmayde go free, Hebrue and Hebruesse, and no Iewe holde his brother as a bondman.

10 Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruaunt and bondwoman, and no longer to holde them bounde: euen so they were obedient, and let them go free.

11 But afterwarde they repented, and toke agayne the seruauntes and handmaydens whom they had let go free, and so made them bonde agayne.

12 For whiche cause, the worde of the Lorde came vnto Jeremie from the Lorde hym selfe, saying:

13 Thus saith the Lorde God of Israel: *I made a couenaunt with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying:

Deut.xv.a. Exod.xxi.a

C

14 When seuen yeres are out, euery man shall let his bought seruaunt an Hebrue go free, if he haue serued hym sixe yeres: but your fathers obayed me not, and hearkened not vnto me.

15 As for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery man to let his neighbour go free, and in that ye made a couenaunt before me in the temple that beareth my name.

16 But yet ye turned your selues againe, and blasphemed my name, in this, that euery man hath required his seruaunt and handemayde agayne whom ye had let go quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.

17 And therfore thus saith the Lord: Ye

haue not obayed me, euery man to proclaime freedome vnto his brother and neighbour: Wherefore I wyll call you vnto freedome, saith the Lorde, euen vnto the swoorde, to the pestilence, and to hunger, and will make you to be plagued in all kyngdomes of the earth.

18 Yea those men that haue broken my couenaunt, and not kept the woordes of the appointment whiche they made before me, * when they hewed the calfe in two, and when they went thorowe the two halfes therof,

Gene.xv.b.

19 The princes of Juda, the princes of Hierusalem, the geided mē, the preestes, and all the people of the lande, whiche went thorowe the two sydes of the calfe:

20 Those men will I geue into the power of their enemies, and into the handes of them that folowe vpon their liues: * and their dead bodies shalbe meate for the foules of the ayre and beastes of the fielde.

Psal.99.a. Iere.vii.d.

21 As for Zedekias the king of Juda and his princes, I wyll deliuer them into the power of their enemies, & of them that desire to slay them, and into the hande of the kyng of Babylons hoast, * whiche nowe is departed from you.

Iere.37.e.

22 But thorowe my commaundement (saith the Lord) they shall come againe before this citie, they shall fight against it, winne it, and burne it: Moreouer, I wyll lay the cities of Juda so waste, that no man shall dwell therin.

¶ The. xxxv. Chapter.

1 He propoundeth the obedience of the Rechabites, and therby confoundeth the pryde of the Jewes. 6 The commaundement of Jonadab the father of the Rechabites. 17 He threatneth punishment vnto the rebellious Jewes. 19 He promiseth prosperitie vnto the Rechabites for their obedience.

A 1 THe woordes which the Lorde spake vnto Jeremie, in the raigne of Jehoakim the sonne of Josias kyng of Juda, are these:

iiii.Reg.x.e. 2 Go vnto the house * of the Rechabites, and call them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wine to drinke.

3 Then toke I Jazaniah the sonne of Jeremie, the sonne of Habazinlah, and his brethren, and all his sonnes, and the whole housholde of the Rechabites,

4 And brought them into the house of the Lord, into the closet of the chyldren of Hanan the sonne of Jegedaliah the man of God, whiche was by the closet of the princes, that is aboue the closet of Maasiah the sonne of Sellum, whiche is the treasurer.

5 And before the sonnes of the kinred of the Rechabites I set pottes full of wine, and cuppes, and sayde vnto them, Drinke wine:

6 But they sayde, We wyll drinke no wine: for Jonadab the sonne of Rechab our father commaunded vs, saying: Ye and your sonnes shall neuer drinke wine, * buylde houses, sowe no seede, plant no vines,

Iere.xxix.b

7 Yea ye shall haue no vineyardes: but for al your tyme ye shall dwel in tentes, that ye may liue long in the land wherin ye be straungers. B

8 Thus haue we obayed the commaundement of Jonadab the sonne of Rechab our father in al that he hath charged vs, and so we drinke no wine al our life long, we nor our wiues, our sonnes and our daughters,

9 Neither buylde we any house to dwel therein: we haue also among vs neither vineyardes, nor corne lande to sowe:

10 But we dwell in tentes, we obay, and do according vnto all that Jonadab our father commaunded vs.

11 But nowe that Nabuchodonozor the kyng of Babylon came vp into the lande, we sayde, Come, let vs go to Hierusalem, that we may escape the hoast of the Chaldees and the Assyrians: and so we dwell nowe at Hierusalem.

12 Then came the woorde of the Lorde vnto Jeremie, saying:

13 Thus

13 Thus saith the Lorde of hoastes, the God of Israel: Go and tell the men of Juda, and the inhabitours of Hierusalem: wyll ye not be reformed to obay my wordes, saith the Lorde:

14 The wordes whiche Jonadab the sonne of Rechab commaunded his sonnes, that they shoulde drinke no wine, are fast surely kept, for vnto this day they drinke no wine, but obay their fathers commaundement: but as for me *I haue stande vp early, I haue spoken vnto you, and geuen you earnest warning, and yet haue ye not ben obedient vnto me.

Ier.xviii.a. xxv.a.

15 Yea I haue sent my seruauntes al the prophetes vnto you, I rose vp early, and sent you worde, saying: O turne you nowe euery man from his wicked way, amende your liues, and go not after straunge gods to worship them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye woulde neither heare me nor folowe me.

16 The chyldren of Jonadab Rechabs sonne, haue stedfastly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,

17 And therfore thus saith the Lorde of hoastes, the God of Israel: Beholde, I wyll bryng vpon Juda, and vpon euery one that dwelleth in Hierusalem, all the trouble that I haue deuised against them: *For I haue spoken vnto them, but they woulde not folowe, I haue called vnto them, neuertheles they woulde geue me no answere.

Prou.i.c. Esai.xlv.b. Iere.vii.b.

18 Jeremie also spake vnto the housholde of the Rechabites, Thus saith the Lord of hoastes the God of Israel: forasmuche as ye haue obayed the commaundement of Jonadab your father, and kept all his preceptes, and done according to all that he hath bidden:

19 Therefore thus saith the Lorde of hoastes the God Israel: *Jonadab the sonne of Rechab shal not faile, but haue one out of his flocke to stande alway before me.

Ier.xxxiii.c.

The. xxxvj. Chapter.

1 Baruch wryteth (as Jeremie endyteth) the booke of the curses against Juda and Israel 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 20 The rulers shewe vnto the kyng the wordes of the booke. 23 Jehudi taketh the booke and readeth a litle of it, and casteth it into the fire. 28 There is another written at the commaundement of the Lorde.

A 1 IN the fourth yere of Jehoakim the sonne of Josias the kyng of Juda, came the Worde of the Lorde vnto Jeremie, saying:

Ier.xxxvi.a.

2 *Take a booke, and write therein all the wordes that I haue spoken to thee against Israel, against Juda, and against all the people, from the tyme that I began to speake vnto thee in the raigne of Josias, vnto this day:

3 That when the house of Juda heareth of the plague whiche I haue deuised for them, they may peraduenture turne euery man from his wicked way, that I may forgeue their offences and sinnes.

4 Then dyd Jeremie call Baruch the sonne of Neriah, *and Baruch wrote in the booke at the mouth of Jeremie, all the wordes of the Lorde whiche he had spoken vnto hym.

Ier.xxxvi.a.

5 And Jeremie commaunded Baruch, saying: I am in prison, so that I may not come into the house of the Lorde:

6 Therefore go thou thither, and reade the booke that thou hast written at my mouth [namely] the wordes of the Lord, and reade them in the Lordes house vpon the (a) fasting day, that the people, whole Juda, and al they that come out of the cities may heare.

7 Peraduenture they wyll pray meekely before the face of the Lorde, and turne euery one from his wicked way: for great is the wrath and displeasure that the Lorde hath taken against this people.

8 So Baruch the sonne of Neriah, dyd according to all that Jeremie the prophete commaunded hym, reading the

(a) when Jehoakim the kyng of Juda heard that the kyng of Babylon his armie was comming to besiege Hierusalem, he appointed a solemne and publique fast for al the people, commaunding them to resort vnto the temple at the tyme appointed, and there to make their humble prayers vnto God for peace & his fauour, as the maner of Gods people was in all their distresses to fast & pray in faithfull repentaunce.

wordes of the Lorde out of the booke in the Lordes house.

B 9 And this was done in the fifth yere of Jehoakim the sonne of Josias kyng of Iosu. iii.a. Juda, in the ninth moneth, *when it was commaunded that all the people of Hierusalem shoulde fast before the Lorde, and they also that were come frō the cities of Juda vnto Hierusalem:

10 Then read Baruth the wordes of Jeremie out of the booke within the house of the Lorde, out of the treasurie of Gamariah the sonne of Saphan the scribe, Ierc.xxvi.a. which is beside the hyer loft of the *new doore of the Lordes house, that all the people might heare.

11 Now when Micheas the sonne of Gamariah, the sonne of Saphan, heard all the wordes of the lord out of the booke,

12 He went downe to the kynges palace into the scribes chaumbers, for there all the princes were set, Elisama the scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedekias the sonne of Hananias, with all the princes.

13 And Micheas tolde them all the wordes that he heard Baruch reade out of the booke before the people.

14 Then all the princes sent Jehudi the C sonne of Nathaniah the sonne of Selemiah, the sonne of Chusi, vnto Baruch, saying: Take in thine hande the booke whereout thou hast read before all the people, & come. So Baruch the sonne of Neriah toke the booke in his hande, and came vnto them.

15 And they sayd vnto him: Sit downe and reade the booke, that we may heare also: So Baruch read that they might heare.

16 Nowe when they had heard all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We will certifie the king of al these wordes.

17 And they examined Baruch, saying: Tell vs, howe diddest thou write all these wordes out of his mouth?

18 Then Baruch aunswered them: He spake all these wordes vnto me with his mouth, and I wrote them in the booke.

19 Then sayd the princes vnto Baruch: Go thy way, hide thee with Jeremie, so that no man knowe where ye be.

20 And they went in to the kyng to the court (but they kept the booke in the chaumber of Elizama the scribe) and tolde the kyng all the wordes, that he might heare.

21 So the kyng sent Jehudi to fet hym the booke: which he brought out of Eli- D zama the scribes chaumber, and Jehudi read in it, that the king and all the princes whiche were about hym might heare.

22 Nowe the kyng sate in the winter house (for it was in the ninth moneth) and there was a fire before hym.

23 And when Jehudi had read three or foure leaues therof, he cut the booke in peeces with a penknife, and * cast it into the fire vpon the harth, vntill the booke i.Mach.iii.c. was al brent in the fire vpon the harth.

24 Yet no man was abashed therof, nor rent his clothes, neither the kyng hym selfe nor his seruauntes, though they harde all these wordes.

25 Neuertheless, Elnathan, Dalaiah, and Gamariah besought the kyng that he woulde not burne the booke: notwithstanding, the kyng woulde not heare them:

26 But commaunded Jerahmel the sonne of Ameleth, Saraiah the sonne of Ezriel, and Selemiah the sonne of Abdeel, to lay handes vpon Baruch the scribe, and vpon Jeremie the prophete: but the Lorde kept them out of sight.

27 Nowe after that the kyng had brent the booke, and the sermons which Baruth wrote at the mouth of Jeremie, the worde of the Lorde came vnto Je- E remie, saying:

28 Take another booke, and write in it all the former sayde sermons that were written in the first booke whiche Jehoakim the kyng of Juda hath brent.

29 And tell Jehoakim the kyng of Juda, thus saith the Lorde: Thou hast brent the booke, and thoughtest within thy selfe, why hast thou written therin, that the kyng of Babylon shall come and make this lande waste, so that he shall make both people and cattell to be out of it?

30 Therefore thus the Lorde saith of 4 Reg.24.b Jehoakim the kyng of Juda: *There Iere.xxii.c. shall none of his generation sit vpon the throne of Dauid, his dead coarse shall be cast out, that the heate of the day and the frost of the night may come vpon hym.

31 And I wyll visite the wickednesse of hym,

hym, of his seede, and of his seruauntes: Moreouer, all the euyll that I haue promised them, though they hearde me not, wyll I bryng vpon them, vpon the inhabitours of Hierusalem, and vpon all Juda.

32 Then toke Jeremie another booke and gaue it Baruch the scribe the sonne of Neriah, which wrote therin out of the mouth of Hieremie, all the sermons that were in the first booke which Jehoakim the kyng of Juda did burne: and there were added vnto them many mo sermons, lyke vnto the former.

¶ The.xxxvij. Chapter.

1 Zedekia succedeth Cononiah, 3 he sendeth vnto Jeremie to pray for hym. 12 Jeremie goyng into the lande of Beniamin is taken, 15 he is beaten and put in prison, 17 he is deliuered by kyng Zedekia.

A 1 ZEdekia the sonne of Josiah * which was made kyng through Nabuchodonozor king of Babylon, raigned in the lande of Juda, in the stead of" Cononiah the sonne of Jehoakim.

2 But neither he, nor his seruauntes, nor the people in his lande, Woulde obey the wordes of the Lorde which he spake by the prophete Jeremie.

3 *Neuertheles se, Zedekia the king sent Jehucall the sonne of Selemiah, and Sophoniah the sonne of Maasiah the priest, to the prophete Jeremie, saying: O pray thou vnto the Lorde our God for vs.

4 Nowe Jeremie walked free among the people at that tyme, and was not put in prison as yet.

5 *Pharaos hoast also was come out of Egypt: which when the Chaldees which besieged Hierusalem perceaued, they departed from thence.

6 Then came the worde of the Lorde vnto the prophete Jeremie, saying:

B 7 Thus saith the Lorde God of Israel, This aunswere shal ye geue to the king of Juda that sent you vnto me for counsayle: *Beholde, Pharaos hoast which is come foorth to helpe you, shal returne into Egypt into his owne lande.

8 But the Chaldees shall come agayne, and fight agaynst this citie, winne it, and set fire vpon it.

9 For thus saith the Lorde, Deceaue not your owne myndes, thynkyng on this maner, Tushe, the Chaldees go nowe their way from vs: No, they shall not go their way.

10 For though ye had slayne the whole hoast of the Chaldees that besiege you, and that none remayned of them but wounded men, yet shoulde they stande vp and set fire vpon this citie.

11 Nowe when the hoast of the Chaldees was broken vp from Hierusalem for feare of the Egyptians armie,

12 Jeremie went out of Hierusalem towarde the lande of Beniamin, to get hym from among the people.

13 And when he came vnder Beniamins port, there was a porter called Jerias, the sonne of Selemiah, the sonne of *Hananiah, which fell vpon hym, and toke hym, saying: Thy mynde is to runne to the Chaldees. Ier.xxviii.b.

14 Then sayde Jeremie, It is not so, I go not to the Chaldees: Neuertheles se, Jerias woulde not beleue hym, but brought Jeremie bounde before the princes. C

15 Wherfore the princes were angry with Jeremie, & smote hym, and layde hym in prison in the house of Jonathan the scribe: for they had made that house the prison.

16 Thus was Hieremie put into a dungeon and prison, and so lay there a long tyme.

17 Then Zedekia the kyng sent for him, and called hym, and asked hym quietly in his owne house, saying: Thinkest thou this busines se [that nowe is in hande] commeth of the Lorde? Jeremie aunswered, Yea that it doth: and thou (sayde he) shalt be deliuered into the kyng of Babylons power. Iere.38.c.

18 Moreouer, Jeremie sayde vnto king Zedekia, What haue I offended agaynst thee, agaynst thy seruauntes, or agaynst this people, that ye haue put me in prison?

19 *Where are your prophetes which haue prophecied vnto you, and sayde, Ier.xxviii.c.

That

That the kyng of Babylon shoulde not come agaynst you and this lande:
20 And therfore heare nowe O my Lorde the kyng, let my prayer be accepted before thee, and sende me no more into the house of Jonathan the scribe, that I dye not there.
21 Then Zedekia commaunded to put Jeremie in the fore entrie of the prison, and dayly to be geuen hym a cake of bread of the bakers streete, vntyll all the bread in the citie was eaten vp: Thus Jeremie remayned in the fore entrie of the prison.

The.xxxviij.Chapter.

1 By the motion of the rulers, Jeremie is put into a dungeon. 14 At the requeste of Abedmelech the chaumberlayne, the kyng commaundeth Jeremie to be brought foorth of the dungeon. 17 Jeremie sheweth the kyng howe he myght escape death.

A 1 Saphatiah the sonne of Mathan, Gedaliah the sonne of Pashur, Jucal the sonne of Seleniah, & Pashur the sonne of Melchia, perceaued the wordes that Jeremie had spoken vnto all the people, namely, on this maner.
Iere.xxi.b. and. xxvii.a 2 Thus saith the Lorde, *who so remayneth in this citie, shall perishe either with the sworde, with hunger, or with pestilence: but who so falleth vnto the Chaldees shal escape, winning his soule for a pray, and shall lyue.
Iere.xxii.c. 3 *For thus saith the Lorde, This citie no doubt must be deliuered into the power of the kyng of Babylon, and he also shall winne it.
4 Then saide the princes vnto the kyng, Sir, We beseche you let this man be put to death: for thus he discourageth the handes of the souldiours that be in this citie, and the handes of all the people, when he speaketh such wordes vnto them: This man laboureth not for peace of the people, but mischiefe.
5 Zedekia the kyng aunswered, and sayde, Lo, he is in your handes: for the kyng may denie you nothyng.
6 Then toke they Jeremie and cast him into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Jeremie with coardes into a dungeon, where there was no water, but mire: So Jeremie stack fast in the mire.
B 7 Nowe when Abedmelech the Morian beyng a chaumberlayne in the kynges court, vnderstoode that they had cast Jeremie into the dungeon,
8 He went out of the kynges house, and spake to the king, which then sate vnder the port of Beniamin, these wordes.
9 My Lorde the kyng, where as these men meddle with Jeremie the prophete, they do hym wrong [Namely] in that they haue put hym in prison, there to dye for hunger: for there is no more bread in the citie.
10 Then the kyng commaunded Abedmelech the Morian, and sayde, Take from hence thirtie men whom thou wylt, and drawe vp Jeremie the prophete out of the dungeon before he dye.
11 So Abedmelech toke the men with hym, and went to the house of the king, and there vnder the treasurie he gat olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Jeremie.
12 And Abedmelech the Morian sayde vnto the prophete Jeremie: O put these ragges and cloutes vnder thine arme holes betwixt them and the cordes: And Jeremie did so.
13 So they drewe vp Jeremie with cordes, & toke hym out of the dungeon: and he remayned in the fore entrie of the prison.
14 *Then Zedekia the kyng sent, & caused Iere.37.c. Jeremie the prophete to be called vnto hym, into the thirde entrie that is in the house of the Lorde, and the kyng sayde vnto Jeremie: I wyll aske thee somewhat, but hyde nothyng fro me.
15 Then Jeremie aunswered Zedekia, If I be playne vnto thee, thou wylt cause me to suffer death: yf I geue thee counsayle, thou wylt not folowe me.
16 So the kyng swore an oth secretely to Jeremie, saying: As the Lorde liueth that made vs these soules, I wyll not slay thee, nor geue thee into the handes of them that seke after thy lyfe.
17 Then sayde Jeremie vnto Zedekia, Iere.xxvii.a Thus saith the Lorde of hoastes the God of Israel: If case be that thou wylt

wylt go foorth vnto the kyng of Babylons princes, thou shalt saue thy lyfe, and this citie shall not be brent, yea both thou and thy housholde shall escape with your lyues:

18 But yf thou wylt not go foorth to the kyng of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, which shall set fire vpon it, and thou shalt not be able to escape them.

19 And Zedekia said vnto Jeremie: I am afrayde for the Jewes that are fled vnto the Chaldees, lest I come into their handes, & so they to haue me in derision.

20 But Jeremie aunswered, No, they shall not betray thee: O hearken vnto the voyce of the Lorde I beseche thee, which I speake vnto thee, so shalt thou be well, and saue thy lyfe:

21 But yf thou wylt not go foorth, the Lorde hath tolde me this playnely,

22 Beholde, all the women that are left in the kyng of Judas house, shalbe led foorth vnto the kyng of Babylons princes: and they shall say, thou art deceaued, and the men in whom thou didst put thy trust, haue gotten thee vnder, & set thy feete fast in the mire, and gone their way from thee.

23 Therfore all thy wyues with thy children shall they leade foorth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the kyng of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then sayde Zedekia vnto Jeremie: Loke that no body knowe of these wordes, and thou shalt not dye.

25 But yf the princes perceaue that I haue talked with thee, and come vnto thee, saying: O speake, what sayde the kyng to thee, hyde it not from vs, and we wyll not put thee to death: tell vs (we pray thee) what sayde the kyng to thee:

26 See thou geue them this aunswere: I haue humbly besought the kyng that he wyll let me lye no more in Jehonathans house, that I dye not there.

27 Then came all the princes vnto Jeremie, and asked hym: and he tolde them after the maner as the kyng bad hym. Then they helde their peace, and let hym alone: for they perceaued nothyng.

28 *So Jeremie abode styll in the fore entrie of the prison, vntyll the day that Hierusalem was wonne. Ier.xxxix.c

¶ The

¶ The.xxxix. Chapter.

1 Nabuchodonozor besiegeth Hierusalem. 4 Zedekia fleeth, 5 he is taken of the Chaldees, 6 his sonnes are slayne, 7 his eyes are thrust out, 11 Jeremie is prouided for. 15 Abdemelech is deliuered from captiuitie, because of the confidence that he had in God.

A 1 NOwe *when the citie of Hierusalem was taken (for in the ninth yere of Zedekia kyng of Juda, the tenth moneth, came Nabuchodonozor the kyng of Babylon and all his hoast, and besieged Hierusalem, and fought agaynst it,

Iere.32.a. 4.Reg.25.a.

2 And in the eleuenth yere of Zedekia, in the fourth moneth, the ninth day of the moneth, he brake into the citie)

3 Then all the princes of the kyng of Babylon came in and sate them downe vnder the port: Neregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmag, with all the other princes of the king of Babylō.

Iere.34.a. 4 *And when Zedekia the kyng of Juda with his souldiers sawe them, then they fled and departed out of the citie by nyght through the kynges garden, and through the port that is betweene the two walles, and so the kyng went towarde the Wildernesse:

5 But the Chaldees hoast folowed fast after them, and toke Zedekia in the fielde of Hierycho, and brought hym prisoner to Nabuchodonozor the kyng of Babylon, vnto Reblath, that lyeth in the lande of Hemath, where he gaue iudgement vpon hym.

6 So the kyng of Babylon caused the children of Zedekia and all the nobles of Juda to be slayne before his face at Reblath,

B 7 And made Zedekias eyes to be put out, and bounde him with two chaines, and sent hym to Babylon.

4.Reg.25.d. Iere.xxii.d. 8 *Moreouer, the Chaldees burnt vp the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnaunt of the people that were in the citie, and such as were come to hym, and whatsoeuer was left of the common sort, Nabuzaradan the chiefe captayne caryed them to Babylon.

10 But Nabuzaradan the chiefe captaine let the rascall people and those that had nothyng, dwell styll in the lande of Juda, and gaue them vineyardes and corne fieldes at the same tyme.

11 Nabuchodonozor also the kyng of Babylon, gaue Nabuzaradan the chiefe captayne a charge concerning Jeremie, saying:

12 Take and cherishe hym, and make much of him, see thou do him no harme, but entreate hym after his owne desire.

13 So Nabuzaradan the chiefe captayne, Nabuzarban, Rabsares, Neregal, Sarezer, Rabmag, and all the kyng of Babylons lordes, sent for Jeremie,

14 *And caused hym to be set out of the ℭ Iere.38.d. fore entrie of the prison, and committed hym vnto Gedaliah the sonne of Ahikam, the sonne of Saphan, that he shoulde cary hym home: *and so he Iere.xl.b. dwelt among the people.

15 NOwe when Jeremie lay yet bounde in the fore entrie of the prison, the worde of the Lorde came vnto hym, saying:

16 Go and tell Abednelech the Mozian, thus saith the Lorde of hoastes the God of Israel: Beholde, the cruell and sharpe plague that I haue deuised for this citie wyll I bring vpon them, that thou shalt see it:

17 But I wyll deliuer thee in that day saith the Lorde, & thou shalt not come in the handes of those men whom thou fearest:

18 For doubtlesse I wyll saue thee, so that thou shalt not perishe with the sworde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, saith the Lorde.

The

The.xl. Chapter.

1 Jeremie hath licence to go whyther he wyll, 8 he dwelleth with the people that remayneth at Hierusalem, ouer whom Gedaliah ruleth. 14 Johanan prophecieth death vnto Gedaliah.

A 1 THis is the worde that the Lorde spake vnto Jeremie, *when Nabuzaradan the chiefe captayne had let hym go free from *Ramath, whyther he had led hym bounde among all the prisoners that were caryed from Hierusalem and Juda vnto Babylon.

2 The chiefe captaine called for Jeremie, and sayde vnto hym, The Lorde thy God spake mightily before of the misery vpon this place.

3 Nowe the Lorde hath sent it and performed it as he hath promised: for ye haue sinned agaynst the Lord, and haue not ben obedient vnto his voyce, therfore commeth this plague vpon you.

4 Beholde, I loose the bandes from thy handes this day: yf thou wilt nowe go with me vnto Babylon, vp then, for I wyll see to thee, and prouide for thee: but yf thou wylt not go with me to Babylon, then remayne here: *Beholde all the lande is at thy wyll, loke where thou thinkest conuenient and good for thee to abyde, there dwell.

5 For as yet he was not gone backe agayne to Gedaliah: therfore he sayde to him, Go backe to Gedaliah the sonne of Ahicam, the sonne of Saphan, *whom the kyng of Babylon hath made gouernour ouer the cities of Juda, and dwell with hym among the people, or remayne where soeuer it please thee. So the chiefe captayne gaue him his expences with a reward, and let hym go.

6 *Then went Jeremie vnto Gedaliah the sonne of Ahicam to Mispa, & dwelt there with hym among the people that were left in the lande.

B 7 Nowe whē the captaynes of the hoast of Juda, which with their felowes were scattered abrode on euery syde in the lande, vnderstoode that the kyng of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wyfe, and chylde, yea and the poore men in the lande that were not led captiue to Babylon, should be vnder his iurisdiction:

8 They came to Gedaliah vnto Mispa, [Namely] Jsmael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanehumeth, the sonnes of Ephai the Netophatite, Jezaniah the sonne of Maachati, with their companions.

9 And Gedaliah the sonne of Ahicam, the sonne of Saphan, sware vnto them and their felowes in this maner: *Be not afrayde to serue the Chaldees, dwel in the lande, and do the kyng of Babylon seruice, so shall ye prosper. 4.Reg.25.c.

10 Beholde I dwell at Mispa, to be an officer in the Chaldees behalfe, and to satisfie such as come to vs: therfore gather wine, corne, and oyle, & kepe them in your ware houses, and dwell in your cities that ye haue in kepyng.

11 Yea all the Jewes also that dwelt in Moab, vnder the Ammonites, Jdumea, and in all the countreys, when they heard that the kyng of Babylon had made Gedaliah the sonne of Ahicam the sonne of Saphan, gouernour vpon all them that were left in Juda:

12 All the Jewes [I say] returned out of all places where they were fled vnto, and came into the lande of Juda to Gedaliah vnto Mispa, and gathered wine and other fruites, and that very much.

13 Moreouer, Johanan the sonne of Careah, and all the captaynes of the hoast that were scattered on euery syde in the lande, came to Gedaliah to Mispa, and sayde vnto hym:

14 Knowest thou not that Baalis the kyng of the Ammonites hath sent Jsmael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahicam beleued them not. ℂ

15 Then sayde Johanan the sonne of Careah vnto Gedaliah in Mispa these wordes secretely, Let me go I pray thee, and I wyll slay Jsmael the sonne of Nathaniah, so that no body shall knowe it: wherfore wyll he kyll thee, that all the Jewes which resort vnto thee myght be scattered, and the remnaunt

naunt in Juda perishe.
16 And Gedaliah the sonne of Ahicam sayde to Johanan the sonne of Careah,
Thou shalt not do it: for they are but lyes that thou sayest of Ismael.

The .xlj. Chapter.

2 Ismael kylleth Gedaliah guilefully, and many other with hym. 11 Johanan soloweth after Ismael.

A 1 BVt in the seuenth moneth, it happened* that Ismael the sonne of Nathaniah, the sonne of Elisama, one of the kynges blood came, and the greatest about the kyng, & ten men with him, vnto Gedaliah the sonne of Ahicam to Mispa, and they did eate together in Mispa. 4.Reg.25.a.
2 And Ismael the sonne of Nathaniah, with those ten men that were with him, start vp, and smote Gedaliah the sonne of Ahicam the sonne of Saphan with the swoorde, and slue hym whom the king of Babylon had made a gouernour of the lande.
3 Ismael also slue all the Jewes that were with Gedaliah at Mispa, and all the Chaldees that he founde there waytyng vpon hym, and those that were able to fyght he slue with hym.
4 The next day after that he had slayne Gedaliah, the matter was yet vnknowen:
5 And there came certayne men from Sichem, from Silo, and Samaria, to the number of fourescore, which had shauen their beardes, rent their clothes, and were all heaule, bryngyng meate offerynges and incense in their handes, to offer it in the house of the Lorde.
6 And Ismael the sonne of Nathaniah went forth of Mispa* weepyng, to meete them: Nowe when he met them, he sayde, Go your way to Gedaliah the sonne of Ahicam. Eccl.xii.c.
B 7 And when they came in the middest of the citie, Ismael the sonne of Nathaniah, with them that were with hym, slue them euen at the middest of the pit.
8 Among these fourescore men there were ten that sayde vnto Ismael: Oh slay vs not, for we haue yet a great treasure in the fielde, of wheate, barly, oyle, and hony: So he spared them, and slue them not with their brethren.
4.Reg.25.c. 9 Nowe the pit* wherin Ismael did cast the dead bodyes of the men whom he slue because of Gedaliah, had kyng Asa caused to be made for feare of Baasa the kyng of Israel, and the same pit did Ismael fyll with slayne men.
10 As for the remnaunt of the people, the kynges daughters, and all the people that were left at Mispa, vpon whom *Nabuzaradan the chiefe captayne had made Gedaliah the sonne of Ahicam gouernour, Ismael the sonne of Nathaniah caryed them away prisoners towarde the Ammonites. 4.Reg.xxv.
11 But when Johanan the sonne of Careah, and all they which had ben captaynes ouer the kinges hoast with him, hearde of all the wickednesse that Ismael the sonne of Nathaniah had done:
12 *They toke their companions, & went out for to fyght with Ismael the sonne of Nathaniah, and founde hym by the great waters that are at Gibeon. Gen.xiii.c. 1.Reg.10.b.
13 Nowe when all the people whom Ismael led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the hoast, they were glad.
14 So all the people that Ismael had caried away from Mispa, were brought agayne: and when they returned, they came to Johanan the sonne of Careah. C
15 But Ismael the sonne of Nathaniah fled from Johanan with eyght companions, and went to the Ammonites.
16 Then Johanan the sonne of Careah, and all the captaynes of the hoast that were with hym, toke all the remnaunt of the people, whom Ismael the sonne of Nathaniah had led away when he had slayne Gedaliah the sonne of Ahicam, whom they also had reserued from hym, fightyng men, women, and children, and gelded men, whom they brought agayne from Gibeon,
17 And went from thence, and sate them downe at Geruth Chamaam, which lyeth beside Bethlehem, *that they might go into Egypt for feare of the Chaldees: Iere.xli.c.
18 Of whom they were afrayde, because that Ismael the sonne of Nathaniah had slayne Gedaliah Ahicams sonne, whom the kyng of Babylon had made gouernour in the lande. Iere.xl.a.

The

¶ The.xlij. Chapter.

1 The captaynes aske counsayle of Ieremie what they ought to do. 19 Ieremie admonisheth the remnaunt of the people not to go into Egypt.

A 1 SO all the captaynes of Johanan the sonne of Careah, Jezaniah the sonne of Osiah, came, with all the people frō the least vnto the most,
2 And sayde vnto Jeremie the prophete: *O heare our petition, that thou mayest pray for vs vnto the Lorde thy God, [Namely] for all the remnaunt, wherof there be fewe of vs left of many, as thou seest vs:
3 That the Lorde thy God may shewe vs a way to go in, and tell vs what we shoulde do.
4 Then Jeremie the prophete sayde vnto them: I haue hearde you, beholde, I wyll pray vnto God your Lorde as ye haue required me: and loke what aunswere the Lorde geueth, I shall certifie you therof, and kepe nothyng backe from you.
5 And they sayde vnto Jeremie, *The Lorde be a true and faithfull witnesse betwixt vs, that we wyll do all that the Lorde thy God commaundeth vs.
6 Whether it be good or euyll, we wyll hearken vnto the voyce of the Lorde God, to whom we sende thee, that we may prosper when we haue folowed the voyce of the Lorde our God.
B 7 And after ten dayes came the worde of the Lorde vnto Jeremie.
8 Then called he Johanan the sonne of Careah, and all the captaynes of the people that were with hym, yea and all the people from the least to the most,
9 And sayde vnto them: Thus saith the Lorde God of Israel, vnto whom ye sent me to lay foorth your prayers before hym:
10 *If ye wyll dwell in this lande, I shall builde you vp, & not breake you downe, I shal plant you, and not roote you out: for I [a] repent as concerning the trouble that I haue done to you.
11 Feare not the kyng of Babylon of whom ye stande in awe, O be not afraide of him, saith the Lord: for I wyll be with you to helpe you, and deliuer you from his hande.
12 I wyll pardon you, I wyll haue mercie vpon you, and cause hym to pitie you, and bryng you agayne into your owne lande.
13 Neuerthelesse, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde your God:
14 But wyll say thus, We wyll not dwell heare, but go into Egypt, where we shall neither see warre, heare the noyse of the trumpe, nor suffer hunger, there wyll we dwell: C
15 Wherfore heare nowe the worde of the Lorde O ye remnaunt of Juda, *Thus saith the Lorde of hoastes the God of Israel: If ye be wholly purposed to go into Egypt, and to dwell there as straungers,
16 The sworde that ye feared, shall ouertake you in Egypt: and the hunger wherof ye be here afrayde, shall hang vpon you, and folowe you into Egypt, and there shall ye dye.
17 And all they that of set purpose vndertake to go into Egypt to soiourne there, shall perishe with the sworde, with hunger, and pestilence, not one of them shall remayne, there shall none escape the plague that I wyll bryng vpon them.
18 For thus saith the Lorde of hoastes the God of Israel, Lyke as my wrath and indignation is moued agaynst the inhabitours of Hierusalem: so shall my displeasure be kindled agaynst you also yf ye go into Egypt, and there ye shalbe reuiled, abhorred, brought to shame and confusion, and as for this place ye shall neuer see it more.
19 The Lorde forbiddeth you (O ye remnaunt of Juda) that ye shall not go into Egypt: and forget not that I haue warned you earnestly this day.
20 For ye haue dissembled with me: *for ye sent me vnto the Lorde your God, and sayde, O pray thou the Lorde our God for vs, and loke what aunswere the Lorde our God geueth thee, that bryng vs agayne, and we shall do therafter:
21 Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the which

Ieremie.xxi.a. xxxvii.a.
Iere.xxvii.a
Iere.xli.c.
Iere.xlii.a.

which cause he hath sent me to you.

Deut.28.c. 22 Nowe therfore *be sure that ye shall perishe with the swoorde, with hunger and pestilence, euen in the same place where your lust is to go and dwell.

The.xliij.Chapter.

1 Johanan caryeth the remnaunt of the people into Egypt, contrary to the mynde of Jeremie. 8 Jeremie prophecieth the destruction of Egypt.

A 1 NOwe when Jeremie had ended all ỹ woordes of the Lorde his God vnto the people, which to declare the Lorde their God had sent him to them, euen all these woordes [I say]

2 Azariah the sonne of Osaiah, and Johanan the sonne of Careah, with all the stubburne persons, sayd vnto Jeremie,

Iere.xlii.a. *Thou lyest, the Lorde our God hath not sent thee to speake vnto vs, that we shoulde not go into Egypt, and dwell there:

3 But Baruch the sonne of Neriah prouoketh thee agaynst vs, that he myght bryng vs into the captiuitie of the Chaldees, that they myght slay vs, and cary vs away prisoners vnto Babylon.

4 So Johanan the sonne of Careah, and all the captaynes of the hoast, and all the people, folowed not the commaundement of the Lorde, [namely] to dwell in the lande of Juda:

5 But Johanan the sonne of Careah, and all the captaines of the hoast, caried away all the remnaunt of Juda, *that were come together agayne from all the heathen, among whom they had ben scattered, to dwell in the lande of Juda,

Iere.xl.c.

6 Men, women, children, the kynges daughters, all those that Nabuzaradan the chiefe captayne had left with Gedaliah the sonne of Ahikam, the sonne of Saphan: they caryed away also the prophete Jeremie, Baruch the sonne of Neriah,

7 And so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis: B

8 And in Thaphnis the woorde of the Lorde happened vnto Jeremie, saying:

9 Take great stones in thine hande, and hyde them in the bricke wall vnder the doore of Pharaos house in Thaphnis, that all the men of Juda may see,

10 And say vnto them, Thus saith the Lorde of hoastes the God of Israel: *Beholde, I will sende and call for Nabuchodonozor the kyng of Babylon my seruaunt, and wyll set his seate vpon these stones that I haue hyd, and he shall spreade his tent ouer them. Iere.xlvi.c.

11 And when he commeth, he shall smite the land of Egypt, some with slaughter, some with banishment, and some with the swoorde.

12 He shall set fire vpon the temple of the Egyptians gods, and burne them vp, and take them selues prisoners: Moreouer, he shall aray hym selfe with the lande of Egypt, lyke as a sheephearde putteth on his coate, and shall depart his way from thence in peace.

13 The pyllers also of the temple of the sunne that is in Egypt shall he breake in peeces, and burne the temples of the Egyptians gods.

The.xliiij.Chapter.

1 He reproueth the people for their Idolatrie. 15 They that set lyght by the threatnyng of the Lorde are challened. 26 The destruction of Egypt and the Jewes therin, is prophecied.

A 1 THis is the woorde that was shewed to Jeremie concernyng all the Jewes which dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Pathures.

2 Thus saith the Lorde of hoastes the God of Israel, Ye haue seene all the miserie that I haue brought vpon Hierusalem, & vpon all the cities of Juda: so that this day they are desolate and no man dwellyng therin,

3 And that because of the great blasphemies, which they commited to prouoke me

me vnto anger, in that they went backe to do sacrifice and worship vnto straunge gods, whom neither they, nor ye, nor your fathers haue knowen.

4 Howbeit I sent vnto them my seruauntes all the prophetes, *I rose vp early, I sent vnto them and gaue them warning, O do no suche abhominable thinges, and thinges that I hate.

5 But they would not folowe nor harken to turne from their wickednesse, & to do no more sacrifice vnto straunge gods.

6 Wherefore, myne indignation and wrath was kindled, and it brent vp the cities of Juda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is come to passe this day.

7 Nowe therfore thus saith the Lorde of hoastes the God of Israel: Howe happeneth it that ye do so great euyll vnto your owne soules, thus to destroy the men and woman, chyldren and babes of Juda, so that none of you is left:

8 Because ye prouoke me to wrath with the workes of your owne handes, when ye offer vnto straunge gods in the lande of Egypt where as ye be gone to dwell, that ye might vtterly perishe, and that ye might be reuiled and shamefully intreated of all nations:

9 Or haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kynges of Juda and their wiues, the wickednesse that ye your selues and your wiues haue done in the lande of Juda, and in the streetes of Hierusalem:

10 Yet are ye not sorie this day, ye feare not, neither walke ye in my lawe, and in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore thus saith the Lorde of hoastes the God of Israel: I am stedfastly aduised and determined to punish you, and to roote out all Juda.

12 As for the remnaunt of Juda that purposely went into Egypt there to dwell, I wyll take them, *and they shall all be destroyed, in the lande of Egypt shall they perishe, beyng consumed with the swoorde and with hunger: for from the least vnto the most they shall perishe with the swoorde and with hunger: Moreouer, they shalbe reuiled, abhorred, shamed, and confounded.

13 For I wyll visite them that dwell in Egypt, *as I haue visited Hierusalem, with the swoorde, with hunger, and with pestilence. Ezech.39.a.

14 So that none of the remnaunt of Juda whiche are gone to dwell in Egypt, shalbe left to come againe into the land of Juda, although they thinke to come thyther agayne and to dwell there: for none shall come agayne but suche as are fled away. ℭ

15 Then all the men whiche knewe that their wiues had offred vnto straunge gods, and a great sort of wiues that stoode there, yea and all the people that dwelt there in Egypt in the citie of Phatures, aunswered Jeremie and saide:

16 As for the woordes that thou hast spoken vnto vs in the name of the Lorde, we wyll in no wise heare them:

17 But whatsoeuer goeth out of our owne mouth, that wyll we do, we wyll do sacrifice, and offer oblations vnto the Queene of heauen, *like as we and our forefathers, our kinges and our heades haue done in the cities of Juda, and in the streetes of Hierusalem: for then had we plenteousnesse of vitailes, then were we in prosperitie, and no misfortune came vpon vs: Iere.vii.b.

18 *But since we left to offer and to do sacrifice vnto the Queene of heauen, we haue had scarsenesse of all thinges, and perishe with the swoorde and hunger. i.Mach.i.b.

19 [Last of all] When we [women] dyd sacrifice and offred vnto the Queene of heauen: dyd we make her cakes and powre vnto her drinke offerinnges to do her seruice, without our husbandes wylles:

20 Then saide Jeremie vnto all the people, to the men, to the women, and to all the folke whiche had geuen hym that aunswere:

21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynges and rulers, with all the people, haue offred in the cities of Juda, in the streetes of Hierusalem: and hath he not considered this in his minde:

D 22 Insomuche that the Lorde might no longer suffer the wickednesse of your inuentions, and the abhominable thinges whiche ye dyd: *Is not your lande desolate and voyde, yea and abhorred, so that no man dwelleth therein any more, as it is come to passe this day:

Esai i.a.

3.Re. xvii.b. Iere.ii.c iii.c and.v.c. Baruc.iii.a.

23 *Did not all this happen vnto you, because ye made suche sacrifice, and sinned against the Lord: *ye haue not followed his voyce, to walke in his law, in his ordinaunces and statutes: yea this is the cause that all misfortune happened vnto you, as it is come to passe this day.

24 Moreouer, Jeremie spake vnto al the people, and to al the women: Heare the worde of the Lorde all Juda that be in the lande of Egypt.

25 Thus saith the Lorde of hoastes the god of Israel, Ye and your wiues haue spoken with your owne mouth the thing that ye haue fulfilled in deede, *yea thus haue ye sayde: We wyll not fayle, but performe the vowes that we haue vowed, We wyll do sacrifice, and powre out drinke offeringes to the Queene of heauen: Purposely wyll ye set vp your owne meaninges, and performe your vowes.

Iere.xliiii.c.

26 And therefore heare the worde of the Lorde all Juda, that dwell in the lande of Egypt: Beholde, *I haue sworne by my great name, saith the Lorde, that my name shall not be rehearsed thorowe any mans mouth of Juda in all the lande of Egypt, to say, the Lorde God liueth.

Gen xxii.c

27 For I wyl watch to plague them, and not for their wealth: *And all the men of Juda that be in the lande of Egypt shall perishe with the sworde, and with hunger, vntil they be vtterly destroyed.

E Iere.xlii.c

28 Neuertheless, those that fled away for the sworde, shall come againe out of Egypt into the land of Juda, but there shalbe very fewe of them: and all the remnaunt of Juda that are gone into Egypt there to dwell, shall knowe whose words shalbe found true, theirs, or myne.

29 Take this for a token, that I wyll visite you in this place saith the Lorde, and that ye may knowe howe that I without doubt wyl performe my purpose vpon you, to punishe you.

30 Beholde saith the Lorde, I wyll deliuer Pharao Hophrea kyng of Egypt, into the handes of his enemies that seeke after his lyfe: *euen as I gaue Zedekias the kyng of Juda into the handes of Nabuchodonozor kyng of Babylon his enemie, Whiche sought after his life.

4.Reg.xxv.

The. xlv. Chapter.

2 Baruch is reproued of Jeremie.

A 1 These are the wordes that Jeremie the prophete spake vnto Baruch the sonne of Neriah, *after that he had written these sermons in a booke at the mouth of Jeremie, in the fourth yere of Jehoakim the sonne of Josias kyng of Juda, saying:

Ier.xxxvi.a

2 Thus saith the Lorde God of Israel vnto thee, O Baruch:

3 Insomuch as thou thoughtest thus [when thou wast wryting] Wo is me, the Lorde hath geuen me payne for my trauayle, I haue weeried my selfe with sighing, and haue founde no rest:

4 Therefore tell hym O Jeremie, that the Lord saith thus: Beholde, the thing that I haue buylded, wyll I breake downe agayne, and roote out the thing that I haue planted, yea this whole lande:

5 And seekest thou yet promotion [looke not for it, and] desire it not, for I wyll bring a miserable plague vpon all flesh saith the Lorde: *but thy lyfe wyll I geue thee for a pray in all places whyther soeuer thou goest.

Iere.xxxix.b

The

¶ The. xlvi. Chapter.

1 He prophecieth the destruction of Egypt. 27 Deliueraunce is promised to Israel.

A 1 HEare followe the wordes of the Lorde to the prophete Jeremie, which he spake against [all] the gentiles.

2 These wordes following preached he to *the Egyptians, concerning the hoast of Pharao Necho kyng of Egypt, *When he was in Charchamis beside the water of Euphrates, What tyme as Nabuchodonozor the kyng of Babylon slue hym, in the fourth yere of Jehoakim the sonne of Josias kyng of Juda. *xxv.xxvi.xxxi.4.Re.24.b.

Ieremie 3 *Make redy buckler and shielde, and go foorth to fight.

4 Harnesse your horses, and set your selues vpon them, set your sallets fast on, bryng foorth speares, scoure your swordes, and put on your brestplates.

5 But alas, howe happeneth it that I see you so afraide: why shrinke ye backe: Their worthyes are slayne, yea they runne so fast away that none of them looketh behinde hym: fearefulnesse is fallen vpon euery one of them saith the Lorde.

6 The lightest of foote shall not flee away, and the worthyes shal not escape: towarde the north by the water of Euphrates they dyd stumble and fall.

B 7 But what is he this that swelleth vp as it were a fludde, roaring and raging lyke the streames of water:

8 It is Egypt that ryseth vp lyke the fludde, and casteth out the waters with so great noyse: And he saide, I wyll go vp and wyll couer the earth, I wyll destroy the citie with them that are therin.

9 Get you vp ye horses, roule foorth ye charets, come foorth worthyes, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoastes, is a day of vengeaunce, that he may auenge him of his enemies: The worde shall deuour, it shalbe satisfied and bathed in their blood, for the Lord God of hoastes shall haue a slayne offering towarde the north, by the water of Euphrates.

11 Go vp vnto Gilead, and bryng triacle O virgin thou daughter of Egypt: but in vayne shalt thou go to surgerie, for thy wounde shall not be stopped.

12 The heathen haue hearde of thy shame, and the lande is full of thy confusion, for one strong man did stumble vpon another, and they are fallen both together.

13 *These are the wordes that the Lord spake to the prophete Jeremie, concerning the comming of Nabuchodonozor the kyng of Babylon, whiche was sent to destroy the lande of Egypt: Iere.xliii.b.

C 14 Preache out thorowe the lande of Egypt, and cause it to be proclaymed at Migdol, Noph, and Thaphnis, and say: stande styll, make thee redye, for the sworde shall consume thee rounde about.

15 Howe happeneth it that thy mightie worthyes are fallen: why stoode they not fast: euen because the Lorde thrust them downe.

16 The slaughter was great, for one fell euer still vpon another: and they sayde, Up, let vs go agayne to our owne people, and to our owne naturall countrey, from the cruel sworde.

17 They dyd crye euen there, Pharao the kyng of Egypt is a kyng of troublesomnesse: he hath ouerpast the appointed tyme.

18 As I liue (saith the kyng *whose name is the Lorde of hoastes) so surely as Thabor standeth among the mountaynes, and Charmel in the sea: euen so assuredly shall this mischiefe come [vpon Egypt.] Esai.xlviii.b.

19 O thou daughter of Egypt, make redye thy geare to flit: for Noph shalbe voyde and desolate, so that no man shal dwell therein.

20 The lande of Egypt is lyke a goodly faire calfe: but destruction shall come out of the north [I say] it commeth.

21 Her waged souldiers that be with her are lyke fat calues, they also shall flee away

away together and not abyde: for the day of their slaughter, and the tyme of their visitation shall come vpon them.

22 The crye of them shall make a noyse as the hissing of serpentes: for they shall enter in with their hoastes, and come against her with axes, as it were hewers downe of wood.

23 And they shall cut downe her (a) wood saith the Lorde, they shalbe innumerable: for they shalbe mo in number then the grashoppers, so that no man shalbe able to tell them.

(a) Her wood, that is, the whole multitude of the people whiche was like a great wood.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the north.

25 Thus saith the Lorde of hoastes the God of Israel: Beholde, I wyll visite that restlesse people of Alexandria, Pharao, & Egypt, yea both their gods and their kinges, euen Pharoa and all them that put their trust in hym:

26 Yea I wyl deliuer them into the handes of those that seeke after their liues, [namely] into the power of Nabuchodonozor the kyng of Babylon, and into the power of his seruauntes: and after all these thinges, it shalbe inhabited as aforetyme, saith the Lorde. F

27 Be not thou afraide O my seruaunt Jacob, feare not thou O Israel: for lo, I wyll helpe thee from farre, and thy seede from the lande of their captivitie: Jacob also shall come againe and be in rest, he shall prosper, and no man shall do hym harme.

28 Feare thou not (O Jacob my seruaunt) saith the Lorde, for I am with thee, and wyll destroy all nations among whom I haue scattered thee: neuertheles I wyll not consume thee, but chasten thee and correct thee, yea and that with discretion, neither wyll I vtterly destroy thee.

¶ The. xlvii. Chapter.

1 The worde of the Lorde against the Philistines.

A 1 These are the wordes that the Lorde spake vnto Jeremie the prophete against the Philistines, before that Pharao smote [the citie of] Azah.

2 Thus saith the Lorde: Beholde, there shal waters arise out of the north, and shall growe to a great fludde, running ouer & couering the lande and all that is therin, the cities and them that dwel therin: and the men shal crye, & all they that dwel in the land shal mourne

3 At the noyse and stamping of their strong barbed horses, at the shaking of their charrets, and at the rumbling of the wheeles: the fathers shall not looke to their chyldren, so feeble and weerie shall their handes be,

4 At the same tyme when he shalbe there to destroy the whole lande of the Philistines, he shall make waste both Tyrus, Sidon, and the residue of their ayde: for the Lorde wyll destroy the Philistines, the remnaunt of the Ile of Caphtor. B

(a) Or, Cappadocia.

5 Baldnesse is come vpon Azah, Ascalon is put to silence, with the rest of their valleys: Howe long wylt thou teare thy selfe?

6 O thou sworde of the Lorde, howe long wylt thou not ceasse? Turne againe into thy sheath, rest, and leaue of.

7 But how can it ceasse, when the Lord him selfe hath geuen it a charge against Ascalon, and rayled it vp against the cities of the sea coast?

The. xlviii. Chapter.

1 The worde of the Lorde against the Moabites.

A 1 Thus saith the Lorde of hoastes the God of Israel against *Moab: wo be to the citie of Nebo, for it is layde waste, brought to confusion, and Kiriathaim is taken: Misgab is brought to shame and afraide.

Esai.xv.a. xvi.a. and.xxv.b. Ezec.xxv.b Sopho.ii.b.

2 Moab can boast no more of Hesbon, for they haue deuised a mischiefe against it: Come [shall they say] let vs roote them out, that they may be no more a nation, thou also shalt be destroyed O Madmena, and the sworde shall persecute thee.

3 A voyce

3 A voyce shall crye from Horonaim: Great wasting and destruction shall come vpon them,
4 Moab is made desolate, her litle ones haue cryed out.
5 For at the going vp vnto Luith he arose with lamentation and mourning, and downe towarde Horonaim they hearde a cruel and deadly crye:
6 Get you away, saue your liues, and be lyke vnto the heath in the wyldernesse.
B 7 *For because thou hast trusted in thine owne workes and treasure, thou shalt be taken: Chamos with his priestes and princes shall go away into captiuitie.
Esai.ii.b. Iere.xvii.b. Esai.xxix.a.
8 The destroyer shall come vpon all cities, none shall escape: The valleys shalbe destroyed, and the fieldes shalbe layde waste, lyke as the Lorde hath spoken.
9 Geue winges vnto Moab, that she get her away speedyly: for her cities shalbe made so desolate, that no man shall dwell therein.
10 Cursed be he that doth the worke of the Lorde fraudulently, and cursed be he that kepeth backe his *sworde from sheddyng of blood.
Iere.xlviii.b.
11 Moab hath euer ben riche and carelesse from her youth vp, she hath ben still setled vpon lies, she was neuer yet put out of one vessell into another [that is] she neuer went away into captiuitie, therefore her taste remayneth, and her sauour is not yet chaunged.
12 But lo, the tyme commeth saith the Lorde, that I shall sende her trussers to trusse her vp, whiche shall remoue her from her dwelling, and emptie her vessels, and breake her wine pottes.
13 And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of *Bethel, wherein she put her trust.
Esai.xii.a.
14 Wherefore do ye thinke thus: We are mightie and strong men of warre?
15 Moab is destroyed, and her cities breut vp, her chosen young men be slayne, saith the kyng whose name is the Lorde of hoastes.
16 The destruction of Moab commeth on a pace, and her fall is at hande.
17 All ye neighbours mourne for her, and all ye that knowe her name, say, O howe happeneth it that the strong staffe and the goodly rodde is thus broken?
18 And thou daughter Dibon, come C
downe from thy glory, and sit in thyrst: for he that destroyeth Moab, shall come vp to thee also, and breake downe thy strong holdes.
19 And thou that dwellest in Aroer, get thee to the streete, and looke about thee, aske them that are fled and escaped, and say, What thing is happened?
20 Oh Moab is confounded and ouercome: mourne and crye, tell it out at Arnon, that Moab is destroyed.
21 For iudgement shall come vpon the playne lande [namely] vpon Holon, and Jahzah, and vpon Mephaath.
22 And vpon Dibon, vpon Nabo, and Beth Deblathaim,
23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,
24 And vpon Carioth, vpon Bozra, and all the cities in the lande of Moab, whether they lye farre or neare.
25 The horne of Moab is smitten downe, and her arme broken saith the Lorde.
26 Make her drunken, for she magnified her selfe aboue the Lorde, that men may clap their handes at her vomite, and that she also may be laughed to scorne. D
27 Diddest not thou laugh Israel to scorne, as though he had ben taken [with theft] among thieues? for so often as thou makest mention of hym, thou skippest for ioy.
28 Ye Moabites, leaue the cities, and dwel in rockes of stone, and become like doues that make their nestes in holes.
29 *As for Moabs pride we haue hearde of it, she is very hye minded, I knowe her stoutenesse, her boasting, her arrogancie, and the pride of her stomacke, [saith the Lorde.]
Esai.xvi.b. Iere.xlix.e.
30 I knowe (saith the Lorde) her indignation, she doth not right, her wordes are lyes, and they haue not dealt truely.
31 Therefore will I mourne for Moab, for whole Moabs sake: my heart shall lament the men of Kirchares.
32 O thou vineyarde of Sabamah, I wyll weepe for thee as for Jazer: thy vine braunches shall come ouer the sea vnto the sea of Jazer, the destroyer shal

breake into thy harueſt and grape gathering.

33 Myrth and cheare ſhalbe taken away from the fertile fielde, and from the lande of Moab: there ſhalbe no ſweete wine in the preſſe, the treader ſhal haue no ſtomacke to crye, yea there ſhalbe none to crye vnto him,

F 34 whiche afore tyme were hearde from Heſbon to Eleale, and Jahaz, whiche lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of three yere olde: the waters alſo of Nemrim ſhalbe dryed vp.

35 Moreouer, I will make Moab ceaſſe ſaith the Lorde, from the offeringes and cenſing that ſhe hath made vnto her gods in hye places.

36 Wherefore my heart mourneth for Moab like a crowde playing an heaue ſong, and for the mens ſake of Kirchares my heart mourneth alſo, euen as a pipe that pipeth a dolefull ſong: for their riches which they haue gathered, ſhalbe deſtroyed.

Eſai.xv.d. 37 *All heades ſhalbe ſhaue, and all beardes clipped of, all handes bounde, and all loynes gyrded about with ſackcloth.

38 Vpon all the houſe toppes and ſtreetes of Moab there ſhalbe lamentable mourning: for I wyl breake Moab lyke an vnprofitable veſſell, ſaith the Lorde.

39 O howe is ſhe deſtroyed: O howe mourneth ſhe: O howe doth Moab hang downe her head and is aſhamed: Thus ſhal Moab be a laughing ſtocke, and had in deriſion of all them that be rounde about her.

40 *For thus ſaith the Lorde: Beholde, the enemie ſhall come fleeing as an Egle, and ſpreade his winges vpon Moab. Deut.28.c. Iere.xlix.d.

41 They ſhall take the cities, and winne the ſtrong holdes: then the mightie mens heartes in Moab, ſhalbe lyke the heart of a woman trauayling with chylde. G

42 And Moab ſhalbe made ſo deſolate, that ſhe ſhall no more be a people, becauſe ſhe hath ſet vp her ſelfe againſt the Lorde.

43 *Feare, pit, and ſnare, ſhall come vpon thee O Moab, ſaith the Lorde. Eſai.xxiiii.e

44 Whoſo eſcapeth the feare, ſhall fall into the pit, and whoſo getteth out of the pit, ſhalbe taken in the ſnare: for I will bryng a yere of viſitation vpon Moab, ſaith the Lorde.

45 They that are able to flee, ſhall ſtande vnder the ſhadowe of Heſbon, for there ſhall go a fire out of Heſbon, and a flambe from Sion, and ſhall burne vp that proude people of Moab, and the toppe of thoſe ſeditious chyldren.

46 Wo be vnto thee O Moab, thou people of Chamos ſhalt periſhe: yea thy ſonnes and daughters ſhalbe led away captiue.

47 Yet at the laſt wyll I bryng Moab out of captiuitie agayne ſaith the Lord: Thus farre is of the plague of Moab.

The. xlix. Chapter.

1 The worde of the Lorde againſt the Ammonites, 7 againſt Idumea, 23 Damaſcus, 28 Cedar, 34 Elam.

A 1 S concerning the Ammonites, thus the Lorde ſaith: Hath Iſrael no chyldren: or is he without any ayre: why hath your kyng then taken Gad in: wherefore doth his people dwell in his cities. Ezec.xxi.d. and.xxv.a. Amos.i.a.

2 Beholde therefore, the tyme commeth ſaith the Lord, that I wyll bring a noyſe of warre into Rabath of the Ammonites, and it ſhalbe layde on a deſolate heape, and her cities brent vp, and the Iſraelites ſhalbe lordes ouer thoſe that had them in poſſeſſion afore ſaith the Lorde.

3 Heſbon ſhall mourne, for Ai ſhalbe rooted out of the grounde, [ſaith the Lorde]: the citie of Rabbah ſhall crye out

out, and gyrde them selues with sackcloth, they shall mourne and runne about the walles, for their kyng shalbe led away prisoner, yea his priestes and princes with hym.

4 Wherfore gloriest thou in the (a) valley: thy valley hath flowed away O thou rebellious daughter, and thinkest thou that thou art so safe by reason of thy treasure, that no man shall come to thee?

5 Beholde, I wyll bryng a feare vpon thee saith the Lorde God of hoastes, from all those that be about thee, so that ye shalbe scattred euery man from another, and no man shall gather them together agayne that be fled.

6 But after that, I will bryng the Ammonites also out of captiuitie agayne, saith the Lorde.

7 *Upon the Edomites hath the Lord of hoastes spoken on this maner: Is there no more wysdome in Theman: Is there no more good counsayle among his people: Is their wysdome then turned cleane to naught?

8 Get you hence, turne your backes, creepe downe into the deepe O ye citizens of Dedan: for I wyll bryng destruction vpon Esau, yea and the day of his visitation.

9 If the grape gatherers come vpon thee, should they not leaue some grapes? If the night robbers come vpon thee, should they not take so much as they thought were inough?

10 But I wyll make Esau bare, and discouer his secretes, so that he shall not be able to hyde them: his seede shalbe wasted away, yea his brethren and his neighbours, and he hym selfe shall not be left behynde.

11 Thou shalt leaue thy fatherlesse children behynde thee, and I wyll kepe them, and thy wydowes shal take their comfort in me.

12 For thus hath the Lord spoken: *Beholde, they that men thought were vnmeete to drinke of the cuppe, haue dronken with the first, and thinkest thou then to be free? No no, thou shalt neither be quit nor free: but thou must drinke also.

13 For why? I haue sworne by my selfe saith the Lorde, that Bozrah shall become a wylderneſſe, an open shame, a laughing stocke, and cursing, and all her cities shalbe a continuall desert.

14 For I am perfectly informed of the Lorde, that he hath sent a message alredy vnto the heathen: Gather you together, and go forth agaynst her, make you redy to battayle. ℂ

15 For lo, *I wyll make thee but small among the heathen, and litle regarded among men. Abd.i.a.

16 *Thy hye stomacke, and the pryde of thy heart hath deceaued thee, because thou doest dwell in the holes of stonye rockes, and hast the hye mountaynes in possession: Neuertheleſſe, though thy nest were as hye as the Egles, yet I wyll cast thee downe saith the Lorde. Esa.xlviii.b. Iere.xlviii.d

17 Moreouer, Idumea shalbe a wylderneſſe, *whoso goeth by it, shalbe abashed, and wonder at all her miserable plagues. Iere.xviii.b. xix.b. and.l.b.

18 *Like as Sodom, Gomor, and the cities that lay there about, were turned vpside downe, saith the Lorde: so shall no body dwell in Idumea, and no man shall haue his habitation there. Gen.xix.e.

19 Beholde, lyke as the lion, so shall a destroyer come vp from the pleasaunt medowes of Iordane, vnto the strong dwelling place, & when I haue made hym quiet, I wyll make hym to flee from her, and all chosen men wyll I set in aray against her: Who is lyke vnto me: What is he that wyll striue with me: What sheephearde may stande in my handes?

20 *Therefore heare the counsell of the Lorde that he hath taken vpon Idumea, and his purpose that he hath deuised vpon the citizens of Theman: The least of the flocke shall trayle them, and looke what fayre habitation they haue, they shall make it waste, and them selues also. Psal.37.b.

21 At the noyse of their fall the earth shall quake, the crye of their voyce shalbe heard vnto the red sea.

22 Beholde, *the enemie shall come and flee vp hyther lyke as it were an Egle, and spreade his wynges vpon Bozrah: then shall the heartes of the worthyes in Edom, be as the heart of a woman trauayling of chylde. Iere.xlviii.

23 *Upon Damascus, Hemath, and Arphad, shall come confusion: for they shal Esai xvii.a. Amos.i.a.

heare euyll tidinges, they shalbe tossed to and fro like the sea that can not stand styll.

D 24 Damascus shalbe sore afraide, and shal flee: trembling commeth vpon her, sorowe and payne shall ouertake her, as a woman trauayling of chylde.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared?

26 Her young men shal fal in the streetes, and all her men of warre shalbe taken away in that tyme, saith the Lorde of hoastes.

27 I wyll kindle a fire in the walles of Damascus, whiche shall consume the palace of Benhadad.

Esai.xxi.c. 28 *As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote, the Lord hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, and destroy the people towarde the east.

29 Their tentes and their flockes shall they take away, yea their hanginges and their vessels, their camels also shall they cary away with them: they shall crye to them, feare is on euery syde.

30 Flee, get you farre away, creepe into caues, that ye may dwell there O ye inhabiters of Hazor saith the Lorde: for Nabuchodonozor the kyng of Babylon hath holden a counsell concerning you, and concluded his deuice against you.

31 Aryse and get you vp against yonder ryche and careless people saith the Lorde, whiche haue neither gates nor doore barres, but dwell alone.

32 Their camels shalbe a pray, and the droues of their cattell driuen awaye: Moreouer, those wil I scatter towarde all the wyndes, and to the farthest partes of the worlde, yea from all the sides therof will I bryng their destruction, saith the Lorde.

33 Hazor also shalbe a dwelling for dragons, and an euerlasting wylderneſſe, so that no body shall dwell there, and no man shall haue there his habitation. E

34 These are the wordes that the Lord spake to the prophete Jeremie concernyng *Elam, in the beginning of the raigne of Zedekias kyng of Juda. Ezech.32.a. Dan.viii.a.

35 Thus saith the Lord of hoastes, Beholde, I wyl breake the bowe of Elam, their principall strength.

36 And vpon Elam I wyll bryng the foure windes from the foure quarters of heauen, and wyll scatter them against the same foure wyndes: and there shalbe no people, but some of Elam shall flee vnto them.

37 For I wyll cause Elam to be afraide of their enemies, and of them that seeke their liues, and wyll bryng vpon them a mischiefe, euen my wrath saith the Lorde: And I wyll persecute them with the sworde so long tyll I haue brought them to naught.

38 I wyll set my throne in Elam, I wyll destroy both the kyng and princes from thence saith the Lorde: But in processe of tyme I wyll bryng Elam out of captiuitie agayne, saith the Lorde.

The. l. Chapter.

1 He prophecieth the destruction of Babylon, and the deliueraunce of Israel, whiche was in captiuitie.

A 1 THE wordes that the Lorde spake vnto the prophete Jeremie, cõcerning Babylon and the lande of the Chaldees:

Esai.xiii.a. and.xlvii.a. and.li.a. 2 *Preache among the gentiles, let your voyce be heard, make a token, crye out, kepe no silence, but say, Babylon is wonne, *Bel is confounded, and Merodach is ouercome, *yea their gods be brought to shame, and their images burst in peeces:

Iere. xxv.b. Esai.xlvi.a.

Dan.v.a.

3 For out of the north there doth come a people against her, which shall make her lande so waste that no body shall dwell therin, neither man nor beast, for they shall flee and depart from thence.

4 *In those dayes, and at that tyme saith the Lorde, the chyldren of Israel shall come, they and the children of Juda, weeping and making haste, and shal seeke the Lorde their God. i.Esd.i.a.

5 They shall aske the way to Sion, thither

ther shall they turne their faces, saying: Come, and we wyll cleaue to the Lorde in a couenaunt that neuer shalbe broken.

Iere.11.a. Ezec.36.f. 6 My people haue ben a lost *flocke, my sheephearde haue deceaued them, and haue made them go astray vpon the hylles, they haue gone from the mountayne to the litle hyl, and forgotten their folde.

B 7 All they that came vpon them haue deuoured them, and their enemies said, we haue made no fault agaynst them, for they haue displeased the Lorde, [yea euen the Lorde which is] the habitation of their righteousnesse, and the hope of their fathers.

8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that go before the flocke.

Iere.l.g. 9 *For lo, I wyll wake vp an hoast of people from the northren lande, & bryng them vpon Babylon, these shal lay siege to it, and winne it: their arrowes shall not misse, like as a cunnyng archer shooteth not wrong.

10 And the Chaldees shalbe spoyled, and all they that spoyle them, shalbe satisfied saith the Lorde:

Esai.xlvii.a. 11 *Although ye were so chearfull & glad, to treade downe myne heritage, and fulfylled your pleasures as the calues in the grasse, and triumphed ouer them like bulles [when ye had gotten the victorie]

12 Your mothers shalbe sore confounded, and they that bare you shall come to shame, she shalbe the least set by among the nations, voyde, wasted, & dryed vp.

13 No man shalbe able to dwell there for the feare of the Lorde, but she shalbe whole desolate: *all they that go by Babylon, shall stande styll & be abashed, and shall wonder at all her plagues.

Iere.xviii.b. xx.b.and xlix.c.

C 14 Go foorth in your aray agaynst Babylon rounde about all ye that can handle bowes, shoote at her, spare no arrowes: for she hath sinned agaynst the Lorde.

15 Crye out agaynst her rounde about, she shall yelde her selfe, her foundations shall fall, and her walles shall come downe, for it shalbe the vengeaunce of the Lorde, *yea vengeaunce shalbe taken of her: and as she hath done, so deale ye with her.

Ro.xxi.b. 24.d. ii.b.

16 Roote out the sower from Babylon, & hym that handleth the sicle in haruest: for feare of the sworde of the enemie euery man shall get hym to his owne people, and euery man shall flee to his owne lande.

17 Israel is a scattered flocke, the lions haue dispearsed them: *First the kyng of the Assyrians deuoured them, *last of all this Nabuchodonozor king of Babylon hath brused all their bones. 4.Reg.17.e. Esai.x.a. 3.Reg.25.d.

18 Therfore thus saith the Lorde of hoastes the God of Israel, Beholde, I wyll visite the kyng of Babylon and his kyngdome, as *I haue visited the kyng of the Assyrians, 3.Reg.19.g. Esai.xiiii.d.

19 And wyll bryng Israel agayne to his pleasaunt pasture, that he may feede vpon Charmel and Basan, and be satisfied vpon the mount of Ephraim and Galaad.

20 In those dayes and at the same tyme saith the Lorde, yf the offence of Israel be sought for, there shal none be founde, yf men enquire for the sinne of Iuda, there shalbe none: for I wyll be mercifull vnto them whom I suffer to remayne.

21 Go downe [O thou auenger] into the enemies lande, and visite them that dwell therin: downe with them, & smite them vpon the backes saith the Lorde, do accordyng to all that I haue commaunded thee. D

22 There is gone about the lande a crye of a slaughter and great murther [namelye on this maner]

23 Howe happeneth it that the hammer of the whole worlde is thus broken and brused in sunder? Howe chaunceth it that Babylon is become a wildernesse among the heathen [on this maner?]

24 I my selfe haue layde a snare for thee, and thou art taken vnawares, thou art trapped and snared: for why? thou hast contended agaynst the Lorde.

25 The Lorde hath opened his house of ordinaunce, and brought foorth the weapons of his wrath: for the thyng that is done in the land of the Chaldees, it is the Lorde of hoastes worke.

26 Come agaynst her, for this is her ende, breake vp her chestes, threshe her as ye threshe corne, destroy her that nothyng shalbe left.

27 Slay all their mightie souldiers, and put them to death: wo be vnto them, for the day and tyme of their visitation is at hande.

28 [Me thynke] I heare [alredy] a crye of them that be fled and escaped out of the lande

lande of Babylon, which shewe in Sion the vengeaunce of the Lorde our God, the vengeaunce of his temple, [yea a voyce of them that crye agaynst Babylon]

29 Call vp all the archers agaynst Babylon, pitch your tentes rounde about her, that none escape, *recompence her as she hath deserued, and accordyng as she hath done, so deale with her agayne: for she hath* set vp her selfe agaynst the Lorde, agaynst the holy one of Israel.

Iere. l.c. Apoc.18.b.

ii. Tess.ii.a.

30 Therfore shall her young men fall downe in the streetes, and all her men of warre shalbe rooted out in that day saith the Lorde.

31 Beholde, I speake vnto thee O thou proude saith the Lorde God of hoastes, for thy day shall come, euen the tyme of thy visitation.

32 And the proude shall stumble and fall, and no man shall helpe hym vp, I wyll burne vp his cities with fire, and it shall consume all that is rounde about hym.

33 Thus saith the Lorde of hoastes, The children of Israel and Juda suffer violence together, all they that haue them in captiuitie kepe them fast, and wyll not let them go.

34 But their auenger and redeemer is mighty, whose name is the Lorde of hoastes, he shall mayntayne their cause, he shal make the lande shake, and iudge them that dwell therin, [one with another]

35 The sworde shal come vpon the Chaldees saith the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon their wise men.

36 The sworde vpon their soothsayers, as for those they shall become fooles: the sworde vpon their worthies, so that they shall stande in feare.

37 The sworde vpon their horsemen and charrettes, and vpon all the cõmon people that dwell among them, so that they shall all become lyke women: The sworde vpon their treasure, so that it shalbe stollen away.

38 A drought vpon their waters, so that they shalbe dryed vp: for the lande worshippeth images, and delighteth wonderfully in idols.

39 Therfore shall wylde beastes, Lamia, and Cat of mountaynes, and Estreches dwell therin: for there shall neuer man dwell there, neither shall any man haue his habitation there for euermore.

40 Like as God destroyed* Sodome and Gomorre, with the cities that lay there about saith the Lorde: so shall no man dwell there also, neither shall any man haue there his habitation.

Gen. xix.

41 *Beholde, there shall come a people from the north with a great bonde of men, and many kynges shall stande vp from the endes of the earth.

Iere. l.b. Deut.28.c.

42 They beare bowes and bucklers, cruell are they and vnmercifull: their voyce roreth like the ragyng sea, they ryde vpon horses, and come weaponed to fight agaynst thee O Babylon.

43 Assoone as the king of Babylon heare tell of them, his handes shall ware feeble, sorowe and heauinesse shall come vpon him as a woman trauayling with chylde.

44 Beholde, *like as the lion commeth vp from the swellyng of Jordane vnto the dennes of Ethan, so wyll I dryue them forth, and make them runne agaynst her: But whom shall I choose out and ordayne to such a thyng: for Who is like me: or Who wil striue With me: or What sheephearde may stande agaynst me:

Iere. xlix.c.

45 Therfore here the counsayle that the Lorde hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Chaldees, The least among the people shall drawe them out, and loke what pleasaunt houses they haue, they shall lay them waste.

46 The noyse at the wynnyng of Babylon shall moue the earth, and the crye shalbe heard among the gentiles.

The .lj. Chapter.

1 Howe Babylon shoulde be ouerthrowen. 59 Jeremie geueth his booke to Saraias.

Iere. xxv.b. and.l.a.

THus hath the Lorde sayde: *Behold, I wyll rayse vp a perilous wynde agaynst Babylon, & her citizens that beare euyl wyll against me.

2 I wyll sende also into Babylon fanners to fanne her out, and to destroy her lande: for in the day of her trouble they shalbe about her on euery syde.

3 Moreouer [the Lorde wyll say] vnto the bowmen

bowmen, and to them that aduaunce
them selues in their armoure: ye shall
not spare her young men, kyll downe all
her hoast.
4 Thus the slayne shall fall downe in
the lande of the Chaldees, and the
wounded in the streetes.
5 *As for Israel and Juda they shall
not be forsaken of their God of the
Lord of hoastes, yea (a) for the holy one of
Israels sake haue the Chaldees fylled
their lande full of sinne.
6 *Flee away from Babylon, euery man
saue his lyfe, that ye be not rooted out
with her wickednesse: for the tyme of
the Lordes vengeaunce is come, yea
he shall rewarde her agayne.
7 Babylon hath ben in the Lordes
hande *a golden cuppe, that maketh all
landes drunken: of her Wine haue all
people dronken, therfore are they out of
their wittes.
8 *But sodaynly is Babylon fallen and
destroyed: mourne for her, bryng
plasters for her woundes, yf she may
peradventure be healed agayne.
9 We Woulde haue made Babylon
whole say they, but she is not recouered,
therfore wyll We let her alone, and go
euery man into his owne countrey: for
her iudgement is come into heauen, and
is gone vp to the cloudes.
10 The Lorde hath brought foorth our
(b) righteousnesse: and therfore come on,
We wyll shewe in Sion the Worke of
the Lorde our God.
11 Make sharpe the arrowes, and mul-
tiplie your shieldes: for the Lorde shall
rayse vp the spirite of the kyng of the
Medes, which hath alredy a desire to
destroy Babylon: this shalbe the ven-
geaunce of the Lorde, & the vengeaunce
of his temple.
12 Set vp tokens vpon the walles of
Babylon, make your Watch strong, set
your Watchmen in araye, yea holde
priuie Watches, and yet for all that shall
the Lorde go foorth with his deuice
which he hath taken vpon them that
dwell in Babylon.
13 O thou that dwellest by the great Wa-
ters, O thou that hast so great treasure
and riches, thine ende is come, and the
reckenyng of thy wynnynges.
14 *The Lorde of hoastes hath sworne
by hym selfe, that he wyll ouerwhelme
thee With men lyke grashoppers in
number, whiche With a courage shall
crye alarum alarum agaynst thee:
15 *Yea euen the Lorde of hoastes that
With his power made the earth, With
his Wisdome prepared the round World,
and With his discretion spread out the
heauens.
16 Assoone as he letteth his voyce be
heard, the Waters in the ayre ware
fierce: he draweth vp the cloudes from
the endes of the earth, he turneth the
lightnynges to rayne, he bryngeth the
wyndes out of their secrete places.
17 [If they be esteemed] by their Wisdome,
all men are become fooles: *confounded
be all the casters of images, for the thing
that they make, is but deceipt, and hath
no breath.
18 Vayne is it and an erronious Worke,
and in the tyme of visitation it shall pe-
rishe.
19 The portion of Jacob is none such: but
he that made all thinges Whose name
is the Lorde of hoastes, he is the rodde
of his enheritaunce.
20 (c) Thou hast ben mine hammer and
Weapons for Warre: for With thee haue
I broken the people in peeces, and With
thee haue I destroyed kyngdomes.
21 Through thee I haue beaten to
powder horse and horsemen, yea the
charrettes and such as sate vpon them.
22 Through thee I haue broken man
and woman, olde and young, bacheler
and mayden.
23 Through thee I haue destroyed the
sheepheard and his flocke, the husband-
man and his cattell, the princes and the
rulers.
24 Therfore wyll I rewarde the citie of
Babylon, and all the inhabitauntes of
Chaldea, With all the euyll which they
haue done vnto Sion, yea that ye your
selues shall see it, saith the Lorde.
25 Beholde I come vpon thee thou noy-
some (d) hyll saith the Lorde, thou that
destroyest all landes, I wyll stretch out
my hand ouer thee, and cast thee downe
from the stony rockes, and wyll make
thee a burnt hyll,
26 So that neither corner stones shalbe
taken any more out of thee: but Waste
and desolate shalt thou lye for euermore
saith the Lorde.
27 Set vp a token in the lande, blowe the
trumpets among the heathen, prouoke
the nations agaynst her, call the kyng-
domes

Ier. xxxv. b

Esai. xliii. c. Baruch. vi. a

(c) Thou hast ben, this God speaketh vnto Babylon.

D

(d) Babylon is called an hyll, although it stoode in a low place, and na hylles about it: for ẏ her walles & buildinges were so great and hygh as mountaynes.

domes of Ararat, Menni, and Ascanez,
agaynst her, set the prince agaynst her,
bryng as great a sort of terrible horses
agaynst her as yf they were grashop-
pers.
28 Prepare against them the people of the
Medes, with their kynges, princes, and
all their chiefe rulers: yea and the whole
lande that is vnder hym.
29 The lande also shall shake and be
afrayde when the deuice of the Lorde
shall come foorth agaynst Babylon, to
make the lande of Babylon so waste
that no man shal dwel any more therin.
E 30 The worthyes of Babylon shall leaue
the battayle and kepe them selues in
strong holdes, their strength hath failed
them, they shalbe lyke women, their
dwellyng places shalbe burnt vp, their
barres shalbe broken.
31 One pursenaunt shall meete another,
yea one poste shall come by another, to
bryng the kyng of Babylon tidinges
that his citie is taken on euery syde,
32 The foordes occupied, the fennes
burnt vp, and the souldiers sore afrayde.
33 For thus saith the Lorde of hoastes
the God of Israel, (c) The daughter of
Babylon hath ben in her tyme lyke as a
threshyng floore, but shortly shall her
harnest come.
34 Nabuchodonozor the kyng of Baby-
lon hath deuoured and destroyed me, he
hath made me an emptie vessell, he
swalowed me vp lyke a dragon, and
fylled his belly with my delicates, he
hath cast me out.
35 My substaunce wherof he hath spoyled
me, and the thyng that was left me
which he hath caryed away, crye out a-
gainst Babylon saith the daughter that
dwelleth in Sion, yea and my blood
also agaynst the Chaldees, saith Hieru-
salem.
36 Therfore thus saith the Lorde, Be-
holde I wyll defende thy cause, and
auenge thee, I wyll drynke vp her sea,
and drye vp her water sprynges.
Esai.xii.c. 37 *Babylon shall become an heape of
stones, a dwellyng place for dragons, a
fearefulnesse and wonderyng, and no
man shall dwell there.
F 38 They shall rore together lyke lions,
and as the young lions when they be
angry, so shall they bende them selues.
39 In their heate I shall geue them a
dinner, and they shalbe drunken for ioy:
*then shall they sleepe an euerlastyng
sleepe, and neuer wake, saith the Lorde. Iere. ii. b.
40 I shall cary them downe to be slayne
lyke sheepe, lyke weathers and goates:
41 O howe was Sesach wonne? O
howe was the glorie of the whole
lande taken? howe happeneth it that
Babylon is so wondred at among the
heathen?
42 The sea is risen ouer Babylon, & hath
couered her with her great waues.
43 Her cities are layde waste, the lande
lyeth vnbuilded and voyde, it is a lande
where no man dwelleth, and where no
man trauayleth through.
44 Moreouer, I wyll visite Bell at Baby- Iere. i. a.
lon, & the thyng that he hath swalowed Esai. xlvi. a.
vp, that same shall I plucke out of his Dan xiiii. d
mouth: the gentiles also shall runne
no more vnto hym, yea and the walles
of Babylon shall fall.
45 O my people, *come out of Babylon, Esai. lii. b.
that euery man may saue his life from ii. Cor. vi. c.
the fearfull wrath of the Lorde.
46 Be not faynt hearted, and feare not at G
euery rumoure that shalbe hearde in
the lande: for euery yere bryngeth newe
tidinges, and in the yere folowing newe
tidinges, and robbyng in the lande, and
lorde vpon lorde.
47 And lo the tyme commeth that I will
visite the images of Babylon, and the
whole lande shalbe confounded, yea
and her slayne shall lye in the middest
of her.
48 Heauen and earth with all that is
therin shal reioyce ouer Babylon, when
the destroyers shal come vpon her from
the north, saith the Lorde.
49 *Like as Babylon hath beaten downe Iere. l. c.
and slayne many out of Israel, so shall
there fall many, and be slayne in all her
kingdome.
50 Ye that haue escaped the sworde, haste
you, stande not styl, remember the Lord
a farre of, and thynke vpon Hierusalem.
51 For we are ashamed to heare the blas-
phemies, our faces were couered with
shame, because the straunge aliauntes
came into the sanctuarie of the Lorde.
52 Wherfore, beholde saith the Lorde, the
tyme commeth that I wyll visite the
images of Babylon, and through the
whole lande they shall mourne and fall.
53 *Though Babylon clymed vp into Iere. xlix. d.
heauen, and kept her power on hye, yet
shall I sende her destroyers saith the
Lorde.

(c) The complaynt of gods people.

Lorde.
54 A piteous erye [shalbe hearde] from
Babylon, and a great miserie from the
lande of the Chaldees:
55 When the Lorde destroyeth Babylon,
& whē he drineth out the high stomacke
and proude boastyng, wherwith they
haue ben as surious as the waues of
the great water fluds, and made great
crakes with their wordes:
56 For the destroyers shall come vpon
her, euen vpon Babylon, which shall
take their worthies, and breake their
bowes: for the God of recompence,
euen the Lorde shall sufficiently recom-
pence them.
57 Yea [saith the Lorde] I wyll make
their princes, their wise men, their chiefe
rulers, their nobles, and their worthies
drunken, so that they shall sleepe an
euerlastyng sleepe and neuer wake:
thus saith the kyng whose name is the
Lorde of hoastes.
58 Moreouer, thus saith the Lorde of
hoastes, The thicke wall of Babylon
shalbe broken, and her hye gates shalbe
burnt vp, & the thyng that the Gentiles
& the people haue wrought with great
trauayle & labour, shall come to naught,
and be consumed in the fire.
59 This is the charge that Jeremie the
prophete gaue vnto Saraiah the sonne
of Neriah, the sonne of Maasiah, when
he went towarde Babylon with Zede-
kiah the kyng of Juda, in the fourth
yere of his raigne: nowe this Saraiah
was a peaceable prince.
60 Jeremie wrote in a booke al the miserie
that shoulde come vpon Babylon, yea
and all these sermons that be written
agaynst Babylon.
61 And gaue Saraiah this charge: when
thou commest vnto Babylon, see that
thou reade these wordes,
62 And say, O Lord thou art determined
to roote out this place, so that neither
people nor cattell shall dwell there any
more, but to lye waste for euer.
63 And when thou hast read out the
booke, bynde a stone to it, and cast it in
the middest of Euphrates,
64 And say, Euen thus shall Babylon
sincke, & be thrust downe with the bur-
then of trouble that I wyll bryng
vpon her: so that she shall neuer come
vp agayne. Thus farre are the prea-
chynges of Jeremie.

The .lij. Chapter.

1 He repeateth the takyng of Zedekiah. 4 Hierusalem is taken of the Chaldees. 10 Zedekias sonnes are kylled before his face; and his eyes put out. 13 The citie is burned. 14 The temple is spoyled and robbed. 25 They that were left in Hierusalem are caryed to Babylon. 31 Kyng Jehoakim is brought foorth of prison, and fed like a kyng.

A 1 Zedekiah was *one and
twentie yeres olde whē
he was made king, and
raigned eleuen yeres in
Hierusalē: his mothers
name was Hamutal,
Jeremies daughter of
Libna.
2 He liued wickedly before the Lorde,
euen as Jehoakim did:
3 For the Lorde was angry at Hierusa-
lem and Juda, so long tyll he had cast
them out of his presence: and Zedekiah
fell from the kyng of Babylon.
4 *But in the ninth yere of his raigne, in
the tenth moneth, the tenth day of the
moneth, it happened that Nabuchodo-
nozor the king of Babylon, with all his
hoast, came before Hierusalem, and be-
sieged it, and made bulwarkes rounde
about it.
5 And this besiegyng of the citie endured
vnto the eleuenth yere of kyng Zede-
kiah.
6 *And in the fourth moneth, the ninth
day of the moneth, there was a great
hunger in the citie, that there were no
more victuals for the people of the lande.
7 So all the souldiers brake away, and
fled out of the citie by night through the
way of the port, betweene the two
walles by the kynges garden: (Nowe
the Chaldees had compassed the citie
rounde about) yet went these men their
way through the wildernesse.
8 And so the Chaldees folowed vpon
them, and toke Zedekiah the kyng in
the fielde of Jericho, when his hoast
was runne from hym.
9 So they caryed the kyng away pri-
soner to Reblath, vnto the kyng of Ba-
bylon in the lande of Hemath, *Where
he

4.Reg.14.d 2.Par.36.b.
39.2 Reg.25.a.
4.Reg.25.a. Iere.27.b. and.39.a.
Iere.39.b.

he gaue iudgement vpon hym.

B 10 The kyng of Babylon also cauſed Zedekias ſonnes to be ſlayne before his face, yea and put all the princes of Juda to death at Reblath.

11 Moreouer, he put out the eyes of Zedekiah, & cauſed hym to be bounde with two chaynes, to be caryed vnto Babylon, and let him lye in priſon tyl he dyed.

12 Nowe the tenth day of the fifth moneth, in the nineteenth yere of Nabuchodonozor kyng of Babylon, Nabuzaradan the chiefe captayne, and the kyng of Babylons ſeruauntes came vnto Hieruſalem,

13 And burnt vp the houſe of the Lorde: he burnt vp alſo the kynges palace, all the houſes, and all the gorgeous buildinges in Hieruſalem.

14 And the whole hoaſt of the Chaldees that were with the chiefe captayne, brake downe all the walles of Hieruſalem rounde about.

15 As for the poore people, and ſuch folke as was yet left in the citie, which alſo were fallen to the kyng of Babylon, yea and what people as yet remayned, Nabuzaradan the chiefe captayne caryed them away priſoners.

16 But the poore people of the countrey did Nabuzaradan the chiefe captayne C leaue in the lande, to occupie the vineyardes and fieldes.

17 The Chaldees alſo brake the braſen pyllers that were in the houſe of the Lord, yea the ſeate and the braſen lauer that was in the houſe of the Lorde, and caryed all the mettall of them vnto Babylon.

18 They toke away alſo the chalderns, ſhouels, fleſhhokes, ſprinklers, ſpoones, and all the braſen veſſels that was occupied in the ſeruice.

19 With the baſons, cole pannes, ſprinklers, pottes, candleſtickes, ſpoones, and cuppes, wherof ſome were of golde, and ſome of ſiluer.

20 The chiefe captayne toke alſo the two pillers, the lauer, the twelue braſen bullockes that ſtoode vnder the ſeat* Which kyng Solomon made in the houſe of the Lorde: and all the veſſels conteyned ſo much mettal that it might not be waied. *3.Reg.7.d.

21 For euery piller was eyghteene cubites hye, and the rope that went about it was twelue cubites and foure fingers thicke, and rounde.

22 Nowe vpon the rope were braſen knoppes, and euery knoppe was fiue cubites hye, and vpon the knoppes were hoopes, and pomgranates round about of cleane braſſe.

23 After this maner were both the pillers faſhioned with ỹ pomgranates, wherof there were an hundred ninetie and ſixe, which hanged vpon the hoopes rounde about.

24 The chiefe captayne alſo toke Saraiah the hye prieſt, and Sophoniah that was chiefe next hym, & the three kepers of the dooze:

25 He toke out of the citie a chaumberlaine which was captaine of the ſouldiers, and ſeuen men that were the kinges ſeruauntes, which were founde in the citie: and Sopher a captaine that vſed to muſter the men of warre, with three ſcore men of the countrey that were taken in the citie:

26 Theſe Nabuzaradan the chiefe captaine toke, and caryed them to the king D of Babylon vnto Reblath:

27 And the kyng of Babylon cauſed them to be put to death at Reblath in the lande of Hemath: And thus Juda was ledde away captiue out of his owne lande.

28 This is the ſumme of the people whom Nabuchodonozor led away captiue: in the ſeuenth yere of his raigne he caryed away of the Jewes three thouſande twentie and three,

29 In the eyghteenth yere Nabuchodonozor caryed away from Hieruſalem eyght hundred thirtie and two perſons,

30 In the three and twentie yere of Nabuchodonozor, Nabuzaradan the chiefe captayne toke away ſeuen hundred fourtie and fiue Jewes, priſoners. The whole ſumme of the priſoners is foure thouſande and ſixe hundred.

31 In the thirtie and ſeuenth yere after that Jehoakim the kyng of Juda was caryed away, in the fiue and twentith day of the twelft moneth, Euilmerodach kyng of Babylon (the ſame yere that he raigned) gaue Jehoakim the kyng of Juda his pardon, and let hym out of priſon,

32 And ſpake louyngly to hym, and ſet his throne aboue the thrones of the other kynges that were with hym in Babylon.

33 He chaunged alſo the clothes of his priſon,

prison, yea and did eate with hym all his life long.
34 And he had a continuall lyuyng geuen hym of the kyng of Babylon, euery day a certayne thyng alowed hym, all the dayes of his life, vntyll he dyed.

The ende of the booke of the prophete Ieremie.

¶ The lamentations of the prophete Ieremie.

The first Chapter.

1 It happened after Israel was brought into captiuitie and Hierusalem destroyed, that Ieremie the prophete sate weepyng, and sorowfully bewayled Hierusalem, and sighyng and howlyng with an heauy and wofull heart, sayde,

A 1 ALas] howe sitteth the citie so desolate, that sometime was full of people? Howe is she become lyke a widow? which was great among nations? Howe is she brought vnder tribute that ruled landes?

2 She weepeth sore in the nyght, so that the teares runne downe her cheekes: for among all her louers there is none that geueth her any comfort, *yea her next friendes transgresse agaynst her, and are become her enemies.

3 Juda went away by reason of the affliction and great bondage: she dwelleth among the heathen, she findeth no rest, all they that persecuted her, toke her in strayte places [where she coulde not escape.]

4 The streetes of Sion mourne, because no man cōmeth no more to the solempne feastes: all her gates are desolate, her priestes make lamentatiō, her maydens are carefull, and she her selfe is in great heauinesse.

5 Her enemies haue ben rulers ouer her, and her enemies haue prospered, because the Lorde hath chastened her for her great wickednesse: *her children are led away captiue before their enemies.

6 All the beautie of the daughter of Sion is away, her princes are become lyke hartes that fynde no pasture, they are driuen away before their enemie, so that they haue no more power.

7 Nowe Hierusalem remembred in the tyme of her miserie and bare estate all her ioy & pleasure that she hath had in tymes past, seyng her people is brought downe vnder the power of their enemies, and there is no man for to helpe her: her enemies stande lokyng at her, and laugh her Sabbath daies to scorne. B

8 Hierusalem hath sinned greeuouslye, therfore is she come in decay: all they that had her in honour dispise her, for they haue seene her filthinesse, yea she sigheth and "is ashamed of her selfe.

9 Her skirtes are defiled, she remembred not her last ende, therfore is her fall so wonderfull, and there is no man to comfort her: O Lorde consider my trouble, for myne enemie hath the vpper hande.

10 The enemie hath put his hande to all the precious thinges that she had, yea euen before her eyes came the heathen in and out of the sanctuarie, *whom thou [neuerthelesse] hast forbidden to come within thy congregation.

11 *All her people seeke their bread with heauinesse, and loke what precious thyng euery man hath, that geueth he for meate to saue his lyfe: Consider O Lorde, and see howe vile I am become.

12 Haue ye no regarde all ye that go foreby, beholde & see yf there be any sorowe lyke vnto mine, wherwith the Lorde hath troubled me in the day of his fearefull wrath.

13 From abone hath he sent downe a fire into my bones, and it burneth them cruelly: he hath layde a net for my feete, and throwen me wyde open, he hath made

1.Reg.4.d. 4.Reg.15.a.

Iob.vi.b.

Deut.23.c.

4.Reg.6.c. Treno.ii.c.

" Or, and is turned backwarde.

made me desolate, so that I must euer be mournyng.

Ć 14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped [or writhen] and come vp about my necke: he hath caused my strength to fayle, the Lorde hath deliuered me into those handes Wherout I can not quyte my selfe.

(a) The bondage through sinne is most greeuous, which therefore is called the yoke of sinnes, fastened in or to Gods hande, because by no meanes it can be shaken of or remitted, but only of Gods speciall grace and mercie.

15 The Lorde hath destroyed all the mightie men that were in me, he hath proclaymed an appoynted tyme to slaughter all my best men: the Lorde hath troden downe the daughter of Juda, lyke as it were in a Wineyresse.

Iere. iiii. c. Treno. ii. c. 16 *Therfore do I weepe, and mine eyes gushe out of water: for the comfort that shoulde quicken me is farre fro me, my children are driuen away: for Why? the enemie hath gotten the vpper hande.

17 Sion casteth out her handes, and there is no man to comfort her, the Lorde hath layde the enemies rounde about Jacob, and Hierusalem is become abhomination in the middest of them.

Dan. ix. a. 18 *The Lorde is righteous, for I haue prouoked his countenaunce vnto anger, O take heede all ye people and consider my heauinesse, my maydens and my young men are led away into captiuitie.

D 19 I called for my louers, but they beguiled me, for my priestes and counsaylers, but they perished, euen whyle they sought for meate to saue their lyues.

Treno. ii. c. 20 *Consider (O Lorde) howe I am troubled, my Wombe is disquieted, my heart turneth about in me, and I am full of heauinesse, because I rebelled stubburnly: the swoorde hurteth me without, and Within I am lyke vnto death.

21 They heare my mournyng, but there is none that Wyll comfort me: All myne enemies haue hearde of my trouble, and are glad therof because thou hast done it: and thou hast brought foorth the time which thou calledst, When they also shal be lyke vnto me.

22 Let all their Wickednesse come before thee, and do thou to them as thou hast done vnto me for all my trespasses: for my sorowe is very great, and my heart is heauy.

The .ij. Chapter.

Treno. iii. b. A 1 Las] *howe hath the Lorde darckened the daughter of Sion in his Wrath: As for the honour of Israel he hath cast it downe frō heauen vnto the earth, and he remembred not his owne (a) foote stole When he was angry:

(a) By the footstole is meant the temple of Hierusalem.

2 The Lorde hath cast out all the habitations of Jacob without any fauour, all the strong places of the daughter of Juda hath he broken in his Wrath, and throwen them downe to the grounde, her kingdome and her princes hath he prophaned.

(b) The horne, that is, the power or strength. 3 In the Wrath of his indignation he hath broken all the (b) horne of Israel, he hath withdrawen his right hande from the enemie, yea a flambe of fire is kindled in Jacob, and hath consumed vp all rounde about.

4 He hath bent his bowe like an enemie, he hath fastened his vyght hande as an aduersarie, and euery thyng that was pleasaunt to see, he hath slayne: he hath powred out his Wrath like a fire, into the tabernacle of the daughter of Sion.

5 The Lorde is become like as it were an enemie, he hath deuoured Israel and all his palaces, yea all his strong holdes hath he destroyed, and fylled the daughter of Juda With much sorowe and heauinesse.

Iere. viii. b. 6 *His tabernacle as a garden hath he destroyed, his solempne meetinges hath he put downe: the Lord hath brought it so to passe that the hye solempne feastes and Sabbathes in Sion are cleane forgotten: in his heauy displeasure hath he dispised the kyng and priestes.

B 7 The Lorde hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of their towres into the handes of the enemie: their enemies made a noyse in the house of the Lorde, as it had ben in a solempne feast day.

8 The Lorde thought to breake downe the Walles of the daughter of Sion, he spread out his line, and drewe not in his hande tyll he had destroyed them: therfore mourne the turrettes, & the broken walles fall downe together.

9 Her gates are suncke downe to the grounde, her barres are broken and smitten

smitten in sunder, * the kyng and prin-
ces are caryed away to the gentiles:
they haue neither lawe nor prophetes,
nor yet any vision from the Lorde.
10 The senatours of the daughter Sion
sit vpon the grounde in silence, they
haue strawed asshes vpon their heads,
and gyrded them selues with sackcloth:
the maydens of Hierusalem hang
downe their heades to the grounde.
11 Mine eyes begin to fayle me through
weeping, * my body is disquieted, my li-
uer is powred vpon the earth for the
great hurt of the daughter of my peo-
ple, seeing the chyldren and babes dyd
swowne in the streetes of the citie.
12 Euen when they spake to their mo-
thers, where is meate and drinke: for
whyle they so sayde, they fell downe in
the streetes of the citie, like as they had
ben wounded, and some dyed in their
mothers bosome.
13 What shall I say vnto thee, O thou
daughter Hierusalem: to whom shal I
liken thee: To whom shall I compare
thee O thou daughter Sion, to com-
fort thee withall: thy heart is lyke a
mayne sea, Who may heale thee:
14 * Thy (a) prophetes haue looke dout
bayne and foolish thinges for thee, they
haue not shewed thee of thy wicked-
nesse, to kepe thee from captiuitie: but
they haue seene out for thee burthens of
vanitie and banishment.
15 All they that go by thee, clappe their
handes at thee, hissing and wagging
their heades vpon the daughter Hieru-
salem [and say] Is this the citie that
men call so faire, wherein the whole
lande reioyceth:
16 All thyne enemies gape vpon thee,
whisperyng and grinding their teeth,
saying: let vs deuour, for the tyme that
we looked for is come, we haue founde
and seene it.
17 The Lorde hath fulfilled the thing
that he was purposed to do, and per-
fourmed that he had deuised long ago:
he hath destroyed and not spared, he
hath caused thyne aduersarie to tri-
umph ouer thee, and set vp the horne of
thyne enemie.
18 * Their heart cryed vnto the Lorde, Deut.iiii.c.
O thou citie of the daughter Sion: let
thy teares runne downe like a riuer day
and night, rest not, and let not the ap-
ple of thyne eye leane of.
19 Stand vp, and make thy prayer in the
first watche of the night, powre out
thine heart like water before the Lord:
lift vp thyne handes for the liues of
thy young chyldren that dye of hunger
in the streetes.
20 Beholde O Lorde, and consider to D
whom thou hast done thus: Shall the
women then eate their owne fruite,
euen chyldren of a spanne long: shall
the priestes and prophetes be slayne in
the sanctuarie of the Lorde:
21 Young and olde lye thorowe the
streetes vpon the grounde, my may-
dens and young men are slayne with
the sworde, whom thou in the day of
thy wrathfull indignation hast put to
death, yea euen thou hast put them to
death, and not spared them.
22 My neighbours that are rounde a-
bout me hast thou called as it were to a
feast day, so that in the day of the lordes
wrath none escaped, neither was any
left behinde: those that I haue brought
vp and nourished, hath myne enemie
destroyed.

(a) The false prophetes toke vpon them the name of seers, which was geuen to the true prophetes: but their vayne burthens, that is, their false prophecies brought the people vnder the grieuous burthen of afflictions and punishment.

The. iij. Chapter.

A 1 I Am the man that thorowe the rodde of his wrath haue experience of miserie.
2 He droue me foorth and led me, yea into darknesse, but not into light.
3 Against me is he turned, he turneth his hande dayly against me.
4 My flesh and my skinne hath he made olde, and my bones hath he bruised.
5 He hath buylded rounde about me, and closed me in with gall and trauaile.
6 He hath set me in darknesse, as they that be dead for euer.
7 He hath so hedged me in, that I can not get out, and hath layde heauie linkes vpon me.
8 Though I crye and call pitiously, yet heareth he not my prayer.

9 He hath stopped vp my Wayes with foure squared stones, and made my pathes crooked.
10 He layeth Wayte for me lyke a beare, and as a lion in a hole.
11 He hath marred my Wayes, and broken me in peeces, he hath layde me waste altogether.
12 He hath bent his bowe, and made me as it were a marke to shoote at.
13 The arrowes of his quiuer hath he shot, euen into my reynes.
Iere.xx.b. 14 *I am laughed to scorne of all my people, they make songues vpon me all the day long. ℭ
15 He hath filled me with bitternesse, and geuen me wormewood to drinke.
16 He hath smitten my teeth in peeces with stones, and roulled me in the dust.
17 He hath put my soule out of rest, I forget all good thinges.
18 I thought in my selfe, I am vndone, there is no hope for me in the Lorde.
19 O remember yet my miserie and my trouble, the wormewood and the gall.
20 Yea thou shalt remember them, for my soule melteth away in me.
21 Whyle I consider these thinges in my heart, I get a hope agayne.
22 [Namely] it is of the Lordes mercies that we are not vtterly consumed, for truely his pitifull compassion hath not ceassed.
23 Newe mercyes shall the Lord shewe vpon thee early in the day springing, (O Lorde) great is thy faythfulnesse. D
Psal.xvi.a. 24 *The Lorde is my portion saith my soule therefore wyll I hope in hym.
25 O howe good is the Lord vnto them that put their trust in hym, and to the soule that seeketh after hym.
26 The good man with stilnesse and patience, taryeth for the health of the Lorde.
27 O howe good is it for a man to take the yoke vpon him from his youth vp:
28 He sitteth alone, he holdeth hym styll, because he hath taken [the Lordes yoke] vpon hym.
29 He layeth his face vpon the earth, if there happen to be any hope.
30 He offreth his cheeke to the smyter, he wyll be content with reproffes:
31 For the Lord wil not forsake for euer.
i.Reg.iii.b. 32 *But though he punishe, yet according to the multitude of his mercies he receaueth to grace agayne.
33 For he doth not plague willingly, and afflict the chyldren of men,
34 To treade all the prysoners of the earth vnder his feete, ℭ
35 To moue the iudgement of man before the most highest,
36 To condemne a man in his cause: the Lord hath not pleasure in such thinges.
37 What is he then that saith, there should some thing be done without the Lordes commaundement:
38 Out of the mouth of the most highest goeth not euyll and good:
39 Wherefore then murmureth the liuing man: let hym murmure at his owne sinne.
40 *Let vs looke well vpon our wayes, and remember our selues, and turne agayne to the Lorde. Iob.xxxiid. Psal.xxxiii.a.
41 Let vs lift our heartes with our handes vnto the Lorde that is in heauen.
42 We haue ben dissemblers and haue offended, wylt thou therefore not be intreated:
43 Thou hast couered vs in thy wrath, and persecuted vs: thou hast slayne vs without any fauour.
44 *Thou hast hid thy selfe in a cloude, that our prayer should not go through. Ecc.xxxvd
45 Thou hast made vs outcastes, and to be despised among the people.
46 All our enemies gape vpon vs.
47 Feare and pit is come vpon vs, yea decript and destruction.
48 *Whole riuers of water gushe out of mine eyes for the hurt of my people: Trenid.
49 Myne eyes runne and cannot ceasse, for there is no rest: F
50 O Lorde, when wylt thou looke downe from heauen and consider:
51 Mine eyes breaketh my heart, because of all the daughters of my citie.
52 Mine enemies hunted me out sharply like a byrde, yea & that without a cause.
53 They haue put downe my life into a pit, and they haue cast stones vpon me.
54 They haue powred water vpon my head: then thought I, nowe am I vndone.
55 I called vpon thy name O Lorde out of the deepe pit.
56 Thou hast heard my voyce, and hast not turned away thyne eares from my sighing and crying.
57 Thou hast inclyned thy selfe vnto me when I called vpon thee: and hast said, feare not.

58 Thou

58 Thou (O Lorde) hast mayntayned the cause of my soule, and hast redeemed my lyfe.
59 O Lorde, thou hast seene my wrong, take thou my cause vpon thee.
60 Thou hast well considered howe they go about to do me harme, and that all their counsels are against me.
61 Thou hast hearde their despitefull wordes O Lorde, yea and all the imaginations against me:
62 The lippes of mine enemies, and their deuises that they take against me al the day long.
63 Thou seest also their sitting downe and their rising vp, they make their songes of nothing but of me.
64 Rewarde them, O Lorde, according to the workes of their handes.
65 Geue them an obstinate heart, euen thy curse.
66 Persecute them O Lorde with thyne indignation, and roote them out from vnder the heauen.

¶ The. iiij. Chapter.

1 A HOwe is the golde become so dimme? howe is the most fine golde so sore chaunged? and the stones of the sanctuarie thus scattered in the corner of euery streete?
2 The children of Sion that were alway in honour, and clothed with the most precious golde: howe are they nowe become lyke the earthen vessels, whiche be made with the potters hande?
3 The dragons geue their young ones sucke with bare brestes: but the daughter of my people is cruel, like the Estriches in the wildernesse.
4 The tongues of the sucking children cleaue to the roofe of their mouthes for very thyrst: the young children aske bread, but there is no man that geueth it them.
5 They that were wont to fare delicately perishe in the streetes: they that afore were brought vp in purple, make nowe muche of dounge.
6 The sinne of the daughter of my people, is become greater then the (a) Wickednesse of Sodome, that sodaynely was destroyed, and not taken with handes.
7 Her "abstayners were whyter then the snowe or milke, their colour was freshe, red as corall, their beautie like the Saphyre.
8 But nowe their faces be very blacke, insomuche that thou shouldest not knowe them in the streetes: * their skinne cleaueth to their bones, it is withered and become like a drye stocke.
9 They that be slayne with the sworde, are happier then such as dye of hunger, and perishe away famishing for the fruites of the fielde.
10 *The women (whiche of nature are pitifull) haue sodden their owne children with their hands, that they might be their meate in the miserable destruction of the daughter of my people.
11 *The Lorde hath perfourmed his heauie wrath, he hath powred out the furiousnesse of his displeasure: he hath kindeled a fire in Sion, which hath consumed the foundations therof.
12 Neither the kynges of the earth, nor all the inhabitours of the world, would haue beleued that the enemie and aduersarie shoulde haue come in at the gates of the citie of Hierusalem.
13 Whiche neuertheless is come to passe for the sinne of her prophetes, and for the wickednesse of her priestes, that haue shed *innocents blood within her.
14 As blinde men went, they stumbling in the streetes, and stayned them selues with blood, insomuch that the heathen Gene.ix.a
woulde in no wyse touche their garmentes.
15 But they cryed vnto them, flee ye polluted, away, get you hence, touche not: for they are vncleane and be remoued, yea they haue said among the heathen, they shall no more dwell in this citie.
16 The countenaunce of the Lorde hath banished them, and shall neuer looke more vpon them: for they them selues neither regarded the priestes, nor pitied their elders.
17 Wherefore yet our eyes fayled vs, whyles we looked for our vayne helpe, seeing we euer wayted vpon a people that coulde do vs no good.
18 They

B
Deut.28.e. iiii.Reg.vi.f
Treno.ii.a
C
(a) The greatnesse of the punishment shewed to their shame to exercise the sinnes of the Sodomites. The Sodomites were for horrible conspiracy with fire, but 3 cwes were miraculously preserued with hunger, pestilence, and the sworde, in a long and cruel siege.
*Or, Nazarites.
Psal. cii.a.

18 They lay so sharpe wayte for vs, that we can not go safe vpon the streetes, for our ende is come, our dayes are fulfilled, our ende is here.

19 Our persecutours are swifter then the Egles of the ayre: they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wylderneſſe.

Gene. ii.b. (a) The breath, that is, the lyfe, meaning the kyng, who is called the lyfe of the people, for that the people are like an headleſſe body that hath no lyfe in it, when they be left without a kyng or gouernour.

20 The very breath(a) of our mouth, euen the annointed of the Lorde hym selfe, was taken in their net, of whom we say, Vnder his shadowe we shalbe preserued among the heathen.

21 And thou O daughter Edom that dwelleſt in the land of Huz, be glad and reioyce, for the cup shall come vnto thee also, thou shalt be dronken, and discouer thy nakedneſſe.

22 Thy sinnes are wel punished O thou daughter Sion, he shall not suffer thee to be caried away: but thy wickedneſſe O daughter Edom shall he visite, and wyll discouer thy sinnes.

The. v. Chapter.

The prayer of Jeremie.

א 1 CAll to remembraunce (O Lorde) what we haue suffred, consider and see our confusion.

2 Our inheritaunce is turned to the straungers, and our houses to the aliaunts.

3 We are become carefull and fatherleſſe, and our mothers are as the wydowes.

4 We are fayne to drinke our owne water for money, and our owne wood must we buy for money.

5 Our neckes are vnder persecution, we are weery and haue no reſt.

6 [Aforetime] We yelded our selues to the Egyptians, [and nowe] to the Assyrians, onlye that we might haue bread inough.

ב 7 *Our fathers (which nowe are gone) haue sinned, and we must beare their wickedneſſe. Iere. xxxi.c. Eze. xviii.a.

8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes.

9 We must get our liuing with the perill of our liues, because of the drouth of the wilderneſſe.

10 Our skinne is as it had ben made blacke in an ouen, for very sore hunger.

11 The wiues are rauished in Sion, and the maydens in the cities of Juda.

12 The princes are hanged vp with the hand of the enemies, they haue not spared the olde sage men.

13 They haue taken young men to grinde, and the boyes fainted vnder the burthens of wood.

14 The elders sit no more vnder the gates, and the young men vse no more playing of muſicke. ℭ

15 The ioy of our heart is gone, our melodious meeting is turned into mourning.

16 The garlande of our head is fallen: alas that euer we sinned so sore.

17 *Therefore our heart is full of heauineſſe, and our eyes dimme. Iere. xxxi.c

18 Because of the hill of Sion that is destroyed: insomuch that the foxes runne vpon it.

19 But thou O Lorde, that remayneſt for euer, and thy seate worlde without ende:

20 Wherefore wylt thou styll forget vs, and forsake vs so long?

21 O Lord turne thou vs vnto thee, and so shall we be turned, renue our dayes as in olde tymes:

22 But thou hast banished vs vtterly, and hast ben displeased at vs.

¶ The ende of the lamentations of Ieremie.

The first Chapter.

1 The time wherein Ezechiel prophecied, and in what place. 3 His kinred. 5 The vision of the foure beastes. 16 The fashion and worke of the wheeles. 26 The vision of the throne.

A 1 IT came to passe in the (a) thirtith yere in the fourth [moneth] in the fifth day of the moneth, that (I beyng in the middes of the captiuitie, by the riuer Chebar) the heauens were opened, and I sawe visions of God:

2 In the fifth [day] of the moneth, Which was the fifth yere of kyng Joakins captiuitie,

3 The worde of the Lorde came to Ezechiel the priest the sonne of Buzi, in the lande of the Chaldeans by the riuer Chebar, *where the (b) hand of the Lord was vpon hym.

4 And I looked, and beholde a (c) stormie wind came out of the north, a great cloude, and a fire folding it selfe [in the cloude] and a brightnes rounde about it, and fourth of the middes therof as the colour of amber out of the middes of the fire.

5 And out of the middes therof, the likenesse of foure (d) beastes [appeared] and this was their fourme, they had the likenesse of a man.

6 And euery one had foure faces, and euery one of them had foure wynges.

7 Their feete were straight feete, and the sole of their feete lyke the sole of calues feete, and they glistered as the appearaunce of brasse burnished.

8 From vnder their wynges vpon all the foure corners they had mens handes: and they foure had their faces and their wynges.

9 Their wynges were ioyned one to another: when they went they looked not backe, but eche one went straight forwarde. B

10 But [touching] the similitude of their faces, they foure had the (e) face of a man and the face of a lion on the right side, and they foure had the face of an oxe on the left side, the foure also had the face of an Egle.

11 Thus were their faces, and their wynges were spread out aboue, so that two wynges of euery one were ioyned one to another, and two wynges couered euery one of their bodyes.

12 Euery one went straight forward: (f) whyther as the spirite led them, thither they went, & returned not in their going.

13 And the fashion of the beastes, their appearaunce was lyke coales of fire, burning like the appearaunce of torches, it ran among the beastes, and the fire gaue a glister, and out of the fire there went lightening.

14 And the beastes ranne, and returned like lightening.

15 When I had considered the beastes, beholde a wheele vpon the earth nye to the beastes, to euery of the foure before his face.

16 The fashion & worke of the wheeles was lyke the colour of (g) Tharsis, and

(a) After the Babylonish, in whose yere the booke of the time was written, which was the xxiii. yere after that Josias had raigned xxxi. yeres after that Nechuzzedon was taken captiue with Ezechiel (and many of the people) from the first yere after other saw their visions.

(b) Lxx. had, and it was, (1) That is, the spirite of prophecie. (2) By this manifolde of wonders, he signifieth the horrible iudgements of God, and the great afflictions that should come vpon Jerusalem, (3) which were the foure Cherubines that supported the throne of God, as Gen. iii. b.

(c) Euery Cherub had foure faces, the face of a man and of a lion on the right side, and the face of a bullocke and of an Egle on the left side.

(f) whyther their will or minde was to go.

(g) That is a precious stone of a goodly colour, thought to be the Thurkis.

they foure had one fashion, and their fashion & their worke [was] as though it were a wheele in ẏ middle of a wheele.

17 When they went, they went vpon their foure sides: they returned not backe when they went.

18 They had (h) ringes, and heyght, and were feareful to beholde: & their ringes were full of eyes rounde about them foure.

(h) The vttee compasse of the wheeles, whiche some call strakes.

19 When the beastes went, the wheeles went also by them: and when the beastes were lift vp from the earth, the wheeles were lyft vp.

20 Whyther soeuer the spirite [was] to go, they went, and thyther [was] the spirite to go, and the wheeles were lyft vp before them: for the spirite of the beastes were in the wheeles.

D 21 When the beastes went, they went, & when thei stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp before thē, for ẏ spirite of ẏ beastes was in the wheeles.

22 And the similitude of the firmament vpon the heades of the beastes, was like the colour of christall wonderfull, spread ouer their heades aboue.

23 And vnder the firmament their winges were stretcht foorth one towardes another, euery one had two couering them, and (i) euery one had two couering them, [euen] their bodyes.

(i) He noteth two manee of coueringes, the one with winges, stretched vpwarde to couer their faces, and the other with the nether winges to couer their bodyes.

24 And when they went, I hearde the noyse of their wynges, lyke the noyse of great waters, as it had ben the voyce of the almightie, the voyce of speache, as the noyse of an hoast: when they stoode, they let downe their winges.

25 And there was a noyse from aboue the firmament that was ouer their heades: when they stoode, they let downe their wynges.

26 And aboue the firmament that was ouer their heades, there was the fashion of a throne lyke a Saphir stone: and vpon the similitude of the throne by appearaunce, as the similitude of a man aboue vpon it.

27 And I sawe as the appearaunce of amber [and] as the similitude of fire rounde about within, from the appearaunce of his loynes vpward: and from the appearaunce of his loynes downewarde I sawe as the lykenesse of fire, and brightnesse rounde about it. E

28 As the likenesse of a bowe that is in a cloude in a raynie day, so was the appearaunce of the brightnesse rounde about: this was the appearaunce of the similitude of the glory of God, & when I sawe it, I (k) fell vpon my face and hearkened vnto the voyce of one (l) that spake.

(k) Considering the maiestie of God, & the weakenesse of fleshe.

(l) That is, the Lorde.

¶ The. ij. Chapter.

The prophete is sent to call the people from their errour.

A 1 AND then said he vnto me, Stande vp vpon thy fete (O thou sonne of man) and I wyll talke with thee.

2 And the spirite entred into me when he had spoken vnto me, & set me vpon my feete, so that I heard him that spake vnto me.

3 And he sayde vnto me, Thou sonne of man, I sende thee to the children of Israel, to a rebellious people which haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day.

4 For they are children of a "harde face and stiffe heart, I do sende thee vnto them, and thou shalt say vnto them, Thus saith the Lorde God.

"Or, impudent.

5 And whether they wyll heare or refuse (for they are a rebellious house) yet they may knowe that there hath ben a prophete among them.

6 And thou sonne of man feare them not, neither be afraide of their wordes, for "bryers and thornes are with thee, and thou doest dwell among scorpions: feare not their wordes, nor be abashed at their lookes, for they are a rebellious house.

"Or, rebelles.

7 And thou shalt speake my wordes vnto them, whether they wyll heare or refuse, for they are rebellious. B

8 Therefore thou sonne of man, obay thou all thinges that I say vnto thee, and be not thou rebellious lyke the rebellious house: open thy mouth, and (a) eate that I geue thee.

(a) That is, print in thy memorie, or receaue in thine heart all my wordes, as Ezec. iii. b.

9 And when I looked, beholde a hand was sent vnto me, and lo, in it was a roule of a booke.

11 And he opened it before me, and it was written within and without, and there was written therein, (b) lamentations, and mourning, and wo.

(b) That is Gods iudgements against the wicked.

¶ The

The. iii. Chapter.

1 The prophete beyng fed with the worde of God, and with the constant boldnesse of the spirite, is sent vnto the people that were in captiuitie. 17 The office of true preachers.

A 1 After this said he vnto me: Thou sonne of man, eate whatsoeuer thou findest, eate this roule, and go thy way and speake vnto the house of Israel.

2 So I opened my mouth, and he fed me with this roule.

3 And he saide vnto me, Thou sonne of man, thy belly shall eate, and thy bowels shalt thou fill with this roule that I geue thee: Then dyd I eate, and it was in my mouth *sweeter then honie. *Psal.xix.b. cxix.

4 And he saide vnto me, Thou sonne of man, go, get thee vnto the house of Israel, and declare my wordes vnto them.

5 For not to a people of "profounde lippes and harde language art thou sent, but vnto the house of Israel: "Strange speache.

6 Not to many nations whiche haue profounde lippes and harde languages, whose wordes thou vnderstandest not: otherwise if I had sent thee vnto them, they would haue hearkened vnto thee.

B 7 But the house of Israel will not hearken vnto thee, for they will not hearken vnto me: for al the house of Israel haue stiffe foreheades, & stubburne heartes.

8 Beholde therefore, I haue made thy face strong against their faces, & thy forehead strong against their foreheades.

9 As an Adamant, harder then the flint stone haue I made thy forehead: thou shalt not feare them, nor be abashed at their lookes: for they are a rebellious house.

10 He sayde moreouer vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee, receaue in thyne heart, and hearken with thyne eares.

11 And go, get thee to the captiuitie, to the chyldren of thy people, and thou shalt speake vnto them, and shalt say vnto them, Thus saith the Lord God, whether they will heare, or leaue.

12 With that the spirite tooke me vp, and I hearde behinde me a voyce of a great rushing [to wit] Blessed be the glory of Iehouah from his place.

13 [I hearde] also the noyse of the winges of the beastes ioyning one with another, and the ratling of the wheeles that were before them, euen a noyse of great rushing.

14 Nowe when the spirite lift me vp and tooke me away, I went in bitternesse and furie of my spirite: but the hande of the Lorde vpon me was strong. C

15 Then I came to the captiues in Thelabib that dwelt by the riuer Chebar, and I sate where they sate, and I remayned there seuen dayes, astonished among them.

16 And when the seuen dayes were expired, the Lorde saide vnto me,

17 Thou sonne of man, I haue made thee a *watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and geue them warning from me. Ezech.33.b.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou geuest not him warning, nor speakest to admonishe the wicked of his euill way, and so to liue: then shal the same vngodly man dye in his owne vnrighteousnesse, but his blood wyl I require of thyne hand.

19 Neuertheless, if thou gene warning vnto the wicked, and he yet turne not from his vngodlynesse and from his wicked way: he shall dye in his owne wickednesse, but thou hast deliuered thy soule.

20 Nowe if a righteous man go from his righteousnesse and do the thing that is euyll I wyll lay a stumbling blocke before him: and he shall dye, because thou hast not geuen him warning, dye shall he in his owne sinne, so that his righteousnesse whiche he hath done, shall not be thought vpon: but his blood will I require at thyne hande. D

21 Neuertheless, if thou exhortest that righteous that he sinne not, and so the righteous do not sinne: then shall he liue, because he hath receaued thy warning, and thou hast deliuered thy soule.

22 And there came the hand of the Lord vpon me, and he sayd vnto me: Stande vp, and go into the fielde, that I may there talke with thee.

23 So when I had risen vp, and gone foorth into the fielde: beholde, the [a] glorie of the Lord stoode there, like the glorie which I sawe by the riuer Chebar: then fell I downe vpon my face. (a) Meaning the vision of the Cherubims and the wheeles.

24 And the spirite came into me, whiche

set me vp vpon my feete, and spake vnto me, and said vnto me: Go thy way, and shut thy selfe in thyne house.

25 Beholde O thou sonne of man, they haue prepared bandes against thee, and they wyll binde thee with them, and thou shalt not go out among them.

(b) It is a great plague of God toward the people, when he causeth the ministers to cease preaching & rebuking of sinne.

26 And I will make thy tongue (b) cleave to the roofe of thy mouth, that thou shalt be dumbe, and not be as a reprouer vnto them: for they are a rebellious house.

27 But when I speake vnto thee, I wyl open my mouth, and thou shalt say vnto them, Thus saith the Lorde God: Whoso heareth, let hym heare, whoso leaueth of, let him leaue: for they are a rebellious house.

¶ The. iiij. Chapter.

1 The siege of the citie of Hierusalem is signified. 9 The long continuaunce of the captiuitie of Israel. 16 A hunger is prophecied to come in the captiuitie.

AND thou sonne of man, take thee a tyle stone and lay it before thee, and purtray vpon it the citie Hierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it rounde about.

3 Moreouer, take an iron panne, and set it betwixt thee and the citie in steede of an iron wall, then set thy face towarde it to besiege it, and make an assault against it: this shalbe a token vnto the house of Israel.

(a) Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his left hande from Babylon) and howe they had remaynes therein three hundred and nineteene yeres.

4 But thou shalt sleepe vpon thy left side, and lay the sinne (a) of the house of Israel vpon it [according] to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeres of their iniquitie according to the number of the dayes [euen] three hundred and ninetie " dayes, so shalt thou beare the iniquitie of the house of Israel.

" Vnderstande, shall they be.

6 When thou hast fulfilled these dayes, lye downe agayne and sleepe vpon thy (b) right side, and beare the sinnes of the house of Juda: fourtie dayes haue I appointed thee, (c) a day for a yere [euen] a day for a yere.

(b) which declared Josuah, who had nowe from the time of Josuah slept in these sinnes fourtie yeres.

(c) That is, for euery yere they haue sinned, to sleepe one day.

7 Therfore set nowe thy face towarde the siege of Hierusalem, and discouer thine arme, that thou mayest prophecie against it.

8 Beholde, I will lay chaines vpon thee, that thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy besieging.

9 Wherfore take vnto thee wheate, barlye, beanes, lintils, millot, and fetches, and put these together in a vessell, and make thee loaues of bread thereof, according to the number of the dayes that thou must lye vpon thy side, that thou mayest haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eatest shall haue a certaine wayght appointed, [namely] twentie sicles euery day: & from time to time shalt thou eate therof.

11 Thou shalt drinke also a certaine measure of water [namely] the sixt [part] of an *Hin from tyme to tyme shalt thou drinke. * Exo. xxix.

12 Barly cakes shalt thou eate, and them shalt thou bake in (d) mans doung before their eyes.

(d) Signifying hereby the great scarsitie of fuel one matter to burne.

13 And with that sayde the Lord, Euen thus shall the chyldren of Israel eate their defiled bread among the gentiles whyther I wyll cast them.

14 Then sayde I, Oh Lorde God: beholde, my soule was yet neuer stayned, for fro my youth vp vnto this houre, I did neuer eate of a dead carkase, or of that whiche was slayne of wylde beastes, neither came there euer any vncleane flesh in my mouth. ℭ

15 Whervnto he aunswered me: Lo, I wyll graunt thee (e) cowcalfes in steede of mans doung, and thou shalt make thy bread with them.

(e) To let flee to bake thy bread with (g) That is, the force and strength wher with it should nourishe.

16 And he saide vnto me, Beholde thou sonne of man, I wyll breake the (f) staffe of bread in Hierusalem, and they shall eate their bread with waight and with care, and their water in measure and astonishment shall they drinke,

Esai. iii. a. Ezech. v. c. and. xiiii. b.

17 That they may cause a lacke of bread and water, and be astonied one at another, and be consumed in their iniquitie.

The,

The.v.Chapter.

1 The signe of the heeres, by which is signified the destruction of the people. 6 The causes of the anger of God towarde the people.

A 1 Thou sonne of man, take thee then a sharpe knife[namely]a barbers rasour, take that to thee, and cause it to (a) passe vpon thy head and vpon thy beard: then take thee waight scales and deuide [the heere.]

2 Thou shalt burne with fire the thirde part in the middest of the (b) citie when the dayes of the siege are fulfylled, and thou shalt take the other thirde part and smite about it with a knife, and the last thirde part thou shalt scatter in the wynde, and I wyll drawe out a swoorde after them.

3 Thou shalt also take therof a fewe in number, and bynde them in thy lappe.

4 Of them yet shalt thou take, and cast them into the middest of the fire, & burne them in the fire: therof shall a fire come foorth into all the house of Israel.

5 Moreouer, thus saith the Lorde God: This same is Hierusalem, which I set in the middest of nations, and countreis rounde about her.

6 But she hath chaunged my iudgementes into wickednesse more then the nations, and my statutes more then the countreis that are rounde about her: for they haue refused my iudgementes and my statutes, and not walked in them.

B 7 Therfore thus saith the Lorde God: For your (c) multiplying more then the gentiles that dwell rounde about you, and because ye haue not walked in my lawes, neither haue ye kept my ordinaunces, no ye haue not done accordyng to the iudgementes of the nations that are rounde about you:

8 Therfore thus saith the Lorde God, Beholde I will also come agaynst thee, I my selfe I say: for in the middest of thee wyll I execute iudgement in the sight of the heathen.

9 And I wyll handle thee of such a fashion as I neuer did before, & as I will neuer do from that tyme foorth, and that because of all thine abhominations.

10 For in thee the fathers* shalbe fayne to eate their owne sonnes, and the sonnes their owne fathers, I wyll execute iudgement in thee, and the whole remnaunt of thee wyll I scatter into all the wyndes. Leuit.26.c. Deut.28.g. 2.Reg.26.c. Lamen.4 b. Baruch.ii.a.

11 Wherfore, as truely as I lyue saith the Lorde God, seyng thou hast defiled my sanctuarie with all maner of abhominations, and with all shamefull offences:

12 For this cause will I also destroy thee, mine eye shall not spare thee, neither wyll I haue any pitie.

13 *One thirde part within thee shall dye of the pestilence and be consumed of hunger, another thirde part shalbe slayne downe rounde about thee with the swoorde, the other thirde part that remayneth, wyll I scatter abroode towarde all the wyndes, and drawe out a swoorde after them. Iere.xv.b.

14 Thus wyll I perfourme mine indignation, & make my wrath to settle vpon them, and I will be (d) comforted: so that when I haue fulfylled myne anger agaynst them, they shall knowe that I am the Lorde, which with a feruent gelousie haue spoken it. C

15 Moreouer, I wyll make thee waste and reuiled among all the heathen that dwell about thee, in the sight of all them that go by thee.

16 So thou shalt be a reproche and shame, a chastisement and a wondryng vnto the nations that are rounde about thee, when I shall execute iudgementes in thee, in anger & in wrath, and in sharpe rebukes, I the Lorde haue spoken it:

17 When I shoote among them the perilous (e) dartes of hunger, which shalbe for their destruction, yea therfore shall I shoote them because I wyll destroy you, I wyll encrease hunger vpon you, and* wyll breake your staffe of bread.

18 Plagues wyll I sende vpon you, yea and wicked beastes also to spoyle thee, pestilence and bloodsheddyng shal come vpon thee, and the swoorde wyll I bring ouer thee: I the Lorde haue spoken it.

(a) To shaue his head and beard.

(b) To wit, of what citie which he had gouernaunce vpon the border, chap.4. By the first, he meaneth famine & pestilence, wherof both one part perished during the siege of Nabuchodonozor: by the swoorde, that part were slayne vpon Iezechiels sight, those that were caryed awaye captiue and by the scattering into the wind, they that fled into Egypt, and into other partes after the citie was taken.

(c) Because ye haue exceeded the number of your vices and superfluous more then the gentiles. Esai.65.b.

(d) That is, I wyll not be pacified tyll I be reuenged. Esai. 1.c.

(e) which be the grashoppers, mildew, and what soeuer were occasions of famine. Ezech.iiii.c.

The

The.vj.Chapter.

1 He sheweth that the people shalbe plagued for the sinne of idolatrie. 8 He prophecieth the repentaunce of the remnaunt of the people, and their deliueraunce. 11 The destruction of the frowarde is prophecied.

A 1 AND the worde of the Lorde came vnto me, saying:

2 Thou sonne of man set thy face to the *mountaynes of Israel, that thou mayest prophecie

Ezech.30.a.

agaynst them,

3 And say, Heare the worde of the Lord God: O ye mountaynes of Israel Thus hath the Lord God spoken to the (a)mountaynes, hylles, riuers, & dales, Beholde I[euen I] will bryng a sworde vpon you, and destroy your hye places.

(a) He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatnyng them destruction.

4 Your aulters shalbe destroyed, & your images of the* sunne broken downe, your slayne men wyll I cast downe before your idols.

4.Reg.23.b.

5 And the dead carkases of the children of Israel wyll I cast before their idols, your bones will I scatter rounde about

4.Reg.23.c.

*your aulters.

6 In all your dwellyng places your cities shalbe desolate, and the hye places laide waste, so that your aulters shalbe made waste and desolate, your idols shalbe broken and abolished, and your images of the sunne shalbe cut downe, and your workes quite taken away.

B 7 Your slayne men shall fall among you: and ye shal knowe that I am the Lord.

8 Yet wyll I leaue a remnaunt, that you may haue [some] that shall escape the sworde among the nations, when as ye shalbe scattered through the countreis.

9 And they that escape of you shal thinke vpon me among the heathen where they shalbe in captiuitie, because I haue ben broken with their whorishe heart which hath departed from me, & with their eyes that haue gone a whoryng after their idols: and they shalbe abhorred before their owne eyes for the euils which they haue commited in all their abhominations.

10 And they shall knowe that I am the Lorde, and that I haue not sayde in vayne, that I woulde do this euill vnto them.

11 Thus saith the Lorde God, (b)Smite thine handes together, and stampe with thy feete, and say, Wo worth all the abhominations and wickednesses of the house of Israel: for they shall fall with the sworde, with hunger, and with pestilence.

(b) He wylleth the prophete not only with sworde, but also with gestures of handes & foote, to signifie the destruction to come.

12 Who so is farre of shall dye of the pestilence, he that is nye at hande shall perishe with the sworde, and the other that are besieged shall dye of hunger: Thus wyll I satisfie my wrathfull displeasure vpon them.

13 And so shall ye knowe that I am the Lorde, when their slayne men shalbe among their idols rounde about their aulters, vpon euery hye hyll, and toppes of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, [euen] in the places where they dyd offer sweete sauour to all their idols.

14 I wyll stretche mine hande out vpon them, and wyll make the lande waste, and desolate (c)from the wildernesse vnto Deblathah through all their habitations: and they shall knowe that I am the Lorde.

(c) Some read, more desolate then the wildernesse of Deblathah, which was in Syria, and bordered vpon Israel: but it may stande well from the wildernesse, which was south vnto Deblathah which was north, meanyng the whole countrey.

The.vij. Chapter.

2 The ende of all the lande of Israel shall sodaynely come. 20 The cause of the destruction therof. 23 The prophete is commaunded to shewe the summe of the euyls that are at hande.

A 1 THe Worde of the Lorde came vnto me, saying:

2 And thou sonne of man, thus saith the Lorde God, an ende is come vnto the lande of Israel: yea verily the ende commeth vpon the foure corners of the lande.

3 Nowe shall the ende come vpon thee: for I wyll sende my wrath vpon thee, and wyll punishe thee accordyng to thy wayes, and rewarde thee after all thine abhominations.

4 Mine

4 Mine eye shall not spare thee, neither
wyll I haue pitie, but rewarde thee
accordyng to thy wayes, & declare thine
abhominations: then shall ye knowe
that I am the Lorde.
5 Thus saith the Lorde God, Beholde,
one euyll shall come after another:
6 The ende is here, the ende [I say] is
come, it watched for thee: beholde it is
come alredy.
B 7 The (a) mornyng is come vnto thee
that dwellest in the lande, the tyme is at
hande, the day of trouble is harde by,
and not the (b) soundyng agayne of the
mountaynes.
8 Nowe I wyll shortly poure out my
sore displeasure ouer thee, and fulfyll my
wrath vpon thee: I wyll iudge thee
after thy wayes, and recompence thee
all thine abhominations.
9 Mine eye shall not spare, neither wyll
I haue pitie, but rewarde thee after thy
wayes, & thine abhominations shalbe
in the middest of thee: and ye shal knowe
that I am the Lorde that smiteth.
10 Beholde the day, beholde it is come,
the mornyng is gone foorth, the rodde
(c) florisheth, pride hath budded.
11 Crueltie is waxen to a rodde of wicked-
nesse, none of them shall remayne, none
of their riches, "not one of their seede,
& no lamentation shalbe made for them.
12 The tyme commeth, the day draweth
nye: who so byeth let hym not reioyce,
he that selleth let hym not be sory: for
why? wrath is vpon all the multitude
therof.
13 So that the seller shal not come againe
to the thyng that he solde, although
their life be (d) yet with the lyuyng: for
when the prophecie was preached vnto
all the people, none returned, no man
shal (e) strengthen hym selfe in the iniqui-
tie of his life.
14 (f) They haue blowen the trumpet, and
made all redy, but none goeth to the
battayle: for my wrath is vpon the
whole multitude.
C 15 The sworde shalbe without, pestilence
and hunger within: so that who so is in
the fielde shalbe slayne with the sworde,
and he that is in the citie shalbe deuou-
red with hunger and pestilence.
16 But they that flee away from them
shall escape, and shalbe in the moun-
taynes lyke the doues of the valleys, all
they shall mourne, euery one for his
iniquitie.
17 *All handes shalbe let downe, and all Esai.xiii.b. Iere.vi.c.
knees shalbe weake as the water.
18 They* shall girde them selues with Esai.xv.a. Iere.48.d.
sackcloth, feare shall couer them, shame
shalbe vpon all faces, and baldnesse vp-
on their heades.
19 Their siluer shall they cast foorth in
the streetes, and their golde shalbe dis-
pised: yea* their siluer and golde shall Prou.xi.a. Eccle.v.b.
not be able to deliuer them in the day of
the wrath of the Lorde, they shall not
satisfie their soules, neither fyll their
bellyes therwith, because (g) it was a
stumblyng blocke of their iniquitie.
20 He had also set the beautie of his (h) or-
nament in maiestie: but they made
images of their abhominations and fyl-
thinesses in it, therfore haue I set it
farre from them.
21 Moreouer, I wyll geue it into the D
handes of straungers to be spoyled, & to
the wicked of the earth for to be robbed,
and they shall pollute it.
22 My face wyll I turne from them, my
secrete place shalbe defiled: for burglers
shall go into it and pollute it.
23 Make a chayne: for the lande is full of
the (i) iudgement of blood, and the citie is
full of extortion.
24 Wherfore I wyll bryng the most wic-
ked of the heathen to take their houses
in possession, I wyll make the pompe
of the mightie to ceasse, and their (k) sanc-
tuaries shalbe defyled.
25 When destruction is come, they shall
seeke peace, but they shall haue none.
26 One mischiefe shall folowe another,
and one rumour shall come after ano-
ther: then shall they seeke a vision in
vayne at their prophete, the lawe shall
perishe from the priest, and counsayle
from the auncientes.
27 The kyng shall mourne, the prince
shalbe clothed with desolation, and the
handes of the people in the lande shalbe
troubled: I wyll do vnto them after
their owne wayes, accordyng to their
owne iudgementes wyll I iudge them:
and they shall knowe that I am the
Lorde.

(a) That is, the begynning of thy punishment.
(b) That is, no vayne or counterfayte crye, as is the ecco in the hylles.
(c) Meanyng Nabuchodonosor, whom God had appointed to be a rod to scourge them.
"Or, none of their pleasures.
(d) That is, in the yere of Iubile, when euery man returned to such possessions as he solde before Leuit. 25.b.
(e) Iniquitie shall make no man strong against God.
(f) The Israelites made a bragge, but their hearts fyled them.
(g) Their golde & siluer brought them to this ruine or destruction.
(h) Meanyng the sanctuarie.
(i) That is, of sinnes that deserue death.
(k) That is, their temple which was deuided into three partes. Iere. 61.f.

The

The.viii.Chapter.

2 In appearaunce of the similitude of God. 3 Ezechiel is brought to Hierusalem in the spirite. 6 The Lord sheweth the idolatries of the house of Israel, & chiefly of the prestes.

A 1 AND it was in the (a) first yere, in the first [moneth] in the fift [day] of the moneth, I sate in my house, and the elders of Juda sate before me, and the hande of the Lorde God fell there vpon me.

(a) Of the captiuitie of Jeconiah, so that there was fourteene monethes betwixt the first vision & this.

2 Then I beheld, and lo, there was a likenesse as the appearaunce of fire: from the appearaunce of his loynes downewarde, fire: and from his loynes vpwarde as the appearaunce of brightnesse, lyke the colour of amber.

3 And he stretched out the likenesse of an hande, and tooke me by an heery locke of my head, and the spirite lift me vp betwixt earth and heauen, and (b) brought me in a diuine vision to Hierusalem, into the entry of the inner (c) gate that lyeth towarde the north, where remayned the image of (d) emulation [and] of gayne.

(b) This was in the spirite & not in body.

(c) The porch or court where the people assembled.

(d) Of emulation, because it displeased God: of gayne, because it was set vp & worshipped for gayne and increase of their offerynges for the preistes, and of their cattell and substaunce for the people.

4 And beholde, the glorie of the Lorde God of Israel was in the same place, [euen] as I had seene it afore in the fielde.

5 And he sayde vnto me, Thou sonne of man, lift vp thine eyes nowe towarde the north: then lift I vp mine eyes towarde the north, and beholde northwarde, at the gate of the (e) aulter this image of emulation [was] in the entry.

(e) That was in the court where the people had made an aulter to Baal.

6 And he sayde furthermore vnto me, Thou sonne of man, seest thou what these do: seest thou the great abhominations that the house of Israel commit in this place, to driue me from my sanctuarie: but turne thee about, and thou shalt see yet greater abhominations.

B 7 And with that brought he me to the court gate, and when I loked, beholde there was a hole in the wall.

8 Then sayde he vnto me, Thou sonne of man, digge nowe in the wall: and when I digged in the wall, beholde there was a doore.

9 And he sayde vnto me, Go thy way in, and loke what wicked abhominations they do here.

10 So I went in and sawe, and beholde there were al maner of creeping beastes, and (f) abhominable beastes, and all the idols of the house of Israel paynted vpon the wall rounde about.

(f) Which were forbidden in the law. Leuit. 26.

11 There stoode also before the images threescore and ten men of the auncientes of the house of Israel, and in the middest of thē stoode Jaazaniah the sonne of Shaphan, with euery man his censer in his hande, and the smoke of the incense ascended as a cloude.

12 Then sayde he vnto me, Thou sonne of man, hast thou seene what the auncientes of the house of Israel do secretly, euery one in the (g) chaunber of his imagerie: for they say, The Lorde seeth vs not, the Lorde hath forsaken the earth.

(g) For besides their common idolatrie, they had their particuler fantasie in their secrette places of prayer.

13 And he sayde vnto me, Turne thee yet agayne, and thou shalt see greater abhominations that they do.

C 14 And with that he brought me to the doore of the gate of the Lordes house towarde the north, and beholde there sate womē mourning for (h) Thamuz.

(h) The Jewes say this was a prophete of the idols, who after his death was once a yere mourned for in Englishe, only of women. Some Christians thinke it to be Adonis Venus sonne. Other thinke it was Osyris an idoll of the Egyptians.

15 Then sayde he vnto me, Hast thou seene this thou sonne of man: turne thee yet about, and thou shalt see greater abhominations then these are.

16 And so he brought me into the inward court of the Lordes house, and beholde at the doore of the Lordes house, betwixt the porche and the aulter, there were about twentie and fiue men that turned their backes vpon the temple of the Lorde, and their faces towarde the east, and these worshipped the sunne eastwarde.

17 And he sayde vnto me, Hast thou seene this thou sonne of man: Thinketh the house of Juda that it is but a trifle to do these abhominations which they do here: for they haue filled the lande full of wickednesse, and haue returned to prouoke me to anger, and lo (i) they are puttyng the braunches to their noses.

(i) That is either to their brauncher, flowers, or posies, in doyng their sacrifice to the sunne, which yet before was vyle and stinking, howe sweete soeuer they seemed to them selues. Prou. 1.d.

18 Therfore wyll I also do somethyng in my wrathful displeasure, so that mine eye shall not spare them, neither wyll I haue pitie: yea and though they crye in mine eares with a loude voyce, yet wyll I not heare them.

¶ The.ix. Chapter.

1 The destruction of the citie. 4 They that shalbe saued are marked. 8 A complaynt of the prophete for the destruction of the people.

A 1 HE cryed also with a loude voyce in mine eares, saying: Drawe neare ye (a) visitations of the citie, euery man with a destroying weapon in his hande.

2 And beholde, then came there (b) sixe men out of the streete of the vpper gate towarde the north, and euery man a slaughter weapon in his hande: There was one amongest them that had on hym lynnen rayment, and a Writers (c) inckhorne by his syde: these went in and stoode beside the brasen aulter.

3 And the glorie of the Lorde of Israel was gone from the Cherub wherupon it was, to the doore of the house: and he called to the man that had the lynnen rayment vpon hym, and the Writers inckhorne by his syde,

4 And the Lorde sayde vnto hym, Go through the citie, euen through Hierusalem, & set a marke vpon the foreheades of them that mourne, and are sory for all the abhominations that be done therin.

5 And to the other he sayd, that I might here, Go ye after hym through the citie, and smite, let your eye spare none, neither haue ye any pitie:

6 Kyll and destroy both olde men and young, maydens, children, and Women: but as for all those that haue the marke vpon them, see that ye touche them not, and begyn at my sanctuarie. Then they began at the auncient men which were before the house.

7 And he sayde vnto them, Defyle ye the temple, fyll the courtes with the slayne, then go your way forth. So they went out, and slue downe through the citie. B

8 Nowe When they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, saying: Ah Lorde God, wylt thou then destroy all the residue of Israel, in powryng out thy wrath vpon Hierusalem?

9 Then sayde he vnto me, The wickednesse of the house of Israel and Iuda is exceedyng great: so that the lande is full of *blood, & the citie full of reuoltyng [from God] for they say, The Lorde hath forsaken the earth, and the Lorde seeth it not. *Esai.i.c.

10 As touchyng me also, mine eye shall not spare them, neither wyll I haue pitie: but wyll recompence their wayes vpon their heades.

11 And beholde, the man that had the lynnen rayment vpon hym and the Writers inckhorne by his syde, reported the matter, and sayde: As thou hast commaunded me, so haue I done.

¶ The.x. Chapter.

2 Of the man that toke hotte burnyng coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beastes, and of the Cherubims.

A 1 AND as I loked, beholde in the *firmament that was aboue the head of the (a) Cherubims, as it were a Saphir stone [made] lyke the similitude of a throne, was seene ouer them. *Ezech.i.d.

2 Then spake he to hym that had the lynnen rayment vpon hym, and sayde: Crepe in betwene the wheeles that are vnder the Cherub, and take thine hand full of hotte coales out from betwene the Cherubims, and scatter them ouer the citie. And he crept in, that I myght see.

3 (Nowe the Cherubims stoode vpon the ryght syde of the house when the man went in, and the cloude fylled the inner court.

4 And the glorie of the Lorde remoued from the Cherubims, and came vpon the doore of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lordes glorie.

5 Yea and the sounde of the Cherubims wynges was heard into the fore court, lyke as it had ben the voyce of the almightie

almightie God When he speaketh.)

6 Nowe When he had bidden the man that was clothed in lynnen, saying, Take fire from the middest of the wheeles Which were vnder the Cherubims: he went, and stoode beside the wheeles.

B 7 Then one Cherub reached foorth his hande from betwene the Cherubims vnto the fire that was betwene the Cherubims, and toke therof, and gaue it into the handes of hym that had on the lynnen rayment: which toke it, and went out.

8 And vnder the wynges of the Cherubims there appeared the likenesse of a mans hande.

9 I loked also, and behold foure Wheeles beside the Cherubims, one Wheele by one Cherub, and another by another Cherub, and the wheeles were to loke vpon after the fashion of the precious stone *Tharsis.

Eze.i.c.

10 As touchyng their appearaunce (they were all foure of one fashion) as yf one Wheele had ben in another.

11 When they went foorth, they went vpon their foure sides, not turnyng backe in their goyng: for Which Way the [head of the] first loked, after it they went, so that they turned not backe in their goyng.

12 And their whole bodyes, their backes, their handes, and wynges, yea and the wheeles also were full of eyes rounde about the foure Wheeles.

13 And to the wheeles, he cryed to them in my hearyng, O Wheele,

C 14 Euery one of them had foure faces, so that the face of the first was the face of a Cherub, and the face of the seconde the face of a man, and of the thirde the face of a lion, and of the fourth the face of an egle.

15 And the Cherubims were lyfted vp: *This is the beast that I sawe at the water of Chebar. Eze.i.a.

16 Nowe When the Cherubims went, the Wheeles went by them: and When the Cherubims lyft vp their wynges to mount vp from the earth, the same wheeles also turned not from besides them.

17 Shortly When they stoode, these stoode also, and When they were lifted vp, the wheeles lift vp them selues also With them: for the (b) spirite of the beast was in the wheeles.

(b) There was one consent betwene the Cherubims and the wheeles.

18 Then the glorie of the Lorde departed from aboue the doore of the temple, and remayned vpon the Cherubims.

D

19 And the Cherubims flackered With their wynges, and lyft them selues vp from the earth, so that I sawe When they went, & the wheeles besides them; and they stoode at the doore of the east gate of the house of the Lorde, so the glorie of the God of Israel was vpon them on hye.

(c) That is, the whole body of the foure dealers of Cherubims.

20 This is the (c) beast that I sawe vnder the God of Israel by the riuer of Chebar, and I perceaued that it was the Cherubinis.

21 Euery one had foure faces, and euery one foure Wynges, and vnder their wynges the likenesse of mens handes.

22 Touchyng the similitude of their countenaunces, they were the very same countenaunces Which I sawe at the riuer Chebar, and the selfe same appearaunces: euery one in his goyng went strayght forwarde.

The.xj. Chapter.

1 Who they were that seduced the people of Israel. 5 Agaynst these he prophecieth, shewyng them howe they shalbe dispersed abrode. 19 The renuyng of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsayles.

A 1 MOreouer, the spirite lift me vp, and brought me vnto the east gate of the Lordes house, Which lyeth eastwarde: and beholde, at the entry of the gate were fiue and twentie men, among whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiahu, the rulers of the people.

2 Then sayde he vnto me, Thou sonne of man, these men imagine mischiefe, & a wicked counsayle take they in this citie,

2. Pet. 3. (a) We shall not be pulled out of Hierusalem tyll the houre of our death come, & the flesshe is not taken out of the caudron tyll it be sod.

3 Saying, *It is not neare, let vs builde houses: this [Hierusalem] is the (a) caudron, and We be the flesshe.

4 Therfore shalt thou prophecie against them,

them: yea prophecie O sonne of man.
5 And with that fell the spirite of the Lorde vpon me, and sayde vnto me, Speake, thus saith the Lorde: On this maner haue ye spoken (O ye house of Israel) and I knowe the imaginations of your heartes.
6 Many one haue ye murthered in this citie, and fylled the streetes full of the slayne:
B 7 Therfore thus saith the Lorde God, The slayne men that ye haue layde on the grounde in the citie are the (b) flesh, and this citie is the cauldron: but I wyll bryng you out of it, ye haue feared the sworde, and I wyll bring a sworde ouer you, saith the Lorde God.
8 And I wyll bryng you out of the middest therof, and deliuer you into the handes of straungers, and wyll execute iudgementes among you.
10 Ye shall fall by the sworde, in the borders of (c) Israel wyll I iudge you, and ye shall knowe that I am the Lorde.
11 This citie shall not be your cauldron, neither shall ye be the flesh therin: but in the borders of Israel wyll I punishe you,
12 That ye may knowe that I am the Lorde, in whose commaundementes ye haue not walked, nor kept my lawes: but haue done after the customes of the heathen that lye rounde about you.
13 Nowe when I prophecied, (d) Pheltiah the sonne of Banaiahu dyed: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wylt thou then vtterly destroy all the remnaunt in Israel?
14 And so the Worde of the Lorde came vnto me on this maner.
15 Thou sonne of man, thy brethren [euen] thy brethren, the men of thy kinrede, and all the house of Israel, wholly [are they] vnto whom the inhabitauntes of Hierusalem haue sayd: (e) Withdrawe ye farre from the Lorde, for the lande is geuen vs in possession.
16 Therfore tell them, thus saith the God: Although I sende them farre of among the gentiles, and scatter them among the nations, yet wyll I be to them as a litle (f) sanctuarie in the landes where they shall come.
17 Tell them also, thus saith the Lorde God, I wyll gather you agayne out of the nations, and bryng you from the countreis where ye be scattered, and I wyll geue you the lande of Israel agayne.
18 And they shall come thither, and they shall take away all their idols, and all their abhominations from thence.
19 *And I wyll geue them one heart, and I wyll put a newe spirite within their bowels: that stony heart wyll I take out of their body, and geue them a fleshlye heart,
20 That they may walke in my commaundementes, and kepe mine ordinaunces and do them, that they may be my people, and I their God.
21 But to the heart of their idols and their abhominations their heart goeth, their wayes wyll I bryng vpon their owne heades, saith the Lorde God.
22 After this did the Cherubims lift vp their wynges and the wheeles besides them, and the glorie of the God of Israel was vpon them on hye.
23 *So the glorie of the Lorde went vp from the middest of the citie, and stoode vpon the mount of the citie towarde the east.
24 And the spirite toke me vp, & brought me agayne to Chaldea to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went vp from me.
25 So I spake vnto the (g) captines all the wordes of the Lorde which he had shewed me.

(b) Contrary to their vayne confidence the prophecy in what sense they call it was the cauldron, that is, because of the multitudes that haue ben murthered therin, and so they as the flesh in the cauldron.

(c) That is, to Babylon. 4. Reg. 24. c.

(d) Iehoiada this noble man died of some terrible death, wherfore the prophete feared some straunge iudgment of God vpon the rest of the people.

(e) They shalbe yet a litle Church whom he wyll preserue, though they be dispersed and for a tyme afflicted.

Iere 32. d. Eze. 36 d.

(f) They shall be to me as a litle Church.

(g) Those that were left at Hierusalem.

The .xij. Chapter.

The parable of the captiuitie. 10 The exposition of the parable, by which the taking of kyng Zedekiah is signified. 18 An other parable whereby the distresse of hunger and thurst is signified.

1 THe Worde of the Lorde came vnto me, saying:
2 Thou sonne of man, thou dwellest in the middest of a rebellious house, which haue eyes to see and yet see not, eares haue they to heare, and yet heare they not: for they are a rebellious house.
3 Therfore (O thou sonne of man) "prepare thee instrumentes to flit with, & remoue on the day time that they may see, yea

"Or make thee vessels to go into captiuitie.

yea [euen] in their sight shalt thou go
from thy place to another place, yf per-
aduenture they wyll consider that they
be a rebellious house.
4 Thou shalt bryng foorth thine instru-
mentes as stuffe to flit with by the day
tyme in their sight, and thou thy selfe
shalt go foorth also at euenyng before
their eyes, as they that go foorth to flit.
5 Digge through the wall in their sight,
and cary out therby.
6 In their sight shalt thou beare vpon
thy shouldiers, and cary it foorth in the
darke: hide thy face, that thou see not the
earth, for I haue made thee a[a] shewe
token vnto the house of Israel.
7 And I did so as I was commaunded,
I brought foorth my stuffe by day as
the stuffe of one that goeth into captiui-
tie: and in the euening I digged through
the wall with my handes, and brought
it foorth in the darke, and bare it vpon
my shoulder in their sight.
8 And in the mornyng came the worde of
the Lorde vnto me, saying:
9 Thou sonne of man, hath not the
house of Israel, the rebellious house,
sayd vnto thee, [b] what doest thou?
10 Then tell them, thus saith the Lorde
God, This "burden toucheth the prince
at Hierusalem, and all the house of Is-
rael that dwell among them.
11 Tell them, I am your shewe token,
lyke as I haue done, so shall it be done
vnto them, they shall go into bondage
and captiuitie.
12 The prince that is among them shall
loade his shoulders in the darke and
get hym away, they shall breake downe
the wall to cary through by it: he shall
couer his face, that he see not the ground
with his eyes.
13 My net will I[c] spreade out vpon him,
and he shalbe caught in my "net, and
I wyll bryng hym to Babylon in the
lande of the Chaldees, which he shall
not see, and yet shall he dye there.
14 As for all his helpers & all his bandes
that be about hym, I wyll scatter them
towarde all the wyndes, and drawe out
a sworde after them.
15 So when I haue scattered them a-
mong the heathen and strowed them in
the landes, they shall knowe that I am
the Lorde.
16 But I will leaue a litle *number of thē
from the sworde, hunger, and pestilence,
to tell all their abhominations among
the heathen where they come, that they
may knowe howe that I am the Lord.
17 Moreouer, the worde of the Lorde
came vnto me, saying:
18 Thou sonne of man, with a fearfull
tremblyng shalt thou eate thy bread,
with vnquietnesse & sorowe shalt thou
drynke thy water.
19 And vnto the people of the lande
speake thou: Thus saith the Lord God
to them that dwell in Hierusalem, and
to the lande of Israel: they shall eate
their bread with sorowe, and drynke
their water with desolation: yea the
lande with the fulnesse therof shalbe
layde waste for the wickednesse of all
them that dwell therin.
20 And the cities that nowe be well inha-
bited, shalbe voyde, & the lande desolate,
that ye may knowe that I am the
Lorde.
21 Yet came the worde of the Lorde vnto
me agayne, saying:
22 Thou sonne of man, what maner of
prouerbe is that which ye vse in the
lande of Israel, saying: [d] The dayes
are slacke in cōmyng, & all visions fayle?
23 Tell them therfore, thus saith the
Lord God, I wyll make that prouerbe
to ceasse, and they shall no more vse it as
a prouerbe in Israel: but say vnto them,
the dayes are at hande, and the effect of
euery vision.
24 There shall no vision be any more in
vayne, neither any flattering diuination
within the house of Israel:
25 For I the Lorde speake it, and what-
soeuer I shall speake, it shalbe perfour-
med, and not be slacke in commyng any
more, yea euen in your dayes O rebel-
lious house, wyll I speake the thyng
& bryng it to passe, saith the Lorde God.
26 And the worde of the Lorde came vn-
to me, saying:
27 Beholde thou sonne of man, the house
of Israel saith [on this maner] The vi-
sion that he seeth, it wyll be many a day
or it come to passe: *it is farre of yet
the tyme that he prophecieth of.
28 Therfore say thus vnto them, thus
saith the Lorde God, All my wordes
shall no more be delayed, loke what I
speake, that same shall come to passe,
saith the Lorde God.

(a) That as thou doest so shall they do, and therfore in thee they shall see their owne plague & punishment.

(b) Do not they deride and mocke thy doynges. "Or, prophecie.

(c) when the kyng shall thinke to escape by fleeing I wyll take hym in my net, as Ezech. 17.c. and 32.a. "Or, tooles.

(d) Beside they dyd not see the prophecies accomplished, they contemned them as though they neuer should be fulfylled.

Ezech. xi.a. ii. Pet. iii.a.

Ezc. xi.c.

The

The. xiii. Chapter.

1 The worde of the Lorde against false prophetes, whiche teache the people the counsels of their owne heartes.

A 1 The worde of the Lord came vnto me, saying:
2 Thou sonne of man, prophecie against those prophetes of Israel whiche prophecie, and say vnto them that prophecie out of their owne *heartes, Heare the worde of the Lorde,
Iere. xxiii. c.
3 Thus saith the Lord God, Wo be vnto those foolishe prophetes that folowe their owne spirit, & haue seene nothing.
4 O Israel, thy prophetes are lyke the foxes in (a) desert places.
(a) watching to destroy the vineyardes, made Can. ii. c
5 For ye haue not stand vp in the gappes, nor made a hedge for the house of Israel, to stande in the battayle in the day of the Lorde.
6 They haue seene vanitie and lying diuination, saying: the Lorde saith it, and the Lorde hath not sent them, and they haue made me hope that they woulde confirme the worde.
7 Haue ye not seene vayne visions, and
B spoken false prophecies, when ye say, the Lorde hath spoken it, whereas I neuer sayde it.
8 Therfore thus saith the Lorde God, Because ye haue spoken vanitie, and haue seene lies: therfore beholde I am against you, saith the Lorde God:
9 Mine handes shal come vpon the prophetes that see vanities, and deuine lies: they shall not be in the counsell of my people, nor written in the booke of the house of Israel, neither shal they come in the lande of Israel, that ye may know howe that I am the Lord God:
Iere. vi. c.
10 And that for because they haue deceaued my people, *and told them of peace where no peace was: one setteth vp a (b) wall, and they daube it with vntempered clay.
(b) what one false prophete [illegible] say (which [illegible] called [illegible] buylding [illegible] a wall) [illegible] other false [illegible] affirme [illegible] had [illegible] occasi[illegible] good [illegible] to [illegible]
11 Therfore tell them which daube with vntempred morter, that it shall fall: for there shal come a great showre of raine, I will sende haylestones to cause it to fall, and a great storme of winde shall breake it.
12 And lo, when the wall is fallen, shall it not then be sayd vnto you, where is nowe your morter that ye daubed it withall?
13 Therfore thus saith the Lorde God: I wyll cause a stormie winde to breake out in my wrathfull displeasure, so that in mine anger there shall come a mightie showre of raine, and haylestones in my wrath to destroy it.
14 As for the wall that ye haue daubed with vntempered morter, I wil breake it downe, and make it euen with the grounde, so that the foundation therof shalbe discouered, and it shall fall: yea and ye your selues shall perishe in the middes therof, and ye shall knowe that I am the Lorde. C
15 Thus wyll I perfourme my wrath vpon this wall, and vpon them that haue daubed it with (c) vntempred morter; and then wyl I say vnto you, The wall is gone, and the daubers of it.
16 [To wit] the prophetes of Israel, whiche prophecie vnto Hierusalem, and looke out visions of peace for it, wheras no peace is, saith the Lorde God.
17 Wherefore O thou sonne of man, set thy face against the daughters of thy people, whiche prophecie out of their owne heartes, and prophecie against them:
18 And say, thus saith the Lorde God: Wo be vnto them that sowe (d) pillowes vnder all arme holes, and put kirchifes vpon the heades of euery (e) stature to hunt soules. Wyll ye hunt the soules of my people, and (f) geue life to the soules that [come] vnto you?
19 And wyll ye pollute me to my people for handfuls of barly, and for peeces of bread, to kyll the soules of them that dye not, and promise (g) life to them that liue not, in lying to my people that heareth your lyes?
20 Wherfore thus saith the Lorde God: Beholde, I wyll vpon your pillowes wherwith ye hunt the soules, to (h) make them flee, and I will teare them from your armes, and wyll let the soules go, [euen] the soules that ye hunt to make them to flee.
21 Your kirchifes also wyll I teare in peeces, and deliuer my people out of your handes, so that they shall come no more in your handes to be hunted: and ye shall knowe that I am the Lorde.

(c) That is, whatsoeuer man of him selfe setteth foorth vnder the auctoritie of Gods worde, and God alloweth it not.

(d) These superstitious women for lucre would prophesie and tell euery man his fortune, geuing them pillowes to leane on, and kerchifes to couer their heades, that they might the more allure them and bewitche them.

(e) Vpon euery man and woman, young and olde, great and small.

(f) Thinke you the liues of my people to be in your handes, to make them long or short.

(g) These sorcerers made the people beleue that they could preseruo life or destroy it, and that it should come to euery one according as thei prophesied.

(h) Makyng them flocke vnto you with deceauable doctrine, as the sowlers do the birdes with their stales & calles.

22 Seeing that with your lyes you discomfort the heart of the righteous, whō I haue not discomforted: Againe, forsomuche as ye encourage the hande of the wicked, so that he may not turne from his wicked way in promising hym life:

23 Therfore shall ye see no more vanitie, neither shall ye deuine diuinations, for I wyll deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

¶ The. xiiij. Chapter.

2 The Lorde denieth his worde to the people for their sinnes sake. 9 The despisers of the worde doth the Lorde sometyme deceaue by false prophetes. 22 A comfort of them that fled vnto Babylon.

A 1 THere resorted vnto me certayne of the elders of Israel, and sate downe by me.

2 Then came the word of the Lorde vnto me, saying:

3 Thou sonne of man, these men haue set vp their idols in their heartes, and put the stumbling blocke of iniquitie before their face: shoulde I then answere them at their request?

4 Therefore speake vnto them, and say vnto them, thus saith the Lorde God: Euery man of the house of Israel that setteth vp his idols in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that man wyll I the Lord my selfe geue answere when he commeth, according to the (a) multitude of his idols.

(a) As his abhomination hath deserued, that is, he shal be led with ires, according as he delites therein. 2. Thessa. 2. b.

5 That the house of Israel may be snared in their (b) owne heartes, because they be cleane gone from me all of them thorowe their idols.

(b) That is, conuince them by their owne consciences.

6 Wherefore tell the house of Israel, thus saith the Lorde God: Returne and (c) cause to returne from your idols, and turne your faces from all your abhominations.

(c) All suche as by your example haue declined from God.

B 7 For euery man, whether he be of the house of Israel, or a straunger that sourneth in Israel, Whiche departeth from me, and setteth vp his idols in his heart, and putteth the stumbling blocke of his wickednesse before his face, and commeth to a prophete for to aske counsell at me through hym: vnto that man wyll I the Lorde geue answere by mine owne selfe.

8 I wyll set my face against that man, and wyll make hym to be an example for other, yea and a common byworde, and wyll roote hym out of my people, that ye may knowe howe that I am the Lorde.

9 And if that prophete be deceaued when he telleth a thing, then* I the Lorde my selfe haue deceaued that prophete, and wyll stretche out my hande vpon him, to destroy him out of my people of Israel: 3. Kings. 22.

10 And they shalbe punished for their wickednesse, according to the sinne of hym that asketh, shall the sinne of the prophete be:

11 That the house of Israel be led no more from me through errour, and be no more defiled in all their transgressions: but that they may be my people, and I their God, saith the Lorde God.

12 And the worde of the Lorde came vnto me, saying:

13 Thou sonne of man, When the lande sinneth against me by committing a trespasse, I wyll stretche out my hande vpon it, and breake their* staffe of bread, and sende dearth vpon them, to destroy man and beast foorth of it. Ezech. iiij. b and. v. b.

14 And though* Noe, Daniel, and Job, these three men were among them: yet shal they in their righteousnesse deliuer but their owne soules, saith the Lorde God. ℭ Iere. xv.

15 If I bryng noysome beastes into the lande, and they spoyle it, and it be so desolate that no man may passe through it for beastes,

16 If these three men were also in the land: as truely as I liue saith the Lord God, they shall saue neither sonnes nor daughters, but be onlye deliuered themselues: & as for the land, it shalbe waste.

17 Or if I bryng a swoorde vpon this lande, and say, swoorde go through the lande, so that I slay downe man and beast in it,

18 And if these three men were therein: as truely as I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but only be saued thē selues.

19 If

19 If I sende a pestilence into this lande, and powre out my sore indignation vpon it in blood, so that I roote out of it both man and beast,

20 And if Noe, Daniel, and Job were therein, as truely as I liue saith the Lorde God, they shall deliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.

21 Moreouer thus saith the Lorde God, howe muche more when I sende my *foure troublous plagues vpon Hierusalem, the sworde, hunger, perillous beastes, and pestilence, to destroy man and beast out of it?

Leuit. v.c.

22 Beholde, there shalbe a remnaunt saued therein, whiche shall bring forth their sonnes and daughters, beholde, they shall come forth vnto you, and ye shall see their way and their enterprise, and ye shalbe comforted concerning the euyll that I haue brought vpon Hierusalem [euen] concerning all that I haue brought vpon it.

23 They shall comfort you when ye shal see their way and workes: and ye shall knowe howe that it is not without a cause that I haue done all against Hierusalem as I dyd, saith the Lorde God.

¶ The. xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fire, so saith he that Hierusalem shalbe brent.

A 1 The worde of the Lord came vnto me, saying:

2 Thou sonne of man, what commeth of the vine tree, more then of euery other tree, & of the wylde vine stocke among other trees of the forest?

3 Do men take wood of it to make any worke withall? or wyll men take a pin of it to hang any vessell theron?

4 Behold, it is cast in the fire to be brent, the fire consumeth both the endes of it, the middes of it is brent: is it meete then for any worke?

5 Seeing then that it was meete for no worke beyng whole, muche lesse may there any thing be made of it when the fire hath consumed and brent it.

6 And therefore thus saith the Lorde god, As the vine tree [that is] among the trees of the forest, which I haue geuen to the fire to be consumed: so wyll I geue the inhabitauntes of Hierusalem. B

7 And I wyll set my face against them, they shall go out from the fire, and yet the (c) fire shall consume them: then shall ye knowe that I am the Lorde, when I set my face against them,

(c) Though they escape one danger, yet another shall take them.

8 And when I make the lande waste, because they haue so sore offended, saith the Lorde God.

The. xvj. Chapter.

2 The prophete declareth the benefites of God towarde Hierusalem. 15 Hierusalem is reproued of vnkindnesse for her fornication with idols. 46 He iustifieth the wickednesse of other people, in comparison of the sinnes of Hierusalem. 49 The cause of the abhominations into which the Sodomites fell. 60 Mercy is promised to the repentaunt.

A 1 Gayne the word of the Lorde came vnto me, saying:

2 Thou sonne of man, shewe Hierusalē their abhominations,

3 And say, Thus saith the Lorde God vnto Hierusalem: thy habitation and kinred is of the lande of (a) Chanaan, thy father was an Amorite, thy mother an Hittite.

4 In the day of thy byrth (b) when thou wast borne, the string of thy nauell was not cut of, thou wast not bathed in water to make thee cleane, thou wast not salted with salt, nor swadled in cloutes.

5 No eye pitied thee to do any of these thinges for thee, for to haue compassion vpon thee: but thou wast vtterly cast out vpon the fielde in contempt of thy person in the day of thy byrth.

6 Then came I by thee, and sawe thee defiled in thyne owne blood, and I said vnto thee when thou wast in thy blood, liue: [euen] when thou wast in thy blood, I sayde vnto thee, liue.

7 I caused thee to multiplie as the bud of the fielde, thou art growen vp, and

waxen great, thou hast gotten a marueylous pleasaunt beautie, thy brestes are fashioned, thy heere is goodly growen, whereas thou wast naked & bare.

B 8 Nowe when I went by thee and looked vpon thee, beholde, thy tyme was come, yea [euen] the time to woo thee: then spread I my clothes ouer thee to couer thy (c) dishonestie, yea I made an othe vnto thee, and contracted my selfe with thee (saith the Lorde God) and so thou becamest myne owne.

9 Then washed I thee with water, and purged thy blood from thee, and I annointed thee with oyle.

10 I clothed thee with broidred worke, and shod thee with badgers skin, and I gyrded thee about with fine linnen, and couered thee with silke.

11 I decked thee with costly apparell, I put braselets vpon thy hands, a chayne about thy necke.

12 And I put a frontlet vpon thy face, and eareringes vpon thyne eares, and a beautifull crowne vpon thyne head.

13 Thus wast thou deckt with golde and siluer, and thy rayment was of fine linnen, and of silke, and of broidred worke: thou didst eate fine floure, honye and oyle, marueylous beautifull wast thou, and thou dydst luckyly prosper into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfite through thy beautie whiche I put vpon thee, saith the Lorde God.

C 15 But thou hast put thy confidence in thyne owne beautie, and played the harlot because of thy renowne, and hast (d) powred out thy fornications with euery one that went by, thou wast his.

16 Thou didst take thy garmentes, and deckt thy hye places with (e) diuers colours, and played the harlot thervpon, (f) they come not, and it shall not be.

17 The goodly iewels whiche I gaue thee of mine owne golde and siluer, hast thou taken and made thee mens images therof, and committed whordome with them.

18 Thy broidred garmentes hast thou taken, and deckt them therewith: myne oyle and incense hast thou set before them.

19 My meate whiche I gaue thee, as fine floure, oyle and hony to feede the withall, that hast thou set before them for a sweete sauour: and thus it was saith the Lorde God.

20 Thou hast taken thyne owne sonnes and daughters whom thou hast begotten vnto me, and these hast thou offred vp vnto them to be (g) deuoured: is this but a small whordome of thyne?

21 And thou hast slayne my chyldren, and deliuered them, to cause them to passe [through the fire] for them.

22 And yet in all thyne abhominations and whordomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thyne owne blood.

23 After all these thy wickednesses, (wo wo vnto thee, saith the Lorde God.)

24 Thou hast buylt vnto thee an hye place, and hast made thee an hye place in euery streete.

25 Thou hast buylt thyne hye place at euery " head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whoredome.

26 Thou hast committed fornication with the (h) Egyptians, thy neighbours whiche were great in fleshe, and thus hast thou increased thyne whordome to anger me.

27 Beholde, I did stretche out my hand ouer thee, and dyd minishe thy store of foode, and deliuered thee ouer into the wylles of them that hate thee, [euen] the daughters of the Philistines, which are ashamed of thyne abhominable wayes.

28 Thou hast plaied the whore also with the Assyrians, because thou wast insatiable: yea thou hast [I say] with them played the harlot, and yet hadst thou not inough.

29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith.

30 Howe weake is thyne heart saith the Lorde God, seeing thou doest all these workes of a presumptuous whorishe woman?

31 Buylding thy hye places at the head of euery way, and makest thy hye places in euery streete: thou hast not ben as another whore that holdeth scorne of a rewarde.

32 But

(c) These words, blood, pollution, nakednesse, and filthynesse, &c. are oft tymes repeated, to beate downe their pryde, and to cause them to consider what they were before God receaued them to mercye, sauoured them, and couered their shame.

(d) There was none idolatry so vyle, wherwith thou didst not pollute thy selfe.

(e) This declareth howe the idolaters put theiechiefe delite in those thinges which please the eyes and outwarde senses.

(f) In suche sort as the like hath not ben nor shalbe, so that they passed all nations in idolatrie.

(g) Meaning by fire, reade Leuit. c. 18. & 4. King. xvii. b.

D

" Corner of the streete.

(h) He noteth the great impietie of this people, who first falling from God to seeke helpe at straunge nations, did also at length embrase their idolatrie, thinking therby to make their amitie more sure.

E

E 32 But as a wyfe that breaketh wed-
locke, and taketh other in steede of her
husbande.
33 Giftes are geuen to all other whores:
but thou geuest rewardes vnto all thy
louers, & rewardest them to come vnto
thee on euery side for thy fornication.
34 It is come to passe with thee in thy
whoredomes contrary to the vse of o-
ther women, yea there hath no suche
fornication ben committed after thee:
seeing that thou geuest gyftes vnto o-
ther, and no rewarde is geuen thee,
therfore thou art contrary.
35 Therefore heare the worde of the
Lorde, O thou harlot.
36 Thus saith the Lorde God, Because
thou hast (i) powred out thy brasse, and
discouered thy filthynes thorowe thy
fornications with thy louers, and with
all the idols of thyne abhominations,
and in the blood of thy chyldren whom
thou hast geuen them:
37 Beholde therefore, I wyll gather to-
gether all thy (k) louers with whom
thou hast taken pleasure, yea and all
them whom thou hast loued, and euery
one that thou hatest: I wyll [I say] ga-
ther them together rounde about a-
gainst thee, and wil discouer thy shame
before them, that they may see all thy
filthynesse.
38 Moreouer, (l) I wyll iudge thee as a
breaker of weblocke and a murtherer,
and recompence thee thyne owne blood
in wrath and gelousie.
F 39 I wyll geue thee ouer into their han-
des, and they shal destroy thy hie place,
and breake downe thy hye places, they
shall strip thee also out of thy clothes:
thy faire iewels shall they take from
thee, and so leaue thee naked and bare.
40 Yea they shall bryng a company vpon
thee, whiche shall stone thee with
stones, and thrust thee through with
their swordes,
4 King 25.b 41 They shall *burne vp thy houses
with fire, and punishe thee in the sight
of many women: thus wyll I make
thee ceasse from playing the harlot, so
that thou shalt geue out no more re-
wardes.
42 So wyll I make my wrath towarde
thee to rest, and my ielousie shall depart
from thee, and I will ceasse, and be an-
gry no more.
43 Seing thou remembrest not the dayes
of thy youth, but hast fretted me in all
these thinges: beholde therfore, I wyll
bryng thyne owne wayes vpon thy
head saith the Lord God, so that (m) thou
shalt not commit [any more] mischiefe
vpon all thyne abhominations.
44 Beholde, all they that vse common
prouerbes, shall vse this prouerbe also
against thee, saying: Such a (n) mother,
such a daughter.
45 Thou art euen thy mothers owne
daughter, that hath cast of her husband
and her chyldren: yea thou art the sister
of thy (o) sisters, which forsoke their hus-
bandes & their chyldren: your mother
is an Hittite, & your father an Amorite.
46 Thyne eldest sister is Samaria, she
and her (p) daughters that dwell vpon
thy left hande: but thy younger sister
that dwelleth on thy right hande is
Sodoma and her daughters.
47 Yet hast thou not walked after their
wayes, nor done after their abhomina-
tions, as a litle and a litle: but in all thy
wayes thou hast ben more corrupt then
they.
48 As truely as I liue, saith the Lorde G
God, Sodoma thy sister with her
daughters, haue not done as thou hast
done and thy daughters.
49 Behold, the sinnes of thy sister Sodo-
ma were these: (q) Pryde, fulnesse of
meate, and aboundaunce of idlenesse,
these thinges had she and her daugh-
ters: besides that, they strengthed not
the hande of the poore and needie.
50 But they were hautie, and committed
abhomination before me, therefore I
toke them away as I sawe good.
51 Neither hath (r) Samaria done halfe
of thy sinnes, yea thou hast exceeded
them in thyne abhominations, and hast
(s) iustified thy sisters in all thyne abho-
minations whiche thou hast done.
52 Therfore thou which didst condemne
thy sister, beare thyne owne shame: for
thyne owne offences that thou hast
cōmitted more abhominable then they
dyd, which in deede are more righteous
then thou art, be thou [I say] ashamed,
and beare the shamefull rebuke, seeing
that thou hast iustified thy sisters.
53 Therfore I wyll bryng agayne their
captiuitie, the captiuitie of Sodom and
her daughters, & the captiuitie of Sa-
maria and her daughters, and the cap-
tiuitie of thy captiuities among (t) them,

(i) That is, lauished out thy money vpon images to thy shame.

(k) Egyptians Assyrians, & Chaldeans, whom thou takest to be thy louers, shal come and destroy thee. Ezech. xxiii. b

(l) I wyll iudge thee to death, as the adulterers & murtherers.

(m) Of all the heynous offences this shalbe the last, or god wyll punishe thee so, that thou shalt neuer sinne more

(n) As were the Chanaanites and the Hittites, and other your predecessours, so are you their successours.

(o) That is, of Samaria and Sodom.

(p) That is, her cities.

(q) He alleageth these foure vices, pryde, excesse, idlenesse, and cōtempt of the poore, as foure principall causes of such abhomination, wherfore they were so horribly punished. Gen. xix. b.

(r) which worshipped the calues in Bethel and Dan. 3. Kyng. 12. d.

(s) Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

(t) That is, as if he had sayde neuer.

54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast (u) comforted them.

(u) In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

55 And thy sister Sodom and her daughters shall returne to their former state, Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

(x) Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgementes.

56 For thy sister Sodom was not (x) heard of by thy report in the day of thy pryde,

(y) That is, ere thou wast brought vnder by the Syrians and the Philistines. 2. Cron. 28. c.

57 Before thy wickednesse was (y) discouered, according to the tyme of the reproche of the daughters of Aram, and of all the daughters of the Philistines rounde about her, whiche despise thee on all sides.

58 Thou hast borne thy wickednesse and thyne abhominations, saith the Lorde.

59 For thus saith the Lorde God, I might by right deale with thee as thou hast done, which hast despised the (3) othe in breaking the couenaunt:

(3) Read the 8 right deale.

60 Neuertheless, I wyll remember my couenaunt with thee in the daies of thy youth, and I wyll establishe vnto thee an euerlasting couenaunt.

61 Then shalt thou remember thy wayes, and be ashamed when thou shalt receaue thy (aa) sisters, [both] thy elder and thy younger: and I wyll geue them vnto thee for daughters, but not by thy couenaunt.

(aa) He speaketh here not onlye of Sodom and Samaria, but also of the gentiles whom God wyll receaue of his owne free mercy.

62 And I wyll establishe my couenaunt with thee, that thou mayest know that I am the Lorde.

63 That thou mayest thinke vpon it, and be (bb) ashamed, and neuer open thy mouth any more for shame of thy selfe, when I am pacified towarde thee for all that thou hast done, saith the Lorde God.

(bb) This declareth the fruites of Gods mercy, to wit, sorowe and repentaunce for their former lyfe.

¶ The. xvij. Chapter.

The parable of the two Egles.

1 The worde of the Lorde came vnto me, saying:

2 Thou sonne of man, put forth a parable, & speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lorde God: There came a great (a) Egle, with great wynges, yea with a mightie long body, and ful of fethers of diuers colours, vpon the mount of Libanus, and toke the hyest braunche of a Cedar tree.

(a) That is Nabuchodonosor, who hath great power, riches, and many countreys vnder him, shall come to Hierusalem and take away Iechonias the kyng, as verse. xii.

4 And brake of the top of his twigges, and caryed it into the lande of (b) marchauntes, and set it in a citie of marchauntes.

(b) Meaning to Babylon.

5 He toke also of the (c) seede of the land, and planted it in a fruiteful grounde, he brought it vnto great waters, and set it in an open trenche.

(c) That is Zedekiah, who was of the kynges blood, & was left at Hierusalem & made kyng in steade of Iechonias. 4. King. 24. c. Iere. 37. a.

6 Then did it growe, and was a (d) spreading vine, but (e) lowe of stature, whose braunches turned towarde " it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth braunches, and shot forth buddes.

(d) This was Zedekias kyngdome.

(e) That it might not haue power to rebell against Babylon, as vers. xiiij. " The Egle.

7 But there was another (f) Egle, a great one, whiche had great wynges and many fethers: and beholde, the rootes of this vine turned towardes it, and spread out her braunches towards it, that she might water it by the trenches of her plantation.

(f) Meaning the kyng of Egypt, of whō Zedekias sought succour against Nabuchodonosor.

8 It was planted vpon a good soyle beside great waters, so that it should haue brought out braunches, & borne fruite, and haue ben a goodly vine.

9 Speake thou therfore, thus saith the Lorde God: Shall this vine prosper: shall (g) he not pull vp the rootes therof, and destroy the fruite thereof, and cause them to dry: all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

(g) Nabuchodonosor, vnderstanded by the first Egle.

10 Behold, it was planted: Shall it prosper therfore: Shall it not be dryed vp and withered: when the (h) east winde shall touche it, it shall wither in the trenches where it grewe.

(h) That is, the Babylonians.

11 Moreouer, the worde of the Lorde came vnto me, saying:

12 Speake now to the rebellious house, Knowe ye not what these thinges [do signifie]: Tell them, beholde, the kyng of Babylon is come to Hierusalem, and hath taken the (i) kyng thereof, and the princes therof, and hath led them with him to Babylon.

(i) That is, Iechonias. 4. King. 24. c.

13 He toke of the kynges seede, and made a coue-

a couenaunt with him, and toke an othe of hym, the princes of the lande toke he with him also.

C 14 That the kyngdome might be holden in subiection, and not lift vp it selfe, but kepe the couenaunt, and stande to it.

15 But he rebelled against hym, and sent his embassadours into Egypt, that he might haue horses and muche people: Should he prosper? shall he escape that doth suche thinges? or shall he breake the couenaunt and escape free?

16 As truely as I liue saith the Lorde God, he shall dye at Babylon in the place where the kyng dwelleth that made hym kyng, whose othe he hath despised, and whose couenaunt he hath broken.

17 Neither shall Pharao with his great hoast and multitude of people, maintayne hym in the warre, when they haue cast vp mountes, and buylt a fort to destroy many persons.

18 For seeing he hath despised the othe and broken the couenaunt, (wheras he yet gaue his (f) hande therevpon) and done all these thinges, he shall not escape.

(f) Because he broke the name of God in layne, & brake his oth which he had confirmed by giuing his hand, therfore the prophett declareth that God would not suffer periurie and infidelitie to escape punishment.

19 Therfore thus saith the Lorde God, As truely as I liue I will bring mine othe that he hath despised, and my couenaunt that he hath broken, vpon his owne head.

20 *I will spreade my net vpon hym, and he shall be caught in my net: and I will bring hym to Babylon, and enter into iudgement with him there, for the trespasse whiche he hath committed against me. Ezech.xii.b. and.xxxii.a

21 As for those that flee from hym, with all his hoast, they shalbe slayne with the sworde, and the residue shalbe scattred towardes all the windes: and ye shall knowe that I the Lord haue spoken it. D

22 Thus saith the Lorde God, I will also take of the top of this hye Cedar, and will set it, and cut of the top of the tender plant thereof, and will plant it vpon an hye hyll and a great.

23 [Namely] vpon the hye hyll of Israel will I plant it, that it may bring foorth bowes, and geue fruite, and be an excellent Cedar: and vnder it shall remayne all birdes, and euery foule shall remaine vnder the shadowe of the braunches thereof.

24 And all the trees of the fielde shall knowe that I the Lorde haue brought downe the hye tree, and exalted the lowe tree, that I haue dryed vp the greene tree, and made the drye tree to florishe, [euen] I the Lorde that spake it, haue also brought it to passe.

The. xviij. Chapter.

4 He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophecied to the righteous whiche turneth backe from the right way.

A 1 THE word of the Lord came vnto me, saying:

2 What meane ye by this cõmon prouerbe that ye vse in the lande of Israel, saying: The (a) fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

(a) The people murmured at the chastisinges of the Lorde, and therefore vsed this prouerbe, meaning that their fathers had sinned, and they were punished for their transgressions, reade Jere. xxxi.d.

3 As truely as I liue saith the Lorde God, ye shall vse this byworde no more in Israel.

4 Beholde, all soules are mine, lyke as the soule of the father is mine, so is the soule of the sonne myne also: the soule that sinneth shall dye it selfe.

5 But if a man be iust, and do that which is lawfull and right:

6 He hath not (b) eaten vpon the hilles, he hath not lift his eyes to the idols of the house of Israel, neither hath defiled his neighbours wyfe, neither hath come neare a (c) woman remoued:

(b) That is, if he haue not communicated in the sacrifices of idols.

7 Neither hath oppressed any man, but hath restored to the detter his pledge: he that hath not spoyled any by violence, hath *geuen his bread to the hungry, and hath clothed the naked:

8 And hath not *geuen foorth vpon vsurie, neither taken any encrease, he hath withdrawne his hande from iniquitie, and hath executed true iudgement betweene man and man:

(c) Meaning suche as were set apart in tyme of naturall & monthlye diseases, namely in time of childbirth, leprosie, and suche like, as Leuit. xv.c. Esai.lviii.a. Mat xxv.e. Exo.xxii.d. Leui.xxv.e. Deu.xxiii.c Psal.xv.a.

9 And hath walked in my statutes, and kept my iudgementes to deale truely: this is a righteous man, he shall surely liue, saith the Lorde God.

10 If he nowe get a sonne that is a robber, a shedder of blood, and do any one of these thinges:

11 Though he do not all these thinges, but either hath eaten vpon the hilles, or defiled his neighbours wyfe:

12 Or hath oppressed the poore and needie, or spoyled by violence, or hath not restored the pledge, or hath lyft vp his eyes vnto the idols, or hath committed abomination:

13 Or hath geuen foorth vpon vsurie, or hath taken encrease: Shall this man liue? he shall not liue: Seeing he hath done al these abhominations he shal die the death, his blood shalbe vpon hym.

℣ 14 Nowe if this man get a sonne also, that seeth all his fathers sinnes whiche he hath done, and feareth, neither doth suche like:

15 [Namely] he hath not eaten vpon the hilles, he hath not lift vp his eyes to the idols of the house of Israel, nor defiled his neighbours wyfe:

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence: [but] hath geuen his bread to the hungry, and hath couered the naked with a garment:

17 Neither hath withdrawen his hande from the afflicted, nor receaued vsurie nor encrease, [but] hath executed my iudgementes, and walked in my statutes: this man shall not dye in his fathers sinne, but shall liue without fayle.

18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo he dyeth in his owne sinne.

19 And yet say ye, wherfore then should not this sonne beare his fathers sinne? Because the sonne hath done iudgment and righteousnesse, he hath kept all my statutes and done them: therefore shall he liue in deede.

20 The same soule that sinneth shall dye, *the sonne shall not beare the fathers iniquitie, neither shall the father beare the sonnes iniquitie: the righteousnesse of the righteous shalbe vpon hym, and the wickednesse of the wicked shalbe vpon him selfe also.

Deut 24.c. 4.King.14.c ii.Par.25.a.

21 But if the vngodly wyll turne away from all his sinnes that he hath done, and kepe all my statutes, and do the thing that is iugdement and right, doubtlesse he shall liue and not dye.

22 As for all his sinnes that he dyd before they shall not be mentioned vnto hym: but in his righteousnesse that he hath done, he shall liue. ℣

23 *For haue I any pleasure in the death of a sinner saith the Lorde God: shall he not liue if he returne from his wayes? *II.Pet.iii.b. Ez.xxxiii.b

24 Agayne, if the righteous turne from his righteousnesse, and do iniquitie, and shall do according to all the abominations that the wicked man doth: shall he liue? All the righteousnesse that he hath done shall not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shall dye.

25 And yet ye say, the way of the Lorde is not (d) indifferent. Heare therefore ye house of Israel, is not my way equall? or are not your wayes rather vnequall? (d) In punishing the children with the chyldren.

26 When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dieth in the same: in his iniquitie whiche he hath committed shall he dye.

27 Agayne, when the wicked turneth away from his wickednesse that he hath done, and doth iudgement and right, he shall saue his soule aliue. ℣

28 Because he "seeth, and turneth away from all his iniquitie that he hath committed, he shall surely liue, and not dye. "Considereth or remembreth his iniquities.

29 And yet saith the house of Israel, the way of the Lorde is not equall. Are my wayes vnequall O ye house of Israel? are not your wayes rather vnequall?

30 Therefore I wyll iudge you, euery man according to his wayes, O ye house of Israel saith the Lorde: returne and bryng your selues agayne from all your wickednesse, so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions wherby ye haue transgressed, and make you a newe heart and a newe spirite: for why wyll ye dye O ye house of Israel?

32 Seing I haue no pleasure in the death of hym that dyeth, saith the Lord God: bryng agayne your selues then, and ye shall lyue.

The

The.xix. Chapter.

2 The captiuitie of Jehohas and Jeholakim is signified by the lions whelpes, and by the lion. 10 He setteth out the prosperitie of the citie of Hierusalem that is past, & the miserie therof that is present.

1 Thou also take vp a lamentation for the (a) princes of Jsrael,

2 And say: Wherfore lay thy mother that lioneſſe among the lions? she norished her young ones among the lions whelpes.

3 One of her whelpes she brought vp, and it became a lion, it learned to catche the pray and to deuour folke.

4 The (b) heathen hearde of hym, and caught hym in their snare, and brought hym in hookes vnto the lande of Egypt.

5 Nowe when she sawe that she had wayted and her hope was lost, she toke another (c) of her whelpes and made a lion of hym.

6 Which went among the lions, and became a fearce lion, learned to catche the pray, and to deuour folke,

7 He destroyed their palaces and made their cities waste, insomuch that the whole lande and euery thyng therin were vtterly desolate through the voyce of his roaryng.

8 Then set the (d) heathen together on euery side of the countreis agaynst hym, layde their nettes for him, and toke him in their pit.

9 So they put him in prison in chaynes, and brought him to the kyng of Babylon: they put him in holdes, that his voyce shoulde no more be heard vpon the mountaynes of Jsrael.

10 As for thy (e) mother, she is like a vine in thy blood, planted by the waters: she brought forth fruite and braunches by the aboundaunt waters.

11 And she had strong roddes for the scepters of them that beare rule, and her stature was exalted on hye among the braunches, & she appeared in her height with the multitude of her braunches.

12 But she was pluckt vp in wrath, cast out vpon the grounde, the east wynde dryed vp her fruite [her braunches] were broken of & withered, as for the roddes of her strength, the fire consumed them.

13 And nowe she is planted in the wildernesse, in a dry and thirstie grounde.

14 And there is a fire gone out of the (f) rodde of her braũches, it hath deuoured her fruite, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shalbe for a lamentation.

(a) That is, Jehohas and Jehoiakim Jehohas captiue, is he that stirred vp and pride were punished with bands.

(b) Meaning Pharao Nechao king of Egypt. 4. Reg. 23. d.

(c) which was Jehoiakim.

(d) Nabuchodonozor with his great army which was gathered of diuers nations.

(e) He speaketh this in the reproche of this wicked king, in whose blood, that is, in the race of his predecessours, Hierusalem was & so should haue ben blessed, according to Gods promises, and flourished like a fruitfull vine.

(f) Destruction to come by Jeconiah, who was the occasion of the rebellion.

The.xx. Chapter.

3 The Lorde denieth that he wyll aunswere them when they pray, for the offence of vnkindnesse which he here obiecteth. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that shoulde be burnt, is signified the burning of Hierusalem.

1 In the (a) seuenth yere the tenth day of the fift moneth, certayne of the elders of Jsrael came for to aske counsayle at the Lorde, and sate downe before me.

2 Then came the worde of the Lorde vnto me, saying:

3 Thou sonne of man, speake vnto the elders of Jsrael, and say vnto them, thus saith the Lorde God, Are ye come to enquire of me? As truely as I liue I wyll not be (b) sought of you, saith the Lorde God.

4 Wylt thou not iudge them sonne of man, wylt thou not iudge [them?] cause them to vnderstande the abhominations of their fathers.

5 And tell them, thus saith the Lorde God, In the day when I chose Jsrael, and (c) lift vp mine hande vpon the seede of the house of Jacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp mine hande ouer them, and sayde, I am the Lorde your God:

6 Euen in the day that I lift vp mine hande vnto them, to bryng them out of the lande of Egypt into a lande that I had prouided for them, which floweth with mylke and hony, and is pleasaunt among all other landes:

(a) Of the captiuitie of Jeconiah.

(b) If ye aske counsayle of me, I wyll giue you no counsayle. 1. Esd. xxxi.

(c) This was a maner of swearyng which was obserued in takyng an othe of all antiquitie, and is yet in diuers countreis vsed.

7 Then

7 Then sayd I vnto them, Cast away euery man the abhominations of his eyes, & defile not your selues with the idols of Egypt: for I am the Lorde your God.

8 But they rebelled against me, and woulde not hearken vnto me, they dyd not cast away euery man the abhominations of his eyes, neither dyd they forsake the idols of Egypt: then I sayd I woulde powre out mine indignation ouer them, and accomplishe my wrath vpon them, yea euen in the middest of the lande of Egypt.

9 And I wrought for my names sake that it shoulde not be polluted before the heathen among whom they were, to whom I was manifestly knowen, in bryngyng them forth of the lande of Egypt.

10 Nowe when I had caused them to go out of the lande of Egypt, and brought them into the wildernesse:

11 I gaue them my statutes, and shewed them my iudgementes: *which whoso doeth, shall lyue in them.

12 I gaue them also my *Sabbath dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde which halowe them.

13 And yet the house of Israel rebelled agaynst me in the wildernesse, they woulde not walke in my statutes, they haue cast away my iudgementes, which whoso doth shall lyue in them, and my Sabbath dayes haue they greatly polluted: *then I sayde, I woulde powre out mine indignation vpon them, and consume them in the wildernesse.

14 And I wrought for my names sake, lest it shoulde be defiled before the heathen, in whose sight I brought them out.

15 Yet neuertheless I lift vp my hande vnto them in the wildernesse, that I woulde not bring them into the lande which I gaue them, that floweth with mylke and hony, and is a pleasure of all landes:

16 And that because they cast away my iudgementes and walked not in my statutes: but haue defiled my Sabbathes: for their heart was gone after their idols.

17 Neuertheless mine eye spared them, so that I woulde not destroy them, nor consume them in the wildernesse.

18 Moreouer, I sayde vnto their sonnes in the wildernesse, walke not in the statutes of your (d) fathers, kepe not their iudgementes, and defile not your selues with their idols.

(d) Whereby the holy ghost confuteth the that say they wyll folowe the religion & example of their father, & not measure their doynges by Gods worde, whether they be approuable therby or no.

19 I am the Lord your God, walke in my statutes, kepe my iudgementes, & do them.

20 Halowe my Sabbathes, for they are a token betwixt me and you: that ye may knowe howe that I am the Lord your God.

21 Notwithstandyng, their sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my iudgementes to fulfyll them, which he that doth shall lyue in them, they prophaned my Sabbath dayes: and I sayde, I woulde powre out mine indignation ouer them, and accomplishe my wrath vpon them in the wildernesse. D

22 Neuertheless, I withdrewe my hand and wrought for my names sake, lest it shoulde be defiled in the sight of the heathen, before whom I had brought them forth.

23 I lift vp my hande to them also in the wildernesse, that I would scatter them among the heathen, and strawe them among the nations:

24 Because they had not kept my iudgementes, but cast aside my statutes and broken my Sabbathes, and their eyes were after their fathers idols.

25 Wherfore I (e) gaue them also statutes that were not good, and iudgementes wherin they shoulde not lyue.

(e) Because they would not obey my lawes, I gaue them vp to them selues, that they shoulde obey their owne fantasies, ad Rom. 1. b.

26 And I defiled them in their owne giftes, in that they (f) caused all that openeth the wombe to passe, that I might destroy them, that they might knowe howe that I am the Lorde.

(f) Causyng their first borne to passe through the fire in sacrifice to Moloche.

27 Therfore speake vnto the house of Israel thou sonne of man, and thou shalt say vnto them, Thus saith the Lord God: yet in this also your fathers haue blasphemed me, and greeuously transgressed agaynst me:

28 For after I had brought them into the lande, for the which I lifted vp my hande to geue it vnto them, when they sawe euery hie hil, & all thicke trees, they offered there their sacrifices, & there they presented their offering of (g) anger, there also they made their sweete sauours, and powred out their wine offerynges.

(g) Such offerynges as prouoke God to anger.

29 And I sayde vnto them, What is that hye place whervnto ye resort? and the name of it is called (h) Bamah vnto this day.

(h) Which signifieth an hye place, declaryng that they haunted them selues of their idolatrie, and were not ashamed therof, though God had commaunded expressly, that they shoulde haue no altar erected vp on hye places. Exod. xx. b.

Rom. x. a. Gal. iii. b. Leuit. 18. a. Exo. xx. b.

Num. 14. d.

day.

E 30 Wherfore speake vnto the house of Israel, thus saith the Lorde God, Are ye not defiled in the waies of your fathers, and commit ye not whoredome after their abhominations?

31 For when ye offer your giftes, & make your sonnes to passe through the fire, you are polluted with all your idols vnto this day: shall I aunswere you when I am asked, O house of Israel? As I liue saith the Lorde God, I wyll not be sought of you.

32 And [that which] commeth into your mynde shall not be at all, which you say, We wyll be as the gentiles, as the kinredes of countreis, to serue wood and stone.

33 As truely as I lyue saith the Lorde God, I my selfe wyll rule you with a mightie hande, with a stretched out arme, and with indignation powred out ouer you.

34 And I wyll bryng you from the people, and gather you out of the countreis wherin ye are scattered, with a mightie hande, with a stretched out arme, and with indignation powred out.

35 And I wyll bryng you into the (l) wildernesse of the people, & there I (k) wyll be iudged with you face to face.

(l) That is, amongst strange nations.
(k) I wyll reason and pleade my cause with you my selfe.

36 Like as I pleaded with your fathers in the wildernesse of Egypt: so wyll I pleade with you also, saith the Lorde God.

37 I wyll cause you to passe vnder the rodde, and I wyll bryng you into the bonde of the couenaunt.

38 And I wyll "purge out of you the rebelles, & them that transgresse against me, and bryng them out of the lande of their habitation: as for the lande of Israel they shall not come in it, that you may knowe howe that I am the Lord.

"Or, cull.

F

39 As for you O house of Israel, thus saith the Lorde God, Go you and serue euery man his idols, seyng that ye obey not me: and pollute no more my holy name with your giftes and your idols.

40 For vpon my holy hyll, euen vpon the hye hyll of Israel saith the Lord God, shall all the house of Israel, and all that is in the lande worship me: and in the same place wyll I fauour them, & there wyll I require your heaue offerynges, and the firstlinges of your oblations, with all your holy thinges.

41 I wyll accept your sweete sauour, when I bryng you from the nations, & gather you together out of the landes wherin ye haue ben scattered, that I may be halowed in you before the heathen.

42 And ye shall knowe that I am the Lorde, when I shall bring you into the lande of Israel, into the lande for the which I lift vp my hande to geue it vnto your fathers.

43 There shall ye call to rembraunce your owne wayes, and all your workes wherin ye haue ben defiled, and ye shalbe cut of in your (l) owne sight for all your wickednesse that ye haue done.

(l) Your owne consciences shal cōdempne you as worthy to be cut of from the earth.

44 And ye shall knowe that I am the Lorde, when I deale with you for my names sake, and not after your wicked wayes, nor accordyng to your corrupt workes O ye house of Israel, saith the Lorde God.

45 Moreouer, the worde of the Lorde came vnto me, saying:

G

46 Thou sonne of man, set thy face towarde the way of Themanah, and drop [thy worde] towarde the (m) south, and prophecie towarde the forest of the south fielde.

(m) That is, towarde Hierusalem and Juda, which was south from Babylon.

47 And say to the forest of the south, Heare the worde of the Lord, thus saith the Lorde God, Beholde I wyll kindle a fire in thee, that shall consume all the (n) greene trees, with all the dry: the continuall flambe shall not be quenched, and euery face from the south to the north shalbe burnt therin.

(n) That is, both strong & weake in Hierusalem.

48 And all fleshe shall see that I the Lorde haue kindled it, and it shall not be quenched.

49 Then sayde I, Ah Lorde God, they say of me, Doth not he speake (o) parables?

(o) Because the people said that the prophete spake darkly, therfore he desireth the Lord to geue them a playne declaration therof.

The

The. xxi. Chapter.

3 He threatneth the swoorde, that is to say, destruction to the citie of Hierusalem. 25 He sheweth the fall of king Zedekiah. 28 He is commaunded to prophecie the destruction of the children of Ammon. 30 After the slaughter of other, at the last the Lorde threatneth death vnto Nabuchodonozor hym selfe.

A 1 The woorde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face toWarde Hierusalem, and (a) drop [thy woorde] toWarde the holy places, and prophecie agaynst the lande of Jsrael.

(a) As doctrine is compared to raine, euen so here woordes are compared to droppes.

3 Say to the lande of Jsrael, thus saith the Lorde, Beholde I am against thee, and Wyll draWe my swoorde out of the sheath, and cut of from thee both the (b) righteous and the Wicked.

(b) That is, such as seeme to haue an outward shew of righteousnesse by obseruation of the ceremonies of the lawe.

4 Seyng then that I Wyll cut of from thee both the righteous and the Wicked: therfore shall my swoorde go out of his sheath agaynst all flesche from the (c) south to the north,

(c) Meaning throughout all the lande.

5 That all flesche may knoWe howe that I the Lorde haue draWne my swoorde out of the sheath, and it shall not be put in agayne.

6 Mourne therfore O thou sonne of man, yea [euen] With the (d) breakyng of thy loynes, mourne bitterly in their presence.

(d) As though thou were in extreme anguishe wherewith thy loynes should breake.

7 And if they say vnto thee, Wherfore mournest thou: Then tell them, for the (e) tidinges that commeth: All heartes shall melt, all handes shalbe letten downe, all stomackes shal faynt, and all knees shall (f) go as Water: beholde it commeth, and shalbe brought to passe, saith the Lorde God.

(e) Because of the great noyse of the armie of the Chaldeans.

(f) Shalbe as weake as water.

8 Agayne, the Woorde of the Lorde came vnto me, saying:

9 Thou sonne of man, prophecie and speake, thus saith the Lorde God, Speake, the swoorde the swoorde is sharpened and Well furbished.

10 Sharpened is it to make a great slaughter, and furbished that it may glitter: Shall We then make mirth: Jt contemneth the (g) rodde of my sonne [as] (h) all other trees.

(g) Meaning the scepter, shewyng that it wyll not spare the king, who should be as the sonne of God, and in his place.

(h) That is, the rest of the people.

11 He hath geuen it to be furbished, to holde it in the handē: this swoorde is sharpened, and furbished, to geue it into the handē of the (i) slayer.

(i) To wit, vnto the armie of the Chaldeans.

12 Crye and houle sonne of man, for it commeth vpon my people [it commeth] vpon all the princes of Jsrael: the terrours of the swoorde shalbe vpon my people, *smite therfore thou vpon thy thygh.

*Jere. xxxi.

13 Because it is a triall: and what if (k) it contemne the rodde: Jt shalbe no more saith the Lorde.

(k) Meaning the swoorde of the king of Babylon, which shall not spare the scepter of Juda.

14 Prophecie thou sonne of man, & smite thy (l) handes together, & let the swoorde be doubled thrise, [euen] the swoorde of the great slaughter, entryng into their priuie chaumbers,

(l) That is, encourage the swoorde.

15 To make them faynt at the heartes, and to multiplie their falles, in all their gates, haue I geuen the terrour of the swoorde: Ah it is made bright, and dressed for the slaughter.

16 Get thee (m) one Way or other, either vpon the right hande or vpon the left, whyther soeuer thy face turneth.

(m) He speaketh vnto the swoord, geuing it libertie to range at his pleasure.

17 I Will smite my handes together also, and make my Wrathfull indignation to rest: euen I the Lorde haue sayde it.

18 The Woorde of the Lorde came yet vnto me agayne, saying:

19 Thou sonne of man, appoynt thee two (n) Wayes, that the swoorde of the king of Babylon may come: Both these Wayes shal go out of one lande, and choose thee a place, at the head of the citie Wayes choose it.

(n) Where the way deuideth and leadeth to many cities.

20 Appoynt a Way that the swoorde may come toWarde Rabbath of the Ammonites, and toWarde (o) Juda in the defenced Hierusalem.

(o) The tribe of Juda that kept Hierusalem chiefely in it.

21 For the kyng of Babylon stoode at the (p) parting of the Wayes, at the head of the two Wayes, consultyng by diuination, he made his arrowes bright, consulted With images, & lookt in the liuer.

(p) To know whether he should go against the Ammonites or them of Hierusalem.

22 At his right hande Was the soothsaying for Hierusalem, to appoynt captaynes, to open [their] mouth to the slaughter, and to lift vp their voice With the alarum, to set battle rammes against the gates, to cast a bulWarke, [and] to builde a fort.

(q) Because there was a league betweene the Jewes and the Babylonians, they of Hierusalem shall thinke nothyng less then that this thyng shall come to passe.

23 And it shalbe vnto them as a false diuination in their sight, for the (q) othes made vnto them: but (r) he Wyll call to remembraunce their iniquitie, to the intent

(r) That is, Nabuchodonozor Wyll remember the rebellion of Jechonias, and so come vpon them.

intent they may be taken.

D 24 Therfore thus saith the Lorde God, Because ye haue made your iniquitie to be remēbred in discoueryng your transgressions, so that in all your workes your sinnes might appeare, because ye are come to remembraunce, ye shalbe taken by hande.

25 O thou shamefull wicked (l) prince of Israel, whose day is come, euen when wickednesse shall haue an ende,

26 Thus saith the Lorde God, I wyll take away the (t) Diademe, and put of the crowne: this shalbe no more the same, I wyll exalt the humble, and abase him that is hye.

27 Ouerthrowen, ouerthrowen, ouerthrowen wyll I put (b) it, and it shall not be, vntyll he come to whom the iudgement belongeth, and to whom I haue geuen it.

28 And thou O sonne of man, prophecie and speake, Thus saith the Lorde God to the children of Ammon, and to their blasphemie, speake thou: The sworde, the sworde is drawen foorth alredy to slaughter, and furbished to consume because of the glitteryng:

29 Whiles they see vnto thee (x) vanitie, and deuine a lye vnto thee, to put thee with the neckes of the wicked that be slayne, whose day is come when their iniquitie shall haue an ende.

30 Shoulde I cause it to returne into his sheath? In the place where thou wast created, in the lande of thine habitation wyll I iudge thee:

31 And I wyll powre mine indignation vpon thee, and wyll blowe vpon thee in the fire of my wrath, and deliuer thee into the handes of desperate people, which are skilfull to destroy.

32 Thou shalt feede the fire, and thy blood shalbe shed in the lande: thou shalt be put out of remembraunce, for I the Lorde haue spoken it.

(l) Beanyng Jehoiah.

(t) Some referre this to the priestes mitre, for Jehoiadek the priest went into captiuitie with the king.

(b) That is, the state of the kingdome & priesthood shall euer more & more decay tyll Christe come, vnto whom of right both belong.

(x) Though the Jewes & Ammonites would not beleue that thou, to wit, the sworde shouldest come vpon them, and sayde that the prophete whiche threatned, spake lyes: yet thou shalt as surely come as though thou wart alredy vpon their neckes.

The .xxij. Chapter.

The worde of the Lorde agaynst Hierusalem for manslaughter, and denying due honour to their fathers and mothers, and other wickednesses. 25 Of the wicked doctrine of the false prophets and priestes, and of their vnsatiable couetousnesse. 27 The tirannie of rulers. 29 The wickednesse of the people.

A 1 MOreouer the worde of the Lorde came vnto me, and sayde,

2 Thou sonne of man, wylt thou not (a) iudge, wylt thou not iudge this blooddy citie? wylt thou not shewe her all her abhominations?

3 And tell them, thus saith the Lorde God, The citie sheddeth blood in the middest of it, that her (b) tyme may come, and maketh idols (c) agaynst her selfe, to defile her selfe.

4 Thou hast made thy selfe giltie in the blood that thou hast shed, and defyled thee in the idols which thou hast made: thou hast caused thy dayes to drawe nye, and made the tyme of thy yeres to come: therfore wyll I make thee a reproche among the heathen, and to be a mockyng in all landes.

5 Whether they be nye or farre from thee, they shall laugh thee to scorne, thou that hast gotten thee so foule a name, and art full of trouble.

6 Beholde the rulers of Israel, euery one in thee [was redy] to his power to shed blood.

7 In thee haue they dispised father and mother, in thee haue they oppressed the straunger, in thee haue they vexed the widowe and the fatherlesse. B

8 Thou hast dispised my holy thynges, and defiled my Sabbathes.

9 "Tale tellers are there in thee to shed blood, in thee are such as eate vpon the hylles, and in thee they commit abhomination.

10 *In thee they discouered their fathers shame, in thee they haue humbled her that was set apart for pollution.

11 *Euery man hath dealt shamefully with his neighbours wife, and abhominably defiled his "daughter in lawe, in thee hath euery man forced his owne sister, euen his fathers daughter.

12 Yea giftes haue ben receaued in thee to shed blood, thou hast taken vsurie and encrease, thou hast oppressed thy neighbours by extortion, and forgotten me, saith the Lorde God.

13 Beholde, I haue (d) smitten my handes vpon thy couetousnesse that thou hast vsed, and vpon the blood which hath ben shed in thee.

(a) That is, wylt thou wincke at such horrible sinnes, and not vtter my iudgements against them?

(b) That is, the time of her destruction.

(c) To her owne vndoing

"Or, pick-thankes.

Leuit.18.b.

Iere.v.b.

"Or, sonnes wyfe.

(d) As sorowyng and lamenting their wickednesse: or in token of his wrath and vengeaunce.

14 Is

¶ 14 Is thy heart able to endure? or may thy handes be strenghthened in the dayes that I shal haue to do with thee? Euen I the Lorde that speake it, wyll bryng it also to passe.

15 I wyll scatter thee among the heathen, & strawe thee about in the landes, and wyll cause thy filthinesse to (e) ceasse out of thee.

(e) I wyll take away the occasion of thy wickednesse.

16 Yea and thou shalt be thine (f) owne inheritaunce in the sight of the heathen, that thou mayest knowe that I am the Lorde.

(f) Whereas before thou wast Gods inheritaunce, nowe thou shalt be left to thy selfe miserable and forlaken.

17 And the worde of the Lorde came vnto me, saying:

18 Thou sonne of man, the house of Israel is vnto me as drosse: all they are brasse, tinne, iron, and lead in the middest of the furnace, euen drosse of siluer are they.

19 Therfore thus saith the Lorde God, Forasmuch as ye all are turned into drosse, therfore beholde I wyll bryng you together vnto Hierusalem.

20 Lyke as they gather siluer, brasse, iron, tinne, and lead, into the middest of the furnace, and the fire is blowne there vnder to melt them: euen so wyll I gather you in mine anger & in my wrath, and let you remayne [there] and cause you to (g) melt.

(g) Meanyng therby that the godly shoulde be tryed, and the wicked destroyed.

21 I wyll bryng you together, and blowe the fire of my wrath vpon you, and ye shalbe molten in the middest therof.

22 Lyke as the siluer is molten in the furnace, so shall ye also be molten therin, that ye may knowe howe that I the Lord haue powred my wrath vpon you.

23 And the worde of the Lorde came vnto me, saying:

24 Thou sonne of man, tell her, Thou art an vncleane lande, which is not (h) rayned vpon in the day of wrath.

(h) Thou art lyke a barren lande which the Lorde plagueth with drought.

25 There is a (i) conspiracie of her prophetes in the middest therof: as a roring lion rauenyng his pray, they deuour soules, they haue taken the riche and pretious thynges, they haue made her many widowes in the middest therof.

(i) The false prophetes haue conspired together to make their doctrine more probable. 3. Reg. 22. b.

26 Her priestes haue broken my lawe, and defiled my holy thynges, they put no difference betweene the holy & vnholy, neither discerne they betweene the cleane & vncleane: they turne their eyes from my Sabbathes, and I am defiled among them.

27 *Thy rulers in thee are lyke woolues rauenyng the pray, to shed blood, and destroy soules, for their owne couetous lucre.

Mich. iii. b. Soph. iii. a.

28 As for her (k) prophetes, they daube with vntempered morter, they see vanities, and diuine lyes vnto them, saying, The Lorde saith so: wheras the Lorde hath not spoken.

(k) They which shoulde haue reproued the, flattered them in their vices, and couered their doynges with lyes. Ezec. 13. b

29 The people in the lande vsed wicked extortion and robbery, they vexe the poore and needy, and oppresse the straunger agaynst right.

30 And I sought among them for a man that woulde (l) make vp the hedge, and set hym selfe in the gap before me in the landes behalfe, that I shoulde not destroy it: but I coulde fynde none.

(l) Which woulde theme hym selfe zelous in my cause by resisting vice. Esai. 59. c. and 63. a. and also pray vnto me to withholde my plagues. Psal. 106. b.

31 Therfore haue I powred out my cruel displeasure vpon them, and consumed them in the fire of my wrath: their owne wayes wyll I recompence vpon their heades, saith the Lorde God.

The. xxiii. Chapter.

4 Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah and Aholibah. 11 In comparison of Samaria, he sheweth that the fornication of Hierusalem is the filthier. 22 The destruction of Hierusalem is prophecied. 36 The adulterie of both the whores is founde out. 47 Their destruction.

1 THe worde of the Lord came vnto me, saying:

A (a) Meanyng Israel and Iuda which came both out of one familie.

2 Thou sonne of man, there were two women the daughters of (a) one mother.

(b) They became idolatroors after the maner of the Egyptians.

3 And they committed fornication in (b) Egypt, they played the harlottes in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

(c) Aholah signifieth a mansion or dwellyng in her selfe, meanyng Samaria, which was the royal seate of Israel, and Aholibah signifieth my mansion in her, wherby is ment Hierusalem, where Gods temple was.

4 The (c) names of them [were] Aholah the elder, and Aholibah her sister, and they were mine, and they bare sonnes and daughters: thus [were] their names, Samaria is Aholah, and Hierusalem Aholibah.

(d) Or, Vnder me, that is, vnder my gouernaunce, & named the people of god, they became idolaters, forsoke God, and put their trust in the Assyrians.

5 Aholah played ỹ harlot (d) when she was mine, and she was set on fire with her louers the Assyrians her neighbours:

6 Which were clothed with blewe silke, [both] captaynes and princes, they were all pleasaunt young men, and horsemen rydyng vpon horses.

7 Thus she committed her whordome with them [beyng] all chosen men of Asshur,

Asshur, & with all on whom she doted, and defiled her selfe with all their idols.

8 Neither left she the fornication that she vsed with the Egyptians: for in her youth they (c) lay with her, they bruised the brestes of her maydenhead, and powred their whordome vpon her.

9 Wherfore I deliuered her into the handes of her louers [euen] into ỹ handes of the Assyrians vpon whom she doted.

10 These discouered her shame, toke her sonnes & daughters, and slue her with the sworde, an euyll name had she among women: for (f) they had executed iudgement vpon her.

11 Her sister Aholibah sawe this, and destroyed her selfe with inordinate lone more then she, & with her fornications, more thē her sister with her fornications.

12 She doted vpō the Assyrians captaines & princes her neighbours, clothed with all maner of gorgious apparel, horsmen riding vpon horses, beyng all pleasaunt young men.

13 Then I sawe that she was defiled, and they toke both one way.

14 But she encreased styll in whordome: for when she sawe (g) men paynted vpon the wall, the images of the Chaldees paynted with vermilon,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heades, lokyng all like princes, after the maner of the Babylonians in Chaldea, the lande where they were borne.

16 Assoone as she sawe them, she burnt in loue vpon them, & sent messengers vnto them into the lande of the Chaldees.

17 Nowe when the Babylonians came vnto her in the bed of loue, they defiled her with their whordome: and so was she polluted with them, and her lust was abated from them.

18 And she discouered her whordome, and disclosed her shame: then my heart forsoke her, like as my heart was gone from her sister also.

19 Neuertheless, she encreased her whordome more, and remembred the dayes of her youth wherin she had played the harlot in the lande of Egypt.

20 She burnt in lust vpon their concubines, whose flesche was like the flesche of asses, and their issue like the issue of horses.

21 Thus thou hast called to remēbraunce the filthinesse of thy youth, when thy teates were bruised by the Egyptians, for the pappes of thy youth.

22 Therfore O Aholibah, thus saith the Lorde God, I wyll raise vp thy louers agaynst thee from whom thy heart is departed, and gather them together agaynst thee on euery syde, D

23 [Namely] the Babylonians and all the Chaldees, rulers, wealthy and mightie men, with all the Assyrians, all pleasaūt young men, captaynes and princes, all valiaunt and renowmed, riding vpon horses.

24 These shall come vpon thee with charrettes, wagons, and wheeles, and great multitude of people, with buckler, shielde, and helmet they shall beset thee on euery side: "I wyll geue iudgement before them, yea they them selues shall iudge thee accordyng to their owne iudgement.

"Or, I wyll leaue the punishment vnto them.

25 I wyll lay mine indignation vpon thee, so that they shal deale cruelly with thee: they shall cut of thy nose and thine eares, and thy remnaunt shall fall by the sworde, they shall cary away thy sonnes and daughters, and the residue shalbe deuoured by the fire.

26 They shal strip thee out of thy clothes, and take away thy faire iewels.

27 Thus wyll I make thy wickednesse to ceasse from thee, and thy fornication out of the lande of Egypt: so that thou shalt turne thine eyes no more after them, and cast thy mynde no more vpon Egypt.

28 For thus saith the Lord God, Beholde I wyll deliuer thee into the handes of them whom thou hatest, yea euen into the handes of them from whom thine heart is departed.

29 And they shall deale hatefully with thee, and take away all thy (h) labour, & leaue thee naked & bare, and the shame of thy fornications (i) shalbe discouered, both thy wickednesse & thy whordome.

(h) All the treasures and riches which thou hast gotten by labour.

(i) All the worlde shall see thy shamefull forsakyng of God to serue idols.

30 I wyll do these thynges vnto thee, because thou hast gone a whorying after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therfore wyll I geue her cuppe in thine hande.

32 Thus saith the Lorde God, Thou shalt drynke of thy sisters cuppe, deepe & large, thou shalt be laughed to scorne, and had in derision, because it conteineth much.

(c) The holy ghost plesly setteth vnnaturall thynges which seeme straunge to carnall eares, to cause this horrible vice of vnnaturalnesse to be abhorred, that whereby any shoulde slyde to heare the name therof mentioned.

(f) That is, the Assyrians, in al plaguyng them.

(g) This declareth that no bodyes are able sufficiently to expresse the range of whoores, & therfore the holy ghost here compareth them to those which in their raging lone & filthy lustes doate vpon the images and paynturynges of them after whom they lust.

much.

33 Thou shalt be filled with [k] drunkennesse and sorowe [euen] with the cup of destruction and desolation, with the cup of thy sister Samaria.

(k) Meaning that the afflictions shoulde be so great, that they shoulde cause them to loose their sences and reason.

34 Thou shalt drynke it and sucke it out, and thou shalt breake the sheardes therof, and teare thine owne brestes: for I haue spoken it, saith the Lorde God.

E 35 Therfore thus saith the Lorde God, Forasmuch as thou hast forgotten me, and cast me aside behynde thy backe, so beare nowe thine owne wickednesse and whordome.

36 The Lorde sayde moreouer vnto me, Thou sonne of man, wilt thou not iudge Aholah and Aholibah? shewe them their abhominations.

37 [Namely] that they haue broken their wedlocke, and blood is in their handes: and with their idols haue they cōmitted adulterie, and haue also caused their sonnes whom they bare vnto me, to passe [by the fire] to be their [l] meate.

(l) That is, to be sacrifices to their idols. Read. Ezech. xvi. c.

38 Yea and this haue they done vnto me also, they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbathes.

39 For when they had slayne their children for their idols, they came the same day into my sanctuarie to defile it: and lo thus haue they done in my house.

40 And howe much more [is it] that they sent for men to come from [m] farre, vnto whom a messenger was sent, and lo they came? for whom thou didst washe thy selfe, and paynted thine eyes, and deckedst thee with ornamentes.

(m) They sent into other countreis to haue such as shoulde teache them the seruice of their idols.

41 Thou sattest vpon a stately bed, and a [n] table spread before it, wherupon thou hast set mine insence and mine oyle.

F (n) He meaneth the multer that was prepared for the idols. "Or, the table.

42 And a noyse of a mery company at "it, and with the men, beside the multitude of the people, were brought men of Saba out of the desert, which gaue them bracelettes vpon their handes, and beautifull crownes vpon their heades.

43 And I sayd vnto her that was worne in her adulteries, Nowe shall her fornications come to an ende, and she also.

44 And they went in to her as they go vnto a common harlot: euen so went they [I say] to Aholah and Aholibah, those wicked women.

45 And the righteous men, they shall iudge thē after the maner of *harlottes, and after the maner of murtherers: for they are harlottes, and blood is in their handes.

Eze. xvi. d.

46 Wherfore thus saith the Lorde God, I wyll bryng a great multitude of people vpon them, and geue them to be scattered and spoyled:

47 And the multitude shall stone them with stones, and cut them downe with their swordes, they shall slay their sonnes and daughters, and burne vp their houses with fire.

48 Thus wyll I cause wickednesse to ceasse out of the lande, that all [o] women may be taught, not to do after your wickednesse.

(o) Meanyng all other cities and countreis.

49 And so they shal lay your wickednesse vpon your owne selues, and the sinnes of your idols shall ye beare: and ye shall knowe that I am the Lorde God.

The.xxiiij.Chapter.

3 He proueth the firing of Hierusalem by a parable of a seethyng pot. 16 The parable of Ezechiels wyfe beyng dead, which he after expoundeth.

A 1 IN the [a] ninth yere, in the tenth moneth, the tenth day of the [b] moneth, came the worde of the Lorde vnto me, saying:

(a) Of Ieconiahs captiuitie, and of the raigne of Zedekiah. 4. Re. 25. a.

(b) Called Tebeth, contaynyng part of December and parte of Januarie, in which moneth and day Nabuchodonozor besieged Hierusalem.

2 O thou sonne of man, write the name of this day, yea euen of this present day: for the kyng of Babylon set hym selfe agaynst Hierusalem this selfe same day.

3 Shewe the rebellious house a parable, and speake vnto them, thus saith the Lorde God: Prepare a [c] pot, set it on, and powre water into it.

(c) wherby is meant Hierusalem.

4 Gather the [d] peeces therof into it, euery good peece, the thygh and the shoulder, & fyll it with the chiefe bones.

5 Take one of the best sheepe, & a heape of [e] bones vnder it: let it boyle well, and let the bones therof seeth well therin.

6 With that sayde the Lorde God on this maner, Wo vnto the blooddy citie, to the pot whose [f] scumme is therin, & whose scumme is not gone out of it: bryng it out [g] peece by peece, let no [h] lot fall vpon it.

7 For her blood is yet in it, vpon a hygh [i] drye stone hath she powred it: and not vpon the grounde, that it myght be couered with dust.

(d) That is, the citezins & chiefe men therof

(e) Meanyng of the innocentes whom they had slaine, who were the cause of the kindling of Gods wrath against them.

(f) whose iniquities & wicked citezins there yet remayne.

(g) Signifyng they shoulde not be destroyed all at once, but by litle and litle.

(h) Spare no state or condition.

(i) The citie shewed her crueltie to all the world, and was not ashamed therof, neither yet hid it.

8 That

8 That it might cause wrath to arise, and take vengeaunce: I haue set her blood vpon a high drye rocke, that it shoulde not be couered.

9 Wherefore thus sayth the Lorde God: Woe be vnto the bloodthirstie citie, for whom euen I my selfe wil make a great fire,

10 And set much wood, and (k) kindle the fire, and seeth the flesche, & spice the pot, so that the very bones shalbe brent.

11 Moreouer, I will set the pot emptie vpō the coales, so that the brasse thereof may be hot and burnt, and the filthynesse of it may be molten in it, and the scum of it shalbe consumed.

12 She hath weeried her selfe with labour, yet her great scum is not gone of her, in the fire her scum [must be consumed.]

13 In thy filthynesse is wickednesse: because I (l) would haue purged thee, and thou wast not purged, from thy filthynesse thou shalt not be purged any more, till I haue caused myne indignation to rest in thee.

14 Euen I the Lorde haue spoken it: yea it is come therto all redy that I will do it, I will not go backe, I will not spare, I will not repent: but according to thy wayes and imaginations shall they (m) iudge thee, sayth the Lorde God.

15 And the worde of the Lord came vnto me, saying:

16 Thou sonne of man, behold I wil take away from thee the (n) pleasure of thyne eyes with a plague, yet shalt thou neither mourne nor weepe, neither shal thy teares run downe.

17 Mourne in secrets, make no (o) mourning of the dead, bynde the tyre of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, and (p) eate no mans bread.

18 So I spake vnto the people betymes in the morning, & at euen my wife dyed: then vpon the next morowe I dyd as I was commaunded.

19 And the people sayd vnto me: Wilt thou not tell vs what this signifieth towarde vs, that thou doest so?

20 I answered them, The worde of the Lorde came vnto me, saying: D

21 Tell the house of Israel, thus sayth the Lorde God: Beholde, I will (q) polute my sanctuarie, euen the glorie of your power, the pleasure of your eyes, and your hearts delite: & your sonnes and daughters whom ye haue left, shall fall through the swoorde.

22 Like as I haue done, so shall ye do also: ye shall not couer your lippes, ye shall eate no mans bread.

23 And your tire [shalbe] vpon your heades, and your shoes vpon your feete: ye shall neither mourne nor weepe, but ye shall pyne away in your iniquities, & mourne one towardes another.

24 Thus Ezechiel is your shewtoken, according to all that he hath done, ye shall do: when it commeth, then ye shal know that I am the Lorde God.

25 Also thou sonne of man, shall it not be in the day when I take from thē their power, the ioy of their honour, the pleasure of their eyes, and the (r) lifting vp of their soules, their sonnes & their daughters,

26 In that day shall come one that is escaped, vnto thee, [(s) and bring it] to the hearing of [thyne] eares:

27 In that day shall thy mouth be opened to him which is escaped, that thou mayst speake & be no more dumbe: yea thou shalt be their shewtoken, that they may knowe how that I am the Lorde.

(k) Meaning that the one should be vtterly destroyed, & that he should geue the enemies an occasion to destroye him also.

Iohn 32. Ezec 2.b.

(l) Meaning by sending the prophetes to call them to repentance, but they would not.

(m) That is, the Babylonians.

(n) Notwithstanding his wife, in whom he delited as in the pleasure of his eyes, he should not mourne as other did.

(o) Whereby they declare that dead, for vncurtesies were wont to eate meate first vpon the graue, & therby to declare their sorowe.

(q) By sending the Chaldeans to destroy it, as chap. 7.c.

(r) Their hearts delite

(s) That is, bring thee tydinges of the destruction of Hierusalem.

The. xxv. Chapter.

1 The worde of the Lorde vpon the sonnes of Ammon, which reioyced at the fall of Hierusalem. 8 Against Moab and Seir, against Idumea, against the Philistines.

1 THe worde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face toward the Ammonites, and prophecie vpon them.

3 And say vnto the Ammonites: heare the worde of the Lorde God, thus sayth the Lorde God: Forsomuch as thou saydest (a) Haha ouer my sanctuarie because it was polluted, and ouer the land of Israel because it was desolate, and ouer the house of Iuda because they went into captiuitie:

4 Beholde therfore, I wil deliuer thee to the people of the (b) east, that they may haue thee in possession: these shall settle their (c) palaces in thee, and make their dwellinges in thee, they shall eate thy fruite, and drinke vp thy milke.

5 As for (d) Rabbath, I will make of it a stable for camels, and of the Ammonites a sheepfolde: and ye shall knowe that I am the Lorde.

6 For thus sayth the Lorde God: Inso-

(a) That is, to the Babylonians.

(b) They shall chase thee away, and take thy goorgeous houses to dwell in.

(c) Called also Philadelphia, whiche was the chiefe citie of the Ammonites and full of conduites 2. Reg. 12.d.

much as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Israel with all thy "despite in heart:

"Or tikling of heart.

B 7 Behold therfore I will stretche out my hande ouer thee, and deliuer thee to be spoyled of the heathen, & roote thee out from among the people, and cause thee to perishe out of the landes: yea I will make thee to be destroyed, that thou mayest know that I am the Lorde.

8 Thus sayth the Lord God: Forsomuch as Moab and Seir do say, Beholde the house of Juda is like as all gentiles be:

9 Therfore behold, I will open the side of Moab from the cities, from his cities [I say] of his frontiers, the pleasures of the countrey [as namely] Bethiesimoth, Baalmeon, and Kiriathaim:

(e) Vnderstand out of the next verse I will open.

10 (e) Vnto the children of the east against the Ammonites, and will geue it into possession, so that the Ammonites shall no more be had in remembraunce among the heathen.

11 And I will execute iudgementes vpon Moab, and they shall knowe that I am the Lorde.

12 Thus sayth the Lorde God: For that Edom hath done in auenging reuengement vpon the house of Juda, & hath done great offence and auenged hym selfe vpon them:

13 Therfore thus sayth the Lord God, I will reache out myne hand vpon Edom, and destroy man and beast out of it, I will make it desolate from Theman, & Dedanah shall fall by the swoorde.

14 And I will execute my reuengement vpon Edom by the hande of my people Israel, they shall do in Edom according to my wrath and indignation, so that they shall knowe my vengeaunce, sayth the Lord God. C

15 Thus sayth the Lorde God: For that the Philistines dyd in vengeaunce, [namely] in auenging reuengement, with a "dispyteful heart to destroy it for the old enmitie:

"Or, tikling heart, as they often haue which delite in seking reuengement.

16 Therfore thus saith the Lord God, Behold I will stretche out my hande ouer the Philistines, and destroy the (f) Cerethites, and cause all the remnaunt of the sea coast to perishe:

(f) Which were certayne garrisons of Philistines: wherby they oft molested & Iewes. Of the Cerethites Dauid also had a garde, 2. Reg. 8. 8.

17 A great vengeaunce will I take vpon them, with punishements of my wrath, that they may knowe that I am the Lord, when I shal lay my vengeaunce vpon them.

The. xxvi. Chapter.

1 He prophecieth that Tyrus shalbe ouerthrowen, because it reioyced at the distruction of Hierusalem. 15 The wondring and astonishment of the marchauntes for the desolation of Tyrus.

A (a) Either of the captiuitie of Jeconiah, or of the raigne of Zedekia.

1 And it came to passe in the (a) eleuenth yere, the first day of the moneth, the word of the Lorde came vnto me, saying:

2 Thou sonne of man, because that Tyre hath spoken vpon Hierusalem, haha, the gates of the people is broken, (b) it is turned vnto me, for now that she is destroyed, I shalbe (c) filled:

(b) The traffique of marchaundise that was vsed in Hierusalem, shalbe turned to my againe. (c) My riches and fame shall encrease: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

3 Therfore thus sayth the Lord God, Behold O Tyre, I will vpon thee, I will raise vp many nations against thee, like as whē the sea ariseth with his waues.

4 They shal breake the walles of Tyre, & cast downe her towres, I will scrape her dust frō her, & make her a drie rocke.

5 She shalbe for a spreading of nettes in the sea, for I haue spoken it, sayth the Lord God, and she shalbe for a spoyle to the nations.

(d) Meaning the small townes and villages that were in the countrey or territory of Tyrus.

6 Her (d) daughters that are in the fielde shalbe slayne with the swoorde, that they may knowe how that I am the Lorde.

7 For thus sayth the Lord God: Behold, I will bring vpon Tyrus, Nabuchodonozor king of Babylon from the north, a king of kinges, with horses, charets, horsemen, with a multitude, and much people. B

8 Thy daughters that are in the field shal he slay with the swoord: but against thee he shal make bulwarkes, & cast a mount against thee, and lift vp his speare against thee.

9 He shall set engins of warre before hym against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee they shalbe so many: thy walles shall shake at the noyse of the horsemen, wheeles & chariots, when he shal enter into thy gates, as into the entry of a citie broken downe.

11 With the hookes of his horses shall he treade downe al thy streetes, he shall slay the people with the swoorde, and the pillers of thy strength shall fall downe to the grounde.

12 They

12 They shall rob thy riches, and spoyle thy marchaundise, thy walles shall they breake downe, and destroy thy houses of pleasure, thy stones, thy timber, and dust shall they cast into the mids of the water.

Ier.7.b

13 *Thus will I cause the sounde of thy songues to ceasse, and the noyse of thy harpes shall no more be hearde.

C

14 I wil bring thee into a drie rocke, thou shalt be for a spreading of nettes, thou shalt neuer be buylt againe: for euen I the Lord haue spoken it, saith the Lord God.

15 Thus hath the Lord God spoken concerning Tyre: Shall not the iles tremble at the noyse of thy fall, and at the crie of the wounded, when they shalbe slaine & murthered in the mids of thee?

16 All princes of the (e) sea shal come downe from their thrones, they shall lay away their robes, & put of their broidred garmentes, yea with trembling shall they be clothed, they shal sit vpon the ground, they shalbe astonished at euery moment, and be amased at thee.

17 They shall mourne for thee, and say vnto thee: How art thou destroyed that wast inhabited of the (f) seas, the renowmed citie, whiche was strong in the sea, she and her inhabitauntes, whiche caused their feare to be on all that haunted therin?

18 Now shall the inhabitours of the iles be astonished in the day of thy fall: yea the iles that are in the sea shalbe troubled at thy departure.

19 For thus sayth the Lord God: when I make thee a desolate citie, as other cities be that no man dwell in, and when I bring vp the deepe vpon thee, that great waters may couer thee:

20 Then wil I cast thee downe vnto them that descend into the pit, vnto a people of (g) olde time, and set thee in a lande that is beneath, like the olde ruynes, with them which go downe to the graue, so that no man shall dwell more in thee: but I wil reserue honour for the (h) land of the liuing:

21 I will make thee terrors, and thou shalt be no more: though thou be sought for, yet shalt thou not be founde for euermore, sayth the Lorde God.

(e) The gouernours and rulers of other countreys by the sea, wherby he signifieth that her destruction should be so horrible that all the world should heare thereof, and be [illegible].

(f) Meaning marchauntes which by their traffique dyd enriche her wonderfully, & encrease her power.

(g) which are dead long ago

(h) Meaning Iudea, when it shalbe restored.

The. xxvii. Chapter.

1 The prophete is moued to bewayle the desolation of Tyrus. 12 He setteth out the prayse of Tyrus for the haunting of marchauntes therto.

A 1 The worde of the Lorde came vnto me, saying:

2 O thou sonne of man, take vp a lamentable complaint vpon Tyre,

3 And say vnto Tyre that is situate at the entry of the sea, whiche is the mart of the people for many iles, thus sayth the Lorde God O Tyre, thou hast sayde, I am of perfite beautie.

4 Thy borders are in the mids of the seas, thy buylders haue made perfite thy beautie.

5 They haue made all thy [ship] bordes of sirre trees of (a) Shenir, from Libanus haue they taken Cedar trees to make thee mastes:

6 And the Okes of Basan to make thee ores, they haue made thy benches of iuory, gotten in Assyria, brought out of the iles of (b) Chittim.

7 Fine linnen with broidred worke out of Egypt was spread ouer thee to be thy sayle: blewe silke and purple out of the iles of Elishah was thy couering.

B

8 The inhabitours of Sidon and Aruad were thy mariners: and thy wise men O Tyre, that were in thee, were thy shipmaisters.

9 The auncient and wyse men of Gebal were in thee, thy (c) stoppers of chinkes: all shippes of the sea with their shipmen were in thee, to occupie thy marchaundise.

10 The Perses, Lydians, and Phutens were in thy armies, thy men of warre: these hãged vp their shieldes & helmets in thee, these set foorth thyne honour.

11 They of Aruad were with thyne hoast round about thy walles, and the (d) Pygmenians were thy watchmen vpon thy towres: these hanged vp their quiuers round about thy walles, they made thy beautie perfite.

12 They of Tharsis [were] thy marchauntes for the multitude of all riches, in siluer, iron, tin, and lead, whiche they brought to thy faires.

13 Iauan, Tubal, and Mesech were thy marchauntes concerning the (e) lyues of men, and they brought vessels of brasse for thy marchaundise.

14 They of the house of Thogarma brought vnto thee at the time of thy marte, horses, coursers, and mules.

(a) This mountaine was called Hermon, [illegible] called Sherie. Deut.3.b.

(b) which is [illegible]

(c) Or, calkers, Meaning that they buylt the walles of the citie, which is here ment by the ship. And of these were the buylders of Solomons temple. 3.Reg.5.c.

(d) Gammadims of Cappodocia, which were called Pygmeis & dwarfes, because that out of the hye towres they seemed litle.

(e) By selling bondmen, seruauntes, and slaues.

C

15 They of Dedan were thy marchaunts, and many iles the marchaundise of thy handes, & brought thee (f) hornes, teeth, and (g) Hebenus, for presentes.

(f) Hornes of vnicornes, teeth of Elephants, called Iuory.
(g) Hebenus, a precious wood, bright and blacke.

16 They of Aram [were] thy marchauntes for the multitude of thy workes, and occupied in thy fayres with emeraudes, purple, broidred worke, fine linnen, coral, and pearle.

17 Juda and the land of Israel occupied with thee, & brought vnto thy markets wheat of (h) Minnith & Pannag, hony, oyle, and triacle.

(h) These were two places where the best wheat gedweth.

18 Damascus also vsed marchaundise with thee, in the wine of Helbon, and whyte wooll: because thyne occupying was so great, and thy wares so many.

19 Dan, Jauan, & Meuzal haue brought vnto thy markets wrougth iron, Cassia, and Calamus were among thy marchaundise.

20 They of Dedan were thy marchauntes in precious clothes for chariots.

D

21 Arabia and all the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in these were they thy marchauntes.

22 The marchauntes of Seba and Rema haue occupied also with thee, in al chiefe spices, in all precious stones and golde, which they brought vnto thy markets.

23 Haran, Chenne, and Eden, the marchauntes of Seba, Assyria, and Chelmad were doers with thee:

24 These were thy marchauntes in all sortes [of thinges,] in rayment of blewe silke, and of broidred worke, and in coffers for the riche apparell, whiche were trussed with coardes, and Cedar boorde among thy marchaundise.

25 The ships of Tharsis were the chiefe of thyne occupying: thus thou wast replenished and in great worship, euen in the mids of the sea.

26 Thy rowers haue brought thee into great waters, the (i) east wind hath broken thee in the mids of the sea.

(i) That is, Nabuchodonosor king of Babylon.

27 Thy riches, and thy fayres, thy marchaundise, thy mariners, & shipmasters, thy calkars, and the occupiers of thy marchaundise, and al thy men of warre that are in thee, and all thy multitude that is in the mids of thee, shall fal in the mids of the sea, in the day of thy fall.

28 The (k) suburbes shal shake at the loude crie of thy shipmen.

E

(k) That is, the townes & villages neare adioyning vpō the mayn land

29 All that handle the ore, mariners, and all shipmaisters of the sea, shall come downe from their ships, and stand vpon the lande.

30 And they shall cause their voyce to be heard against thee, and shall crye bitterly, and shall cast dust vpon their heades, and wallowe in the asshes.

31 They shal (l) make them selues bauld for thee, and girde them with sackcloth, & they shal weepe for thee, with sorowefull heart, and bitter mourning.

(l) which was ye maner of the heathen in mourninges and miseries.

32 And they shall take vp a lamentation for thee in their mourning, and lament ouer thee, [what citie] is like Tyrus so destroyed in the mids of the sea?

33 When thy wares went foorth of the seas, thou filledst many people: the kinges of the earth hast thou made riche, thorowe the multitude of thy riches and marchaundise.

34 When thou shalt be broken by the seas in the deapthes of the waters, thy marchaundise & all thy multitude that was in the mids of thee, shall fall.

35 All the inhabitauntes of the iles shalbe astonied at thee, and all their kinges shalbe sore afrayde, and troubled in their countenaunce.

36 The marchauntes of the nations shall hisse at thee: thou shalt be a terrour, and shalt (m) neuer be any more.

(m) wherby is mene, a long time: for it was prophecied to be destroyed but seuentie yeres. Esa. 23. c.

The. xxviii. Chapter.

1 The word of God against the king of Tyrus for his pride. 12 Ezechiel the prophete is moued to bewayle the king of Tyrus. 20 The word of the Lord against Sidon. 25 The Lorde promiseth that he will gather together the children of Israel.

A

1 The worde of the Lord came vnto me, saying:

2 Thou sonne of man, tel the prince of Tyre, thus sayth the Lorde God: Because thou hast a proude heart, and hast said, I am (a) a God, I sit in the seate of God, in the mids of the sea: wher as thou art but a man, and not God, (b) though thou set thyne heart as the heart of God.

(a) Like as God is safe in heauen, euen so I am safe that none can come to hurt me.

3 Beholde, thou thinkest thy selfe wyser then (c) Daniel, that there is no secretes hyd from thee.

(b) Though thoo diddest thinke in thine heart that thou wast equall with God.
(c) Thus he speaketh by derision, for Daniel had declared notable signes of his wisdome to Babylon, when Ezechiel wrote this.

4 With thy wisdome and thine vnderstanding thou hast gotten thee great welthines, & gathered treasure of siluer & gold.

5 With

5 With thy great wysedome and occupying hast thou encreased thy power, and because of thy great riches thy heart is proude.

6 Therfore thus sayth the Lorde God, Forsomuch as thou hast set thyne heart as the heart of God:

B 7 Behold, I will bring straungers vpon thee, euen the terrible nations, these shal drawe out their swordes vpon the beautie of thy wysdome, and shall defile thy glorie.

8 They shall cast thee downe to the pit, so that thou shalt dye the death of them that be slayne in the mids of the sea.

9 Wilt thou say then before them that slay thee, I am a God? Where as thou art but a man, and not God, in the handes of them that slay thee.

10 Die shalt thou the death of the (d) vncircumcized in the handes of the straungers: for I haue spoken it, sayth the Lorde God.

11 Moreouer, the worde of the Lord came vnto me, saying:

12 Thou sonne of man, take vp a lamentation vpon the king of Tyre, & tel him, thus sayth the Lord God: Thou sealest vp the summe, (e) full of wysdome, & perfite beautie.

13 Thou hast ben in the pleasaunt garden of God, thou art deckt with all maner of precious stones, with ruby, topas, diamond, thurkis, onyx, iasper, saphir, emeralde, carbuncle, and golde: the workemanship of thy timbrels and of thy pipes [that be] in thee, was prepared in the day that thou wast created.

14 Thou art an (f) annoynted Cherub, that couereth, and I haue (g) set thee [in this dignitie,] thou wast vpon the holy mount of God, thou hast walked in the mids of the (h) stones of fire.

15 From the time of thy creation thou haste ben perfite in the wayes, till wickednesse was founde in thee.

16 By the multitude of thy marchaundise they haue filled the mids of thee with crueltie, & thou haste sinned: I will cast thee as prophane out of the (i) mount of God, & I will destroy thee O couering Cherub, from the mids of the stones of fire.

17 Thy heart was proude in thy beautie, and thorowe thy brightnesse thou hast destroyed thy wisdome: I will cast thee downe to the grounde, I will lay thee before kinges, that they may beholde thee.

18 Thou hast defiled thy (k) sanctification with the great wickednesse of thyne vnrighteous occupying: I will bring a fire from the middest of thee to consume thee, and will make thee to asshes vpon the earth, in the sight of all them that loke vpon thee.

19 Al they that haue ben acquainted with thee among the heathen shalbe abashed at thee: thou hast ben a terrour, and neuer shalt thou be any more.

20 And the word of the Lorde came vnto me, saying:

21 Thou sonne of man, set thy face against Sidon, and prophecie vpon it, D

22 And speake, thus sayth the Lord God: Beholde O Sidon, I will vpon thee, and I wilbe glorified in thee: that it may be knowen howe that I am the Lord when I shal haue executed iudgementes in her, & shalbe sanctified in her.

23 For I will sende pestilence and bloodsheding into her streetes, and the slayne shall fall in the mids of her, by the sword [comming] vpon her on euery side: & they shall knowe that I am the Lorde.

24 They shalbe no more a pricking thorne vnto the house of Israel, nor a greeuous thorne of al that are round about them and despised them: and they shal knowe that I am the Lorde God.

25 Thus sayth the Lorde God: When I gather the houshold of Israel together againe from the nations among whom they be scattered, then shall I be sanctified in them in the sight of the gentiles, and they shall dwell in the lande that I gaue to my seruaunt Jacob.

26 They shal dwell with confidence therin, buyld houses and plant vineyardes: yea with confidence shall they dwell therin, when I haue executed iudgementes vpon all those that despise them rounde about: and then shal they know that I am the Lorde their God.

(d) Like the rest of the heathen and infidels, whiche are gods enemies.

(e) He derideth the vnreprehension and confidence that the Tyrians had in their riches, strength and pleasures.

(f) He meaneth the royal state of Tyrus, which for the excellencie & glorie thereof, he compareth to the Cherubins whiche couered the arke: and by this sword annoynted, he signifieth the same.

(g) I appoynted & admitted thee to the honour of one of the buylders of my temple: which was whē Hiram sent to the Kinson [illegible] necessarie to the [illegible].

Reg. 5. b. That is, the cōmen [illegible] among my people Israel, which sinned [illegible] precious [illegible].

(i) Thou shalt haue no part among my people.

(k) That is, the honour wherunto I called thee.

The.xxix. Chapter.

1 He prophecieth against Pharao, and of the desolation of Egypt, with the sparkling abrode of the Egyptians. 13 The Lorde promiseth that he will restore Egypt againe after fourtie yeres. 19 Egypt is the rewarde of king Nabuchodonozor for the labour which he toke against Tyrus.

A

1 IN the (a) tenth yere, vpon the twelft day of the tenth moneth, the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face against Pharao the king of Egypt, prophecie against him, and against the whole lande of Egypt.

3 Speake & tell him, thus sayth the Lord God: Beholde O Pharao thou king of Egypt, I will vpon thee thou great (b) dragon that lyeth in the mids of his riuers, thou that sayst, The riuer is mine, I haue made it for my selfe.

4 I wil put (c) hookes in thy chawes, and hang the fishe in thy riuers vpon thy skales: after that I will drawe thee out of thy riuers, yea and all the fishe of thy riuers shall hang vpon thy skales.

5 I will leaue thee in the wilderneſſe, [both] thee and all the fishe of thy riuers: thou shalt fall vpon the open fielde, thou shalt not be brought together, nor gathered: I haue geuen thee for meate to the beastes of the fielde, & to the foules of the ayre,

6 That all they which dwell in Egypt may know that I am the Lord, because they haue ben a *staffe of reede to the house of Israel.

B

7 When they toke hold of thee with their hand, thou brakest & rent all their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to stande (d) vpright.

8 Therefore thus sayth the Lorde God: Behold, I wil bring a sword vpon thee, & destroy out of thee both man and beast.

9 Yea the lande of Egypt shalbe desolate and waste, and they shall knowe that I am the Lorde, because he sayde, The riuer is myne, I my selfe haue made it.

10 Beholde therefore I will vpon thee and vpon thy riuers, I will make the land of Egypt vtterly waste and desolate, from the towre of Seuench vnto the borders of (e) Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres.

12 I wil make the land of Egypt to be desolate among other waste countreys, and her cities destroyed fourtie yeres among other destroyed cities: and I will scatter the Egyptians among the nations, and strawe them thorow the countreys.

13 Againe, thus sayth the Lorde God: *When the fourtie yeres are expired, I will gather the Egyptians together againe out of the nations among whom they were scattered. *Ier.46.d.

14 And I will bring the captiuitie of Egypt againe, and cause them to returne into the lande of Pathros, the lande of their habitation, and they shalbe there a (f) small kingdome. C

15 Yea it shalbe the smallest among other kingdomes, neither shall it exalt it selfe any more aboue the nations: for I wil so minishe them, that they shall no more rule the nations.

16 And they shalbe no more vnto the house of Israel a trust whiche bringeth their iniquitie to remembraunce, when they shall loke after them: & they shal knowe that I am the Lorde God.

17 In the (g) twentie and seuenth yere, the first day of the first moneth, came the word of the Lorde vnto me, saying:

18 Thou sonne of man, Nabuchodonozor the king of Babylon caused his armie to serue a great seruice against Tyrus: euery head was made balde, & euery shoulder bare, yet had neither he nor his armie any wages for Tyrus for the seruice which he serued against it.

19 Therefore thus sayth the Lorde God: Behold, I will geue the lande of Egypt vnto Nabuchodonozor the king of Babylon, that he may take away her multitude, and spoyle her spoyles, & take her pray to pay his hoast their wages withall.

20 For the "worke whiche he wrought about it, I haue geuen him the lande of Egypt, because they wrought for me, sayth the Lorde God.

21 In that day I will cause the horne of the house of Israel to bud forth, and I will geue thee the opening of thy mouth in the mids of them: & they shall knowe that I am the Lorde. D

(a) To wit, of the captiuitie of Jeconia & of the raigne of Zedekia: Wat note that the disposition of these visions are not set forth according to the order of the times: but according to the nearnesse and distaunce of the countreys against whom they were written. (b) The vision of Tyrus seene in the eleuenth yere, to set before this, seene in the tenth yere, because it was nearer to Iurie then Egypt. (b) He compareth Pharao to a dragon, or Crocodile, which was wont to haunt the riuer Nilus. (c) I will send enemies against thee, which shall pluche thee & thy people that trust in thee, out of thy sure places. (d) When they felt their hurt, they would stay no more vpon thee, but stoode vpon their feete, and put their trust in others. (e) Which some call the land of the blacke Moores. (f) Meaning that they should not haue full dominion, but be vnder the Persians, Grecians, and Romanes: and the cause is, that the Israelites should nomore put their trust in them, but learne to depend on God. (g) Counting from the captiuitie of Jeconiah. "The trauayle he toke about Tyre.

The xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.

A 1 THe worde of the Lorde came vnto me, saying:
2 Thou sonne of man prophecie, and speake, thus sayth the Lorde God, howle, Wo worth this day:
3 For the day is neare, the day of the Lorde is at hande, the darke day, the time of the nations shalbe,
4 And the swoorde shall come vpon Egypt, and feare shalbe in Ethiopia When the slayne shall fall in Egypt: and they shall take away her multitude, and her foundations shalbe broken downe.
5 Yea Ethiopia, Lybia, & Lydia, all their common people, and Chub, and all that be confederate vnto them, shal fall with them thorowe the swoorde.
6 Thus sayth the Lorde: The mayntainers of the lande of Egypt shall fall, the pryde of her powre shall come downe: euen from the towre of (a) Seueneh shal they fall downe in it With the swoorde, sayth the Lorde God.
B 7 Among other desolate countreys they shalbe made desolate, among other waste cities they shalbe wasted.
8 And they shall knowe that I am the Lord When I haue set a fire in Egypt, & when al her helpers shalbe destroyed.
9 In that day shall messengers go foorth from me in ships to make the careleſſe Morians afrayde, and feare shall come vpon them, according to the day of Egypt: for lo it commeth.
10 Thus sayth the Lord God, I wil cause the multitude of Egypt to ceasse by the hande of Nabuchodonozor king of Babylon.
11 He, and his people with him, the terrible nations shalbe brought to destoy the land: they shal drawe out their swoordes vpon Egypt, & fill the land full of slayne men.
12 I wil make their riuers drie, and sel the lande into the handes of wicked people: the land and all that is therin I will destroy thorow the hand of straungers: euen I the Lorde haue sayde it.
13 Thus sayth the Lorde God, I will destroy the idoles, and bring the images of (b) Noph to an end: there shal no more be a prince of Egypt, and a fearfulneſſe wil I send into the Egyptians lande.
14 As for Pathros, I wil make it desolate, and kindle a fire in (c) Zoan, and I will execute iudgementes in (d) No.
15 And I will powre my wrathful indignation vpon Sin the strength of Egypt, & I will destroy the multitude of No.
16 And I will kindle a fire in Egypt, Sin shalbe in great heauineſſe, No shalbe rooted out, and Noph shall haue dayly sorowe.
17 The young men of "Auen, and of "Phibeseth shall fall by the swoorde, and these [cities] shall go into captiuitie.
18 At Tehaphneh̄es the day shalbe (e) darke, when I breake there the barres of Egypt, and when the pompe of her power shall ceaſſe in her: a cloude shall couer her, and her daughters shall go into captiuitie.
19 Thus will I execute my iudgementes in Egypt, and they shall knowe howe that I am the Lorde.
20 And in the (f) eleuenth yere, vpon the seuenth day of the first moneth, the worde of the Lorde came vnto me, saying:
21 Thou sonne of man, I haue (g) broken the arme of Pharao king of Egypt: and lo, it shall not be bounde vp to be healed, to put a roller to bynde it, to make it strong to hold the swoorde.
22 Therfore thus sayth the Lorde God: Beholde, I will vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I will cause the swoorde to fall out of his hande.
23 As for the Egyptians, I will scatter them among the nations, and strawe them in the landes about.
24 Againe, I Will strengthen the arme of the king of Babylon, and geue hym my swoord in his hande: but I will breake Pharaos armes, and he shall grone the grodinges of a deadly wounded man before hym:
25 Yea I will strengthen the king of Babylons arme, and the armes of Pharao shall fall downe: and they shall knowe that I am the Lorde, when I shall (h) geue my swoord into the hand of the king of Babylon, that he may stretch it out vpon the lande of Egypt.
26 And I will scatter the Egyptians among the nations, & strowe them in the landes about: and they shal knowe that I am the Lorde.

C
(c) Or, Thaphnis.
(d) Which is supposed of diuers, to be the citie Alexandria.
" Or, Heliopolis.
" Pubastum.
(e) Meaning that there shalbe great sorowes and afflictions, when the strength and force of Egypt shalbe broken.
(f) Of the captiuitie of Ieconiah, or ealgne of Zedekia.
(g) For Nabuchodonozor destroyed Pharao Necho at Charchemish Ier. 46. d.
(h) wherby we see, that tirauntes haue no powre of them selues, neither can do any more harme then God appointeth, & when he will they must ceasse.

(a) which seemeth a strong citie of Egypt. Ezech. xxix. b
(b) Called in Hebrew Memphis, and Alexandria.

The.xxxi. Chapter.

1 A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians.
10 He prophecitch a like destruction to them both.

A 1 (a) Of Iroe-kias raigne, or Jeconiahs captiuitie.

MOreouer, in the (a) eleuenth yere, the first day of ỹ third moneth, the worde of the Lord came vnto me, saying,

2 Thou sonne of man, speake vnto Pharao king of Egypt, and to all his people: whom art thou (b) lyke in thy greatnesse?

(b) Meaning that he was not lyke in strength to the king of the Assyrians, who the Babylonians ouercame.

3 Behold, Assur is a Cedar in Libanon, with faire braunches, and with thycke shadowing bowes, of a hygh stature, & his top was among the thycke bowes.

4 The waters made him great, and the deepe set him vp on hye, with her riuers running rounde about his plantes, and sent out her (c) litle riuers vnto all the trees of the fielde.

(c) Many other nations which were vnder their dominion.

5 Therefore was he higher then all the trees of the fielde, and his bowes were multiplied, & his braunches were long, because of the multitude of the waters, which the deepe sent out.

6 All foules of the aire made their nestes in his braunches, vnder his bowes did all the beastes of the fielde bring foorth their young, and vnder his shadowe dwelt all mightie nations.

B 7 Beautiful was he in his greatnesse, and in the length of his braunches: for his roote stoode beside great waters.

(d) Signifiing that there was no greater power in the world then his was.

8 No Cedar tree might (d) hyde hym in the garden of God, there was no fyre trees like his braunches, the chestnut trees were not like the bowes of him: all the trees in the garden of God, might not be compared vnto him in his beautie.

9 I made him faire with the multitude of his braunches: insomuch that all the trees in the pleasaunt garden of God had enuie at hym.

10 Therefore thus sayth the Lorde God: forsomuch as he hath lift vp him selfe so hye, and hath shot vp his top among the thycke bowes, and his heart is lift vp in his heyght:

11 I haue therfore deliuered hym into the handes of the (e) mightiest among the heathen: he shall handle hym, [for] in his wickednesse haue I cast hym away.

(e) That is, Nabuchodonozor, who afterwarde was the monarche and only ruler of the world.

12 And straungers haue destroyed hym, euen the terrible nations, and haue left hym: vpon the mountaynes and vpon al valleys haue his bowes fallen, and his bowes are (f) broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, & haue forsaken hym.

(f) Wherby is signified the destruction of the power of the Assyrians, by the Babylonians.

13 Vpon his ruine shall all the foules of the ayre remayne, and all the beastes of the fielde shalbe vpon his braunches.

14 So that none of all the trees by the waters shalbe exalted in their heyght, nor shoot vp their toppes among the thycke bowes, neither shall their trees stande in their heyght, as many of them as drinke water: for they are all deliuered vnto death in the neather partes of the earth, in the mids of the children of men among them that go downe to the pit. C

15 Thus sayth the Lord God: In the day when he went downe to the graue, I caused a lamentation to be made, I (g) couered the deepe for hym, I restrayned the fludes thereof, and the great waters were stayed, I caused Libanus to mourne for him, and all the trees of the fielde fainted.

(g) The deepe waters that caused hym to mount so hye, meaning his great aboundaunce and pompe, shall now lamenting they which in mourning were couered with sackecloth.

16 I made the heathen shake at the sound of his fall, when I cast hym downe to hell with them that descend into the pit: all the excellent trees of Eden, & the best of Libanus, all that (h) drinke waters, shalbe (i) comforted in the neather partes of the earth.

(h) That are nourished with waters.
(i) To cause this destruction of the king of Assyria to seeme more horrible, he reciteth foorth other kinges and princes which are dead, as though they reioyced at the fall of such a tyraunt.

17 They also went downe to hell with him vnto them that be slayne with the sword, which were his arme [and] dwelt vnder his shadowe in the middest of the nations.

18 To whom (k) art thou thus like in glorie and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the neather partes of the earth: in the middest of the (l) vncircumcised shalt thou sleepe with them that are slayne with the sworde: This is Pharao and all his multitude, sayth the Lorde God.

(k) Meaning that Pharaos power was nothing so great, as his
(l) Read the.28.10.

The

¶ The .xxxij. Chapter.

The prophete is commaunded to bewaile Pharao the king of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the king of Babylon.

A 1 IN the (a) twelfth yere, the first day of ẏ twelfth moneth, the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, take vp a lamentation vpon Pharao the king of Egypt, and say vnto him, thou art (b) lyke a lion of the heathen, and as a whale fishe in the sea: thou drawest out thy riuers, thou (c) troublest the waters with thy feete, and stampest in their riuers.

3 Thus saith the Lorde God,* I wyll spreade my nette ouer thee with a great multitude of people, these shal make thee come vp into my net.

4 For I wyll leaue thee vpon the lande, and cast thee vpon the open fielde, and I wyll cause all the foules of the ayre to remaine vpon thee, & fill all the beastes of the fielde with thee.

5 Thy flesh wyll I lay vpon the hils, and fill the valleyes with thy (d) highnesse.

6 I wyll (e) water thyne ouerflowing lande with thy blood euen to the mountaynes, and the riuers shalbe ful of thee.

7 When thou art (f) put out, I wyll couer the heauen, and make his starres dim:* I wyll spreade a cloude ouer the sunne, and the moone shall not geue her light.

8 All the lightes of heauen wyll I make darke for thee: and bring (g) darkenesse vpon thy lande, saith the Lorde God.

9 I wyll stirre vp to anger the heartes of many people, when I bring thy destruction among the heathen, and vpon the countries which thou knowest not.

10 Yea, I wyll make many people amased at thee, and their kinges shalbe astonished with feare for thee, when I shall make my sworde to glitter against their faces: and they shalbe afraide at euery moment euery man for his owne lyfe, in the day of thy fall.

11 For thus saith the Lorde God, The king of Babylons sworde shal come vpon thee:

12 With the swordes of the mightie wyll I smyte downe thy multitude: they all shalbe terrible nations, & they shal destroy the (h) pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I wyll destroy also al the beastes thereof from the great waters sides, neither shall the foote of man trouble them any more, nor the hooues of beastes trouble them.

14 Then wyll I make their waters (i) deepe, and cause their riuers to runne lyke (k) oyle, saith the Lorde God,

15 When I make the lande of Egypt desolate, and when the countrey with all that is therein shalbe layde waste, and when I smyte all them which dwell in it, then shall they knowe that I am the Lorde.

16 This is the mourning when they shal lament her, the daughters of the nations shall lament her, they shall make the lamentation ouer Egypt, and ouer all the people thereof, saith the Lorde God.

17 In the twelfth yere, the fifteenth day of the moneth, came the worde of the Lorde vnto me, saying:

18 Thou sonne of man, lament for the multitude of Egypt, and (l) cast them downe, euen them and the daughters of the famous nations vnto the neather partes of the earth, with them that go downe into the pit.

19 Whom doest thou passe in (m) beautie? go downe and sleepe with the vncircumcized.

20 Among those that be slaine with the sworde shall they lye: to the sworde is (n) she alredie delyuered, drawe her downe and all her multitude.

21 The (o) mightie worthies shall speake to her out of the hell, and to her helpers: they are gone downe and lye vncircumcized with them that be slaine with the sworde:

22 Assur is there also with all his company, and their graues rounde about him, which were slaine and fell all with the sworde.

23 Whose graues are made in the side of the pit, and his multitude are rounde about his graue, [to wit] all the slaine and fallen by the sworde, which cause a feare

[to]

(a) Which was the first yere of the generall captiuitie vnder Jeckiah.

(b) Thus the scripture compare tyrannes to cruel and huge beastes, which deuour all that be weaker then they, and such as they may ouercome.

(c) Thou disquietest the worlde with warre. Chap. 12. 13. 17. 20.

(d) With the heaps of the carkases of thyne armie.

(e) As Nilus ouerflowth Egypt, so wil I make the blood of thyne hoast to ouerflowe it.

(f) The word signifieth to be put out, as a candell is put out. Esai. 13. b. Ioel. 2. d. and 3. 15. Mac. 14.

(g) By this manner of speache is meant the great so rowe that shalbe for the great slaughter of the king and his people.

(h) This came to passe in lesse then foure yeres after the prophecie.

(i) The inhabitantes of Egypt shalbe so cleane destroyed, that there shall remaine none to drawe the waters out of the riuers to water their groundes as before, whereby it shalbe the deeper in his channel.

(k) That is, cleare and vntroubled with feete, passing through the loordes.

(l) That is, prophecie, that they shalbe cast downe. Thus the Lorde geueth power both to plant and to destroy by his worde. Jer. 1. x.

(m) Haue not other kingdomes more beautiful then thou, perished.

(n) That is, Egypt.

(o) To make the matter more sensible, he bringeth in Pharao as though the dead shoulde meete him when he is slaine, & moruaile at him. Esa. 14. 9.

[to be] in the lande of the liuing.

(p) Meaning, the Persians.

24 There is (p) Elam also, with all his people rounde about his graue: which all being slaine & fallen with the swoorde, are gone downe vncircumcized vnder the earth, which neuertheless sometime brought feare into the lande of the (q) lyuing: they beare their owne shame, with the other that be gone downe to the graue.

(q) They which being a lyue, were a terrour to all the worlde, now being dead, are despised both of the lyuing and the dead.

25 They haue made his bed in the midst of the slaine, with al his multitude, their graues are rounde about him: all these vncircumcized, slaine by the swoorde, although they caused their feare in the lande of the lyuing, yet haue they borne their shame with them that go downe to the pit, they are laybe in the midst of them that are slaine.

(r) That is, the Cappadocians & Italians, or Spaniardes, Iosephus writeth.

26 There is (r) Meseech also and Tubal, and their people, & their graues rounde about him: these al vncircumcized were slaine with the swoorde, because aforetime they made the lande of the lyuing afraide.

(s) Which dyed not by cruell death, but by the course of nature, and are honorably buried with their coate armour, and signes of honour.

27 They shall not lye with the (s) valiaunt [which are] fallen of the vncircumcized, which are gone downe to the graue with their weapons of warre, and haue layde their swoordes vnder their heades: but their iniquitie shalbe vpon their bones, because the terrour of their mightie [was] in the lande of the lyuing.

28 Yea, among the vncircumcized shalt thou be destroyed, and sleepe with them that perished through the swoorde.

29 There is Edom with her kinges and princes also, which with their strength are layde by them that were slaine with the swoorde: yea among the vncircumcized shal they sleepe, & with them which are gone downe into the pit.

(t) That is, the kinges of Babylon.

30 Moreouer, there be al the princes of the (t) north with al the Sidonians, which are gone downe with the slaine: with their feare and strength they are come to confusion, and lye there vncircumcized among those that be slaine with the swoorde, and beare their owne shame with them that be gone downe to the pit.

(u) Lyke as the wicked reclopee, when they see others partakers of their miseries.

31 Pharao shall see them, and be (u) comforted ouer all his multitude: Pharao and al his armie [shalbe] slaine with the swoorde, saith the Lorde God.

(x) I will make the Egyptians afraide of me, as they haue caused other to feare them.

32 For I haue geuen my feare (x) in the lande of the lyuing: but Pharao and al his people shalbe layde among the vncircumcized, and among them that be slaine with the swoorde, saith the Lorde God.

¶ The .xxxiii. Chapter.

He setteth out the office of the gouernours and ministers, 14 He strengthneth them that dispaire, and boldneth them with the promise of mercie, 30 The worde of the Lorde against the remnaunt of the people, against the mockers of the wordes of the prophete.

AGaine, the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, speake to the children of thy people, and tell them: When I sende a swoorde vpon a lande, if the people of the lande take a man of their coastes, and set him to be their (a) watchman:

(a) He sheweth that the people ought continually to haue gouernours and teachers, which may haue a care ouer them, and to warne them euer of the daungers which are at hande.

3 If when he seeth the swoorde come vpon the lande, he shall blow the trumpet and warne the people:

4 Then he that heareth the noyse of the trumpet and wyll not be warned, and the swoorde come and take him away, his blood shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and would not be warned, therefore his blood be vpon him: but he that receaueth warning, he shall saue his lyfe.

6 Againe, if the watchman see the swoord come, and blow not the trumpet, so that the people is not warned, if the swoorde come then, and take any man from among them: the same shalbe (b) taken away in his owne sinne, but his blood wyl I require at the watchmans hand.

(b) Signifiing that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchmen blowe the trumpet, and then he wyll not obay, he shall deserue double punishment. Chap. 3. f.

7 And thou O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt here the worde at (c) my mouth, and thou shalt warne them from me.

(c) Which teacheth that he that receaueth not his charge and watchwordes of the Lordes mouth, is a slye, and not a true watchman.

8 If I say vnto the wicked, thou wicked, thou shalt surely dye: & thou speakest not to admonish the wicked of his way: that wicked man shall dye in his owne sinne, but his blood wyl I require at

at thy hande.
9 Neuerthelesse, if thou warne the wicked of his way to tourne from it, and he yet wyll not be turned from his way: then shal he dye in his iniquitie, but thou hast deliuered thy soule.
10 Therfore O thou sonne of man, speake vnto the house of Israel, yea say thus: If our offences and sinnes lye vpon vs, and we be consumed in them, (d) howe should we then liue?
11 Tell them, as truely as I liue saith the Lorde God, * I haue no pleasure in the death of the wicked, but much rather that the wicked tourne from his way, and lyue: Turne you, turne you from your wicked wayes, for why wil ye dye O ye of the house of Israel?
12 Therefore thou sonne of man, tell the children of thy people, * the righteousnes of the righteous shall not saue him in the day of his iniquitie: againe, the wickednes of the wicked shall not ouerthrow him for it in the day that he returneth from his wickednes: neither shall the righteous lyue for (e) it in the day that he sinneth.
13 If I say vnto the righteous, he shall surely lyue, and so he trust to his owne righteousnes, and do sinne: then shall his righteousnes be no more thought vpon, but in his wickednes that he hath done, in it he shall dye.
14 Againe, if I say vnto the wicked, thou shalt surely dye: and so he turne from his sinnes, and (f) do the thing that is lawfull and right,
15 Insomuch that the same wicked man geueth the pledge againe, restoreth that he had takē away by robbery, walketh in the commaundementes of lyfe, and doth none iniquitie: then shall he surely lyue and not dye.
16 None of the sinnes that he hath committed shalbe mentioned vnto him: for insomuch as he doth now the thing that is lawfull and right, he shall lyue,
17 And yet the children of thy people say, * the way of the Lorde is not equall: but their owne way is rather vnequall.
18 When the righteous turneth from his righteousnes, and doth the thing that is wicked, he shall dye therein.
19 But if the wicked turne from his wickednes, doing the thing that is lawfull and right, he shall lyue therefore.
20 Yet ye say, the way of the Lorde is not equall: O ye house of Israel, I wyll iudge euery one of you after his wayes.
21 In the twelfth yere, the fift day of the tenth moneth of our (g) captiuitie, one which was escaped out of Hierusalem, came vnto me and said, The citie is smitten.
22 Nowe the (h) hande of the Lorde had ben vpon me the euening afore this man which was escaped came vnto me, and had (i) opened my mouth vntill the morning that he came to me: yea, my mouth was opened, so that I was no more dumbe.
23 Then came the worde of the Lorde vnto me, and saide:
24 Thou sonne of man, these that dwell in the wasted lande of Israel talke and say: (k) Abraham was but one man, and he had the lande in possession: nowe are we many, and the lande is geuen vs to possesse also.
25 And therefore tel them, thus saith the Lorde God, * In the blood haue ye eaten, your eyes haue ye lift vp to idols, and haue shed blood: shall ye then haue the lande in possession?
26 Ye (l) leane vpon your swordes, ye worke abhominations, euery one defileth his neighbours wyfe: and shall ye then possesse the lande?
27 Say thou thus vnto them, thus saith the lorde God: As truely as I liue, they that are in the desolate places shall fall by the sworde, and him that is vpon the fielde wyll I geue vnto the beastes to be deuoured: and they that be in the strong holdes and dennes shall dye of the pestilence.
28 For I wyll make the lande so desolate and waste, that the * pompe of her strength shall ceasse: the mountaynes of Israel shalbe so waste, that no man shall trauaile thereby.
29 Then shall they knowe that I am the Lorde, when I make the land desolate and waste, because of all their abhominations that they haue wrought.
30 And thou sonne of man, the children of thy people that talke of thee by the waters and in the doores of their houses, and speake one to another, euery one to his brother, saying, Come I praye you, let vs heare what worde is gone foorth from the Lorde:
31 They come vnto thee as the people vseth to come, and my people syt before thee,

(d) Thus the wicked when they heare of Gods iudgementes for their sinnes, despaire of his mercies and murmure. Eze.xviii.c.

Eze.xviii.c.

(e) Namely, his righteousnes.

(f) Hereby he condempneth al them of hypocrisie, which pretend to forsake wickednes, and yet declare not them selues such by their fruites: that is, in obeying gods commaundementes, and by godly lyfe.

Eze.xviii.c.

(g) when the prophete was led away captiue with Ieconiah.

(h) I was endued with the spirite of prophecie as Chap.8.a.

(i) whereby is signified that the ministers of god can not speake till God geue them courage, and open their mouthes. Chap.24.d.

(k) Thus the wicked thinke them selues more worthy to enioy gods promise then the sometes of God, to whō they were made: & would binde God to be subiect to them, though they woulde not be bounde to him. Leui.17.c.

(l) As they that are redy still to shed blood.

Eze.vii.d.

thee, and heare thy wordes, but they do not therafter: for in their mouthes they make a (m) iest of them, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them as a (n) iesting song of one that hath a pleasaunt voyce, and can sing well: for they heare thy wordes, but do them not.

33 When this commeth to passe (lo it commeth:) then shall they knowe that there hath ben a prophete among them.

(m) This declareth that we ought to heare gods worde with such zeale and affection, that we should not onely delight therein to heare it preached, but also in al poinctes obey it: els we abuse the worde ta our owne cõdemnation, and make of the ministers as though they were ieles to serue mens fantasies.

(n) Or a song of pastime and pleasure.

¶ The .xxxiiij. Chapter.

2 Against shepheardes that despise the flocke of Christe, and seeke their owne gaine. 7 The Lorde saith that he wyll visite his dispearsed flocke, and gather them together. 18 He reproueth the malice of certaine of the flocke. 23 He promiseth the true shephearde Christe, and with him peace.

1 AND the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, prophecie against the shepheardes of Israel, prophecie and speake vnto them: thus saith the Lorde God vnto the shepheardes, *Wo be vnto the (n) shepheardes of Israel that feede them selues: should not the shepheards feede the flockes?

(a) By the shepheardes, he meaneth the king, the magistrates, priestes, and prophetes.

3 Ye eate vp the (b) fat, ye clothe you with the woll, the best fed do ye slay: but the flocke do ye not feede.

(b) Ye seeke to enriche your selues by their commodities, and so spoyle their riches and substaunce.

4 The (c) weake haue ye not strengthened, the sicke haue ye not healed, the broken haue ye not bounde together, the driuen away haue ye not brought againe, the lost haue ye not sought: but with force and crueltie haue ye ruled them.

(c) He describeth the office and duetie of a good pastor, who ought to loue and succour his flock, and not to be cruel towards them.

5 They are scattered without a shephearde, yea all the beastes of the fielde (d) deuour them, and they go astray.

(d) For lacke of good gouernment and doctrine they perishe.

6 My sheepe go wandring vpon al mountaines, and vpon euery hie hill, yea my flocke is scattered through all the face of the earth, and there is no man that seeketh or searcheth [after them.]

B 7 Therefore O ye shepheardes, heare the worde of the Lorde.

8 As truely as I liue saith the Lorde God, forsomuch as my sheepe are robbed, & deuoured of all the wylde beastes of the fielde, hauing no shepheard, and seeing that my shepheardes seke not my sheepe, but the shepheardes feede them selues, and feede not my sheepe:

9 Therefore heare the worde of the Lorde O ye shepheardes,

10 Thus saith the Lorde God: beholde, I wyll vpon the shepheardes, and require my sheepe from their handes, and make them ceasse from feeding of the sheepe, yea the shepheardes shall feede them selues no more: for I wyll (e) deliuer my sheepe out of their mouthes, so that they shall not deuour them after this.

(e) By destroying the couetous hirelinges, & restoring true shepheardes.

11 For thus saith the Lorde God: behold, I [euen] I wyll loke to my sheepe my selfe, and seeke them out.

12 Lyke as a shepheard when he hath ben among the flocke, seeketh after the sheepe that are scattered abroade: euen so wyll I seeke after my sheepe, and deliuer them out of all places where they haue ben scattered, in the (f) cloudie and darke day.

(f) In the day of their affliction and misery: and this promise is to comforte the churche in all daungers.

13 I wyll bring them out from the people, and gather them together out of the landes, I wyl bring them into their owne lande, and feede them vpon the mountaines of Israel, by the riuers and in all the places of the countrey.

14 I wyll feede them in right good pastures, and vpon the hie mountaines of Israel shall their foldes be: there shall they lye in a good folde, and in a fat pasture shall they feede, euen vpon the mountaines of Israel. ℭ

15 I wyll feede my sheepe and bring them to their rest, saith the Lorde God.

16 Such as be lost, wyll I seeke: such as are driuen away, wyll I bring againe: such as be broken, wyl I binde vp: such as be weake, wyll I make strong: such as be fat and strong, those wyll I roote out, and feede them with (g) iudgement.

(g) That is, by putting difference betweene the good and bad, & so geue to eyther as they deserue.

17 And as for you O my sheepe, saith the Lorde God, I wyll iudge betweene cattaile & cattaile, betweene the rammes and the goates.

18 Seemeth it a smal thing to you to haue eaten vp the good (h) pasture, and to treade downe the residue of your pasture with your feete also? to drinke the deepe

(h) By good pasture and deepe waters is ment the pure worde of God, and the administratiõ of iustice: which they did not distribute to the poore till they had corrupted it.

deepe waters, and to trouble the rest also with your feete:
19 Thus my sheepe must be faine to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defiled.
20 Therefore thus saith the Lorde God vnto them: Beholde I [euen] I wyll iudge betweene the fat cattaile and the leane cattaile,
21 Forsomuch as with side and shoulder ye haue shoued, and with your hornes haue pushed all the weake, till ye haue scattered them abroade.
22 I wyll saue my sheepe, so that they shal no more be spoyled, yea I wil iudge betweene cattaile and cattaile.
23 I wyll set vp ouer them a shepheard, and he shall feede them, euen my seruaunt (i) Dauid, he shall feede them, & he shalbe their shepheard.
24 And I the Lorde wyll be their God, and my seruaunt Dauid shalbe their prince: euen I the Lorde haue spoken it.
25 Moreouer I wyll make a couenaunt of peace with them, & cause euil beastes to ceasse out of the lande: so that they may dwell (k) safely in the wildernesse, and sleepe in the woods.
26 And I wyll set them [as] a blessing euen rounde about my hill, and I wyll cause raine to come downe in due season, [and] there shalbe raine of blessing.
27 And the tree of the fielde shal yeelde her fruite, and the earth shall geue her encrease: they shalbe safe in their lande, and shall knowe that I am the Lorde, when I haue brokē the bondes of their yoke, and deliuered them out of the handes of those that serued them selues of them.
28 They shall no more be spoyled of the heathen, nor deuoured with the beastes of the lande: but safely shall they dwel, and no man shall fray them.
29 And I wil raise vp for them a (l) plant of renowme, and they shalbe no more "clungd with hunger in the lande, neither beare the reproche of the heathen any more.
30 Thus shall they vnderstand that I the Lorde their God am with them, and that they, euen the house of Israel, are my people, saith the Lorde God:
31 And ye my sheepe, the sheepe of my pasture, are men: and I am your God, saith the Lorde God.

(i) Meaning Christe, of whom Dauid was a figure, as Hose. 3. a.

Ier. 30. b.

(k) This declareth, that vnder Christe the flocke should be truely deliuered from sinne and hel: and so be safely preserued in the church, where they should neuer perishe.

(l) That is, the rodde that shall come out of the roote of Isai. Esai. xi. a.

"Or clembd, or hunger-staruen.

¶ The .xxxv. Chapter.

The destruction that shall come on the mount Seir, that is, on the Idumeans, because they troubled the people of the Lorde.

A

1 MOreouer, the worde of the Lorde came vnto me, saying:
2 Thou sonne of man, set thy face toward the mount *(a) Seir, prophecie against it.
3 And say vnto it, thus saith the Lorde God: Beholde O thou mount Seir, I wyll vpon thee, I wyll reache out my hande ouer thee, yea waste and desolate wyll I make thee,
4 Thy cities wyll I laye waste, & thou shalt lye voyde, that thou mayst knowe howe that I am the Lorde,
5 Forsomuch as thou bearest an olde enmitie, and hast put the children of Israel to flight by the force of the sworde, in the time of their calamitie, [when their] iniquitie had an ende.
6 Therefore as truely as I lyue, saith the Lorde God, I wyll prepare thee vnto blood, yea blood shall folowe vpon thee, except thou (b) hate blood, euen blood shall persecute thee.
7 Thus wyll I make the mount Seir desolate and waste, and cut out from it him that passeth out, and him that returneth:
8 His mountaines wyll I fill with his slaine men, thy hils, valleys, and al thy riuers, the slaine with the sworde shall fall in them.
9 I wyll make thee a perpetuall wildernes, so that thy cities shal not (c) returne: that ye may knowe that I am the Lorde.
10 And because thou hast saide, (d) both these nations, and both these landes must be myne, and we wyll haue them in possession, * whereas the Lorde was there:
11 Therefore as truely as I lyue saith the Lorde God, I wyll euen do accor-

Esai 34. a.

(a) where the Idumeans dwelt.

(b) Except thou repent thy former crueltie.

B

(c) To wit, to their former estate.

(d) Meaning Israel, and Iuda.

Exo. 25. d.

ding

ding to thy (c) wrath, and according to thyne enuiyng which thou hast vsed in thyne hatred against them: and I wyll make my selfe (d) knowen amongst them when I haue iudged thee.

(c) As thou hast done cruelly, so shalt thou be cruelly handled.
(d) Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, & so praise his name: and also that the wicked rage as though there were no God, till they feele his hande to their destruction.

12 Yea and thou shalt knowe that I the Lorde haue heard all thy blasphemies, whiche thou hast spoken against the mountaines of Israel, saying, They are made waste, & geuen vs to deuour.

13 Thus with your mouthes ye haue made your boastes against me, yea and multiplied your wordes against me, which I haue heard.

14 Thus saith the Lord God: To the ioy of all the worlde wyll I make thee waste.

15 And lyke as thou wast glad because the heritage of the house of Israel was destroyed, euen so wyll I do vnto thee: thou shalt be destroyed O mount Seir, and all Idumea wholly, and they shall knowe that I am the Lorde.

The .xxxvj. Chapter.

2 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, not vnto their deseruinges. 26 God reneweth our heartes, that we may walke in his commaundementes.

1 And thou sonne of man prophecie vnto the mountaines of Israel, and speake, *heare the worde of the lord

Eze.vi.a.

2 O ye mountaines of Israel, Thus saith the Lord God: Because your (a) enemie hath saide vpon you aha, the (b) hie places of the worlde are now become ours in possession:

(a) That is, the Idumean.
(b) That is, the hilly countreys of Iuda.

3 Prophecie therefore and speake, thus saith the Lorde God: For because that they haue made you desolate, and swalowed you vp on euery side, that ye might be a possession vnto the residue of the gentiles, and ye are taken vp in the (c) lippes and tongues of men, and to the reproche of the people:

(c) Ye are made a matter of talke and derision to all the worlde.

4 Therefore heare the worde of the Lorde God, O ye mountaines of Israel, thus saith the Lorde God to the mountaines and hils, to the riuers and valleys, to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision on euery side, among the residue of the heathen:

5 Therefore thus saith the Lorde God: Surely in the fire of my gelousie haue I spoken against the residue of the gentiles, and against all Edom, which haue (d) appoynted my lande for their possession, which also reioyced from their whole heart with a dispitefull stomake, to cast it out for a pray.

(d) They appropriated with them selues to haue it, and therfore came with Nabuchodonozor against Hierusalem for this purpose.

6 Prophecie therefore vpon the lande of Israel, and speake vnto the mountaines and hils, to the riuers and dales, thus saith the Lorde God: Behold, this haue I spoken in my gelousie and terrible wrath, because ye haue borne the (e) shame of the heathen:

(e) Wherin ye haue ben a laughing stocke vnto them.

7 Therefore thus saith the Lorde God, I haue (f) lyft vp my hande, surely the heathen that are about you, shall beare their shame.

(f) By making a solempne oth, Chap.20.a.

8 But you, O mountaynes of Israel, ye shall (g) shoote out your braunches, and bring foorth your fruite to my people of Israel: for they are at hande to come.

(g) God declareth his mercies and goodnes toward his church, who shal preserueth his, euen whe he destroyeth his enemies.

9 Beholde I come vnto you, and vnto you wyll I turne my face, that ye may be tilled and sowen.

10 I wyll multiplie men vpon you, [euen] al the house of Israel wholly, the cities shalbe inhabited, and the decayed places shalbe repaired againe.

11 And I wyll multiplie vpon you man and beast, which shal encrease and bring fruite: and I wyll cause you to dwell after your olde estate, & be better (h) vnto you then at the beginning: and ye shall knowe that I am the Lorde.

(h) which was accomplished vnder Christe, to whom al these temporall deliuerances did direct the.

12 Yea I wyll cause men to walke vpon (i) you, [euen] my people Israel, & they shall possesse (k) thee, and thou shalt be their inheritaunce, & thou shalt no more hencefoorth deprme them of [men]

(i) That is, vpon the mountaines of Iuda.
(k) You, chaunging the number.

13 Thus saith the lorde God, Forsomuch as they say vnto you, thou art an (l) eater vp of men, and a waster of thy people:

(l) Thus the enemies imputed as the reproche of the lande, which God did for the sinnes of the people, according to his iust iudgements.

14 Therefore thou shalt eate no more men, neither destroy thy people any more, saith the Lorde God:

15 Neither

15 Neither wyll I cause men to heare in thee the shame of the heathē any more: neither shalt thou beare the reproche of the people any more, nor cause thy folke to fall any more, saith the Lorde God.

16 Moreouer, the word of the Lord came vnto me, saying:

17 O thou sonne of man, when the house of Israel dwelt vpon their owne grounde, they defiled them selues with their owne wayes and imaginations: so that in my sight, their way was lyke the vncleannes of a remoued woman.

18 Wherfore I powred my wrathful displeasure vpon them, because of the blood that they had shed in the lande, and because of their idols wherewith they had defiled it:

D 19 I scattered them also among the heathen, so that they were strawed about in the landes: according to their wayes, & after their owne inuentions, so did I iudge them.

Esai.52.a. Rom.25.d. 20 And when they entred vnto the heathen whyther they went, *they polluted my holy name, when they saide of them, These are the people of God, & are gone out of his lande.

21 Then spared I my holy (m) name, which the house of Israel had dishonoured among the gentiles where they came.

22 Therfore tel the house of Israel, thus saith the Lorde God: I (n) do not this for your sakes O house of Israel, but for my holy names sake which ye dishonoured among the heathen where ye came.

23 Therefore I wyll halowe my great name againe, which among the gentiles is polluted, for ye your selues haue dishonoured it among them: & the gentiles shall know that I am the Lorde saith the Lorde God, when I shalbe sanctifified in you before your eyes.

24 As for you, I wyll take you from among the heathen, and gather you together out of all countreys, and bring you againe into your owne lande.

E 25 Then wyll I sprinckle cleane (o) water vpon you, and ye shalbe cleane: yea from all your vncleannes and from all your idols shall I cleanse you.

26 A *newe heart also wyll I geue you, and a newe spirite wyll I put into you: as for that stony heart I wyll take it out of your fleshe, and geue you a fleshy heart.

27 I wyll geue my spirite among you, and cause you to walke in my cōmaundementes, and ye shall kepe my iudgementes and do them.

28 And so ye shall dwell in the lande that I gaue to your fathers: & ye shalbe my people, and I wil be your God.

29 I wyll deliuer you from all your vncleannes, I wyl call for the (p) corne, and wyll encrease it, and lay no famine vpon you.

30 I wil multiplie the fruites of the trees and the encrease of the fielde: so that ye shal receaue no more reproche of hunger among the heathen.

31 Then shall ye remember your owne wicked wayes, and your imaginations which were not good: so that ye shalbe (q) irksum in your owne eyes for your sinnes and abhominations.

32 But I wyl not do this for your sakes, saith the Lorde God, be ye sure of it: therefore O ye house of Israel, be ashamed and confounded of your owne wayes.

33 Moreouer, thus saith the Lorde God, what time as I shal cleanse you from al your iniquities, then wil I make the cities to be inhabited againe, and the places that be decayed shalbe repaired.

34 The desolate lande shalbe tilled againe, which afore time lay waste in the sight of al them that went by.

35 And they shal say, this waste lande was like the garden of Eden: and these waste and desolate and ruinous cities [were] strong [and] inhabited.

36 Then the residue of the heathen that lye rounde about you, shall knowe that I the Lord (r) repaire that was broken downe, and plant againe that that was made waste: euen I the Lord haue spoken it, and wyl do it in deede.

37 Thus saith the Lorde God: I wyll yet for this be sought of the house of Israel, to do it for them, I wyll multiplie them as a flocke of men,

38 Like as the holy flocke, and the flocke of Hierusalem are in the hie solempne feastes, so shall also the wasted cities be filled with flockes of men: and they shal knowe that I am the Lorde.

(m) And therefore would not suffer my name to be had in contempt, as the heathen would haue reproched me, if I had suffered my church to perishe.

(n) This excludeth from men all dignitie and meane to deserue any thing by, seeing that God referreth the whole to him selfe, and that onely for the glory of his holy name.

(o) That is, his spirite, whereby he reformeth the heart, and regenerateth his. Esai.44.a. Ier.23.g.

(p) Under the aboundaunce of temporall benefites, he concludeth the spirituall graces.

(q) Ye shall come to true repentaunce, and thinke your selues vnworthy to be of the number of gods creatures, for your ingratitude against him.

F

(r) He declareth that it ought not to be referred to the soilt or fertilitie of the earth, that any countrey is rich & aboundant: but onely to gods mercies, as his plogues & curses declare when he maketh it baren.

¶ The .xxxvij. Chapter.

Ye prophecieth the bringing againe of the people being in captiuitie. 16 Ye sheweth the vnion of the ten tribes with the two.

A 1 The hande of the Lorde was vpon me, and caried me out in the spirite of the Lorde, and set me downe in the midst of a plaine fielde that was full of (a) bones.

(a) By this vision he prophecieth that the people of Israel shalbe deliuered, whom he compareth to bones of dead men: for as drye bones seeme without all hope of lyfe againe, so the Israelites thought they should neuer returne into their countrey, as appeareth by their wordes in the eleuenth verse Our bones are dryed, and our hope is gone &c.

2 And he led me rounde about by them, and beholde, there were very many in the open fielde, and lo [they were] very drye.

3 Then saide he vnto me: Thou sonne of man, thinkest thou these bones may liue againe? I answered, O Lorde God, thou knowest.

4 And he saide vnto me, Prophecie thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the Lorde,

5 Thus saith the Lorde God vnto these bones: Beholde, I wyll cause breath to enter into you, that ye may lyue.

6 I wyll geue you sinowes, and make flesh growe vpon you, and couer you ouer with skinne, & so geue you breath, that ye may liue, and knowe that I am the Lorde.

7 So I prophecied as I was cõmaunded: and as I was prophecying, there was a noyse, and lo a great motion, so that the bones came neare together, bone to his bone.

B 8 Now when I had loked, beholde they had sinowes, & flesh grewe vpon them, and aboue they were couered with skin: but there was no breath in them.

9 Then saide he vnto me: Thou sonne of man, prophecie thou towarde the winde, prophecie & speake to the winde, thus saith the Lorde God: Come, O thou ayre from the foure (b) windes, and blowe vpon these slaine, that they may lyue.

(b) He frameth this talke to the fantasie and opinion of men, that thinke the life of men when they departe is dissolued into the ayre, when as in deede the spirite returneth to him that gaue it, to the Lorde, who is the bosome of Abraham, the receptacle of the faithfull: Neither ought any man to conclude here vpon that the soule of man is of the nature of ayre

10 So I prophecied as he had commaunded me: then came the breath into them, and they receaued lyfe, and stoode vp vpon their feete, a marueilous great armie.

11 Moreouer he said vnto me: Thou sonne of man, these bones are the whole house of Israel: Behold, they say, Our bones are dryed vp, our hope is gone, and we are cleane cut of.

12 Therefore prophecie thou, and speake vnto them, thus saith the Lorde God: Beholde, I wyll open your graues O my people, and cause you to come out of your

your sepulchres, and bring you into the lande of Israel againe.

13 So shal ye know that I am the Lord, when I open your graues O my people, & bring you (c) out of your sepulchres.

14 My spirite also wil I put in you, and ye shal liue, I wil set you againe in your owne lande: and ye shall knowe that I the Lorde haue sayde it, and fulfilled it in deede, sayth the Lorde.

C 15 The word of the Lord came vnto me, saying:

16 Thou sonne of man, take one sticke, and write vpon it, Unto Juda and to the children of Israel his compantōs. Then take another sticke and write vpon it, Unto Joseph the stocke of Ephraim, & to all the housholde of Israel his compantons.

17 And (d) ioyne thee them one to another into one sticke: and they shalbe as one in thy hande.

18 Now if the children of thy people speake vnto thee, saying: Wilt thou not shew vs what thou meanest by these?

19 Then geue them this aunswere, thus sayth the Lorde God: Beholde, I will take the (e) stocke of Joseph, whiche is in the hand of Ephraim, and of the tribes of Israel his felowes, and wil put them with him, [euen] with the stocke of Juda, and make them one stocke, and they shalbe one in my hande.

20 And the stickes where vpon thou writest, shalt thou haue in thy hand, that they may see.

D 21 And thou shalt say vnto them, thus sayth the Lorde God: Beholde, I will take the children of Israel from among the heathen vnto whom they be gone, and will gather them together on euery side, and bring them againe into their owne lande.

22 Yea I wil make one people of them in the land vpon the mountaynes of Israel; and *one king shalbe king to them al: they shall no more be two peoples, neither be deuided from henceforth into two kingdomes. Ioan.x.c.

23 They shall also defile them selues no more with their idoles and abhominations, and al their wicked doynges: I wil saue them out of all their dwelling places wherin they haue sinned, and will so cleanse them, that they shalbe my people, and I wilbe their God.

24 *Dauid my seruaunt shalbe their king, and they all shall haue one sheepheard only: they shall walke in my iudgementes, and my commaundementes shall they kepe, and fulfill them. Esa.xl.b. Ier.xxiii.a. chap 34.d. Dan.ix.c.

25 They shall dwell in the lande that I gaue vnto Jacob my seruaunt, wheras your fathers also haue dwelt, yea [euen] in the same land shal they, their children, & their childers children dwell for euermore: and my seruaunt Dauid shalbe their prince for euer.

26 Moreouer, I will make a bonde of peace with them, whiche shalbe vnto them an euerlasting couenaunt: I will settle them also and multiplie them, my sanctuarie will I set among them for euermore.

27 My tabernacle shalbe with them: yea I wilbe their God, and they shalbe my people.

28 Thus the heathen also shal know that I the Lorde do sanctifie Israel, when my sanctuarie shalbe among them for euermore. E

The. xxxviii. Chapter.

1 He prophecieth that Gog and Magog shall come with an appointed hoast into the land of promise. 12 Their intent. 17 He rehearseth that the comming of Gog was before prophecied of the prophetes. 21 The destruction of hym.

AND the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face towarde (a) Gog, the land of Magog, which is the chiefe prince at Mesech and Tubal: prophecie against him,

3 And say, thus sayth the Lorde God: O Gog, thou chiefe prince of Mesech and Tubal, beholde, I will vpon thee:

4 And I will turne thee backe, and put hookes in thy chawes, I will bring thee foorth and all thyne hoast, both horse and horsemen, all armed with all sortes of armour, a great multitude with speares and shieldes, all handling swordes.

5 They of (b) Paras, of Cush, & Phut, with them [euen] all [hauing] shieldes and helmets. (b) The Persians, Ethiopians, & men of Ephica.

B 6 (c)Gomer and all his hoastes, the house of Togarma out of the nozth quarters and all his hoastes, yea and much people With thee.

(c) Gomer was Japhets sonne, and Togarma the sonne of Gomer, and are thought to be they that inhabite in Asia minoz.

7 Therfoze prepare thee, set thy selfe in aray With all thy people that are come vnto thee by heapes, & be thou their defence.

8 After many dayes thou shalt be visited, and in the latter yeres thou shalt come into the lande that hath ben turned [and tost] With the swozde, and gathered together againe out of many people vpon the mountaynes of Israel, which haue ben alwayes [subiect] to waste: but it is brought out of the people, and they dWell all safe.

9 Thou shalt ascend and come vp like a stozme, as a cloude to couer the lande shalt thou be: thou Withal thine hoastes, & a great multitude of people With thee.

(d) That is, to molest & destroy the church.

10 Moreouer, thus sayth the Lozde God: At the same time shall thinges come into thy minde, so that thou shalt thinke (d)euyll thoughtes.

(e) Meaning Israel whiche had nowe ben destroyed, and was not yet bupit againe, declaring hereby also the simplicitie of the godly, who seke not so much to fozti-fie themselues by outwarde fozce, as to depend on the prouidence and goodnesse of God.

11 And say, I Will vp to the lande of (e)vnwalled villages, I Will go to them that be at rest, Whiche dWell safely, all dWelling Without Walles, they haue neither barres noz gates:

12 To spoyle the pzay, and to take a bootie, to turne thy hande vpon the desolate places that are [nowe] inhabited, & vpon that people that is gathered together from among the heathen, Whiche haue gotten cattell and goodes, and dWell in the mids of the lande.

(f) One enemie shal enuie another, because euery one shall thinke to haue the spoyle of the people of God.

13 Then shall Saba and Dedan, and the marchauntes of Tharsis With all their lions, say vnto thee: (f) Art thou come to spoyle a pzay? hast thou gathered thy people together to take a bootie, to take away siluer and golde, to cary away cattel and good, and to haue a great pzay?

C

(g) Shalt not thou espie thine occasiõs to come against the church, when they suspect nothing?

14 Therfoze, O thou sonne of man, thou shalt pzophecie and say vnto Gog, thus sayth the Lozd God: In that day when my people Israel (g)dWelleth safe, shalt thou not knowe it?

15 And thou shalt come from thy place out of the nozth partes, thou and much people With thee, Which ride al vpon hozses, [euen] a great multitude and a mightie armie.

16 Yea thou shalt come vpon my people of Israel, as a cloude to couer the lande: this shall come to passe in the (h) latter dayes, and I Will bring thee vp into my land, that the heathen may knowe me, when I shalbe (i) sanctified in thee O Gog, before their eyes.

(h) Meaning in the last age, and from the comming of Christ vnto the end of the world.
(i) Signifying that god wilbe sanctified by maynteining his church & destroying his enemies, as chap. 36. c. and 37. d.

17 Thus sayth the Lozde God: Art not thou he of Whom I haue spoken in olde time (k) by the handes of my seruauntes the pzophetes of Israel, Which pzophecied in those dayes and yeres, that I should bring thee vpon them?

(k) Hereby he declareth that none afflictiõs can come to the church, wherof they haue not ben aduertised afoze time, to teach them to endure all thinges With moze patience When they know that God hath so ordeyned.

18 At the same time When Gog commeth vp into the lande of Israel, sayth the Lozde God, shall myne indignation rise in my Wzath:

19 Foz in my ielousie and fire of my Wzath haue I spoken it, surely at that time ther shalbe a great shaking in the lande D of Israel.

20 The very fishes in the sea, the foules in the ayze, the beastes of the fielde, and all that moue and crepe vpon the earth, and all the men that are vpon the earth, shall tremble at my pzesence: the hilles also shalbe turned vpside downe, the (l) staires shall fall, and all Walles shall fall downe to the grounde.

(l) It meanes wherby man should thinke to saue him selfe that sayle, the afflictions in those dayes shalbe so great, and the enemies destruction shalbe so terrible.

21 I Will call foz a swozde vpon (m) hym in all my mountaynes, sayth the Lozde God: so that euery mans swozde shalbe vpon another.

(m) Against the people of Gog & Magog.

22 With pestilence and blood Wil I pleade against him: stozme rayne and hayle-stones, fire and bzimstone Wil I cause to rayne vpon him and all his hoastes, yea and vpon all that great people that is With him.

Chap. 36. 6. and 37. 9.

23 Thus Will I be *magnified, sanctified, and knowen in the eyes of many nations: and they shall knowe that I am the Lozde.

The

The. xxxix. Chapter.

1 He sheweth the destruction of Gog and Magog. 11 The graue of Gog and his hoast. 17 He prophecieth that Gog and his companie shalbe deuoured of birdes and beastes. 23 Wherfore the house of Israel is wasted. 25 Their bringing againe from captiuitie is promised.

1 THerfore O thou sonne of man, prophecie against Gog, & speake, thus sayth the Lorde God: Behold O Gog, thou chiefe prince at Mesech and Tubal, I will vpon thee.

2 And I wil turne thee about, and I wil (a) prouoke thee forward, and cause thee to come vp from the north partes, and bring thee vp to the mountaynes of Israel.

(a) That is, I will encourage them with strength and boldnes, as men be hyghly moued when they will reuenge the

3 As for thy bow, I wil smite it out of thy left hande, and cause thyne arrowes to fall out of thy right hande.

4 Thou with all thyne hoast, and all the people that is with thee, shall fall vpon the mountaynes of Israel: then will I geue thee vnto the (b) flockes of birdes [euen] to all fethered foules and beastes of the fielde, to be deuoured.

(b) Marke the vehemency that the prophet vseth is wont to vse still in threatning the birdes of the ayre to be

5 Thou shalt fal vpon the open fielde: for I haue spoken it, sayth the Lorde God.

6 Into Magog, and among those that sit so careles in the (c) Iles will I sende a fire, and they shall know that I am the Lorde.

(c) That is, among all nations where the enemies of the people of God shall dwell so

7 I will make also the name of my holynesse to be knowen among my people of Israel, and I will not let them pollute my holy name any more: but the very heathen also shall knowe that I am the Lord, the holy one of Israel.

8 Behold it is (d) come, and it is done, sayth the Lorde God: this is the day wherof I haue spoken.

(d) That is, the time of your captiuitie is ended, and the time of your deliuerance

9 They that dwell in the cities of Israel, shall go forth and (e) set fire vpon the weapons, and burne them, shieldes and speares, bowes & arowes, hand staues and "swordes, and they shal burne them with fire seuen yeres.

(e) After this threatning, they shall fetch fyre & transforme, that they shall not be constrayned of wood, but shall burne all by fire

10 So that they shall els bring no wood from the fielde, neither hew downe any out of the wood: for with weapons shal they make their fire, they shall rob those that robbed them, and spoyle those that spoyled them, sayth the Lorde God.

11 At the same time wil I geue vnto Gog a place to be buried in Israel, euen the valley where through men go towarde the east sea: those that trauayle there by, shall (f) stop their noses, there shall Gog and all his multitute be buried, & it shalbe called the valley of the "multitude of Gog.

(f) For the stinke of the carkases, that shal lye slayne there vnburied.

"Or, Hamō Gog.

12 Seuen monethes long shall the house of Israel be burying of them, that they may cleanse the lande.

13 Yea all the people of the land shal burie them, and they shall haue a name when I shalbe glorified, sayth the Lord God.

14 They shall chose out men to go continually thorowe the lande, to (g) burie as they passe through those that remayne vpon the ground, to cleanse it: after the end of seuen monethes, shall they make their searche.

(g) Partly that the holy land shoulde not be polluted, and partly for the compassion which the children of God haue, euē vpon their enemies.

15 And the trauaylers that passe thorowe the land, where they see a mans bone, they shal set vp a token by it, til the dead buriers haue buried it also in the valley of the multitude of Gog.

16 And the name of the citie shalbe called (h) Hamonah: thus shall they make the lande cleane.

(h) So called, for the multitude of the people of God that should be slayne there.

17 And thou sonne of man, thus sayth the Lord God: Speake vnto the birdes and all fethered foules, yea and to all the beastes of the fielde, Assemble you together, and come, gather you round about to my (i) sacrifice that I sacrifice for you, [euen] a great sacrifice vpon the mountaynes of Israel, that ye may eate flesh, and drinke blood.

(i) As solemne sacrifices were common feastes to great multitudes of people assembled: so was this slaughter as a great sacrifice and feaste for all birdes and beastes to fede vpon.

18 Ye shall eate the flesh of the valiaunt, and drinke the blood of the princes of the land, of the rammes, of the weathers, of the goates, and of the bullockes, that be all fed at Basan.

19 Ye shall eate the fat your belly full, and drinke blood till ye be dronken of my sacrifice, which I haue sacrificed for you.

20 Ye shall fil you at my table with horses & horsemen, with the valiaunt and men of warre, sayth the Lorde God.

21 I wil set my glorie also among the gentiles, that all the heathen may see my iudgement that I haue executed, & my hand whiche I haue layde vpon them.

22 And the house of Israel shall knowe that I am the Lorde their God, from that day, and so forwarde.

23 And the heathen shal know, that wherfore as the house of Israel was led into captiuitie, it was for their (k) wickednesse sake, because they offended me: for the which cause I hyd my face from them, & deliuered them into the handes of their enemies, that they might all be slayne with the swoorde.

(k) The heathen shall know that they ouercame not my people by their owne strength, neither yet by the weaknesse of myne arme, but that this was for my people sinnes.

24 According to their vncleanenesse, & according to their transgressions haue I done vnto them, & hid my face frō them.

25 Therefore thus sayth the Lorde God: Nowe will I bring againe the captiues of Jacob, and haue mercie vpon the whole house of Israel, and be ielous for my holy names sake,

26 After that they haue borne their shame, and all their transgression, wherby they haue transgressed against me when they dwelt safely in their lande, and no man to feare them:

27 And when I haue brought them againe from among the people, when I haue gathered them together out of their enemies landes, and am sanctified in them in the sight of many nations:

28 Then shall they knowe that I am the Lorde their God, which caused them to be led into captiuitie among the heathen, but haue gathered them againe into their owne land, and not left one of them any more there. E

29 After that wil I hyde my face no more from them, but will powre out my spirite vpon the house of Israel, sayth the Lorde God.

The. xl. Chapter.

1 The restoring of the cities and of the temple that was to come, is shewed vnto the prophete.

A | IN the fyue and twentie yere of our captiuitie, in the (a) beginning of the yere, the tenth day of the moneth, that is the fourtenth yere after the citie was smitten, the selfe same day came the hand of the Lorde vpon me, & brought me thyther:

(a) The Iewes counted the beginning of the yere after two sortes: for feastes, they began to count in Marche: and for their other affaires in September: so that this is to be vnderstande of September.

2 Euen into the land of Israel brought he me in the visions of god, & set me downe vpon a marueylous hye mountayne, wherevpon there was as it had ben the buylding of a citie towarde the south.

3 Thyther he caried me, and behold there was a (b) man, whose similitude was like brasse, whiche had a twisted line of flax in his hand, and a cane to measure with: and he stoode in the doore.

(b) Whiche was an angell in fourme of a mā, that came to measure out this buylding.

4 And that man sayde vnto me: Thou sonne of man, marke well with thyne (c) eyes, hearken to with thyne eares, and fasten it in thy heart, whatsoeuer I shal shewe thee: for to the intent that they might be shewed thee, therfore art thou brought hyther, and whatsoeuer thou seest, thou shalt certifie the house of Israel therof.

(c) By this and the like Hebrew phrase, he exhorted him to beholde, & marke diligently as a thing worthy noting.

5 Behold, there was a wall on the (d) outside of the house, rounde about: the cane to measure with that he had in his hande, was sixe cubites long by the (e) cubite & a hande breadth: So he measured the breadth of the building with one cane, and the heyght with one cane.

(d) Which compassed the whole hill of Sion, in the top wherof the temple was buylded.

(e) The cubite which he speaketh of, was larger then the common cubite by a hād breadth: that is, foure inches, and it was called the holy cubite: the common cubite conteyned but fiue hand breadth, and this sixe. Rede cha. 43.

6 Then came he to the gate which loketh toward the east, and went vp the staires therof, and measured the post of the gate one cane broade, and the other post of the gate one cane broade.

7 And [euery] chamber was one cane long and one cane broade, and betweene the chambers were fiue cubites: and the post of the gate by the porche of the gate within, was one cane. B

8 He measured also the porche of the gate within one cane.

9 Then measured he the porche of the gate eyght cubites: & the "pentises therof two cubites, and the porche of the gate [was] inwarde.

"Or, fronts

10 And the chambers of the gate eastward, were three on this side, & three on that side: they three were of one measure, & the pentises had one measure on this side, and one measure on that side.

11 After this, he measured the breadth of the entrie of the gate ten cubites, and the heyght of the gate thirteene cubites.

12 The space also before the chambers was one cubite [on this side] and the space one cubite on that side: & the chambers sixe cubites on this side, and sixe cubites on that side.

13 He measured the gate from the roofe of a chamber to his owne roofe the breadth of fiue and twentie cubites: doore against doore.

14 He made "frontes also of threescore cubites, [euen] vnto the front of the court rounde about the gate. C

"Or, pentises.

15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within [were] fiftie cubites.

16 And

16 And there were narowe windowes in the chambers, and in the frontes within the gate rounde about: & so in the arches: and the windowes [went] rounde about within, and vpon the frontes were paulme trees.

17 Then brought he me into the outward court, where as were chambers, and a pauement made for the court rounde about: thirtie chambers were vpon the pauement.

18 And the pauement [was] by the side of the gates, ouer against the length of the gates: and the pauement [was] beneath.

19 Then he measured the breadth frō the forefront of the lower gate without, vnto the forefront of the court within, a hundreth cubites eastwarde and northwarde.

20 And the gate in the outward court that loked toward the north, measured he after the length and breadth therof.

21 And the chambers therof [were] three on this side, and three on that side: and the frontes therof, and the arches therof were after the measure of the (e) first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes and their arches with their paulme trees [were] after the measure of the gate that loketh toward the east: and the goyng vp vnto it [had] seuen steppes, and the arches therof [were] before them.

23 And the gate of the inner court [stoode] ouer against the gate towarde the north and toward the east, and he measured from gate to gate a hundreth cubites.

24 After that he brought me towarde the south, where there stoode a gate towarde the south, and he measured the frontes therof and the arches therof according to those measures.

25 And [there were] windowes in it, and in the arches therof round about like these windowes: the length [was] fiftie cubites, & the breadth fiue and twentie cubites.

26 And [there were] seuen steppes at the goyng vp to it, and the arches therof before them: & it had paulme trees, one on this side, and an other on that side, vpon the front therof.

27 And [there was] a gate in the inner court towarde the south, and he measured from gate to gatet oward the south, a hundred cubites.

28 So he brought me into the inner court thorowe the south gate, and he measured the south gate according to those measures. E

29 And the chambers thereof, the frontes therof, and the arches thereof, according to these measures, and wyndowes in it: and in the arches thereof round about, fiftie cubites long, and fiue and twentie cubites broade.

30 And the arches round about [were] fiue and twentie cubites long, and fiue cubites broade.

31 And the arches therof [were] toward the vtter court, and paulme trees vpon the frontes therof, & the goyng vp to it [had] eyght steppes.

32 He brought me also into the inmost court toward the east, and measured the gate according to those measures.

33 And the chambers thereof, and frontes therof, and the arches therof [were] according to these measures, & there were windowes therin, and in the arches therof round about: it [was] fiftie cubites long, & fiue and twentie cubites broade.

34 And the arches therof [were] towarde the vtter court, and paulme trees vpon the frontes thereof on this side and on that side, & the goyng vp to it had eyght steppes.

35 And he brought me to the north gate, & measured it according to those measures. F

36 The chambers thereof, the frontes therof, and the arches therof, and [there were] windowes therin rounde about: and the length [was] fiftie cubites, & the breadth fiue and twentie cubites.

37 And the frontes therof [were] towarde the vtter court, and paulme trees [were] vpon the frontes therof on this side, and on that side, and the goyng vp to it had eyght steppes.

38 And a chamber and the entrie thereof [was] vnder the frōtes of the gates: there they washed the (g) burnt offeringes.

39 And in the porche of the gate stoode two tables on this side, and two tables on that side, vpon the whiche they slue the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side without the steppes at the entrie of the north gate [stoode] two tables, and on the other side which was at the porche of the gate [were] two tables.

(g) That is, the inwardes or entraples of the sacrifice that was offered for a burnt offering.

41 Foure tables were on this side, and foure on that side by the side of the gate, [euen] eyght tables, wherevpon they slue [their sacrifices.]

42 And the foure tables were of hewen stone for the burnt offring, of a cubite & a halfe long, and a cubite and a halfe broade, and one cubite hye, whereupon were layde the instrumentes wherwith they slue the burnt offring, and the sacrifice.

43 And within there were hookes one hand breadth [long] fastened rounde about, and vpon the tables was the offering flesh.

44 And without the inner gate [were] the chambers of the singers in the inwarde court, whiche was at the side of the north gate, and their prospect was towarde the south: and one was at the side of the east gate, hauing the prospect towarde the north.

45 And he sayde vnto me: This chamber, whose prospect is towarde the south, [is] for the priestes that haue charge to kepe the house.

46 And the chamber whose prospect is towarde the north [is] for the priestes that haue charge to kepe the aulter: these are the sonnes of Sadoc, which of the sonnes of Leui come neare to the Lorde, to minister vnto him.

47 So he measured the court, which had in length a hundred cubites, and a hundred in breadth, [euen] foure square: and the aulter stoode before the house.

48 And he brought me to the porche of the (h) house, and measured the porche fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

(h) That is, of the temple.

49 The (i) length of the porche was twentie cubites, the breadth eleuen cubites, and by steps went men vp to it: by the frontes also were pillers, one on this side, and another on that side.

(i) From north to south.

The. xli. Chapter.

1 The disposition and deuice of building againe the temple, and of the other thinges therto belonging.

1 After this he brought me to the temple, and measured the frontes sixe cubites broade on the one side, and sixe cubites broade on the other side, [which was] the breadth of the tabernacle.

2 The breadth of the doore was ten cubites, and the sides of the doore [were] fiue cubites on the one side and fiue cubites on the other syde, and he measured the length (a) therof fourtie cubites, and the breadth twentie cubites.

(a) Of the temple from this doore to the most holy place.

3 Then went he in & measured the front of the doore two cubites: but the doore it selfe was sixe cubites, and the breadth on the other side of the doore was seuen cubites.

4 He measured the length therof twentie cubites, and the breadth twentie cubites before the temple. And he said vnto me, This is the most holy [place.]

5 He measured also the wall of the house sixe cubites, and the breadth of a chamber foure cubites round about the house on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie in order: and they entred the wall whiche was of the house for the chambers rounde about, that they might be fastened, and not be fastened in the wall of the house.

7 Ther was an enlarging, and a winding about, mounting still vpwarde to the chābers: for the staire of the house was mounting still vpward round about the house, therfore the house was larger vpwarde: so they went vp from the lowest [chamber] to the highest by the midst.

8 And I saw the house hye round about: the foundatiōs of the chambers [were] a full tane of sixe cubites (b) vp to the armeholes.

(b) That is, great, and of the largest syze.

9 The thickenesse of the wall which was for the chamber without [was] fiue cubites, and that whiche remayned was the place of the chambers that were within.

10 And betweene the chambers was the wydenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers were toward the " place that remayned, one doore toward the north, and another toward the south: & the breadth of the place that remayned was fiue cubites rounde about.

" Or, borde space.

12 Now

12 Now the buylding that was before the separate place at the end towarde the west [was] seuentie cubites broade: and the wall of the buylding was fyue cubites thicke round about, and the length ninetie cubites.

13 So he measured the house, which was a hundred cubites long, and the separate place and the buylding with the walles were a hundred cubites long also.

14 The breadth also of the forefront of the house and of the separate place towarde the east, was a hundred cubites.

15 And he measured the length of the buylding ouer against the separate place which was behynde it, and the chambers on the one side & on the other side a hundreth cubites, with the temple within, and the porches of the court.

16 The doore postes, and the narow windowes, & the chambers round about, on three sides ouer against the doore, seeled with wood round about, and from the ground vp to the windowes: and the windowes themselues were seeled.

17 And from aboue the doore vnto the house within and without, and vpon euery wall rounde about within and without, [toke he] measure.

18 And it was made with (d) Cherubims and paulme trees, so that a paulme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

(d) That is, Cherubims and paulme trees were borne vpon and graued in the walles.

19 So that the face of a man was toward the paulme tree on the one side, and the face of a lion towarde the paulme tree on the other side: [thus] was it made through all the house rounde about.

20 From the ground vnto aboue the doore were Cherubims & paulme trees made: and [thus was] the wall of the temple.

21 The postes of the temple were foure squared, and the fashion of the sanctuarie was (e) appearaunce lyke appearaunce. D

(e) That is, the doore postes or cheekes of the sanctuarie, were like the doore cheekes of the temple.

22 The aulter of wood was three cubites hye, and two cubites long: the corners, the length, and the walles thereof were of wood. And he sayd vnto me, This is the table that shalbe before the Lorde.

23 The temple and the holiest of all had either of them two doores.

24 And the doores had two (f) doores [a peece, euen] two folding doores, two for the one doore, and two doores for the other.

(f) That is, two leaues, one on the one side and the other on the other side, of either of the doores.

25 And vpon the doores of the temple, there were made Cherubims & paulme trees, lyke as was made vpon the walles: & thicke beames vpon the forefront of the porche without.

26 And [there were] narow windowes and paulme trees on the one side and on the other side, by the sides of the porche and vpon the sides of the house, and thicke beames.

The. xlii. Chapter.

1 Of the chambers of the temple for the priestes, and the holy thinges.

Then led he me into the vtter court by the way toward the north, and he brought me into the chamber that [was] ouer against the separate place, Whiche [was] before the buylding towarde the north. A 1

2 Before the length of a hundred cubites [was] the north doore: and the breadth [was] fiftie cubites.

3 Ouer against the twentie cubites, which were for the inner court, and ouer against the pauement, which was for the vtter court, [was] chamber against chamber, three [orders.]

4 And before the chambers, ther was a walking place of ten cubites wyde inwarde, the way of one cubite: and their doores towarde the north.

5 Thus the vpper chambers were alway narower: for those chambers [seemed] to eate vp these, [to wit] the lower and the middlemer of the buylding.

6 For they were in three orders, but had no pillers as the pillers of the courtes: therfore were they smaller then the nethermost and the middlemost [to reckon] from the grounde.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, the length therof was fiftie cubits. B

8 For the length of the chambers that were in the vtter court was fyftie cubites: and lo, before the temple was a hundred cubites.

9 And vnder these chambers [was] the entrie from the east, as one goeth vnto them from the vtter court.

10 In the thicknesse of the wall of the court towarde the east before the separate place, and before the building of the chambers.

11 And the way before them after the appearaunce of the chambers which were toward the north, as their length, so was their breadth: and all their entries [were] according to their fashion, and according to their doores.

12 And according to the doores of the chambers that were toward the south, [was] a doore in the head of the way, [euen] the way directly before the wall towarde the east, as one entreth.

13 Then sayd he vnto me: The chambers toward the north, and the chambers towarde the south, which are before the separate place, those be holy chambers, wherin the priestes that (a) approche vnto the Lorde must eate the most holy thinges, & there must they lay the most holy thinges, and the meate offring, and sinne offering, and trespasse offering: for it is a holy place.

(a) That is, which exercise the priestes office, as more fully is declared in the next chapter folowing vers. 19.

℣ 14 When the priestes come therein, they shall not go out of the holy place into the vtter court, but there they shall lay vp their garmentes wherin they ministre, for they are holy: & shall put on (b) other garmentes, and so shall approche to those which are for the people.

(b) That is, their common apparel which they vsed among the people: and as some say, was such as the common people vsed.

15 Now when he had finished the measuring of the house within, he led me forth toward the gate whose prospect is towarde the east, and he measured it rounde about.

16 He measured the east side with the measuring cane fiue hundred canes, [euen] with the measuring cane round about.

17 And he measured the north side fyue hundred canes, [euen] with the measuring cane round about.

18 The south side also measured he fiue hundred canes, by the measuring cane.

19 He turned about [also] to the west side, and measured fiue hundred canes, by the measuring cane.

20 So he measured it by the foure sides: it had a wall round about fyue hundred canes long, and fiue hundred broade, to make a separation betweene the (c) sanctuarie, and the prophane place.

(c) That is, betweene the temple & the citie, which in respect of the sanctuarie and temple was counted prophane.

The .xliii. Chapter.

1 He seeth the glorie of God goyng into the temple, from whence it had before departed. 7 He mencioneth the idolatrie of the children of Israel, for the whiche they were consumed and brought to naught. 10 He is commaunded to call them againe to repentaunce.

℣ A 1 SO he brought me to the gate [euen] the gate that turneth towarde the east:

2 And beholde, then came the glorie of the God of Israel from out of the east, whose voyce was lyke a great noyse of waters, and the earth was lightened with his glorie.

3 And *according to the appearaunce of the vision which I saw, [euen] according to the vision which I sawe (a) when I came to destroy the citie: and the visions were like the visions whiche I sawe by the riuer Chebar, & I fell vpon my face.

Ezec. ix. a.

(a) When I prophecied the destruction of the citie by the Chaldeans.

4 And the (b) glorie of the Lorde came into the house by the way of the gate whose prospect is towarde the east.

(b) Which was departed before chap. 10. 9. and 11. 5.

5 So a winde toke me vp, and brought me into the innermer court: and behold, the house was full of the glorie of the Lorde.

6 And I heard one speaking vnto me out of the house, & there stoode a man by me,

7 And he sayd vnto me: O thou sonne of man, this roome is my seate, & the place ℣ B of my foote steppes, whereas I wil dwel among the children of Israel for euermore: so that the house of Israel shal no more defile my holy name, neither they nor their kinges thorowe their whoredome, and thorowe the dead bodies of their (c) kinges [in] their hye places.

(c) He alludeth to Immõ & Manasses, who were buried in their gardens nere the temple, and there had erected vp monumentes to their idols.

8 Albeit they haue set their thresholdes by my thresholdes, and their postes by my postes, and a wal betwixt me and them, yet haue they defiled my holy name with their abominations that they haue committed: wherfore I haue consumed them in my wrath.

9 But nowe let them put away their whoredome, and the dead bodies of their kinges out of my sight, and I will dwel among them for euermore.

10 Therfore O thou sonne of man, shewe thou the house of Israel this house, that they may be ashamed of their wickednesse, & measure them selues an example therat.

11 And

11 And if they be ashamed of all their
workes, then shew them the fourme of
the house and patterne thereof, the go-
ing out, the comming in, all the maner
therof, yea all the ordinaunces thereof,
the figures, and all the lawes thereof,
and write it in their sight, that they may
kepe the whole fashion thereof, and all
the ordinaunces thereof, and do them.

(b) Or, the
compasse.

12 This is the (b) lawe of the house: Upon
the top of the mount, shall all the limits
thereof be, rounde about the most holy
place: lo, this is the lawe of the house.

13 And these are the measures of the aul-
ter in cubites: the cubite is a cubite and a
hande breadth, the botome [shalbe] a cu-
bite, and the breadth a cubite, & the bor-
der therof by the edge thereof rounde
about was one span, and this [shalbe] the
height of the aulter.

℄ 14 And from the bottome vpon the grou̇d
vnto the lower peece [shalbe] two cubites,
and the breadth one cubite: and from
the litle peece to the great peece [shalbe]
foure cubites, & the breadth one cubite.

15 The aulter was foure cubites hie, and
from the aulter vpwarde stoode foure
hornes.

16 And the aulter was twelue cubites
long, and twelue cubites broade, square
in the foure corners thereof.

17 The frame of the aulter [shalbe] four-
teene cubites long, and fourteene broade
in the foure square corners thereof, and
the border about it shalbe halfe a cubite,
and the bottome thereof [shalbe] a cubite
about, and the steps thereof [shalbe] tur-
ned toward the east.

18 And he saide vnto me, Thou sonne of
man, thus saith the Lorde God: These
are the ordinaunces of the aulter, in the
day when it is made, to offer burnt of-
feringes thereupon, & to sprincle blood
thereupon.

19 And thou shalt geue to the priestes, to
the Leuites that be of the seede of Sa-
dot, and approche vnto me saith the D
Lord God to minister vnto me, a young
bullocke for a sinne offering.

20 And thou shalt take of the blood ther-
of, & put it on the foure hornes of it, and
on the foure corners of the frame, and
vpon the border rounde about: thus
shalt thou cleanse it, and purge it.

21 Thou shalt take the bullocke also of the
sinne offering, and burne him in the ap-
poynted place without the sanctuary.

22 The seconde day, take a goate bucke
without blemishe for a sinne offering, to
cleanse the aulter withal, like as it was
cleansed with the bullocke.

23 Now when thou hast made an ende of
cleansing it, then offer a young bullocke
without blemishe, and a ramme out of
the flocke without blemishe also.

24 Offer them before the Lorde, and let
the priestes cast salt therupon, and geue
them so vnto the Lorde for a burnt offe-
ring.

25 Seuen dayes shalt thou prepare eue-
ry day a goate bucke for sinne, a young
bullocke and a ramme of the flocke, both
without blemishe shall they prepare.

26 Seuen dayes shall they reconcile and
cleanse the aulter, and (c) fill the place E
thereof.

(c) Or, con-
secrate it.

27 When these dayes are expired, then vp-
on the eight day & so forth, the priestes
shall make your burnt offringes, and
peace offringes vpon the aulter: so I
wyll accept you, saith the Lorde God.

The .xliiij. Chapter.

1 He sheweth what doore of the temple is shut. 6 He is commaunded to vpbraide the people with their offence. 9 who are to be admitted to the seruice of the temple, and who to be refused. 15 He sheweth what priestes he would haue admitted into the holy place, and also their office.

A 1 AFter this, he brought me againe to the out-
ward gate of the sanc-
tuarie on the east side,
and that was shut.

(a) Meaning
from the
common
people, but not
from the
priestes nor
the prince.
Chap. 46. b.

2 Then saide the lorde vnto me: This gate
shalbe still (a) shut and not opened, nei-
ther shall any man go through it: for
the Lorde God of Israel hath entred
by it, and it shalbe shut.

3 It is for the prince, the prince him selfe
shal sit in it to eate bread before the lord:
he shal enter by the way of the porche of
that gate, and shal go out by the way of
the same.

4 Then brought he me toward the north
gate before the house: and as I loked,
beholde

beholde the glory of the Lorde filled the house of the Lorde, and I fell vpon my face.

5 So the Lorde spake vnto me: O thou sonne of man, set thyne heart, and beholde with thyne eyes, and heare with thyne eares al that I say vnto thee concerning all the ordinaunces of the house of the Lorde, and all the lawes thereof, and marke well the entring in of the house, with euery going foorth of the sanctuarie.

6 And thou shalt say to the rebellious [euen] to the house of Israel, thus saith the Lorde God: O house of Israel, ye haue inough of al your abhominations.

B 7 Seeing ye haue brought into my sanctuary (b) straungers hauing vncircumcized heartes and vncircumcized flesh, to be in my sanctuarie to pollute my house, when ye offer my bread, fat, and blood, and they haue broken my couenaunt because of all your abhominations:

(b) For they had brought idolaters which were of other countreys, to teach them their idolatrie. Chap. 23. g.

(c) ye haue not offred vnto me according to my lawe.

8 And ye haue not kept the (c) ordinaunces of my holy thinges, and ye haue set kepers to kepe my sanctuarie (d) for you.

(d) In your place.

9 Therefore thus saith the Lorde God: Of al the straungers that dwell among the children of Israel, no straunger vncircumcized in heart, nor vncircumcized in flesh, shall enter into my sanctuarie.

10 But the Leuites that went backe from me when Israel went astraye, which strayed from me after their idols, (e) shal beare their iniquitie:

(e) That is, the Leuites which had committed idolatrie, were put from their dignitie, and could not be receaued into the priestes office, although they had ben of the house of Aaron, but must serue in the inferior offices, as to watch and to kepe ye doores. 4. Reg. 23. b.

11 And they shalbe ministers in my sanctuary, and kepe the gates of the house, and minister in the house: they shall slay the burnt offeringes, and the sacrifice for the people, and they shal stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp my hande against them, saith the Lorde God, and they shal beare their iniquitie.

C 13 And they shall not come neare vnto me to do the office of a priest vnto me, neither shall they come neare vnto any of myne holy thinges in the most holy place: but they shall beare their owne shame and abhominations which they haue done.

14 And I will make them kepers of the watch of the house for all the seruice thereof, & for al that shalbe done therin.

15 But the priestes, the Leuites, the sonnes of Sadoc that (f) kept the charge of my sanctuarie when the children of Israel straied from me, shal come to me to do me seruice, to stand before me, and to offer me the fat and the blood, saith the Lorde God.

(f) Which obserued the law of God, and fell not to idolatrie.

16 They shall go into my sanctuarie, and approche vnto my table to do me seruice, and they shall kepe my charge.

17 Now when they go in at the gates of the innermer court, they shal put on linnen clothes, so that no woollen come vpon them while they do seruice vnder the gates of the innermer court, and within.

18 They shall haue linnen bonnets vpon their heades, and linnen "breeches vpon their loynes: they shal not gird themselues in the "sweate.

"Sloppes.

"In the places of sweate, or els not ouer straite to make them to sweate.

19 And when they go foorth into the vtter court [euen] to the vtter court of the people, they shall put of the clothes wherein they haue ministred, and laye them in the chamber of the sanctuarie, and put on other apparel, and they shal not sanctifie the people with their clothes.

D 20 They shall not (g) shaue their heades, nor suffer their here to growe long, but poule their heades onely.

(g) For that, as Iaum Jerom saith, was the maner of the Gentiles, and Infidels.

21 * Al the priestes that go into the inmost court shal drinke no wine.

Leui. x. b.

22 They shall mary no widowe, neither one that is put from her husband: but a maide of the seede of the house of Israel, or a widowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy and vnholy, and cause them to discerne betwixt the cleane and vncleane.

24 And in controuersie they shall stand to iudge, and geue sentence after my iudgementes: and my lawes and my statutes shal they kepe in al my solempne feastes, and halowe my Sabbathes.

Leui. 21. b.

25 * They shall come at no dead person to defile them selues: but with father or mother, sonne or daughter, brother or sister, that hath had yet no husband, (h) may they be defiled.

(h) They may be at their burial, which was deemed a defiling.

26 And when he is cleansed, there shalbe reckened vnto him seuen dayes.

27 And when he goeth into the sanctuarie vnto the inner court to minister in the sanctuarie, he shal bring his sinne offring

saith

saith the Lorde.

Num.18.d. 28 *There shalbe to them an inheritaūce, [euen] I their inheritaunce: but possessi-on shall ye geue them none in Israel, for I am their possession.

29 The meate offering, sinne offring, and trespasse offring shal they eate: & euery dedicate thing in Israel shalbe theirs.

Exo.13.a. Num.18.e. 30 *And all the first of all the first borne,

and euery oblation, [euen] all of euery sort of your oblations shalbe the priestes: ye shall also geue vnto the priestes the first of your dough, that he may cause the blessing to rest in thyne house.

31 But the priestes shal eate nothing that *is dead [by it selfe] or torne of foule or of beaste. Exo 22.c. Leui.22.b.

¶ The .xlv. Chapter.

1 Out of all the lande of promise are there separated foure portions, of which the first is geuen to the priestes and to the temple, the seconde to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation to the heades of Israel. 10 Of iust waightes and measures. 13 Of the first fruites.

A 1 When ye deuide the land by the lot for inheri-taunce, ye shall offer an oblation to the Lorde, a holy (a) portion of the lande, twentie and fiue thousand canes long, and ten thousand broade: this shalbe holy in all the borders thereof rounde a-bout.

(a) Of all the lande of Israel, the Lorde requireth one-ly this portiō, for the temple and for the priestes, for the nine & for the prince.

2 Of this part there shall belong vnto the sanctuarie fiue hundred cubites [in length] with fiue hundred [in breadth] square rounde about: and fiftie cubites rounde about for the suburbes.

3 And of this measure shalt thou mea-sure, [namely] of the length of twentie & fiue thousand, and the breadth of ten thousand: and in it shalbe the sanctuarie and the most holy place.

4 That holy portion of the lande shall parteyne vnto the priestes which do ser-uice in the sanctuarie, which come neare to serue the Lorde: and it shalbe vnto them a place for their houses, and a holy place for the sanctuarie.

5 And in the twentie and fiue thousand length, and ten thousand breadth, shall the Leuites that minister in the house haue their possession for twentie cham-bers.

6 Ye shal geue also vnto the citie a posses-sion of fiue thousand canes broade, and twentie and fiue thousand long, ouer a-gainst the oblation of the holy portion, that shalbe for the whole house of Is-
B rael.

7 And [a portion shalbe] for the prince on this side and on that side of the oblation of the holy portion, and of the possession of the citie, [euen] before the oblation of the holy portion, and before the posses-si-on of the citie, from the west corner westwarde, & from the east corner east-warde: and the length shalbe by one of the portions, from the west border vnto the east border.

8 In this lande shalbe his possession in Israel: and my princes shall no more oppresse my people, and [the rest] of the lande shall they geue to the house of Is-rael according to their tribes.

9 Thus saith the Lorde God, (b) Let it suffise you O ye princes of Israel: leaue of crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the lord God.

(b) The pro-phete sheweth that ere heads must be first reformed, a-fore any good order can be established a-mong the peo-ple.

01 Ye shall haue a true Ballaunce, a true (c) Ephah, and a true Bath.

11 The Ephah and the Bath shalbe a-lyke: one Bath shall containe the tenth parte of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 * The Sicle maketh twentie Gerrahs: & twentie Sicles, and (d) twentie & fiue, and fifteene Sicles make a Maneh.

(c) Ephah & Bath were both of one quantitie, for the Ephah conteined in drye thinges, that as the Bath did in licour. Leui.v.b. Exo 30.c. Leui 27.d. Nume iij.g.

(d) That is, threescore sicles make a weight cal-led Maneh for he toyneth these three partes to a Maneh.

13 This is the oblation that ye shall of-fer: the sixt part of an Ephah out of an Homer of wheate, and the sixt part of an Ephah out of an Homer of barlye.

14 Concerning the ordinaunces of the oyle, [euen] of the Bath of oyle, [ye shall offer] the tenth part of a Bath out of the Cor: ten Bathes [shalbe] a Homer, be-cause ten Bathes [fill] a Homer.

15 And one lambe from two hundred sheepe out of the fat pastures of Israel, for a meate offring, burnt offring, and peace offring, to reconcile them, saith the Lorde God.

16 All the people of the lande shall geue this oblation for the prince in Israel.

17 Againe,

C

17 Againe, it shalbe the princes part to offer burnt offringes, meate offringes, and wine offringes, in the holy dayes, newe moones, Sabbathes, & in all the hie feastes of the house of Israel: he shal prepare the sinne offring, meate offring, burnt offring, and peace offring, to reconcile the house of Israel.

18 Thus saith the Lorde God: The first day of the first (c) moneth, thou shalt take a young bullocke without blemishe, and cleanse the sanctuarie.

(c) Which was Nisan, containing part of March and part of April.

19 So the priest shall take of the blood of the sinne offring, and put it vpon the postes of the house, & vpon the foure corners of the frame of the aulter, & vpon the postes of the gate of the inner court.

20 And thus shalt thou do also the seuenth day of the moneth for such as haue sinned of ignorance, or being deceaued, to reconcile the house withall.

21 * Upon the fourteenth day of the first moneth, ye shall haue the passouer, a feast of seuen dayes, and ye shall eate vnleauened bread.

Exo.12.c. Leui.xiii.a. Deu.xvi.a.

22 Upon the same day shal the prince prepare for him selfe and all the people of the lande a bullocke for a sinne offring.

23 And in the seuen dayes of the feast, he shall make a burnt offring to the Lord, [euen] of seuen bullockes & seuē rammes without blemishe dayly, for seuen dayes, and a hee goate dayly for a sinne offrung.

24 And he shall prepare a meate offering of an Ephah for a bullocke, & an Ephah for a ramme, and a (f) Hin of oyle for an Ephah.

(f) Reade Exo.29.g.

25 In the seuenth [moneth] in the fifteenth day of the moneth on the feast, he shall do according vnto these for seuen dayes: according to the sinne offering, according to the burnt offring, and according to the meate offring, and according to the oyle.

The .xlvj. Chapter.

1 The sacrifice of the Sabbathes, and of the newe Moones, 8 Through which doores they must go in, or come out of the temple.

A 1 Thus saith the Lorde God: The gate of the inner court towarde the east shalbe shut the sixe working dayes: but in the Sabbath & in the day of the new moone it shalbe opened.

2 And the prince shall enter by the way of the porche of the gate without, and shall stande by the poste of the gate: and the priestes shal make his burnt offring, and his peace offringes, and he shall worship at the threshold of the gate, & go forth: and the gate shall not be shut till the euening.

3 On the same maner shall the people of the lande also do their worship before the Lorde, at the doore of this gate vpon the Sabbathes, and new moones.

4 The burnt offring that the prince shal bring vnto the lorde vpon the Sabbath, shalbe sixe lambes without blemish, and a ramme without blemishe.

5 And the meate offring shalbe an Ephah for a ramme, and the meate offring for the lambes a (a) gift of his hande, and a Hin of oyle to an Ephah.

(a) That is, as much as he will.

6 In the day of the new moneth, [it shalbe] a young bullocke without blemishe, and sixe lambes, and a ramme also without blemishe.

7 With the bullocke he shall geue an Ephah, & with the ramme an Ephah also for a meate offring: but to the lambes (b) according as his hande shal take, and a Hin of oyle to an Ephah.

(b) According to his habilitie.

8 And when the prince shall enter, he shall go in by the way of the porche of that gate: he shall go forth by the way thereof.

9 But when the people of the lande come before the Lorde in the hie solempne feast, as many as come in by the north gate to do worship, shal go out againe at the south gate: and they that come in at the south gate, shall go forth againe at the north gate: there shall none returne by the gate where he came in, but shall go right forth ouer on the other side.

10 And the prince he shall go in the midst of them when they go in, and so come forth when they come forth.

11 Upon the solempne & hie feast dayes this shalbe the meate offring: an Ephah to a bullocke, & an Ephah to a ramme, and to the lambes the gift of his hande, and a Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offring, or peace offringes freely

freely vnto the Lord: one then shal open him the gate that turneth toward the east, and he shal make his burnt offeringes, and his peace offeringes, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

€ 13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yere without blemishe, thou shalt do it euery morning.

14 Thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of a Hin of oyle to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinaunce vnto the Lorde.

15 Thus shal they prepare the lambe, the meate offering, & oyle, euery morning, for a continuall burnt offering.

16 Moreouer, thus saith the Lorde God: If the prince geue a gift vnto any of his sonnes, the inheritaunce thereof shalbe his sonnes: their possession shalbe by inheritaunce.

17 But if he geue a gift of his inheritaunce to one of his seruauntes, then it shalbe his to the (c) yere of libertie, and then returne to the prince: but the inheritaunce thereof is his sonnes and shalbe theirs.

(c) Which was at the yere of Iubilei. Leui. 25.b.

18 The prince also (d) shall take none of the peoples inheritaunce, nor put them from their possession: but to his sonnes shall he geue his owne possession, that my people be not scattered abrode euery man from his possession.

(d) But be content with that portion that God hath assigned him. Ezec. 45.b.

19 And he brought me through the entraunce at the side of the gate, to the holy chambers of the priestes which stoode toward the north, & beholde, there was a place vpon the west side of them.

20 Then saide he vnto me: This is the place where the priestes shall seethe the trespasse and sinne offringes, and bake the meate offringes: that they neede not beare them into the outward court, and to (e) sanctifie the people. D

(e) To cause the people to thinke it is lawfull for them to eate them, and so fall into a vaine opinion of holines and sanctification.

21 So he brought me into the vtter court, & caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned, of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall rounde about them, [euen] about those foure: and vnder the walles there were "kitchins made rounde about.

"Raneges.

24 Then saide he vnto me: These are the cookes houses, where the ministers of the house shall boyle the sacrifice of the people.

The .xlvij. Chapter.

1 The vision of the waters that came out of the temple. 13 The coastes of the lande of promise, and the deuision thereof by tribes.

A 1 Afterwarde he brought me againe vnto the doore of the house, and beholde there gushed out (a) waters from vnder the threshold of the house eastwarde: for the forefront of the house stoode toward the east: & the waters ran downe from vnder the right side of the house, which lyeth to the aulter southwarde.

(a) Whereby are ment the spirituall graces that should be geuen to the church vnder the kingdome of Christe, as Iohn. 4.c.

2 Then led he me out to the north gate, and led me about by the way without vnto the vtter gate, by the way that turneth eastward: and behold, there issued forth waters from the right side.

3 Now when the man that had the line in his hande went forth eastward, he measured a thousand cubites, and then he brought me through the waters, the waters were to the ankles.

4 So he measured yet a thousande, and brought me through ỹ waters, the waters were to the knees: yet measured he a thousand, and brought me through, the waters [were] to the loynes.

5 After this he measured a thousand againe, then was it such a (b) riuer that I might not wade through it, the waters was risen, & the waters did flowe as a riuer that might not be waded ouer.

(b) Signifiing that the graces of god should neuer decrease, but euer abounde in his church.

6 And he saide vnto me: Hast thou seene this O thou sonne of man: and with that he brought me and caused me to returne to the riuer banke againe.

7 Now when I returned, beholde at the bancke of the riuer were very many trees (c) on the one side and on the other.

(c) Meaning, the multitude of them that should be refreshed by the spirituall waters.

8 Then saide he vnto me: These waters flowe out toward the east countrey, and runne B

runne downe into the plaine, & come into the (p) sea: which when it commeth into the sea, the (q) waters shalbe holsome.

9 Yea, all that liue and moue, whereunto this riuer commeth, shall liue: and there shalbe a very great multitude of fishe, because these waters shal come thither, for they shalbe holsome: and euery thing shall liue whyther the riuer commeth.

10 By this riuer shall the (r) fishers stand, from En gaddi vnto (s) En Eglaim, and ther spreade out their nets: for their fishe shalbe according to their kindes as the fishe of the (t) maine sea, exceeding many.

11 But the (u) marishes thereof, and the pits thereof, shal not be made holsome, they shalbe made salt pits.

12 By this riuer vpon the bankes therof on this side and on that side shall grow all trees for meate, whose leaues shall not fade, neither shall the fruite thereof fall, but shall bring forth newe fruite according to his monethes, for the waters thereof run out of the sanctuarie: and the fruite thereof shalbe for meate, and the leaues thereof for "meditine.

13 Thus saith the Lorde God: Let this be the border whereby ye shall inherite the lande according to the twelue tribes of Israel,* Joseph shall haue two portions.

14 And* ye shall inherite it one alwell as an other, concerning the which I lift vp my hande to geue it vnto your fathers: and this lande shall fall vnto you for inheritaunce.

15 This is the border of the (x) lande vpon the north side, from the maine sea toward Hethlon, as men go to Zedada.

16 [Namely] Hamah, Berotha, Sabarim, which are betweene the borders of Damascus, and betweene the borders of Hamah, Hazar Hatichon, that lyeth vpon the coastes of Hauran.

17 Thus the borders from the sea forth shalbe Hazar Enan, the border of Damascus, and the north northwarde, and the borders of Hamah: this is the north part.

18 The east side shall ye measure from Hauran and Damascus, from Galead and the land of Israel by Jordane, and from the border vnto the east sea: & this is the east part.

19 The south side shalbe toward Teman, from Thamar to the waters of strife in Cades, and the riuer to the maine sea: and that is the south part towarde Teman.

20 The west part also shalbe the great sea, from the borders till a man come ouer against Hamah: this is the west part. D

21 This lande shall ye part among you according to the tribes of Israel,

22 And deuide it by lot to be an heritage for you, & for the straungers that dwell among you and beget children among you: for ye shall take them among the children of Israel lyke as though they were of your owne countrey, and they shall haue (1) heritage with you among the children of Israel.

23 And in what tribe the straunger dwelleth, in the same tribe shall ye geue him his heritage, saith the Lorde God.

(p) Shewing that the aboundance of these graces should be so great, that all the worlde should be full thereof, which is here ment by the Persian sea or Genezareth, and ehe sea called Mediterranean. Iac. 14. b

(q) The waters which of nature are salt & vnholsome, shalbe made sweete and comfortable.

(r) Signifieng that when God bestoweth his mercies in such aboundance, the ministers shall by theire preaching win many.

(s) Which were cities at the corners of the salt or dead sea.

(t) They shal be here of all sortes, and in as great aboundance as in the great Ocean where they are bred.

(u) That is, the wicked & reprobate.

" Or, for brutes and fores.

Gen 48 d.

Gen. xii b. Deu 34. a.

C

(x) By the lande of promise, he signifieth the spirituall land, whereof this was a figure.

(1) Meaning, that in this spirituall kingdome, there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritaunce in their head Christe.

¶ The .xlviii. Chapter.

1 The lots of the seuen tribes. 9 The partes of the possession of the preistes and of the temple, of the Leuites, of the citie, and of the prince, are rehearsed. 23 The lots of the other tribes. 31 The gates of the citie.

A 1 These are ỳ names of the tribes: from the north side to the coast towarde Hethlon, till thou cõmest vnto Hamah and Hazar, Enan, the borders of Damascus northward, the coast of Hamah, Dan shall haue his portion from the east quarter vnto the west.

2 Upon the borders of Dan, from the east side vnto the west, shall Aser haue his portion.

3 Upon the borders of Aser, from the east part vnto the west, shall Nephthali haue his portion.

4 Upon the borders of Nephthali, from the east quarter vnto the west, shal Manasses haue his portion.

5 Upon the borders of Manasses, from eth

the east side vnto the West, shall Ephraim haue his portion.

6 Upon the borders of Ephraim, from the east part vnto the West, shall Ruben haue his portion.

B 7 Upon the borders of Ruben, from the east quarter vnto the West, shall Juda haue his portion.

8 Upon the borders of Juda, from the east part vnto the West part, shalbe the (a) offering which they shall offer of fiue and twentie thousand [canes] brode, and of length as one of the partes, from the east side vnto the West side: and the sanctuarie shalbe in the midst of it.

(a) That is, the portion of the grounde, which they shall seperate and appoynt to the Lorde, which shalbe deuided into three partes: for the priestes, for the prince, and for the citie.

9 The oblation that ye shall offer vnto the Lord, shalbe fiue and twentie thousand long, and ten thousand brode.

10 And for these [euen] for the priestes shalbe this holy oblation: toward the north fiue & twentie thousand [long] & toward the West ten thousand brode, toward the east ten thousand brode also, and toward the south fiue and twentie thousand long, & the sanctuarie of the Lorde shalbe in the midst thereof.

11 This sanctified portion shalbe the priestes that are of the children of * Sadoc, which haue kept my charge, which went not astray in the errour of the children of Israel like as the Leuites went astray.

Chap. 44.

12 Therefore this oblation of the lande that is offered, shalbe theirs as a thing most holy, hard vpon the borders of the Leuites.

C 13 And ouer against the border of the priestes, shall the Leuites haue fiue and twentie thousand long, & ten thousand brode: all the length shalbe fiue & twentie thousand, and the breadth ten thousand.

14 Of this portion they shall sell nothing, nor make any permutation thereof, nor alienate the first fruites of the lande: for it is holy vnto the Lorde.

15 And the fiue thousande that are left in the breadth ouer against the fiue and twentie thousand, shalbe a prophane place for the citie, for housing, & for suburbes: and the citie shalbe in the midst thereof.

16 And these shalbe the measures therof: the north part fiue hundred and foure thousand, and the south (b) part fiue hundred and foure thousand, and the east part fiue hundred and foure thousand, and the West part fiue hundred & foure thousand.

(b) Meaning, that it should be square.

17 The suburbes of the citie shall haue toward the north two hundred and fiftie, toward the south two hundred and fiftie, toward the east two hundred and fiftie, toward the West also two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion, shalbe ten thousand toward the east, and ten thousand toward the West: and it shalbe ouer against the oblation of the holy portion: and the encrease thereof shalbe for their meate that serue the citie.

19 And they that serue the citie, they shal serue it out of all the tribes of Israel. D

20 All the oblation shalbe fiue and twentie thousand (c) with fiue and twentie thousand: ye shall offer this oblation foure square, for the sanctuarie, and for the possession of the citie.

(c) Euery way it shalbe fiue & twentie thousand.

21 And the residue shalbe for the prince, on the one side and on the other of the holy oblation, and of the possession of the citie ouer against the fiue and twentie thousand of the oblation toward the east border: and Westward ouer against the fiue and twentie thousand toward the West border, ouer against shalbe the portion for the prince: this shalbe the holy oblation, and the house of the sanctuarie shalbe in the midst thereof.

22 Moreouer, from the possession of the Leuites, and the cities possession, that which is in the midst shalbe the princes, betwixt the border of (d) Juda and the border of Beniamin shalbe the princes.

(d) So that Juda was on the north side of the princes and Leuites portions, and Beniamin on the south side.

23 Now of the other tribes: from the east part vnto the West, shall Beniamin haue his portion.

24 Upon the borders of Beniamin, from the east side vnto the West, shall Simeon haue his portion.

25 Upon the borders of Simeon, from the east side vnto the West, shal Issachar haue his portion.

26 Upon the borders of Issachar, from the east side vnto the West, shall Zabulon haue his portion.

27 Upon the borders of Zabulon, from the east part vnto the West, shall Gad haue his portion.

28 Upon the borders of Gad at the south side toward Temanah, the border shalbe from Thamar, vnto the waters of strife to Cades, and to the riuer [that runneth]

neth into the maine sea.

29 This is the lande which ye shal deuide by lot for an inheritaũce vnto the tribes of Israel, and these be their portions saith the Lorde God.

30 These be the bondes of the citie, vpon the north part fiue hundred and foure thousand measures.

31 The gates of the citie shal haue the names of the tribes of Israel, three gates of the north side: one gate of Ruben, another of Juda, the third of Leui.

32 Upon the east side fiue hundred and foure thousand measures, with three gates: the one of Joseph, another of Beniamin, the third of Dan.

33 Upon the south side fiue hundred and foure thousand measures, with the three gates: the one of Simeon, another of Issachar, the third of Zabulon.

34 And vpon the west side, fiue hundred and fiue thousand measures, with their three gates also: the one of Gad, another of Aser, the third of Nephthali.

35 Thus shal it haue eighteene thousand measures rounde about: and the name of the citie from that time forth, shalbe, The Lorde is there.

The booke of the prophete Daniel.

The first Chapter.

1 The prophete sheweth the captiuitie of Jehoachim king of Juda, 4 Of the children that were in captiuitie, the king commaundeth to choose which of them should be taught the learning and language of the Chaldeans. 5 They are allowed the kinges feeding. 8 Daniel abstaineth from the meate of the king of Babylon.

(a) Vrade, 4. Reg. 24. a Ier. 25 a.

1 IN the (a) third yere of the raigne of Jehoachim king of Juda, came Nabuchodonozor king of Babylon vnto Hierusalem, & besieged it.

2 And the Lord deliuered Jehoachim the king of Juda into his hande, with part of the vessels of the house of God, which he caried away into the lande of (b) Sennar to the house of his God, and he brought the vessels into his gods treasurie.

(b) which was a plaine by Babylon, where was the temple of the great god, and is here taken for Babylon.

3 And the king spake vnto Asphenaz the (c) chiefe chamberlaine, that he should bring him certaine of the children of

(c) Or, maister of the Eunuches.

of Jſrael, of the kinges ſeede, and of the princes,

4 Springalde Without any blemiſhe, but well fauoured, ſtudious in al Wiſdome, ſkilfull for knowledge, able to vtter knowledge, & ſuch as haue liuelineſſe in thē that they (b) may ſtand in the kinges palace: & whom they might teache the learning & the tonng of the Chaldeans.

(b) Meet to ſerue at the tables as in other offices.

5 Unto theſe the king appoynted a dayly prouiſion euery day, of a portion of the kinges meate, and of the wine which he dranke, ſo to norriſhe them three yeres, that afterwarde they might ſtande before the king.

6 Among theſe nowe were certayne of the children of Juda: (namely) Daniel, Ananias, Miſael, and Azarias.

7 Unto theſe the chiefe chamberlayne gaue (c) other names, and called Daniel, Baltaſſar: Ananias, Sidrach: Miſael, Miſach: and Azarias, Abednego.

(c) Either becauſe they ſhould declare their power, in changing the names of the which they were: or els becauſe of their Babylonicall.

8 But Daniel purpoſed in his heart that he woulde not defile hym ſelfe with the portion of the kinges meate, nor with the wyne which he dranke: therefore he required the chiefe chamberlayne that he might not defile him ſelfe.

9 (And God brought Daniel into fauour and tender loue with the chiefe chamberlayne.)

10 And the chiefe chamberlayne ſayde vnto Daniel, I am afrayde of my lord the king whiche hath appoynted you your meate and your drinke: Wherfore ſhould he ſee your faces worſe liking then the ſpringalds of your age, & ſo ye ſhal make me indaunger my head vnto the king.

11 Then Daniel ſayde vnto Melaſſar, whom the chiefe chamberlayne had ſet ouer Daniel, Ananias, Miſael, and Azarias:

12 O proue but ten dayes with thy ſeruauntes, and let vs haue pulſe to eate, and water to drinke.

13 Then let our countenaunces be loked vpon before thee, and the countenaunces of the children that eate of the portion of the kinges meate: and as thou ſeeſt, deale with thy ſeruauntes.

14 So he conſented to them in this matter, and proued them ten dayes. ℭ

15 And at the end of ten dayes, their countenaunces appeared fairer and (f) fatter in fleſhe then all the childrens which did eate the portion of the kinges meate.

(f) Or, better liking.

16 Thus Melaſſar toke away the portion of their meate, and the wyne that they ſhoulde drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge and vnderſtanding in (g) all learning & wyſdome: alſo he gaue Daniel vnderſtanding of all (h) viſions and dreames.

(g) Meaning liberall ſcience & naturall knowledge, which was vſed where they were conuerſaunt.

18 Nowe when the (i) time was expired, that the king had appoynted to bring them in, the chiefe chamberlayne brought them before Nabuchodonoſor.

(h) So that he only was a prophete, and none of the other, for by dreames and viſions God appeared to his prophetes, Num. 12. a.

19 And the king communed with them: but among them all were founde none ſuch as Daniel, Ananias, Miſael, and Azarias: therfore ſtoode they before the king.

(i) Of the three yeres aboue mentioned verſe. 5.

20 In all matters of wyſdome and vnderſtanding that the king enquired of them, he founde them ten times better then all the wyſe men and ſoothſayers that were in all his realme.

21 And Daniel abode ſtill vnto the (k) firſt yere of king Cyrus.

(k) That is, he was eſteemed in Babylon as a prophete, and in auctorite ſo long as the commō wealth ſtode.

The. ii. Chapter.

1 The dreame of Nabuchodonoſor, 2 he calleth vnto him ſoothſayers, and requireth of them both the dreame and the interpretation therof: 10 they aunſwere, they can not ſhew it. 13 The king commaundeth all the wiſe men of Babylon to be ſlayne. 16 Daniel requireth time to ſolute the queſtiō: 19 the Lord openeth the miſterie vnto Daniel. 24 Daniel is brought to the king, and ſheweth him his dreame and the interpretation therof. 44 Of the euerlaſting kingdome of Chriſt.

1 IN the (a) ſecond yere of the raigne of Nabuchodonoſor, had Nabuchodonoſor a dreame, wherthorowe his ſpirite was troubled & his ſleepe brake from him.

2 Then the king commaunded to cal the wiſe men, and ſoothſayers, & ſorcerers, and the (b) Chaldees, for to ſhew the king his dreame: So they came, & ſtoode before the king.

3 And the king ſayde vnto them: I haue dreamed a dreame, and my ſpirite was troubled to knowe the dreame.

4 Upon this the Chaldees aunſwered the king in the (c) Syrians ſpeache, O king, God ſaue thy life for euer: Shewe thy ſeruauntes the dreame, and we ſhal ſhewe the interpretation.

(a) Of the raigne of Nabuchodonoſor, and of the ſeuentie yeres captiuitie, Ieremie. 25. a. 29. a. Daniel. 9. a.

(b) It appeareth by the nature of the worde which ſignifieth as deuils, that they wrought their wondres by the power of the deuill.

(c) That is, the Chaldeās tongue, which the prophete mencioned here, becauſe he myndeth to write his diſtions, not in the Hebrue tongue, but in the Chaldeās, which was familiar and knowen in many nations

5 The king aunſwered and ſayde to the Chaldeans, The thing is gone fro me: If ye will not make me vnderſtand the dreame with the interpretation therof, ye ſhall be drawne in peeces, & your houſes made a iakes.

6 But if ye tell me the dreame and the interpretation therof, ye ſhall receaue of me giftes, rewardes, and great honour, therefore ſhewe me the dreame and the interpretation therof.

B 7 They aunſwered againe, and ſaid: The king muſt ſhewe his ſeruauntes the dreame, and ſo ſhal we declare the interpretation therof.

8 Then the king aunſwered, ſaying: I perceaue of a trueth that ye would (d) redeeme the time, for ſo much as ye ſee the thing is gone fro me.

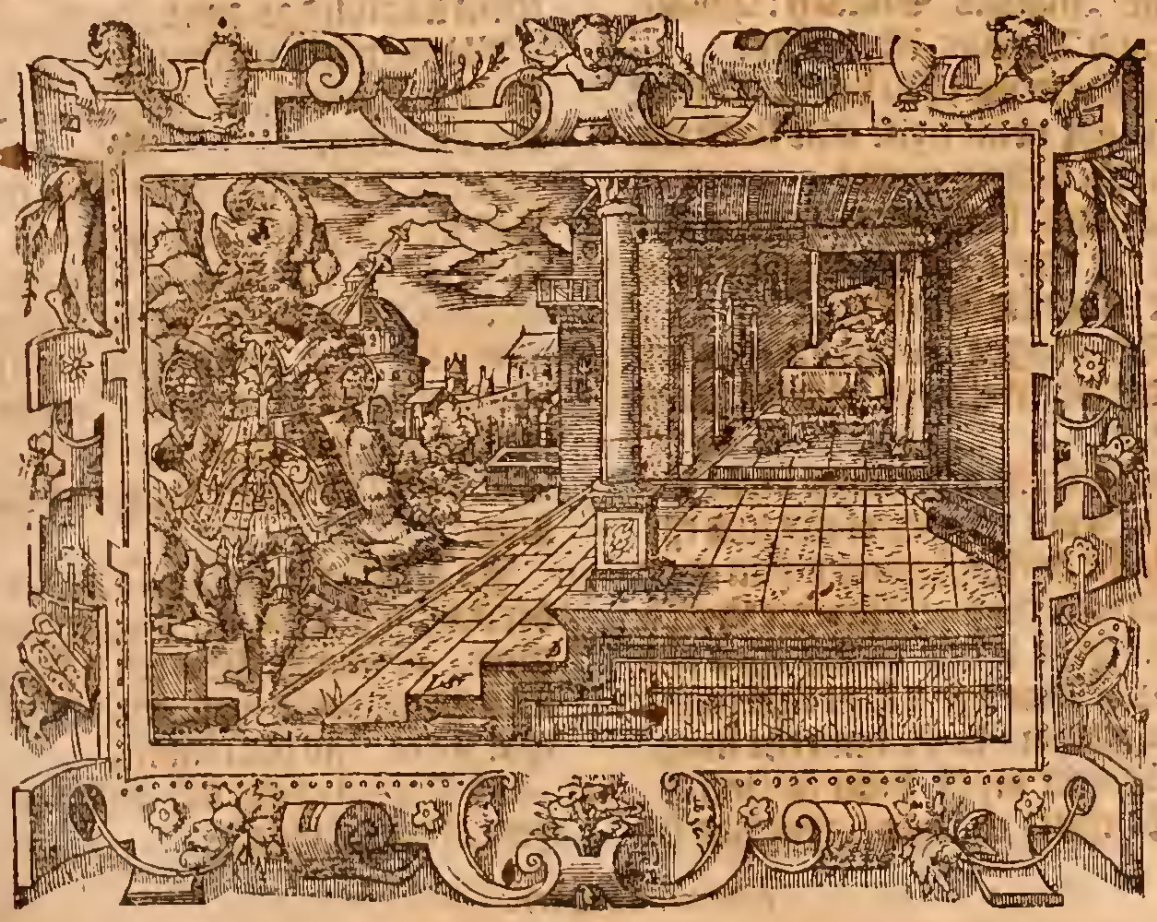
(d) Ye ſeke occaſion of delayes, vntill ſome other affaires might happen, and make me forget the matter

9 Therfore if ye wil not tel me the dreame, this is your only purpoſe, ye haue prepared lyng & corrupt wordes to ſpeake before me, til the time be chaunged: therfore tell me the dreame, that I may knowe that ye can declare me the interpretation therof.

10 Upon this the Chaldees gaue aunſwere before the king, and ſayde: There is no man vpon earth that can tell the thing which the king ſpeaketh of, yea there is neither king, prince, nor lorde, that euer aſked ſuch thinges at a Wyſeman, ſoothſayer, or Chaldean.

11 For it is a rare matter that the king requireth, neither is there any that can certifie the king therof, except the gods whoſe dwelling is not with fleſhe.

12 For the which cauſe the king was wroth with great indignation, & commaunded to deſtroy al the Wiſe men at Babylon.



13 So the decree went forth, and the Wiſe men were ſlayne: they ſought alſo to ſlay Daniel, with his companions.

C 14 Then Daniel ſtayed the counſell and decree with Arioch the captayne of the kinges garde, who was gone forth to put to death the Wiſe men of Babylon.

15 He aunſwered and ſayde vnto Arioch the kinges captayne: Why is the ſentence ſo haſtie from the king? Then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and deſired the king that he would geue him leyſure, and that he would ſhewe the king the interpretation.

17 Then Daniel went to his houſe, and ſhewed the thing to Ananias, Miſael, and Azarias, his companions:

18 That they ſhoulde beſeche the God of heauen for grace in this ſecrete, that Daniel and his felowes, with other ſuch as were Wyſe in Babylon, periſhed not.

19 Then was the ſecrete reuealed vnto Daniel in a viſion by night: then Daniel prayſed the God of heauen.

20 Daniel alſo aunſwered, and ſaid: *The name of God be prayſed for euer & euer: for Wyſdome and ſtrength are his. Pſal 113.

21 He chaungeth the times and ſeaſons, he

he taketh away kinges, he setteth vp kinges: he geueth wysdome vnto the wyse, and vnderstanding to those that vnderstande.

22 He reuealeth the deepe & secrete thinges, he knoweth the thing that lieth in darknesse, for the light dwelleth with him.

23 I thanke thee and prayse thee O thou God of my fathers, that thou hast geuen me wisdome and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared the kinges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the king had ordeined to destroy the wise men at Babylon: he went and sayde thus vnto him, Destroy not the wyse men of Babylon, but bring me before the king, and I shall shewe the king the interpretation.

25 Then Arioch brought Daniel before the king in all the haste, and sayde thus vnto him: I haue founde a man among the children of Juda that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and sayd vnto Daniel, whose name was Baltassar: Art thou able to shewe me the dreame which I haue seene, and the interpretation therof?

27 Daniel answered in the presence of the king, and sayd: As for this secrete for the whiche the king maketh inquisition, there can neither the men of vnderstanding, nor soothsayers, nor the wyse men, nor readers of destinies declare it vnto the king:

(o) Thereby he teacheth the kinges with a certayne feare and reuerence of God, that they might be the more apt to receiue the true religion.

28 But there is a (o) God in heauen that reuealeth secretes, & sheweth the king Nabuchodonozor what is for to come in the latter dayes. Thy dreame and that whiche thou hast seene in thyne head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughtes came into thy mynde what should come hereafter: so he that is the opener of misteries, telleth thee what is for to come.

30 As for me, this secrete is not shewed me for any wysdome that I haue more then any other liuing: but onely that I might shewe the king the interpretation, and that thou mightest knowe the thoughtes of thyne owne heart.

To this supersticion: & vayne worlde

31 Thou king sawest, and beholde, there [was] a great image: this great (e) image whose brightnesse was excellent, stoode before thee, and the fourme therof was terrible.

32 This images (f) head was of fine gold, his brest and armes of siluer, his belly and his thighes of brasse.

33 His legges were of iron, his feete were part of iron and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete that were of iron & clay, and brake them to peeces.

35 Then was the iron, the clay, the brasse, the siluer and gold broken al together, & became like ỹ chaffe of sommer floores, and the winde caryed them away, that no place was found for them: & the stone that smote the image became a great mountayne, and filled the whole earth.

36 This is the dreame: and now will we shew before the king what it meaneth.

37 O king, thou art a king of kinges: for the God of heauē hath geuen vnto thee a kingdome, power, strength, & glorie.

38 And in all places whersoeuer the children of men dwell, the beastes of the fielde, and the foules of the aire hath he geuen into thy hande, and hath made thee ruler in them all: thou art this (g) head of golde.

39 After thee shall arise (h) another kingdome inferior to thee, & another (i) third kingdome shalbe of brasse, whiche shall beare rule ouer all the earth.

40 The (k) fourth kingdome shalbe strong as iron: for as iron breaketh in peeces and subdueth all thinges, and as iron bruiseth all these thinges, [so] shall it breake in peeces and bruise [all].

41 Where as thou sawest the feete & toes, parte of potters clay & part of iron, the kingdome shalbe (l) deuided., but there shalbe in it of the strength of the iron, for so much as thou sawest the iron mixt with the clay and earth).

42 And [as] the toes of the feete [were] part of iron and part of clay: [so] shal the kingdome be part strong and part broken.

43 And Wheras thou sawest iron mixt with clay and earth, they shall mingle them selues with the (m) seede of men, and yet not ioyne one with another, as iron will not be mixt with clay.

44 And in the dayes of these kinges, shall the God of heauen set vp a (n) kingdome, which shall neuer be destroyed, and this kingdome shall not be geuen ouer to

(f) By golde, siluer, brasse, and iron, are mēt the Chaldean, Persian, Macedonian, & Romane kingdome, which shoulde successiuely rule the world till Christ, which is here called the stone, come hym selfe and destroy the last.

(g) The first monarchie of the Chaldeās

(h) The second of the Persians.

(i) That is, of the Macedonians.

(k) That is, of the Romanes

(l) That is, either by ciuil warres and discordes, or els into two sortes of people: the one shoulde be warlike, and therfore compared to iron, the other factious and seditious, and therefore compared to clay & earth.

(m) They shal thinke to make them selues streng by marriages & affinities: yet shall they neuer be ioyned in hearte.

(n) Meaning the kingdome of Christ.

another people: but it shall breake and destroy al these kingdomes, and it[o] shal stand for euer.

45 Like as thou sawest that[p] without any handes there was cut out of the mount a stone, whiche brake the iron, the brasse, the clay, the siluer and gold in peeces: so the great God hath shewed the king what shall come to passe after this: This is a true dreame, & the interpretation of it is sure.

46 Then the king Nabuchodonozor fell downe vpon his face, and bowed hym selfe vnto Daniel, and commaunded to ordeine[q] rewardes and sweete odours for hym.

47 The king aunswered Daniel, & sayde: Of a trueth[r] your God is a God of gods, and the Lorde of kinges, and a reuealer of secretes, seing thou couldest reueale this secrete.

48 So the king made Daniel a great man, and gaue him many & great giftes: he made hym ruler of all the countreys of Babylon, and the chiefe of the rulers aboue all the wyse men of Babylon.

49 Then Daniel[s] made request to the king, and he set Sidrach, Misach, and Abednego ouer the charge of the prouince of Babylon: but Daniel [sate][t] in the kinges gate.

(o) It shalbe eternal, for the spirite that is in the church, is life eternall Rom. 8. b.

(p) That is, that the kingdome of Christ should be set vp by god, not by men.

(q) To perfourme his promesse made to him that should interprete his dreame, as verse 6.

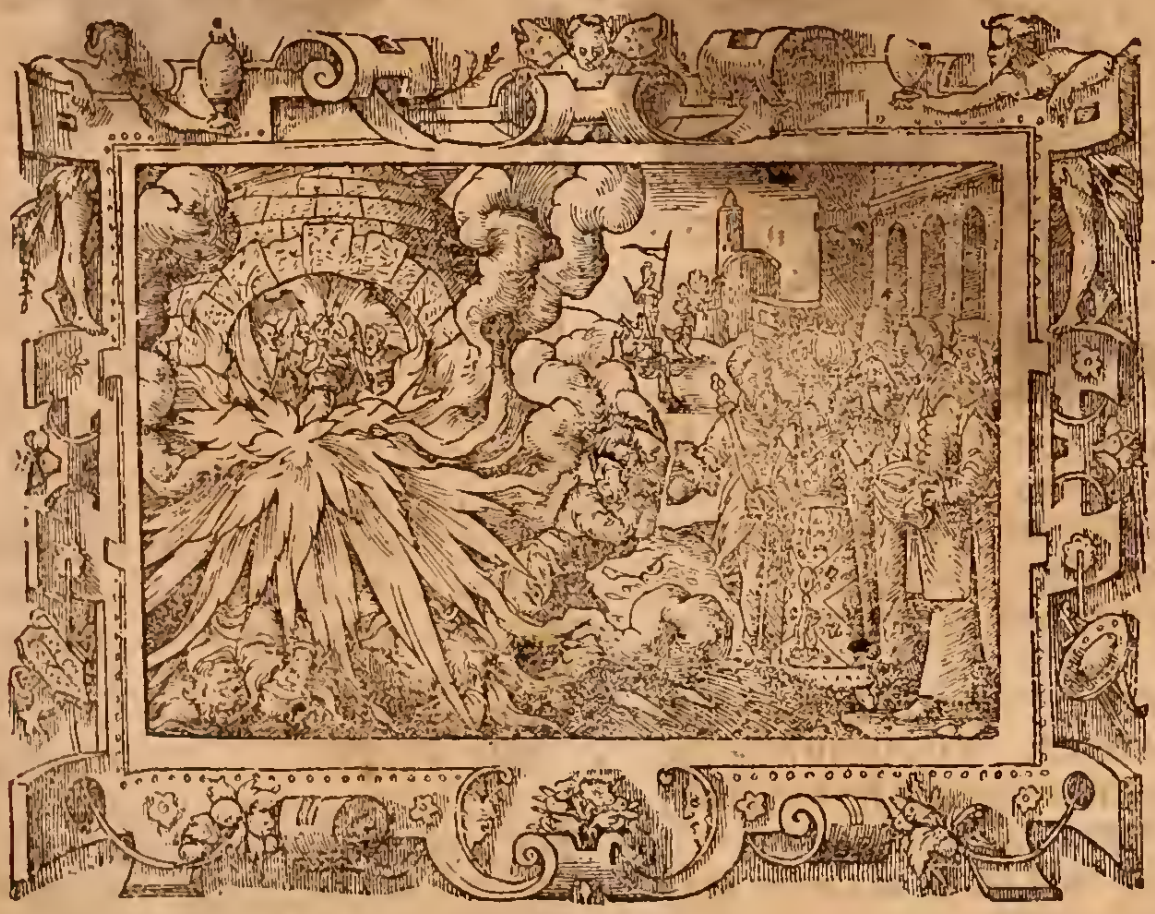
(r) This confession was but a sodaine motion, as it was also in Pharao. Exo. 9. c. but his heart was not touched, as appeared soone afterwarde.

(s) This he did, not for ambition or priuate profite, but for the benefite of his brethrē, which before were sore afflicted, & now by these officers eased and relieued.

(t) Remained in the court as one of the kinges chiefe counsellours.

The. iii. Chapter.

1 The king setteth vp a golden image, which he commaundeth to be worshipped. 8 Sidrach, Misach, and Abednego are accused, because they despised the kinges commaundement. 13 They are brought vnto the king, & commaunded to worship the image, 16 they refuse to do it, and are put into a burning ouen. 25 By beleefe in God they are deliuered from the fire. 28 Nabuchodonozor confesseth the power of God, after the sight of the miracle.



A 1 NAbuchodonozor ye king made an image of gold, whiche was threescore cubites hie, and sixe cubites thicke: he set it vp in the plaine of Dura, in the prouince of Babylon.

2 Then Nabuchodonozor the king sent foorth to gather together the dukes, lordes, and nobles, the iudges and officers, the deputies, and sherifes, with all the rulers of the prouinces, that they might come to the[a] dedication of the image whiche Nabuchodonozor the[b] king had set vp.

3 So the dukes, lordes, and nobles, the iudges, & officers, deputies, & sherifes, with all the rulers of the prouince, gathered them together vnto the dedicating of the image that Nabuchodonozor the king had set vp, & they stoode before the image whiche Nabuchodonozor had set vp.

4 Then an herald cryed a loude: To you it is commaunded O[c] people, nations, and languages,

5 That whē ye heare the noyse of the cornet,

(a) Sewing that the idol is not knowne for an idol so long as it is with ye workeman: but whē the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

(b) This was sufficient with the wicked at al times to approue their religion, if the kinges authoritie were alleaged for the establishment therof, not considering in the meane time what gods word dyd permit.

(c) The two daongerous weapons wherewith Satan assaileth the children of God, is the consent of the multitude, and the cruelte of the punishement.

net,trumpet,harpe,shawme, psaltries, dulcimer,and al maner of instrumentes of musicke, ye fall downe and worship that golden image that Nabuchodonozor the king hath set vp.

6 Whoso then falleth not downe & worshippeth, shall euen the same houre be cast into the mids of a hot firie fornace.

7 Therfore when all the folke heard the noyse of the cornet, trumpet, harpe, 15 shawme,psaltries, and al instrumentes of musicke, then all the people,nations, and languages fell downe and worshipped the golden image that Nabuchodonozor the king had set vp.

8 Nowe were there certayne men of the Chaldees, that went euen then, and (d) cried out an accusation of the Jewes.

(d) That is, moued the Jewes with enuie.

9 They spake, and sayde vnto the king Nabuchodonozor: O king, liue for euer.

10 Thou O king,hast made a decree,that euery man that shall heare the sound of the cornet, trumpet, harpe, shawme, psaltries, dulcimer, & all instrumentes of musicke,shall fall downe and worship the golden image:

11 And who so then fel not downe, & worshipped not, that he shoulde be cast into the mids of an hot firie fornace.

12 Now are there certayne Jewes,whom thou hast set ouer the charge of the prouince of Babylon: [namely] (e) Sidrach, Misach, and Abednego: these men, O king, regarded not thy commaundement: yea they will not serue thy gods, nor worship the golden image that thou hast set vp.

(e) It semeth that they naued not Daniel, because he was greatly in the kinges fauour, thinking if these three had ben destroyed, their enemyes had had better occasion to accuse Daniel also: and this declareth that this policie of erecting this image, was inuented by the malitious flatterers, which sought nothing but the destruction of the Jewes, whom they enuied of Nabuchodonozor.

13 Then Nabuchodonozor in his anger and wrath commaunded that Sidrach, Misach, & Abednego should be brought vnto hym: so these men were brought before the king.

14 Then Nabuchodonozor spake vnto them,and sayde: Is it true, O Sidrach, Misach, & Abednego, will not you serue my gods,nor worship the golden image that I haue set vp?

15 Nowe therfore be redy when ye heare the sound of the cornet, trumpet, harpe, shawme,psaltries, dulcimers, and al instrumentes of musicke,to fal downe and worship the image whiche I haue made: for if ye worship it not, ye shalbe cast immediatly into the mids of a hot firie fornace: for who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answered the king,and sayd: O Nabuchodonozor, we are not (f) carefull to answere thee in this matter:

17 Beholde,our God whom we serue, is (g) able to deliuer vs from the hot firie fornace:and he wil deliuer vs out of thy hande O king.

18 And though he will not, yet shalt thou knowe O king, that we will not serue thy gods,nor worship the golden image which thou hast set vp.

19 Then was Nabuchodonozor full of indignation, so that the countenaunce of his face chaunged vpon Sidrach, Misach,and Abednego: therefore he charged and commaunded that they should heate the fornace, one seuen times more then it was wont to be heat.

20 And he charged the most valiaunt men of warre that were in his armie, to bind Sidrach,Misach,and Abednego,and to cast them into the hot firie fornace.

21 So these men were bounde in their coates,hosen,head attire, with their other garmentes, and cast into the mids of the hot firie fornace. D

22 Therefore, because the kinges commaundement was straite, & the fornace was exceeding hot, the men that put in Sidrach, Misach, and Abednego,the flamble of the fire destroyed them.

23 And these three men Sidrach,Misach, and Abednego, fel downe in the mids of the hot firie fornace bounde.

24 Then Nabuchodonozor the king was astonied,& rose vp in all haste: he spake vnto his counsel, and sayd, Dyd not we cast three men bounde into the mids of the fire? They answered and sayde vnto the king: It is true,O king.

25 He answered & sayde: Lo, I see foure men loose,walking in the mids of ẏ fire, and they haue no hurt: and the fourme of the fourth is like the (h) sonne of God.

(h) That is, an angel of God, as verse 28.

26 Upon this went Nabuchodonozor vnto the mouth of the hot firie fornace, he spake also,and sayd: O Sidrach,Misach,and Abednego,ye seruauntes of the hye God, go foorth, and come hyther. And so Sidrach, Misach, & Abednego came foorth of the mids of the fire.

27 Then the dukes,lordes, and nobles, and the kinges counsel,came together to see these men, vpon whom the fire had no maner of power in their bodies: in so much that the very heere of their head was not burnt, and their clothes

(f) They should haue done iniurie to God, if they should haue doubted in this holy cause, and therfore they say that they are resolued to die for gods cause.

(g) They ground on two poyntes: first on the power & prouidēce of God ouer thē: secondly on their cause, which was gods glorie, and the testifying of his true religion with their blood,and so make open confession, that they will not so much as outwardly consent to Idolatrie.

vnchaunged, yea there was no smell of fire felt vpon them.

28 Then spake Nabuchodonozor, and sayde: Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruauntes that put their trust in him, and haue altered the kinges commaundement, and ieoparded their bodies, rather then they would serue or worshyp any God, except their owne God onely.

29 Therfore I make a decree, that euery people, nation, & language, which speake any blasphemie against the God of Sidrach, Misach, and Abednego, shalbe drawen in peeces, and their houses shalbe made a takes: because there is no God that can deliuer after this sort.

30 So the king promoted Sidrach, Misach, and Abednego, in the prouince of Babylon.

The. iiii. Chapter.

4 Nabuchodonozor dreameth againe. 8 Daniel interpreth it. 29 Nabuchodonozor is put out of his realme, and eateth with beastes. 34 He confesseth the power of God, and is restored vnto his kingdome.

A 1 Abuchodonozor king, vnto all people, nations, and languages that dwel vpon the (a) whole earth, peace be multiplied among you.

(a) Meaning so farre as his dominion extended.

2 I thought it good to shewe the signes & marueylous workes that the hie God hath wrought vpō me.

3 O how great are his signes, and howe mightie are his wonders: his kingdome is an (b) euerlasting kingdome, & his dominion is frō generation to generation.

(b) Reade chap. 2. f.

4 I Nabuchodonozor beyng at rest in my house, and florishing in my palace,

(c) This was another dreame, beside that which he saw of the foure empires

5 Sawe a (c) dreame, whiche made me afrayde, and the thoughtes vpon my bed, with the visiōs of my head, troubled me.

6 Therfore made I a decree, that they shoulde bring all the wyse men of Babylon before me, that they might declare vnto me the interpretatiō of the dreame.

B 7 So came the wyse men, the soothsayers, the Chaldeans, and Wisardes: to whom I tolde the dreame, but they coulde not shewe me the interpretation therof.

8 Till at the last Daniel came before me (whose name was Baltassar, according to the name of my God) which hath the spirite of the holy gods in him, & before him I tolde the dreame, saying:

9 O Baltassar, thou prince of wyse men, forsomuch as I knowe that thou hast the spirite of the holy gods, & no secrete troubleth thee: tell me therefore the visions of my dreame that I haue seene, and the interpretation therof.

10 Thus were the visions of my head vpon my bed: And behold, I sawe a tree in the mids of the earth, and the heyght therof was great,

11 A great tree and strong, and the heyght therof reached vnto the heauen, and the sight thereof to the endes of all the earth.

12 The leaues therof were fayre, and the fruite therof much, and in it was meate for all: the beastes of the fielde had shadowes vnder it, and the foules of the aire dwelt in the bowes therof: al flesh fed of it.

13 I sawe in the visions of my head vpon my bed, and beholde a (d) Watcher and a holy one came downe from heauen,

(d) which was an angel of God.

14 And cryed mightily, saying thus: Hew downe the tree, breake of his braunches, shake of his leaues, & scatter his fruite abroade: that the beastes may get them away from vnder hym, and the foules from his braunches:

C

15 Neuertheless, leaue the stumpe of his rootes still in the earth, and with a band of iron and brasse [binde it] among the grasse of the fielde, & let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fielde.

16 Let his heart be (e) chaunged from mans [nature] and let a beastes heart be geued vnto hym, and let seuen times be passed ouer hym.

(e) That is, let him be depriued of natural reason and mans vnderstanding.

17 This sentence [is] according to the (f) decree of the Watchers, and the request according to the word of the holy ones: because liuing men should knowe that the hyghest hath power ouer the kingdome of men, and geueth it to whom it liketh hym, and setteth vp ouer it the baiest among men.

(f) This was the decree of God him selfe as appeareth in the 24. verse following, but it is called the decree of the watchmen or angels, because they brought it and reuealed it: Which the holy ones desire to come to passe, so consenting to the decree of god, that the prowde might be brought downe, & the humble exalted.

18 This is the dreame that I king Nabuchodonozor haue seene: therfore thou, O Baltassar, declare the interpretation therof, forsomuch as al the wyse men of my kingdome are not able to shewe me What it meaneth: but thou canst do it, for the spirite of the holy gods is in thee.

19 Then

19 Then Daniel, whose name was Baltassar, held his peace by the space of one houre, and his thoughtes (g) troubled him. So the king spake, and sayde, O Baltassar, let neither the dreame nor the interpretation thereof trouble thee. Baltassar aunswered, saying: O my Lord, this dreame be to them that hate thee, & the interpretation therof to thyne aduersaries.

(g) Partly considering the great iudgementes of God in the horrible punishement of this graat prince: & partly moued with pitie of his cause, whom God had commaunded the Jewes to wishe wel to, and pray for as Jer. 29. d.

20 As for the tree that thou sawest, which was great and mightie, whose heyght reached vnto the heauen, and the sight therof through all the world,

D 21 whose leaues were fayre, and the fruite therof much, and in it was meate for all: vnder the which the beastes of the fielde had their habitation, and vpon whose braunches the foules of the aire did sit:

22 It is thou, O king, whiche art great and mightie, for thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy dominion to the endes of the earth.

23 But wheras the king saw a watcher, and a holy one that came downe from heauen, and sayd, Hewe downe the tree, & destroy it, yet leaue the stumpe of the rootes therof in the earth, and with a band of iron & brasse binde it among the grasse of the fielde, & let it be wet with the dewe of the heauen, and let his portion be with the beastes of the fielde, till (h) seuen times passe ouer him:

(h) wherby he meaneth a long space, as seuen yeres, or seuen quarters of yeres, or seuen monethes: for the interpretation is diuers.

24 This O king is the interpretation, yea it is ye very decree of hym that is hyghest of al, and it toucheth my lord the king.

25 Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the fielde: with grasse shalt thou be fed like (i) oxen, thou must be wet with the deawe of the heauen, yea seuē times shall passe ouer thee, till thou (k) knowe that the hyghest hath power ouer the kingdome of men, & geueth it to whom he list.

(i) Not that his shape or fourme was chaunged into a beast: but that he was either striken mad, and so auoided mans companie: or was cast out for his tirannie, and so wandred among the beastes and ate hearbes and grasse.

(k) Daniel sheweth the cause why God thus punished him.

26 Moreouer, where as it was sayd, that the stumpe of the roote of the tree should be left still: it betokeneth, that thy kingdome shall remayne whole vnto thee, after thou hast learned to knowe that the power commeth from heauen.

(l) Ceasse frō prouoking god to anger any longer by thy sinnes: and where thou hast cruelly oppressed many poore, be now merciful vnto them in righteousnesse, so shall the errours of thy former life be redressed.

27 Wherfore, O king, let my counsel be acceptable vnto thee, and (l) breake of thy sinnes by righteousnesse, and thyne iniquities by mercie towarde the poore: lo, let there be a healing of thyne errour.

28 All these thinges touche the king Nabuchodonozor.

29 So after (m) twelue monethes, the king walked in the palace of the kingdome of Babylon.

(m) After that Daniel had declared this vision: & this his pryde declared in the next verse, sheweth that it is not in mā to conuert to God, except his spirite moue him, seyng that these terrible threatninges could not moue him to repent.

30 And the king spake, & sayd: Is not this great Babylon that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie?

31 Whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying: O king Nabuchodonozor, to thee be it spoken, Thy kingdome is departed from thee,

32 And thou shalt be cast out of mens companie, thy dwelling shalbe with the beastes of the fielde: so that thou shalt eate grasse like oxen, and seuen times shal passe ouer thee, vntil thou knowest that the hyghest hath power vpon the kingdome of men, and geueth it vnto whom it pleaseth hym.

33 The very same houre was this matter fulfilled vpon Nabuchodonozor, so that he was cast out of mens companie, & did eate grasse like oxen, and his body was wet with the deawe of heauen, till his heeres were growen as Egles [fethers] and his nayles like byrdes clawes. E

34 When this (n) time was past, I Nabuchodonozor lift vp myne eyes vnto heauen, and mine vnderstanding was restored vnto me: then gaue I thankes vnto the highest, I magnified & praysed hym that liueth for euermore, whose power is an euerlasting power, and his kingdome is from one generatiō to another.

(n) That is, the seuen times or yeres mencioned in the verses. 16. and 23. & 25.

35 And all they that dwel vpon the earth, are to be reputed as nothing, and according to his will he worketh in the armie of heauen, among the inhabitours of the earth: and there is none that may resist his hand, or say vnto him, what doest thou?

36 At the same time was myne vnderstanding geuen me againe, and I was [restored] to the honour of my kingdome, my glorie and my beautie was restored vnto me, & my counsellers and (o) princes sought vnto me, and I was established in my kingdome, & my glorie was augmented towarde me.

(o) By whom it seemeth he was put from his kingdome before.

37 Now therfore I (p) Nabuchodonozor prayse, and extol, & magnifie the king of heauen, whose workes are all trueth, & his wayes iudgement, and those that walke in pryde he is able to abase.

(p) He doth not onely prayse God for his deliueraunce, but also confesseth his fault, that God only may haue the glorie, and man the shame, and that he may be exalted and man cast downe.

The. v. Chapter.

1 Balthasar king of Babylon, abusing the vessels of the temple, seeth an hande wryting in the wal. 8 The soothsayers called of the king, can not expounde the wryting. 13 Daniel is called, which readeth it, and interpreteth also. 30 Balthasar beyng slaine, Darius succedeth in his roome.

A 1 KIng[a] Balthasar made a great feast to a thousand of his princes, and dranke wine [b] before the thousande.

2 And Balthasar when he had tasted the wine, commaunded to bring hym the golden and siluer vessels, whiche his [c] father Nabuchodonozor had brought from the temple in Hierusalem, that the king and his princes, and his wyues, and his concubines, might drinke therin.

3 So were brought the goldē vessels that they had taken out of the temple of the Lordes house at Hierusalem: and the king, and his princes, his wyues, and his concubines drunke in them.

4 They drunke wine, & praysed the gods of golde, siluer, brasse, iron, wood, and stone.

5 In the very same houre there appeared fingers of a mans hande wryting right ouer[d] against the candlesticke vpon the plaster of the wall of the kinges palace, and the king sawe the knockles of the hande that wrote.

6 Then chaunged the king his countenaunce, & his thoughtes troubled hym, so that the ioyntes of his loynes were loosed, and his [e] knees smote one against the other.

7 Wherfore the king cryed mightyly, that they should bring the soothsayers, Chaldees, & Wysardes: the king spake also to the wise men of Babylon, & said, Who so can reade this wryting, & shewe me the interpretation thereof, shalbe clothed with purple, and haue a cheyne of golde about his necke, and shalbe the third ruler in the kingdome.

B 8 Upon this came al the kinges wise men, but they coulde neither reade the wryting, nor shewe the king the interpretation.

9 Then was king Balthasar greatly troubled, and his countenaunce was chaunged in him, and his princes were astonied.

10 Now the [f] queene by reason of the talke of the king & his princes, came into the banket house: and the queene spake, and sayde, O king, lyue for euer: let not thy thoughtes trouble thee, and let not thy countenaunce be chaunged.

11 There is a man in thy kingdome that hath the spirite of the holy Gods within him: & in the dayes of thy father, light, and vnderstanding, & wysdome, like the wysedome of the gods, was founde in hym, whom the king Nabuchodonozor thy father, the king [I say] thy father made chiefe of the [g] wyse men, soothsayers, Chaldeans, and wysardes.

12 Because that such an aboundaunt spirite, knowledge, and vnderstanding, to expound dreames, to open secretes, & to declare harde doubtes, was founde in him, yea euen in Daniel, whom the king named Baltassar: let Daniel be called, and he shal declare the interpretation.

13 Then was Daniel brought before the king: so the king spake vnto Daniel, and sayde, Art thou that Daniel, whiche art of the children of the captiuitie of Iuda, whom my father the king brought out of Iurie?

C 14 I haue hearde of thee, that thou hast the spirite of the holy gods, & that light and vnderstanding, and excellent wysdome is founde in thee.

15 Now haue there ben brought before me wyse men and soothsayers to reade this wryting, and to shewe me the interpretation therof: but they could not declare the interpretation of the thing.

16 Then hearde I of thee that thou couldest shewe interpretations, and dissolue doubtes: nowe if thou canst reade his writing, & shew me the meaning therof, thou shalt be clothed with purple, and haue a cheyne of gold about thy necke, & be the thirde ruler in the kingdome.

17 Then Daniel aunswered, and sayd before the king, As for thy rewardes, kepe them to thy selfe, and geue thy giftes to another: yet I wil reade the writing vnto the king, and shewe him the interpretation.

18 O thou king, the most high god gaue vnto [h] Nabuchodonozor thy father a kingdome, and maiestie, and honour, & glorie.

19 And for the maiestie that he gaue him, al people, nations, and languages trembled and

(a) Daniel reciteth this historie of king Balthasar Euil Meradachs sonne, to shew gods iudgementes against the wicked, for the deliueraunce of his church, and how the prophecie of Ieremi was true that they should be deliuered after seuentie yeres.

(b) That is, not alone, as commonly he was wont, but in a solemne banket, whereunto he receaued all his nobles to accompanie him.

(c) Meaning his graundfather.

(d) That it might the better be seene.

(e) So he that before contemned God, was moued by this sight to tremble for feare of gods iudgementes.

(f) This some thinke was his mother, other, his graūdmother: of al likelyhod a woman of great age, that could remember the actes of Daniel.

(g) Reade chap. 4. d. and this declareth, both that this name was odious vnto him, and also that he did not vse these vile practizes, because he was not among them when all were called.

(h) Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to geue him the glorie, considering his wonderfull worke toward his graundfather: and so sheweth that he sinneth, not of ignorauncе, but of malice.

and feared before him: he slue whom he would, he smote whom it pleased him: againe, whom he would he set vp, and whom he list he put downe.

20 But because his heart was loftie, and his minde strengthened in pride, he was deposed from his kingly throne, and they toke his glory from him.

21 He was driuen out from the sonnes of men, his heart was made lyke the beastes, and his dwelling was with the wilde Asses, they fed him with grasse lyke Oxen, and his body was wet with the deawe of the heauen, till he knewe that the most hie God bare rule ouer the kingdome of men, and that he appointeth ouer it whom so euer he pleaseth.

22 And thou his sonne, O Balthasar, hast not submitted thyne heart, though thou knewest all these thinges:

23 But hast lift vp thy selfe against the Lorde of heauen, so that the vessels of his house were brought before thee, that thou and thy princes, with thy wyues and concubines, might drinke wine thereout: and thou hast praysed the gods of siluer and golde, of brasse and iron, of wood and stone, which neither see, heare, nor vnderstand: As for the God in whose hande consisteth thy breath and all thy wayes, thou hast not glorified him.

D

24 (1) Then was the knockles of the hand sent from him, and hath written this writing.

(1) After that God had so long time differred his anger, & patiently wayted for thyne amendement.

25 And this the writing that he hath written: MENE (b) MENE, THECEL, VPHARSIN.

(b) This worde is doubled, not onely to exaggerate the certaintie of the matter, but also as some thinke, the one to signifie the ende of the king, the other the ende of the kingdome.

26 Now the interpretation of the thing is this: MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, thou art wayed in the balaūce, and art founde wanting.

28 PHERES, thy kingdome is deuided, and geuen to the Medes, and Perses.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chayne of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The very same night was Balthasar the king of the Chaldees slaine.

31 And (1) Darius of the Medes toke the kingdome, being threescore & two yeres of age.

(1) Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

¶ The .vi. Chapter.

1 Daniel is made ruler ouer the lordes. 5 The imagination of an act against Daniel, 7 The proclamation of the act wherof Daniel is accused vnto the king as a transgressour. 16 He is put into a denne of lions by the commaundement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions to be torne asunder. 26 Darius by the proclamation of a decree, magnified the God of Daniel.

A 1 IT pleased Darius to set ouer his kingdome a hundred and twentie gouernours, which should be ouer the whole kingdome.

2 Aboue these he set three princes, of whom Daniel was one, that the gouernours might geue accomptes vnto them, and the king shoulde haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouerners, for the spirite of God was plenteous in him: so that the king was minded to set him ouer the whole realme.

4 Wherfore the rulers and gouernours (a) sought an occasion against Daniel concerning the kingdome, but they coulde finde none occasion nor fault: for he was so faithfull, that there was no blame nor fault founde in him.

(a) Thus the wicked can not abide the graces of god in others, but seeke by ol occasions to deface them, therefore against such assaultes there is no better remedie then to walke vprightly in the feare of God, and to haue good conscience.

5 Then saide these men, We shall finde none occasion against this Daniel, except we finde it against him concerning the lawe of his God.

6 Upon this went the princes and lordes together vnto the king, and saide this vnto him: King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers and dukes, haue consulted together to make a decree for the king, & to establish a statute, That who so desireth any petition either of any god or man within these thirtie dayes, except of thee O

B

king,

king, he shalbe cast into the lions denne.

8 Now O king confirme the decree, and seale the writing, that it be not chaunged according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and decree.

10 Now when Daniel vnderstoode that he had sealed the writing, he went into his house, and the (b) windowes of his chamber towarde Hierusalem stoode open, there kneeled he downe vpon his knees three times a day, he made his petition, and prayed his God, as he dyd afore time.

11 Then these men assembled and found Daniel making his petition, and praying vnto his God.

12 So they came to the king, & spake before him concerning his cõmaundement, saying: O king, hast thou not sealed the decree, that within thirtie dayes whoso requireth his petition of any God or man, but onely of thy selfe O king, he shalbe cast into the denne of lions? The king answered and said, Yea it is true, according to the lawe of the Medes and Perses that altereth not.

13 Then answered they, and saide vnto the king: This Daniel which is of the children of the captiuitie of Juda, O king, regardeth neither thee, nor thy decree that thou hast sealed: but maketh his petition three times a day.

14 When the king heard these wordes, he was sore displeased with him selfe, and set his heart on Daniel to deliuer him, and he laboured till the sonne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto him: Knowe this O king, that the lawe of the Medes & Perses [is] that the commaundement & statute which the king maketh, may not be (c) altered.

16 Then the king commaunded, and they brought Daniel, and they cast him into the lions denne. Nowe the king spake vnto Daniel, & saide: Thy God whom thou alway seruest, euen he wyll deliuer thee.

17 And there was brought a stone, & laide vpon ỹ mouth of the denne, this the king sealed with his owne ring and with the signet of his princes, that the purpose concerning Daniel should not be chaunged.

18 So the king went into his palace, and remayned fasting, neither was there any instrumentes of musicke brought in before him, & his sleepe went from him.

19 But betimes in the morning at the breake of the day, the king arose, & went in all haste vnto the denne of the lions.

20 Now as he came nye vnto the denne, he cryed with a pitious voyce vnto Daniel, yea the king spake and saide vnto Daniel: O Daniel, thou seruaũt of the liuing God, is not thy God whom thou seruest alway, able to deliuer thee from ỹ lions?

21 Then

(b) Because he wouldo not by his silence shew that he consented to this wicked decree, he set open his windowes toward Hierusalem when he prayed, both to stirre by him selfe with the remembraunce of gods promises to his people, when they should pray toward that temple: & also that others might see, that he wouldo neuer consent in heart nor deede, for these fewe dayes, to any thing contrary to gods glory.

(c) Thus the wicked maintaine yl lawes by constancie & authoritie, which is oftimes either lightnes or stubbernes, when as the innocentes thereby perishe: and therfore gouernours ought neither to feare, nor be ashamed to breake such.

21 Then Daniel saide vnto the king: O king, liue for euer.

22 My God hath sent his angel, which hath shut the lions mouthes, so that they might not hurt me, for myne (b) vngiltinesse is founde out before him: and as for thee O king, I neuer (c) offended thee.

23 Then was the king exceeding glad for him, & commaunded to take Daniel out of the denne: So Daniel was brought out of ỹ denne, & no maner of hurt was founde vpon him, for he (f) put his trust in his God.

24 And as for those men which had accused Daniel, the king commaunded to bring them, & to (g) cast them into the lions denne, them, their children, & their wyues: so the lions had the maistrie of them, and brake all their bones asunder or euer they came at the grounde of the denne.

25 After this, wrote king Darius vnto al people, nations, & tongues that dwelt in all landes: Peace be multiplied vnto you.

26 My commaundement is in all my dominion and kingdome, that men feare and stand in awe of Daniels God: for he is the liuing God which abideth euer, his kingdome shall not fayle, and his power is euerlasting.

27 It is he that deliuereth and saueth, he doth wonders and marueylous workes in heauen and in earth, he hath preserued Daniel from the power of the lions.

28 So this Daniel prospered in the raigne of Darius, and in the raigne of Cyrus of Persia.

(b) Vnto the iust punishment of the king is subiect the kingdom commaundement to obey God, and so did no iniurie to ỹ king, who ought to commaunde nothing wherby god should be dishonoured.

(c) Because he committed himselfe vnto God, whose cause he did defend: he was assisted and that nothing but good could come vnto him, wherein we see the power of faith, as Heb. xi.

(f) A terrible example against all that contrary to their conscience make cruel lawes to destroy gods children: and also admonisheth princes how to punish such, when their wickednes is come to light, though not in euery point, or with like circumstaunce, yet to execute true iustice.

The .vij. Chapter.

1 A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of foure kingdomes of the worlde. 27 Of the euerlasting kingdome of Christe.

1 IN the first yere of Balthasar king of Babylon, sawe Daniel a dreame, & there were visions in his head vpon his bead: which (a) dreame he wrote, & declared the summe of the matter,

2 Daniel spake and saide: I sawe in my vision by night, and beholde, the foure (b) windes of heauen stroue vpon the great sea,

3 And foure great beastes came vp from the sea, one diuers from an other.

4 The first was as a (c) lion, and had Egles winges: I beheld till his winges were pluckt from him, and he lifted vp from the earth, & set vpon his feete like a man, & there was geuen him a mans heart.

5 Behold an other beast, [which was] the second, was lyke a (d) beare, and stoode vpon the one side: betwixt his teeth in his mouth he had three ribbes, and it was saide vnto him thus: Arise, eate vp much flesh.

(a) Whereas the people of Israel looked for a continuall quietnes after their seuentie yeres, as Jeremie had declared: he sheweth that this rest should not be a deliuerance from all troubles, but a beginning: and therefore moued them to looke for a continuall affliction, til ỹ Messias be brought & reuealed by whom they shoulde haue a spirituall deliuerance, and all the promises fulfilled. Whereof they should haue a certaine token in the destruction of the babylonicall kingdome.

(b) Which signified, that there shoulde be horrible troubles and afflictions in the worlde in 4 quarters.

(c) The beastes are kinges, kingdomes, & monarchies: By the lion, the kingdome of Babylon is vnderstanded, which speedily vanquished the nations adioyning: but after his winges were pluckt and his kingdome taken away, he returned to the condition of a man, and no lion.

(d) The second monarchie of the Persians and Medes.

6 Then

6 Then I loked, and beholde, there was an other lyke vnto a (e) leopard, this had wynges as a foule, euen (f) foure vpon the backe: this beast had foure heads, and there was power geuen him.

7 After this I saw in a vision by night, & beholde, the fourth beast was grimme and horrible, and marueylous strong: it had great iron teeth, it deuoured & destroyed, & stamped the residue vnder his feete, it was vnlike ỹ other beastes that were before it, for it had (g) ten hornes.

8 As I considered the hornes, beholde, there came vp among them another litle horne, before whom there were three of the first hornes pluckt away: and behold, this horne had eyes lyke the eyes of a man, & a mouth speaking presumptuous thinges.

9 I beheld till the thrones were set vp, & the (h) auncient of dayes did sit: whose garment was white as snowe, and the heeres of his head lyke the pure wooll: his throne was like the firie flambe, and his (i) wheeles as burning fire.

10 There issued foorth a firie streame, and went out from before him: a thousand thousandes ministred vnto him, and ten thousand thousandes stoode before him: the iudgement was set, & the (k) bookes opened.

11 Then take I heede therunto, because of the voyce of the proude words which the horne spake: I beheld till the beast was slaine, and his body destroyed, and geuen to be brent in the fire.

12 As concerning the other beastes, they had their dominion taken away, but their lines were prolonged for a certaine time and season.

13 I saw in visions by night, and behold there came (l) one in the cloudes of heauen, lyke the sonne of man: which went vnto the aũcient of dayes, before whom they brought him.

14 And he gaue him dominion & honour, and a kingdome, that al people, nations, and languages should serue him: his dominion is an euerlasting dominion which shall neuer be taken away, and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the midst of my body, and the visions of my head made me afrayde.

16 I gate me vnto (m) one of them that stoode by, and asked him the trueth concerning all these thinges: so he tolde me, and made me vnderstand the interpretation of these thinges.

17 These great beastes which are foure, are foure kinges which shall arise out of the earth:

18 But the (n) high saintes shall receaue a kingdome, and possesse a kingdome for euer, euen for euer and euer.

19 After this, I required to knowe the trueth concerning ỹ fourth beast, which was so vnlyke the other beastes, and so horrible, whose teeth were of iron, and his nayles of brasse, which deuoured and destroyed, and stamped the residue vnder his feete:

20 [I desired] also [to knowe the trueth] as touching the ten hornes that he had vpon his head, and this other which came vp afterwarde, before whose face there fell downe three, which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grimmer visage then his (o) felowes.

21 I beheld, and the same horne made battaile against the saintes, yea & preuayled against them.

22 Until the auncient of dayes came that the iudgement was geuen to the high saintes, and till the time came that the saintes had the kingdome in possession.

23 He gaue me this aunswer: That fourth beast, shalbe the fourth kingdome vpon earth, it shalbe vnlike to all the kingdomes: it shall deuour, treade downe, and destroy all other landes.

24 The ten hornes, are ten kinges that shall arise out of that kingdome: after whom there shall stande vp another, which shalbe vnlike to the first, and he shall subdue three kinges:

25 And he shall speake wordes against the highest of all, he shall destroy the high saintes, and thinke that he may chaunge times and lawes: they shalbe geuen into his hande vntill a time, and times, and the deuiding of a time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.

27 And the kingdome and dominion, & the greatnes of the kingdome vnder the whole heauẽ, shalbe geuen to the (p) people of high saintes, whose kingdome is an euerlasting kingdome, and all powers shal serue and obey it.

28 Hitherto the ende of the wordes: I Daniel had many cogitations [which] troubled me, & my cõtenaũce chaunged in me: but the wordes I kept still in my heart.

¶ The

(e) The third monarchie of the Macedonians.
(f) That is, his foure chiefe captaines, which had the empire after his death deuided among them.
(g) That is, the Romane empire, which was as a mõster, & coulde not be compared to any beast, because the nature of none was able to expresse it.
(g) which signifie ten kinges, as verse. 24.
(h) That is, God, which was before all times.
(i) So was the manner in olde time of princes thrones, to be made so, that they might be moued and remoued the easelier.
(k) That is ment of the first comming of Christe, when as the will of God was plainely reuealed by his gospell.
(l) which is mẽt of Christ who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterwarde, but appeared then a figure, and that in the cloudes.
(m) Meaning, of the angels, as verse. 5.
(n) That is, Gods elect people, which shall haue a kingdome and church to continue in for euer.
(o) That is, the three other empires.
(p) That is, to the church.

D

E

¶ The .viii. Chapter,

1 A vision of a strife betweene a ramme and a hee goate. 20 The vnderstanding of the vision is, of the battaile betweene the king of Persia, and the king of the Grecians.

1 IN the third yere of the raigne of king Balthasar, there appeared a vision vnto me [euen] vnto me Daniel, (a) after that which I had seene in the beginning.

2 I saw in a vision (and when I saw it, I was in the palace of Susis, which is in the prouince of (b) Elam) and in the vision me thought I was by the riuer of Ulai.

3 Then I loked vp and saw, & beholde, there stoode before the riuer a (c) ramme which had two hornes: and these two hornes were hye, but (d) one was hyer then the other, & the hyest came vp last.

4 I saw that this ramme pushed with his hornes against the west, against the north, and against the south: so that no (e) beastes might stand before him, nor defend them from his power, but he did as him listed, and became great.

5 And as I considered, beholde there came a hee (f) goate from the west, ouer the whole earth, and touched not the grounde: and this goate had a (g) horne appeared betwixt his eyes.

6 And he came vnto the ramme that had the two hornes (whom I had seene standing by the riuer) and ranne fiercely vpon him with his might.

7 And I sawe him drawe nye vnto the ramme, being very fierce vpon him, yea he (h) smote the ramme and brake his two hornes, neither had the ramme so much strength as to stande before him: but he cast him downe to the grounde, trode him vnder his feete, & there was none able to deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, & when he was at the strongest, his great (i) horne was broken: Then grew there other (k) foure notable ones in the steade of it, towarde the foure windes of the heauen.

9 And out of one of them came foorth a litle (l) horne, which waxed very great toward the (m) south, toward the (n) east, and toward the (o) pleasaunt lande.

10 (p) It grewe vp vnto the hoast of heauen, whereof it did cast some downe to the grounde, and of the starres also, and trode them vnder foote.

11 Yea, it grewe vp against the (q) prince of the hoast, from whom the (r) dayly [sacrifice] was taken away, and the places of his sanctuarie caste downe.

12 And power was geuen vnto it ouer the dayly [sacrifice] for the iniquitie, and it shall (s) cast downe the trueth to the grounde: and thus shall it do, and prosper.

13 Vpon this, I heard one of the sainctes speaking, and one of the (t) sainctes spake vnto (u) Palmoni, saying: how long shal the vision of the dayly [sacrifice] and of the iniquitie of desolation [endure,] to geue both the sanctuarie and the power to be troden vnder foote?

14 And he aunswered me: Unto the (x) euening and the morning, two thousand and three hundred: then shal the sanctuarie be cleansed.

15 Now when I Daniel had seene this vision, and sought for the vnderstanding of it: beholde, there stoode before me (y) like the similitude of a man.

16 And I heard a mans voyce (z) betweene Ulai, which cryed, and saide: O Gabriel (aa) make this man vnderstande the vision.

17 So he came and stoode by me: but I was afraide at his comming, and fell downe vpō my face: Then said he vnto me, Understand O thou sonne of man: for at the (b) time of the ende this vision [shalbe.]

18 Now as he was speaking vnto me, I fell in a slumber vpon my face to the grounde: but he touched me, and set me vp in my place.

19 And he saide, Beholde, I wyll shewe thee what shalbe in the last wrath: for in the time appoynted it shalbe fulfilled.

20 The ramme which thou sawest hauing two hornes, is the king of the Medes and Perses,

21 And the goate, is the king of Grecia: and the great horne that is betwixt his eyes, that is the first king.

22 But where as it brake, & foure other rose vp in the steade: [it signifieth,] that out of this people shall stande vp foure kingdomes, but not so mightie as it.

23 And

(a) After the generall vision, he cōmeth to certaine particular visions, as touching the destruction of ye monarchie of the Persians and Macedonians, for the name of the Babylonians was at hande, and also he had sufficiently spoken thereof.
(b) Elam is Persia.
(c) That is, the kingdome of the Persians & Medes now ioyned together.
(d) Meaning Cyrus, who after grewe greater in power then Darius his vncle and father in lawe.
(e) No kinges or nations.
(f) Meaning, Alexander, that came with great expedition.
(g) Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall capitaine, so that the strength was attributed to him: which is ment by this horne.
(h) Alexander ouercame Darius in two battailes, and so had the kingdomes of the Medes & Persians.
(i) Alexanders great power was broken: for when he had ouercome all the east, he thought to returne toward Grecia, to subdue them that there had rebelled, and so dyed by the way.
(k) For Cassander had Macedonia, Seleucus Syria, Antigonus Asia the leise, and Ptolemeus Egypt.
(l) Antiochus Epiphanes.
(m) Toward Egypt.
(n) Ptolomais.
(o) Judea.
(p) Antiochus who raged against the elect of God.

(q) That is, God.
(r) He laboured to abolishe gods religion, and to cast downe his seruice.
(s) This horne shall abolishe for a time the true doctrine, and so corrupt gods seruice.
(t) One of the angels.
(u) That is, a secrete one, or a marueylous one, whereby is vnderstanded Christe the reuealer of all secretes.
(x) Euening and morning, do signifie a naturall day, that is, 2300. dayes.
(y) That is, Christe.
(z) That is, betweene the bankes of the riuer Ulai.
(aa) This power to commaunde the angel, declareth it was God.
(b) That is, the vision shalbe fulfilled hereafter in time conuenient.

23 And in the ende of their kingdome, when the wicked are come to the full, a king of a (c) fierce countenaunce, and vnderstanding harde sentences, shall stand vp.

(c) That is, Antiochus, who should be impudent, shameles, subtill and craftie.

24 His power shalbe mightie, but not in (d) his strength, & he shall destroy wonderfully, he shall prosper & practise, and destroy the (e) mightie and the holy people.

(d) That is, not like Alexanders strength.
(e) Both the Gentiles that dwell about him, and the Iewes.

25 And through his policie also he shall cause craft to prosper in his handes, he shall extoll him selfe in his heart, and in prosperitie he shall destroy many, & many one shalbe put to death in his wealthinesse: he shall stande vp against the (f) prince of princes, but he shalbe destroyed without (g) hande.

(f) Meaning, against God.
(g) God would destroy him with a notable plague. 2. Mach. 9. b.

26 And the vision of the (h) euening and the morning, which is declared, is true: therfore seale thou vp the vision, for it shalbe after many dayes.

(h) Read vers. 14.

27 Upon this was I Daniel feeble, so that I lay sicke [certaine] dayes: but when I rose vp, I went about ỹ kinges busines, and was astonied at the vision, neuertheles, no man vnderstoode it.

The .ix. Chapter.

1 Daniel desireth to haue that prefourmed of God, which he hath promised concerning the returne of the people from their banishment in Babylon. 15 A true confession. 20 Daniels prayer is harde. 21 Gabriel the angel expoundeth vnto him the vision of the threescore and ten weekes. 24 The annoynting of Christe. 25 The building againe of Hierusalem vnder Nehemia. 26 The death of Christe.

1 IN the first yere of Darius the sonne of (a) Ahasuerus, which was of the seede of the Medes, & was made king ouer the (b) realme of the Chaldees,

(a) Otherwyse called Astiages.

(b) For Cyrus led with ambition, went about warres in other countreys, & therfore Darius had the title, though Cyrus were king in effect.

2 Euen in the first yere of his raigne, I Daniel vnderstoode by (c) bookes the number of the yeres, wherof the Lorde spake vnto Jeremie the prophete, that he woulde accomplishe seuentie yeres in the desolation of Hierusalem.

(c) Though he were an excellent prophete, yet he daily encreased in knowledge by reading the scriptures.

3 And I turned my face vnto the Lord God, and sought by prayer and supplication, with fasting, sackcloth, and asshes.

4 I prayed vnto the Lorde my God, & made my confession, saying: O Lorde God, great and fearefull, which kepeth couenaunt and mercie with them that loue "him and kepe his commaundementes:

" thee.

5 We haue sinned and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, & haue departed from thy preceptes, & from thy iudgementes.

6 We woulde not obey thy seruauntes the prophetes, that spake in thy name to our kinges and princes, to our forefathers, and to all the people of the lande.

7 O Lorde, righteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this day vnto euery man of Juda, and to them that dwel at Hierusalem, yea vnto all Israel, whether they be farre or nye throughout all the landes whither thou hast driuen them, because of their offences that they haue done against thee.

8 Yea O Lorde, vnto vs, to our kinges & princes, to our forefathers that haue offended thee, belongeth open shame.

9 Unto the Lorde our God pertayneth compassion and forgeuenesse, though we haue rebelled against him.

10 And we haue not obeyed the (d) voyce of the Lorde our God, to walke in his lawes which he layde before vs, by the hande of his seruauntes the prophetes.

(d) He sheweth that they rebell against God, which serue him not according to his commaundement and worde.

11 Yea all Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: Wherefore the (e) curse and oth that is written in the lawe of Moyses the seruaunt of God, against whom we haue offended, is poured vpon vs.

(e) In Deut. 27. c. of the curse confirmed by an oth.

12 And he hath confirmed his wordes, which he spake against vs and against our iudges that iudged vs, to bring vpon vs such a great plague as neuer was vnder heauen, lyke as it is now come to passe in Hierusalem.

13 Yea, all this plague as it is written in the lawe of Moyses, is come vpon vs: yet made we not our prayers before the Lorde our God, that we might turne againe from our wickednes, and vnderstand thy trueth. ℭ

14 Therfore hath the Lord watched vpon the plague, and brought it vpon vs: for

for the Lorde our God is righteous in all his workes which he doth: for we would not hearken vnto his voyce.

15 And now O Lord our God, thou that with a mightie hande hast brought thy people out of the lande of Egypt to get thy selfe a name, which remayneth this day, we haue sinned, we haue done wickedly.

(f) That is, according to all thy merciefull promises, and the performe- walles therof.

16 O Lorde, according to all thy (f) righteousnes, I beseeche thee let thyne anger and thy wrath be turned away from thy citie of Hierusalem, thy holy hill: for because of our sinnes, and for the wickednesse of our fathers, Hierusalem and thy people are a reproche to all them that are about vs.

17 Now therefore O our God heare the prayer of thy seruaunt, and his intercession: O let thy face (g) shine ouer thy sanctuarie that lyeth waste, for the (h) Lordes sake.

(g) Shew thy selfe fauorable.

(h) That is, for thy Christes sake, in whom thou hast accept all our prayers.

18 O my God, encline thyne eare & hearken, open thyne eyes, beholde howe we be desolated, yea and the citie also which is called after thy name: for we do not present our prayers before thee in our (i) owne righteousnes, but in thy great mercies.

(i) Declaring that the godly flee only vnto gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes.

19 O Lorde heare, O forgeue Lorde, O Lorde (k) consider and do it, defer not, for thyne owne sake O my God: because thy name is called vpon thy citie, & vpon thy people.

(k) Thus he would not constraine him selfe with any determinate of manes, when he was so led with a feruent zeale, considering gods promise made to the time in respect of the Church, & for the auoydance of gods wrath.

20 As I was yet a speaking at my prayers, knowledging myne owne sinnes & the sinnes of my people Israel, presenting so myne intercession before the Lord my God for the holy hill of my God:

21 Yea, while I was yet speaking in my prayer, the man Gabriel (whom I had seene afore in the vision) came fleeing, & touched me about the time of the euening oblation:

(l) He alludeth to Jeremies prophecie, whereby he declared there should be seuentie yeres of the Jewes captiuitie for the execution of gods iudgemẽt: but now gods mercie should seuen folde exceede his iudgemẽt, in geuing the seuentie times seuen yeres of a happier state though not altogether voide of affliction: which amounteth to foure hundreth & ninetie yeres, euen to the comming of Christe, & so then it should continue for euer.

22 And he enfourmed me, & talked with me, and saide: O Daniel, I am nowe come foorth to geue thee knowledge & vnderstanding.

23 At the beginning of thy supplications, the commaundement came foorth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 (l) Seuẽtie weekes are determined ouer thy people, & ouer thy holy citie, to finish the wickednes, and to seale vp ỹ sinnes, and to reconcile the iniquitie, & to bring in euerlasting righteousnes, to seale vp the vision and prophecie, & to annoynt the most holy.

25 Knowe therfore and vnderstand, that (m) from the going foorth of the commaũdement, to bring againe the [people] and to builde Hierusalem, vnto Messiah the prince, there shalbe seuen (n) weekes and threescore and two weekes: and the streete shalbe built againe, and the wall, [euen] in the (o) straitnes of time.

(m) From the time that Cyrus gaue the leaue to depart.

(n) And these seuen weekes make fourtie nine yeres, wherof they are referred to the time of ỹ laying of the foundation of the temple, & 46 to ỹ building of it, as John. 2. d.

26 After these (p) threescore & two weekes shall Messiah be slaine, & (q) not for him selfe: and the people of the (r) prince that shal come, shall destroy the citie and the sanctuarie, and the ende thereof shalbe with a fludde, and vnto the ende of the battel it shalbe destroyed by desolatiõs.

(o) That is, in a troublous time.

(p) Counting from the first yere of Darius, who gaue the seconde cõmaũdement for the building of ỹ temple, are 62. weekes, which make 434. yeres: which come neere the time from the building of the temple to the baptisme of Christe. In the last weeke of the seuẽtie, shall Christe preache, shew miracles, and suffer.

27 He shall (s) confirme the couenaunt with many for one weeke, and in the midst of the weeke he shall cause the sacrifice and the oblation to (t) ceasse, and for the (u) ouerspreading of the abhominations, he shal make it desolate, [euen] vntil the consummation determined shalbe powred vpon the desolate.

(q) That is, not for any his owne deserues or offences, as Esai. 53. b.

(r) Meaning Titus Vespasianus sonne, who should come & destroy both the temple and the people without all hope of recouery.

(s) By preaching the gospell, he confirmed his promise: first to ỹ Jewes, & after to ỹ Gentiles.

(t) That is, by Christes sacrifice vpon the crosse all ceremonies of the lawe were fulfilled, full remission of sinnes purchased, so that there remayned no more oblation or offering for sinnes, as Hebr. 10. c.

(u) Meaning that Hierusalem and the sanctuarie should be vtterly destroyed for their rebellion against God. Or some reade, that the plagues shalbe so great, that they shall all be astonished at them.

¶ The .x. Chapter.

1 There appeareth vnto Daniel a man clothed in linnen. 11 Which sheweth him wherfore he was sent.

(a) He noteth this third yere, because it was this time that the building of the temple began to be hindered by Cambises Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

A 1 IN the (a) third yere of Cyrus king of Persia, there was shewed vnto Daniel, otherwyse called Baltassar, a matter, yea a true matter, but it is yet a long time vnto it: he vnderstoode the matter, and perceaued what the vision was.

2 At the same time, I Daniel mourned for the space of three weekes of dayes.

3 I ate no pleasaunt bread, as for flesh and wine there came none within my mouth: no, I did not once annoynt my selfe till the whole three weekes of dayes were fulfilled.

4 Upon the foure & twentith day of the first moneth, I was by the side of that great riuer, [euen] Hiddekel.

5 I lift vp myne eyes, and loked: and beholde a man clothed in linnen, whose loynes were girded vp with fine golde of Uphaz.

6 His body was lyke the thurkis stone, his

his face to loke vpon was lyke lightening, his eyes as lampes of fire, his armes and feete were lyke in colour to pullished brasse, and the voyce of his wordes was lyke the voyce of a multitude.

7 And I Daniel alone sawe this vision, for the men that were with me saw not the vision: but a great fearefulnes fell vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and saw this great vision, and there remayned no strength in me: for my colour was turned in me into corruption, and I reteyned no strength.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I fell astonied vpon my face and my face toward the earth.

10 And beholde a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.

11 And he saide vnto me: O Daniel, thou welbeloued man, take good heede to the wordes that I say vnto thee, and stand in thy place: for vnto thee am I nowe sent. And when he had said these words vnto me, I stoode vp trembling.

12 Then saide he vnto me, Feare not Daniel: for since the first day that thou didst set thyne heart to vnderstand, and to chasten thy selfe before thy God, thy wordes were hearde, and I am come for thy wordes.

13 But the (b) prince of the kingdome of Persia withstoode me one and twentie dayes: but lo, Michael one of the chiefe princes came to helpe me, & I remained there by the kinges of Persia.

14 And I am come to shew thee what shall come vnto thy people in the latter dayes: for it wyll be long yet or the vision be fulfilled.

15 Now whē he had spoken these words vnto me, I cast downe my head to the grounde, and held my tongue.

16 And beholde, there touched my lippes one very lyke vnto a man: then opened I my mouth and spake, and saide vnto him that stoode before me, O my lorde, by the vision my joyntes are turned out of [their] place, and I haue reteyned no strength.

17 For howe can the seruaunt of this my Lorde, talke with my Lorde [being] such a one? And as for me, straight way there remayned no strength in me, neither is there breath left in me.

18 Then there came againe and touched me one lyke the appearaunte of a man, and he strengthened me:

19 And saide, O man greatly beloued feare not, peace be vnto thee, be strong and of good courage. So when he had spoken vnto me, I was strengthened and saide, Speake on my Lorde: for thou hast strengthened me.

20 Thus saide he: Knowest thou wherefore I am come vnto thee? now wyll I returne to fight with the prince of the Perses: assoone as I go forth, lo, the (c) prince of Greke lande shall come.

21 Neuertheless, I wyll shew thee that that is noted in the scripture of trueth: and there is none that helpeth me in these thinges, but (d) Michael your prince.

(b) Meaning Cambises, who raigned in his fathers absence, did not only hinder thus long the building of the temple, but would haue further raged, if God had not sent me to resist him: and therfore haue I stayed for the profite of the Churche

(c) Meaning, that he would not onely hyndre the rage of Cambises, but also the other kinges of Persia, by Alexander the king of Macedonia.

(d) For this angel was appointed for the defence of the Churche, vnder Christ, who is the head thereof.

¶ The .xj. Chapter.

1 I prophecie of the kinges of Persia. 3 Of the kingdome of Grece. 5 Of the kingdome of Egypt, and of the bonde thereof. 15 Of the battaile with the kingdome of Syria.

1 AND in the first yere of Darius of Media (a) I stoode to comfort him and to strengthen him.

(a) The angel assureth Daniel, that god hath geuen him power to performe these thinges, seeing he appointed him to assist Darius when he ouercame the Chaldeans.

2 And nowe wyll I shewe thee the trueth: Behold, there shall stand vp yet (b) three kinges in Persia, but the fourth shalbe farre richer then they all: and by his strength & by his richesse he shall stirre vp (c) all against the realme of Greke lande

(b) Whereof Cyrus was the first, the second Cambises, & third Darius Histaspis, the fourth Xerxes.

3 Then shall there arise yet a (d) mighty king, that shal rule with great dominion, and do what him list.

(c) Read. Chap. 8. b.

4 And when he shal stand vp, his kingdome shalbe (e) broken, & shalbe deuided toward the foure windes of the heauen, and not toward his posteritie, nor according to his dominion which he ruled: for his kingdome shalbe pluckt vp, euen for others besides these.

(f) To wit, Ptolemeus king of Egypt.

(g) That is, Antiochus sonne of Seleucus one of Alexanders princes shalbe more mightie, for he shall haue both Asia and Syria.

5 And the (f) king of the south shalbe mightie, and (g) [one] of his princes, and he shall preuayle against him, and beare rule: his dominion shalbe a great dominion.

(c) For he raysed vp all the east countreys to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battailes he was discomfited and fled away with shame. (d) That is, Alexander the great.

6 And

6 And in the ende of yeres, they shalbe ioyned together, & the kinges (h) daughter of the south shall come to the kyng of the north for to make an agreement, but she shall not retayne the power of the (i) arme, neither shall he continue nor his arme: but she shalbe deliuered [to death] and they that brought her, and he that begat her, and he that comforted her in these times.

7 But out of the bud of her (k) rootes, shal one stande vp in his steede, whiche shall (l) come with an armie, and shall enter into the fortresse of the kyng of the north, and do with them [as he list] and shall prenayle.

8 And shall also cary captiues into Egypt their gods, with their molten images, with their pretious vessels of siluer and of gold, and he shall continue more yeres then the kyng of the north.

9 So the kyng of the south shall come into his kyngdome, and shall returne into his owne lande.

10 Wherfore his sonnes shalbe styred (m) vp, and shall gather together a mightie great hoast of people, & (n) one shal come and ouerflowe and passe through: then shall he turne agayne and be (o) stirred vp at his fortresse.

11 Then ỹ king of the south shalbe angry, and shal come forth to fight with him [euen] with the king of the north, for he shall set forth a great multitude, & the multitude shalbe geuen into his hande.

12 Then the multitude shalbe proude, and their heartes shalbe lifted vp, for he shall cast downe thousandes: but he shall not still prenayle.

13 For the (p) kyng of the north shall returne, and shal set forth a greater multitude then afore, and shall come forth (after certayne yeres) with a mightie armie and great riches.

14 And at the same time there shal (q) manye stande vp against the kyng of the south, so that the (r) seditious children of thy people also shall exalt themselues to establishe the vision, but they shal fal.

15 So the kyng of the north shal come & cast vp amount, & take the strong cities: and the (s) armes of the south shall not resist, neither his chosen people, neither shal there be any strength to withstand.

16 And when he commeth, he shall handle him as he list, and no man shal stand against him: he shall stande in the pleasaunt (t) lande, whiche by his hande shalbe consumed.

17 Agayne, he shall set his face to enter with the power of his whole kyngdome, and his confederates with hym, thus shall he do: and he shall geue hym the (u) daughter of women to destroy her, but she shall not stande [on his side] neither before hym.

18 After this shall he turne his face vnto the (x) iles, and shall take many: but a (y) prince shall cause his shame to light vpon him, beside that, he shall cause his owne shame to turne vpon him selfe.

19 For he shal turne his face toward the fortes of his owne lande: but he shalbe (z) ouerthrowen and fall, and be no more founde.

20 Then shall (aa) stande vp in his place a rayser of taxes [in] the glory of the kingdome, & after a fewe dayes he shalbe destroyed, neither in wrath nor in battel.

21 In his steede there shal stande vp a (bb) vyle person, to whom they shal not geue the honour of the kingdome: but he shall come in peaceably and obtaine the kingdome with flatteries.

22 And the (cc) armes shalbe ouerflowed with a flud before hym, and shalbe broken, & also the prince of the couenaunt.

23 And after the (dd) leage made with him, he shall worke deceiptfully: for he shall come vp, and ouercome with a (ee) small people.

24 He shal enter into the quiet and plentifull prouince, and he shal do that which (ff) his fathers haue not done, nor his fathers fathers: he shall deuide among them the pray, and the spoyle, and the substaunce, yea and he shall forecast his deuices against the strong holdes [euen] for a tyme.

25 Also his power & heart shall he stirre vp with a great armie against the kyng of the south, the kyng of the south shalbe moued vnto battayle with a great and a mightie hoast also: neuertheiesse he (gg) shal not stande, for they shall forecast deuices against him.

26 Yea (hh) they that feede of the portion of his meate, shal destroy him, and his armie shall (ii) ouerflowe, and many shall fall and be slaine.

27 These two kinges hartes shalbe to do (kk) mischiefe, & they shall talke of deceipt at one table, but it shal not prosper, for yet the ende shalbe at ỹ time appointed.

28 Then

(h) Iosephus writeth that he shall not only afflict ỹ Egyptians, but also the Iewes, & shal enter into their countrey, whereof he admonisheth thē before, ỹ they may knowe that all these thinges come by Gods prouidence.

(i) Antiochus maried his daughter Cleopatra to Ptolomeus Epiphanes, thereby the rather to ouercome hym: but she fauoured her husbande, and obayed not the subtil practises of her father.

(k) The Iewes maner was to call all countreys iles, that were deuided from thē by the sea: yet Antiochus inuaded some ỹ were iles in deede, as Euboca, Phocea, Samos, Cyprus &c. and at length conducted his armie into Grecia.

(l) Whereas Antiochus contemned the Romanes, & put their ambassadours to shame in all places, Atilius the consull & Scipio put hym to flight, and caused his shame to turne vpō his owne head.

(m) When as vnder the pretence of pouertie he would haue robbed the temple of Iupiter Dodoneus, the countreymen slewe hym.

(n) That is, Seleucus shal succeede his father Antiochus, who should shortly be destroied by poyson.

(o) Namely Antiochus Epiphanes, who was thought to be the occasion of Seleucus his brothers death, & was of a vyle, cruel, & flattering nature, and defrauded his brother of the succession of the kyngdome, & vsurped the kyngdome with one consent of people.

(p) Antiochus shall not onlye vanquisshe all the nyghes that Seleucus shal procure against him: but also Ptolomeus Philometor, whom he calleth here the prince of the couenaunt. (q) For after that battayle, Philometor and his vncle Antiochus made a leage. (r) For Antiochus came vpon Philometor vnawares, whē he suspected nothing. (s) Meaning in Egypt. (t) Philometor shalbe ouercome by treason. (u) Signifiyng his princes and chiefe about him. (x) Antiochus shall vanquisshe the Egyptians. (y) The vncle and neophewe shall take truce and banket together, yet in their heartes eche shall imagine mis-

(z) (i)

For vnder Onias, whiche falsely alleaged that place of Esai. xix. c. certayne of the Iewes accompanied him into Egypt to fulfyll his prophecie. Also the angell sheweth that all these troubles whiche are in the Churche, are by the prouidence of God. Thus is, the Egyptians with their captayne Scopas, were not able to withstande

28 Then shall he go home agayne into his lande with great (l) substaunce, and set his heart against the holy couenaunt, so shall he do, and returne to his owne lande.

29 At the tyme appointed he shall come agayne, and go towarde the south: but the last shall not be as the first.

30 For the ships of (m) Chithim shall come against him, therfore he shalbe sorie, and returne, and fret against the holy couenaunt: so shall he do, he shall [euen] returne and haue intelligence with them (n) that forsake the holy couenaunt.

31 And (o) armes shall stande on his part, and they shall pollute the sanctuarie of (p) strength, and shall take away the dayly [sacrifice] and they shall set vp the abhominable desolation.

32 And such as wickedly breake the couenaunt, shall he cause to sinne by flatterie: but the people that knowe their God, shall preuayle and prosper.

33 Those also that haue (q) vnderstanding among the people, shall enfourme the multitude, and for a long season thei shall (r) fall with sworde, with fire, with captiuitie, and with the taking away of their goodes.

34 Nowe when they shall fall, they shalbe holpen with a (s) litle helpe, but many shall cleaue vnto them faynedly.

35 Yea some of those that haue vnderstanding shall fall, that they may be tryed, purified, and made whyte, tyll the tyme be out: for there is a tyme appointed.

36 And a (t) kyng shall do what hym list, he shall exalt and magnifie hym selfe against al that is God, yea he shal speake marueylous thinges against the God of Gods, and he shall prosper (u) tyll the wrath be fulfilled: for the determination is made.

37 He shall not regarde the God of his (x) fathers, nor the desires of women, yea he shall not care for any God: for he shall magnifie him selfe aboue all.

38 But in his place shall he honour the God (y) Mauzzim, and the God whom his fathers knewe not, shall he honour with (z) golde and siluer, with pretious stones and pleasaunt thinges.

39 Thus shall he do in the holdes of Mauzzim with a straunge God whom he shall acknowledge, he shall encrease his glory, & shal cause them to rule ouer many, & shall deuide the land for gayne.

40 And at the ende of tyme shall the king of the (aa) south pushe at hym, & the king of the north shall come against him lyke a whirlewind, with charets, horsemen, and with many shippes: he shall enter into the countreys, and shall ouerflowe and passe through.

41 He shall enter also into the pleasaunt land, and many countreys shalbe ouerthrowen: but these shall escape out of his hande [euen] Edom and Moab, and the chiefe of the chyldren of Ammon.

42 He shall stretche foorth his hande also vpon the countreys, and the lande of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, & ouer all the pretious thinges of Egypt, and of the Libyans and Ethiopians in his passing [by them.]

44 Neuerthelesse, the tidinges out of the east (bb) and the north shall trouble him, therfore he shal (cc) go foorth with great wrath, to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas, in the glorious and holy mountaine: yet he shall come to his ende, & none shal helpe him.

(l) Whiche he shall take of the Iewes in spoyling Hierusalem and the temple, & this is tolde them before, to moue them to pacience, knowing all thinges are done by Gods prouidence.

(m) That is, the Romane power shall come against him: for Publius Popilius ambassadour, appointed him to depart in the Romanes name, to which thing he obayed though with griefe: & to reuenge his rage, he came against the people of God ye seconde time.

(n) With the Iewes that shall forsake the couenaunt of the Lorde: first he was called against the Iewes by Iason the hye priest, and this seconde tyme by Menelaus.

(o) That is, a great faction of the wicked Iewes shall holde with Antiochus.

(p) So called, because the power of God was nothing diminished, though this tiraunt fret vp in ye temple ye image of Iupiter Olimpius, & so began to corrupt the pure seruice of god, 2. Mach. 6. a.

(q) They that remayne constant among ye people, shall teache others by their example, and edifie many in ye true religion.

(r) Wherby he exhorteth the godly to constancie, although they shoulde perishe a thousande times, and though their miserie endure neuer so long.

(s) As God wyll not leaue his Church destitute, so he wyll not deliuer it all at once: but so helpe, as they may styll seeme to fight vnder the crosse, as he did in the tyme of the Machabees, wherof he prophecieth.

(t) Because the angels purpose is to shewe the whole course of the persecutions of the Iewes, vnto the comming of Christe, he nowe speaketh of the Monarchie of the Romanes, whiche he noteth by the name of a kyng, who were without all religion, & contemned the true God.

(u) So long the tiraunties shall preuayle, as God hath appointed to punishe his people: but he sheweth that it is but for a time.

(x) The Romanes shall obserue no certayne fourme of religion as other nations, but shal chang their gods at their pleasures, yea contemne them, & prefer them seluen aboue their Gods.

(y) That is, the God of power and riches: they shal esteeme their owne power aboue all their gods, and worship it.

(z) Under pretence of worshipping the gods, they shal enriche their citie with the most precious lewels of all the world, because that hereby all men shal haue them in adoration for their power and riches.

(aa) That is, both ye Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe ouercome.

(bb) When he shal heare that Crassus in slayne, & Antonius discomfited.

(cc) For Augustus ouercame the Parthians, and recouered that whiche Antonius had lost.

The. xii. Chapter.

A 2 He prophecieth the resurrection of the dead. 9 The darknesse of the prophecie of Daniel.

1 AND at that tyme shal (a) Michael stande vp, the great prince, which standeth for the chyldren of thy people: for there shalbe a tyme of trouble, suche as neuer was since there began to be a nation, vnto that same tyme: and at that tyme thy people shalbe deliuered euery one that shalbe found written in the booke.

2 And many of them that sleepe in the dust of the earth, shal (b) awake, some to euerlasting life, & some to shame & perpetuall

(a) The angell here noteth two thinges: first that the Churche shalbe in great affliction and trouble at Christes comming, and next that God wyll sende his angell to declare it, whom here he calleth Michael.

(b) Meaning all shall rise at the generall resurrection, which here he mentioneth, that the faythfull may euer haue respect vnto it, for in earth shal they finde no comfort.

petuall contempt.

3 They that be (c) wyse, shall shine as the brightnesse of the firmament: and they that (d) turne many to righteousnesse, as the starres for euer and euer.

4 But thou O Daniel shut vp the wordes, and seale the booke till the time of the ende: many shall (e) go about here and there, and knowledge shalbe encreased.

5 Then I Daniel looked, and beholde there stoode other two, the one on this side of the banke of the (f) riuer, and the other on that side of the banke of the riuer.

6 And [one] sayde vnto the man clothed in linnen, whiche was ouer the waters of the riuer, when shal the ende of these wonders be?

7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, when he held vp his right (g) hand and his left hande vnto heauen, and sware by hym that liueth for euer, that [it shall tary] for a (h) tyme, tymes, and a halfe: and when he shall haue accomplished to scatter the power of the holy people, all these thinges shalbe finished.

8 Then I hearde it, but I vnderstoode it not: then sayde I, O my Lord, What shall be the ende of these thinges? B

9 And he saide, Go thy way Daniel, for the wordes are closed vp and sealed tyll the tyme of the ende.

10 Many shalbe purified, made white, and tryed: but the wicked shall do wickedly, and none of the wicked shal haue vnderstanding, but the wyse shall vnderstande.

11 And from the tyme that the (i) dayly [sacrifice] shalbe taken away, and the abhominable desolation set vp, there shalbe a (k) thousande two hundred, and ninetie dayes.

12 Blessed is he that wayteth and commeth to the thousande, three hundred, and (l) fiue and thirtie dayes.

13 But go thou thy way tyll the ende be, for thou shalt (m) rest, and stande vp in thy lot at the ende of the dayes.

(c) Which were Origen, in Epiphan. Hieron. & Euseb. l. 6.

(d) Which was a worke other, and did the more confirme the thing.

(e) Whereby the angel declareth rather that whiche perteyneth to the comfort of the elect, that these afflictions should not hyde a certayne ende, then that the hym therof should be certainly knowen, as I sayng not appertaine for mortes to know Act. 1. Mat. 24. 6.

(f) From the tyme that Christe by his sacrifice shall take away the sacrifice and ceremonies of the lawe, and the destruction of the temple and cytie, whiche is ment here by the abhominable desolation.

(g) Signifiyng that the tyme shalbe long, & yet the chyldren of God ought not to be discouraged though it be differred.

(h) In this number he addeth a moneth and a halfe to the former number, signifiyng that it is not in mans to appoynt the tyme of Christes comming, but that they are blessed that pacientlye abide his appearing.

(i) Signifiyng that he should depart this life, & rise agayne with the elect, whē God hath sufficientlye humbled & purged his Churche.

Z (ij)

The ende of the prophecie of Daniel.

T. C. L.

The booke of the prophete Osea.

The first Chapter.

1 The tyme wherein Osea prophecied. 2 The idolatrie of the people. 10 The calling of the gentiles. 11 Christe is the head of all people.

1 A THE worde of the Lorde came vnto Osea the sonne of Beeri, *in the dayes of Ozea, Joathan, Ahas, and Hezekias, kynges of Juda, and in the tyme of Jeroboam the sonne of Joas kyng of Jsrael.

4.Reg.15.16. and.xvii.

2 When the Lord spake first vnto Osea, he sayd vnto hym: *Go, take vnto thee a wife of (a) fornications, and chyldren of fornications: for the lande hath committed great fornication [departing] from the Lorde.

Leui.xxi.b. Eze.xliiii.d.

(a) That is, one that of long tyme hath accustomed to play the harlot, not that the prophete did this in deede, but he sawe this in a vision: or els was commaunded by God, to set forth vnder this parable or figure, the idolatrie of the Jsraelites.

3 So he went and toke Gomer the daughter of Deblaim: whiche conceaued and bare hym a sonne.

4 And the Lorde sayde vnto hym, Call his name Jezrahel: for *I wyll shortlye auenge the blood of *Jezrahel vpon the house of Jehu, and wyll bryng the kyngdome of the house of Jsrael to an ende.

4.Reg.xv.c. xvii..xviii.b iii.Re.xxi.b

5 And in that day wyll I also breake the bowe of Jsrael, in the valley of Jezrahel.

6 And she conceaued agayne, and bare a daughter: and [the Lorde] sayde vnto hym, Call her name Loruhamah [that is, not obtayning mercy] * for I wyll no more haue pitie vpon the house of Jsrael, but I wyll vtterly take them away.

4.Re.xix.b

7 *Yet I wyll haue mercy vpon the house of Juda, and wil saue them, euen thorowe the Lorde their God: and wil not saue them by bowe, sworde, battell, horses, or horsemen.

Gen.xlix.c 4.Re.xix.b

8 Nowe when she had wayned Loruhamah, she conceaued againe, and bare a sonne.

9 Then sayd he, Call his name Loammi [that is, not my people]: for ye are not my people, therefore I wyll not be your [God.]

10 Yet the number of the chyldren of Jsrael

rael shalbe as the sand of the sea, which can neither be measured nor tolde: and in the place where it was sayde vnto them, *Ye are not my people: it shall be saide vnto them, *Ye are the chyldren of the liuing God.

11 *Then shall the children of Juda and the chyldren of Israel be gathered together, and appoynt them selues one head, and they shall come vp out of the lande: for great shalbe the day of Jezrahel. Ezech.37.c.

The. ii. Chapter.

1 The people is called to repentaunce. 5 He sheweth their idolaterie, and threateneth them, except they repent.

A 1 TEll your brethren that they are my people, and your sisterne, that they haue obtayned merry.

2 As for your mother, ye shall chyde with her and reproue her, * for she is not my wyfe, neither am I her husbande: let her therefore put away her whordome from her face, and her adulterie from her brestes: Ier.viii.a.

3 Lest I strip her naked, and set her *euen as she came into the worlde, and make her as a wylderneſſe, and as a drye lande, and slay her for thyrste. Leu.xvi.a.

4 And I wyll haue no pitie vpon her chyldren: *for they be the chyldren of fornication. Ioh.viii.d.

5 Their mother hath played the harlot, and she that bare them *is come to confusion: for she sayde, I wyll go after my louers, that geue me my bread and my water, my wooll and flaxe, my oyle and my drinke. 4.Reg.4.a.

6 Therefore beholde, I wyll stop thy way with thornes, and make a hedge, that she shall not finde her pathes.

7 And though she runne after her louers, yet shall she not ouertake them: she shall seeke them, but not finde them. *Then shall she say, I wyll go and returne to my first husbande: for at that tyme it was better with me then nowe. Leui.xv.c.

8 And she dyd not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed on Baal. Ezec.xvi.c.

9 Therefore wyll I returne and take away my corne in the tyme thereof, and my wine in the season thereof, and set agayne my wooll and my flaxe [whiche I gaue her] to couer her shame.

10 *And nowe wyll I discouer her shame [euen] in the sight of her louers, and no man shall deliuer her out of my handes. Iere.xiii.a. B

11 Moreouer, I wyll take away all her myrth, * her holy dayes, her newe moones, her Sabbathes, and all her solempne feastes. Deut.xvi.c.

12 I wyll destroy her vineyardes and figtrees, whereof she sayde: These are my rewardes that my louers haue geuen me, I wyll make them as a wood, and wylde beastes shall eate them vp.

13 I wyll visite vpon her the dayes of Baal wherein she burned incense to hym, and decked her selfe with eare-ringes and iewels, she followed her louers, and forgate me saith the Lorde. Iudic.ii.b. and.x.b. C

14 Wherefore beholde, I wyll allure her and bryng her into the wilderneſſe, and speake frendly vnto her.

15 From thence wyll I geue her her vineyardes agayne, yea and the *valley of Achor for an entry of hope: and she shall sing there * as in the dayes of her youth, and * as in the day when she came vp out of the lande of Egypt. Ioſu.vii.d. Iudic.v.a. Ezec.xv.a.

16 And at that day (saith the Lord) thou shalt call me, O my husbande, and shalt call me no more Baal.

17 For I wyll take away those names of Baal from her mouth, yea she shall neuer remember their names any more.

18 *Then wyll I make a couenaunt for them, with the beastes of the fielde, with the foules of the ayre, and with euery thing that creepeth vpon the earth: *As for bowe, sworde, and battayle, I wyll destroy out of the Leui.xxvi.a. Esai.ii.a.

lande, and wyll make them to sleepe safely.

Ezc.xvi.b. 19 And I wyll marry thee vnto myne owne selfe for euer, yea euen to my selfe wyll I marry thee in righteousnes, in iudgement, in louing kindnesse and mercy.

20 In faythfulnesse also wyll I marry thee vnto my selfe, and thou shalt know the Lorde.

21 At the same tyme wyll I shewe my selfe gratious vnto the heauens saith the Lorde, and the heauens shall helpe the earth:

22 And the earth shall helpe the corne, wine, and oyle: and they shall helpe Jezrahel.

23 *And I wyll sowe her for my selfe in the earth, and wyll haue mercy vpon her that had not obtayned mercy: And to them whiche were not my people, I wyll say, Thou art my people: and they shall say, Thou art my God. i.Pet.ii.b. Rom.ix.d

¶ The. iii. Chapter.

1 The Jewes shalbe call of for their idolatrie. 5 Afterwarde they shall returne to the Lorde.

A 1 Then sayd the Lorde to me: *Go yet and loue a woman beloued of her husbande, and yet an adultresse, according to the loue of the Lorde towarde the chyldren of Jsrael: and yet they haue respect to straunge gods,* and loue the wine pottes. Ezc.xlii.d. Esai.28.a. Amos.vi.a.

2 So I gat her for fifteene siluerlinges, and for an homer and an halfe of barley.

3 And sayde vnto her: Thou shalt bide with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyll be so vnto thee.

4 *For the chyldren of Jsrael shall sit a great whyle without kyng, without prince, without sacrifice, without image, without Ephod, and without Theraphim. ii.Par.xv.a.

5 But afterward the chyldren of Jsrael shalbe conuerted and seeke the Lord their God, and *Dauid their kyng, and in the latter dayes they shall worshyp the Lorde, and his louing kindnesse. Eze.34.d.

¶ The. iiij. Chapter.

A complaynt against the people, and the priestes of Jsrael.

A 1 Heare the worde of the Lorde O ye chyldren of Jsrael, for the Lord hath a controuersie with the inhabitauntes of the lande: for there is no trueth, there is no mercy, there is no knowledge of God in the lande.

2 But swearing, lying, manslaughter, theft, and adulterie, hath gotten the ouer hande, and one bloodguiltinesse followeth another.

3 Therfore shall the lande mourne, and all they that dwell therein shalbe rooted out, the beastes of the fielde, the foules of the ayre, and the fishes in the sea, shalbe consumed.

Malac i.b. 4 Yet let no man rebuke or reproue another, *for thy people [are] as they that are "at controuersie with the priest. "Or, contend

5 Therefore shalt thou fall in the day tyme, and the prophete with thee in the night, and I wyll bryng thy mother to destruction.

6 *My people perishe for lacke of knowledge: because thou hast refused knowledge, therfore wyll I refuse thee also, so that thou shalt no more be my priest: and forsomuche as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren. Baru.iii.d. Esai.v.b.

7 The more they increased in multitude, the more they sinned against me, [therfore] wyll I chaunge their honour into shame. B

8 *They eate vp the (a) sinnes of my people, and encourage them in their wickednesse. (a) That is, the priestes seeke to eate the peoples offerings, and flatter them in their sinnes.

9 *Thus the priest is become lyke the people: wherfore I wyll punishe them for their wicked wayes, and rewarde them according to their owne imaginations. Leui.vi.d. Ezech.xiii.d Eze.xxiiii.a

10 The

Nu.xxvi.b Mich.vi.c. Agge i.a. 10 *They shal eate and not haue inough, they haue vsed whordome, but shall not prosper, they haue forsaken the Lorde, and not regarded him.

11 Whordome, wine, and newe wine, take the heart away.

iii.Reg.i.a. 12 *My people aske counsell at their stockes, and their staffe teacheth them: for the spirite of fornication hath caused [them] to go astray, and they haue committed fornication against their God.

4.Reg.17.b. 13 *They make sacrifices vpon the tops of the mountaines, and burne their incense vpon the hilles, yea vnder the okes, poplars, and elmes, for there are good shadowes: therfore your daughters are become harlots, and your spouses haue broken their wedlocke.

14 I wyll not punishe your daughters for beyng defiled, and your spouses that became whoores: * seeing the fathers them selues haue medled with harlots, and sacrificed with whoores: but the people that wyll not vnderstande, must be punished. Nu xxv.d.

15 Though thou Israel play the harlot, yet let not Juda sinne, come not ye vnto Gilgal, * neither go ye to Bethauen, neither sweare ye, The Lorde liueth. C 3.Reg.xii.d. Deut.x.d.

16 For Israel is rebellious like an vnrulye heyffer: nowe the Lorde wyll feede them as a lambe in a large place.

17 Ephraim [is become] partaker of idols, let hym alone.

18 Their drunkennesse stinketh, they haue committed whordome: their rulers loue [to say] with shame, Bryng ye.

19 The winde hath bounde them vp in her winges, and they shall be ashamed of their sacrifices.

¶ The. v. Chapter.

1 Against the priestes and rulers of Israel. 13 The helpe of man is in vayne.

A 1 Ye priestes heare this, take heede O thou housholde of Israel, geue eare O thou house of the king, for iudgement [is] against you, because you are become as a snare on Mizphah, and a spread net vpon the mount of Thabor.

2 They kyll sacrifices by heapes, and turne farre from the Lord, and I haue ben a rebuker of them all.

Ezech.viii.d Iere.xxiii.d 3 *I knowe Ephraim well inough, and Israel is not hid fro me: for nowe O Ephraim thou art become an harlot, and Israel is defiled.

4 They wyll not geue their myndes to turne vnto their God: for the spirite of fornication [is] in the middest of them, and they haue not knowen the Lorde.

Osea.vii.b. 5 *And the pryde of Israel doth testifie to his face: therefore both Israel and Ephraim shal fal for their wickednesse, and Juda with them also.

Iere.iii.b. Deut iiii.e. Ezech.xiii.a 6 *They shall come with their sheepe and bullockes *to seeke the Lorde, but they shall not finde hym: for he is gone from them.

7 They haue transgressed against the Lorde, and brought vp bastarde chyldren: a moneth therefore shall denour them, with their portions.

8 Blowe with the shawmes at Gibea, and with the trumpet in Ramah, crye out at Bethauen, after thee O Beniamin. B

9 In the tyme of the plague shall Ephraim be layde waste: in the tribes of Israel haue I shewed the trueth.

10 The princes of Juda haue ben lyke them * that remoue the lande markes: therefore wyll I powre out my wrath vpon them like water. Dani.xix.c. and.xxvii.c

11 Ephraim is oppressed and broken in iudgement, because he wyllyngly folowed the commaundement.

12 Therefore wyll I be vnto Ephraim as a moth, and to the house of Juda as a caterpiller.

13 When Ephraim sawe his sicknesse, and Juda his disease, *Ephraim went vnto Assur, and sent vnto kyng Jareb, yet coulde not he helpe you, nor ease you of your payne. 4.Reg.xv.b

14 I wyll be vnto Ephraim as a lion, and as a lions whelpe to the house of Juda: I [euen] I wyll spoyle, and go my away: I wyll take away, and no man shall rescue.

15 I wyll go and returne to my place, tyll they knowledge that they haue sinned and seeke me. In their aduersitie they shall (a) early seeke me.

(a) That is, diligently.

The. vi. Chapter.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the priestes.

A 1 COme, let vs turne agayne to the Lorde: * for he hath smitten vs, and he shall heale vs, he hath wounded vs, and he shall binde vs vp agayne. Iob.v.b.

2 After two dayes shall he quicken vs, in the thirde day he shall rayse vs vp, so that we shall liue in his sight.

3 Then shall we haue vnderstanding, and endeuour our selues to knowe the Lord: he shal go foorth as the spring of the day, & come vnto vs * as the rayne, and as the latter rayne vnto the earth. Prou.xvi.a.

4 O Ephraim, what shall I do vnto thee: O Juda, howe shall I intreate thee: for your goodnesse is lyke a morning cloude, & like a deawe that goeth early away.

5 Therfore haue I cut downe the prophetes, and let them be slayne for my wordes sake, so that thy punishment shall come to light.

6 For I desired mercy, and not sacrifice: and the knowledge of God more then burnt offeringes. Mathi.ix. and.xii. Iere.vii.c.

7 But euen like as * Adam did, so haue they broken my couenaunt, and set me at naught. Gene.iii.b. B

8 Gilead is a citie of wicked doers, and [is] polluted with blood.

9 And as theeues [armed] wayte for him that passeth by the way: suche is the counsell of the priestes, which with one agreed counsell murther cruelly suche as kepe the way, yea they dare do all vnspeakable mischiefe.

10 * Horrible thinges haue I seene in the house of Israel: there is the fornication of Ephraim, and Israel is defiled. Iere.viii.d.

11 Yea, and thou Juda kepest an harnest for thy selfe, when I returne the captiuitie of my people.

The. vij. Chapter.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

A 1 WHen I vndertoke to make Israel whole, then the vngraciousnesse of Ephraim, and the wickednes of Samaria came to light, for thei go about with lyes, therfore the theefe robbeth within, and the spoyler destroyeth without.

2 They consider not in their heartes that I remember al their wickednesse: Nowe their owne inuentions haue beset them, whiche I see well inough.

3 * They make the kyng glad with their wickednesse, and the princes with their lyes. Rom.i.d.

4 All these burne in adulterie, as it were an ouen that the baker heateth when he hath left kneading, tyll the dowe be leauened.

5 [This is] the day of our kyng, the princes haue made hym sicke with bottels of wine, he hath stretched out his hande to scorners.

6 For whyles they lye in wayte, they haue made redye their heart lyke an ouen, their baker sleepeth all night, in the morning it burneth as a flambe of fire.

7 They are altogether as hotte as an ouen, and haue deuoured their owne iudges, all their kinges are fallen, yet is there none of them that calleth vpon me. B

8 Ephraim hath mixt him selfe among [heathen] people, Ephraim is become like a cake that no man turneth.

9 Straungers haue deuoured his strength, and he regardeth it not: he waxeth full of gray heeres, yet wyll he not knowe it.

10 And the pryde of Israel testifieth to his face, yet wyll they not turne to the Lorde their God, nor seeke hym for all this. Oseæ.vii.

11 Ephraim is like a doue that is begyled and hath no heart: * nowe call they vpon the Egyptians, now go they to the Assyrians. 4.Reg.xv.b.

12 But whyle they be goyng here and there I shal spreade my net ouer them, and drawe them downe as the foules of the ayre: and according as they haue ben warned, so wyll I punishe them.

13 Woo

Esa.i.a.
1.Pet.ii.a.
13 *Wo be vnto them, for they haue forsaken me, they must be destroyed, for they haue set me at naught: I am he that hath redeemed them, yet haue they spoken lyes agaynst me.
Mat.xv.a. Esa.xx.c. Ezech.xi.f.
14 *They call not vpon me with their heartes, but lye howlyng vpon their beddes: they wyll assemble them selues for corne and wine, but rebel against me.
15 I haue bounde [vp] and strengthened their arme: yet do they imagine mischiefe agaynst me.
16 They turne them selues, but not to the most hyest, and are become as a broken bowe, their princes shalbe slayne with the swoorde for the malice of their tongues: this shalbe their derision in the lande of Egypt.

The.viij.Chapter.

1 The destruction of Juda and Israel, because of their idolatrie.

A 1 Set the trumpet to thy mouth, [swiftly] as an Egle [shall the enemie come] agaynst the house of the Lorde: for they haue broken my * couenaunt, and transgressed my lawe.
Deut.d.
2 Israel shoulde haue sayde vnto me: Thou art my God, we knowe thee.
3 But he hath refused the thyng that is good, therfore shall the enemie pursue him.
3.Reg.xi.c. 4 They haue ordeyned kinges, but not through me, they haue made princes, and I knewe it not: * of their siluer and golde haue they made them idols, therfore shall they be destroyed.
Exod.xxi.d.
3.Reg.xii.d. 5 Thy Calfe O Samaria hath cast thee of, for my Wrathfull indignation is gone foorth agaynst them: howe long wyll they be without innocencie?
6 For [the calfe] came from Israel, the workman made it, therfore can it be no God: but euen in peeces shall the calfe of Samaria be broken.
B 7 They haue sowen winde, therfore shall they reape a Whirlewinde: it hath no stalke, the bud shall bryng foorth no meale: and if haplie it do, straungers shall deuour it vp.
8 Israel is deuoured, nowe shall they be among the gentiles as a vessell of no reputation.
9 For they haue gone vp to Assyria [and are as] a Wilde asse solitarie by him selfe: Ephraim hath hired louers.
10 And though they haue hired them among the heathen, yet nowe wyll I gather them, and they shall begyn to be weery with the burthen of the king and the prince.
3.Reg.17.c. Eze.xvi.b.
11 Ephraim hath made many aulters to do wickednesse, his aulters [I say] he had to his sinne.
12 I haue written to them the great thinges of my lawe, [but] they are counted as a straunge thing.
13 They sacrifice flesh for the sacrifice of mine offeringes, & eate it, [but] the Lord hath no pleasure in it: nowe wyll he remember their iniquitie, and visite their sinnes, they shall returne into Egypt.
14 For Israel hath forgotten him that made him, & hath builded faire palaces, and Juda hath encreased strong cities: but I wyll sende a fire into their cities, and it shall consume their palaces.

The.ix.Chapter.

Of the hunger and captiuitie of Israel.

A 1 Do not thou triumph O Israel, make no boastyng ouer ioyous thinges as do the heathen: for thou hast committed adulterie agaynst thy God, whorishe rewardes hast thou loued more then all the corne floores.
2 The corne floore and the wine presse shall not feede them: and the newe wine shall fayle them.
3 They shall not dwell in the Lordes lande, but Ephraim shall turne agayne into Egypt, and eate vncleane thinges among the Assyrians.
Eze.iiii.c.
4 They powre out no wine for a drynke offeryng vnto the Lorde, neither shall their slayne offeringes be pleasaunt vnto him, they shalbe vnto them as the bread

bread of mourners; all they that eate shalbe defiled: for their bread [a] for their soules shall not come into the house of the Lorde.

(a) The sacrifice which they offered for their sinnes.

5 What wyll ye do then in the solempne day, and in the feast day of the Lorde?

6 For beholde they are gone away for destruction, [but] Egypt shall gather them, and Memphis shall bury them: the nettles shall possesse the pleasaunt [places] of their siluer, thornes shalbe in their tabernacles. B

7 The dayes of visitation are come, the dayes of recompence are come: and then shall Israel knowe that they were deceaued by a foolishe, mad, & franticke prophete: for the multitude of thine iniquitie [God] shall multiplie enemies agaynst thee.

8 The watchman of Ephraim [was] with my [b] God [but] the prophete [is] the snare of a fouler in all his wayes, and an abhomination in the house of his God.

(b) At the begynnyng the teachers instructed the people out of Gods worde only: but afterwarde trayned them in idolatrie. Iudi 19.a.

9 They haue gone to the bottome, they are corrupt as in the dayes* of Gibea: [therfore] he wyll remember their iniquitie, and visite their sinnes.

10 I founde Israel like grapes in the wildernesse, & sawe their fathers as the first ripe in ye figge tree at her first season: but they went to Baal Peor, & seperated them selues to that shame, and became as abhominable as their louers.

11 Ephraim their glorie shall flee away like a birde: for birth, for wombe, and conception.

12 And though they bryng vp children, yet I wyll destroy them before they be men: Yea wo shall come to them when I depart from them. Gen.48.a.

13 Ephraim (as me thinke) is planted in a pleasaunt place, like as is Tyrus: but nowe must she bryng her owne children foorth to the manslayer. C

14 O Lorde geue them: what shalt thou geue them? Geue them an vnfruitfull wombe, and drye breastes. Iosu.iiii.d.

15 All their wickednesse is done at* Gilgall, there do I abhorre them: for the vngratiousnesse of their owne inuentions I wyll driue them out of my house, I wyll loue them no more, for all their princes are vnfaithfull.

16 Ephraim is hewen downe, their roote is dried vp, so that they shall bryng no more fruite: yea and though they bryng foorth any, yet wyll I slay euen the best beloued of their body.

17 My God shall cast them away, for they haue not ben obedient vnto him, therfore shall they wander among the heathen.

The. x. Chapter.

1 Agaynst Israel and his idols. 14 His destruction for the same.

A 1 Israel [is] an [a] emptie vine, [yet] hath it brought foorth fruite to it selfe, accordyng to the multitude of the fruite therof he hath encreased alwayes: accordyng to the goodnesse of their lande they haue made them faire images.

(a) As the vine spoyled of her grapes beareth newe the yere folowyng, so the Israelites enioying rest after afflictions, renewed their former wickednesse and idolatrie.

2 Their heart is deuided, [therfore] shall they nowe be destroyed, [the Lorde] shall breake downe their images, he shall destroy their aulters.

3 For nowe shall they say, we haue no king, because we haue not feared the Lorde: and what shoulde then a king do to vs?

4 They haue spoken wordes, swearyng falslye in makyng a [b] couenaunt: thus [c] iudgement groweth as wormewood in the furrowes of the fielde.

(b) Promising to be faithfull to God.
(c) Thei pretende sinceritie, but their fruites shewed the contrarie, much like as when wormewood groweth where wheate was loked for.

5 They that dwell in Samaria shall feare because of the Calfe of Bethauen, for the people therof shall mourne ouer it, yea and the priestes also reioyced on it for the glorie therof, because it is departed from it.

6 It shalbe brought to the Assyrian for a present to the king Jareb: Ephraim shall receaue shame, and Israel shalbe confounded for his owne imaginations.

7 Samaria with his king shall vanishe away, as the fome vpon the water. B

8 The hye places of Auen where Israel doth sinne shalbe destroyed, thistles and thornes shal growe vpon their aulters: *then shall they say to the mountaynes, Couer vs, & to the hylles, Fall vpon vs. Luk.xxiii.c Apoc.vi.c

9 O Israel, thou hast sinned from the dayes [d] of Gabaa: there they stoode, the battayle in Gabaa agaynst the children of iniquitie did not touche them.

(d) In those dayes wast thou as wicked as the Gabaonites, and hast continued in the same euer sithence.

10 It is my desire that I shoulde chastise them: and the people shalbe gathered agaynst them, when they shall ioyne them selues together in their [e] two furrowes.

(e) Byndyng them selues together by leagues to ayde one another, as cattes are yoked together at the plough.

furrowes.

11 And Ephraim [is as] an heyffer vsed to delyte (f) in treadyng out the corne: but I wyll passe by her faire (g) necke, I wyll make Ephraim to (h) ride: Juda shall (i) plowe, [and] Jacob shall breake his cloddes.

12 Sowe to your selues in righteousnesse, and reape the fruites of well doyng, plowe vp your freshe lande: for it is tyme to seeke the Lorde tyll he come and rayne righteousnesse vpon you.

13 For you haue plowed vngodlinesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thine owne wayes, and leanest to the multitude of thy strong men.

14 There shall growe a sedition among thy people, all thy strong cities shalbe layde waste, euen as Salma destroyed Beth Arbel in the day of battayle, where the mother with the children were dasshed in peeces.

15 Euen so shall Bethel do vnto you because of your malitious wickednesse: in a mornyng shall the king of Israel be destroyed.

(f) Delityng in pleasure & profit, without payne.
(g) I wyl lay the yoke of affliction on his necke.
(h) To be caryed away into captiuitie.
(i) The remnant of the people shall remayne, and tyl ye grounde.

The.xj.Chapter.

1 The benefites of the Lorde towarde Israel. 5 Their ingratitude agaynst him.

A 1 WHEN Israel was young, I loued him, *and called my sonne out of the lande of Egypt.

2 They (a) called them [but] they went thus from them: they sacrificed vnto Baal, and burned incense to images.

3 I gaue to Ephraim one to leade (b) him, who shoulde beare him in his armes: but they knew not that I healed them.

4 I led them with cordes of a man [euen] (c) with bandes of loue: and I was to them as he that taketh of the yoke from their iawes, and I layde (d) meate to them.

5 He shall no more returne into Egypt, but Asshur (e) shalbe his king, because he refused to conuert.

6 Therfore shall the sworde fall on his cities, & shall consume his (f) braunches, and deuour them, because of their owne counsayles.

B 7 And my people shall stande in a doubt whither to turne them: for when the [prophetes] called them to the most hyest, not one yet woulde geue him his glorie.

8 Howe shall I geue thee vp Ephraim? [howe] shal I deliuer thee Israel? howe shall I make thee as (g) Adama? [howe] shall I set thee as Zeboim? mine heart is turned within me, my repentinges are kindled within me.

9 I wyll not execute the fiercenesse of my wrath, I wyl not returne to destroy Ephraim: for I am God and not man, the holy one in the middest of thee, and I wyll not enter into the citie.

10 They shall walke after the Lorde, he shall rore like a lion: when he shall rore, then the children of the west shall feare.

11 They shall feare a as sparowe out of Egypt, and as a doue out of the lande of Asshur, and I wyll place them in their houses, saith the Lorde.

12 Ephraim compasseth me about with lyes, & the house of Israel with deceipt: but Juda yet ruleth (h) with God, and is faithfull with the saintes.

A Exod.iii.b. Mat.ii.c.
(a) The prophetes called the people.
(b) He meaneth Moyses.
(c) That is, frendly, not as beastes.
(d) He fed them with Manna in the desert.
(e) For their vnthankfulnesse they shalbe led captiue into Assyria.
(f) The billages adioynyng to the cities.
(g) Which were two of the cities destroyed with Sodome. Gen.xix.d. Deut.29.a.
(h) Ruleth their people agreeyng to Gods worde.

The.xii.Chapter.

He admonisheth by Jacobs example to trust in God, and not in man.

A 1 EPhraim is fed with the wynde, & foloweth after the east winde, he dayly encreaseth lyes & destruction, they be confederate with the Assyrians, *their oyle is caryed into Egypt.

2 The Lorde hath a controuersie with Juda, and wyll visite Jacob accordyng to his wayes, accordyng to their owne inuentions wyll he recompence them.

3 *He toke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God:

4 He *stroue with the angel and gat the victorie, he wept and prayed to him: *he founde him at Bethel, and there he spake

4 Reg.16.d. Isa.57.b.
Gen.xxv.c.
Gen.32.d. Gen.35.b.

spake with vs.

5 Yea the Lorde God of hoastes, euen the Lorde himselfe remembred him.

6 Therfore turne to thy God, kepe mercie and iudgement, and hope styll in thy God.

B 7 [He is] (a) Chanaan, the ballaunces of deceipt are in his hande, he loueth to oppresse.

(a) More lyke to the wicked Cananites, then to Abraham and the Godlye patriarches. Apoc.iii.c.

8 And Ephraim hath sayde, *Tushe I am riche, I haue good enough: in all my workes shall not one iniquitie be founde wherin I haue offended.

9 Yet am I the Lorde thy God from the lande of Egypt, I wyll yet make thee dwell in the tabernacles as in the hye feast dayes.

10 I haue spoken through the prophetes, and haue multiplied visions, & shewed similitudes by the ministerie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue sacrificed oxen, & their aulters are as heapes in the furrowes of the fielde.

12 *Jacob fled into the lande of Syria, and Israel serued for a wife, and for a wife he kept [sheepe.] Gen.28.b.

13 By a prophete the Lorde brought them out of Egypt, and by a prophete was he preserued.

14 But Ephraim hath prouoked him to displeasure through his abhominations, therfore shall his blood be powred vpon him selfe, and the Lorde his God shall reward him his blasphemies.

The.xiij.Chapter.

1 The abhomination of Israel, 9 and cause of their destruction.

A 1 When Ephraim spake, there was tremblyng, he was exalted among the Israelites: but he hath sinned in Baal, and is dead.

2 And nowe they sinne more and more, *and of their siluer they haue made them molten images after the imaginatiõs of their owne braynes, [that is] very idols, and yet all is nothyng but the worke of the craftesman: they say one to another, whiles they (a) sacrifice a man let them kisse (b) the calues. Esai.xlvi.a. Ezec.xvi.b. Ozea.ii.b.

(a) When they sacrificed their children to Moloch. (b) That is, worship the Calfes set vp by king Hieroboam. 3.reg.12.

3 Therfore they shalbe as the morning cloude, and as the deawe that early passeth away, and like as dust that the whirlewinde taketh away from the floore, and as smoke that goeth out of the chimney.

Exod.xx.a. 4 *Yet I am the Lorde thy God [which brought thee] out of the lande of Egypt, & thou shalt knowe no God but me only, neither is there any sauiour besides me. Esai.xliii.b.

5 I did knowe thee in the wildernesse, in the lande of drought.

6 But when they were well fed, and had enough, they waxed proude, & forgat me.

B 7 *Therfore wyll I be vnto them as a lion, and as a leoparde in the wayes to the Assyrians. Exo.xliii.b.

8 I wyll meete them as a she beare that is robbed of her whelpes, and I wyll breake that stubburne heart of theirs, there wyll I deuour them like a lion, yea the wylde beastes shall teare them.

9 *O Israel [thine iniquitie] hath destroyed thee: but in me [only is] thy helpe. Iob.xxii.a.

10 I am: where is thy king nowe that shoulde helpe thee in all thy cities: Yea and thy iudges of whom thou saydest, *Geue me a king and princes. 1.Reg.8.a.

11 I gaue thee a king in my wrath, and in my displeasure I toke him from thee agayne.

12 The wickednesse of Ephraim is bound together, and his sinne lyeth hyd.

13 Therfore shall sorowes come vpon him as vpon a woman that trauayleth: an vndiscrete sonne is he, els woulde he not stande styll at the tyme (c) of birth of children.

(c) As a woman not labouring at the birth of her childe, destroyeth her selfe and the childe: so the people if they do not repent when God punisheth for sinnes, are occasion of their owne destruction. 1.Cor.15.f.

14 I wyll redeeme them from the power of the graue, and deliuer them from death: *O death, I wyll be thy death: O hell, I wyll be thy sting: yet can I see no comfort.

15 Though he grewe among his brethren, the east wynde [euen] the wynde of the Lorde shall come vp from the wildernesse, and drye vp his veyne, and his fountaynes shalbe dryed vp: he shall spoyle the treasure of all pleasaunt vessels.

16 Samaria shalbe made waste, for she is disobedient vnto her God: they shall perishe with the sworde, their children shalbe dasshed in peeces, and their women great with childe shalbe ript vp.

The

The. xiiii. Chapter.

1 The destruction of Samaria. 3 He exhorteth the Israelites to turne to God, who requireth prayse and thankes.

A 1 O Israel, *returne vnto the Lorde thy God, *for thou hast fallen through thine owne wickednesse.

Iere xviii.a. Eze.xviii.c. 2.Reg. xii.e.

2 Take these wordes with you, Whē ye turne to the Lorde, and say vnto him, O forgeue vs all our sinnes, receaue vs graciously, *and then wyll we offer the Calues of our lippes vnto thee.

Psal. xxiii.a. Hebr.xii.c.

3 Asshur shalbe no more our helper, neither will we ride vpon horses any more, neither wyll we say any more to the worke of our handes, Ye are our gods: for in thee the fatherlesse findeth mercie.

4 I wyll heale their rebellion, I wyll loue them freely: for mine anger is turned away from hym.

5 I wyll be vnto Israel as the deawe, and he shall growe as the lilie, and his roote shall breake out as the [trees] of Libanus.

6 His braunches shal spreade out abrode, and be as faire as the oliue tree, & smell as Libanus.

7 They that dwell vnder his shadowe, shall returne & growe vp as the corne, and florishe as the vine: he shall haue as good a " name as the wine of Libanus. B

" Or, fauour.

8 Ephraim [shall say] What haue I to do with idols any more? I haue hearde him, and loked vpon him, I am like a greene firre tree, vpon me is thy fruite founde.

9 *Who so is wise, shall vnderstande these thinges, and he that is right instruct wyll regarde them: *for the wayes of the Lorde are righteous, such as be godly wyll walke in them: as for the wicked, they shall stumble therin.

Iere. ix.b.

Psal. xviii.c.

¶ The ende of the prophecie of Osea.

The booke of prophete Ioel.

¶ The first Chapter.

1 A prophecie agaynst the Jewes. 2 He exhorteth the people to prayer and fasting for the miserie that was at hande.

A 1 The worde of the Lorde that came to Joel the sonne of Pethuel.

2 Heare ye this you elders, & hearken with your eares all you that dwel in this lande: Was there euer such a thyng in your dayes, or in the dayes of your fathers?

3 Of this thyng tell your children, and let your children [shewe it] to their children, and their children to [their] posterite afterwarde.

That is, ouerset their vineyre, of the rote of the vine barke of the tree, &c. i.c.

4 That which the caterpiller hath left the grashopper hath eaten, and what the grashopper left hath the (a) canker worme eaten, and what the canker worme left the locust hath deuoured.

5 Awake ye drunkardes, & weepe, howle all ye wine bibbers for lacke of newe wine: for it is cleane taken away from your mouth.

6 For a nation is come vp vpon my lande, mighty and without number: his teeth are as the teeth of a lion, and he hath the tawes of a great lion.

7 He hath destroyed my vine, & barked my figge tree, he hath pilled it and cast it from him, and hath left bowes therof whyte. B

8 Lament as a virgin girded with sackcloth, for the husbande of her youth.

9 The meate offeryng and drinke offeryng is cut of from the house of the Lorde, the priestes [I meane] the Lordes ministers mourne.

10 The

10 The fielde is wasted, the lande mourneth: for corne is destroyed, the newe wine is dryed vp, the oyle is vtterly taken away.

11 Be ye ashamed O ye husbandemen, howle O ye wine dressers for ỳ wheate and for the barly: for the haruest of the fielde is perished.

12 The wine is dryed vp, and the figge tree is decayed, the pomgranate tree, and the pauline, & the apple tree, [euen] all the trees of the fielde are withered vp: for ioy is withered away from the sonnes of men.

13 Girde your selues and lament O ye priestes, howle ye out ye ministers of the aulter, come and lye all night in sackcloth ye seruauntes of my God: for the meate and drynke offerynges are taken away from the house of your God.

¶ 14 Proclayme a fast, call a congregation, gather the elders together, [with] all the inhabitauntes of the lande vnto the house of the Lorde your God, and crye vnto the Lorde,

15 Alas for this day, for the day of the Lorde is at hande, euen as a destruction from the almightie shall it come.

16 Is not the meate cut of before our eyes, [yea] mirth and ioy from the house of our God?

17 The seede is rottē vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattell mourne? the heardes of beastes are in wofull case for lacke of pasture, and the flockes of sheepe are destroyed?

19 Unto thee O Lorde wyll I crye, for feare hath destroyed the fruitfull places of the desert, and the flambe hath burnt vp all the trees of the fielde.

20 The beastes also of the fielde crye out vnto thee: for the riuers of waters are dryed vp, and fire hath deuoured vp the fruitfull places of the desert.

The.ij. Chapter.

1 The prophecieth of the commyng and crueltie of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God towarde his people.

A 1 BLowe vp a trumpet in Sion, and showte in my holy hyll, let all the inhabitauntes of the earth tremble: for the day of the Lorde is come, for it is nye at hande.

2 A darke and gloomie day, a cloudie and blacke day: as the morning is spread ouer the mountaynes [so is this] populus & strong people, like it there was none from the beginning, nor shalbe hereafter for euermore.

3 Before

3 Before him is a deuouryng fire, and behynde him a burnyng flambe: the lande is as a pleasaunt garden before him, and behinde him a waste desert, yea and nothyng shall escape him.

4 The shewe of him is as the shewe of horses, and like horsemen, so shall they runne.

5 Lyke the noyse of charrettes vpon the toppes of the mountaynes they shall skip, like the noyse of a flamyng fire deuouryng the stubble, [and] as a strong people prepared to battayle.

6 Before his face shall the people tremble, the countenaunce of all folkes shall ware [blacke] as a pot.

B 7 They shall runne like strong men, and climbe the walles like men of warre: & euery one shall march on in his way, and they shal not linger in their pathes.

8 No man shall thrust another, but euery one shall walke in his path: and if they shall fall on the sworde, they shall not be wounded.

9 They shall runne to and fro in the citie, they shall runne vp & downe vpon the wall, they shall climbe into the houses, they shall enter in at the windowes like a theefe.

10 The earth shall quake before him, the heauens shall tremble, the sunne and the moone shalbe darke, and the starres shall withdrawe their shinyng.

11 And the Lorde shall geue his voyce before his hoast, for his campe is exceedyng great, for he is mightie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abide it?

12 But nowe saith ỹ Lord, turne you vnto me with all your heartes, with fasting, with weepyng, and with mournyng.

13 And rent your heartes and not your garmentes, & turne you vnto the Lorde your God, for he is gratious & mercifull, slowe to anger, and of great goodnesse, and he wyll repent him of the euyll.

C 14 Who knoweth whether the Lorde wyll returne and take compassion, and wyll leaue behinde him a blessing, [euen] meate offeryng and drynke offeryng vnto the Lorde your God?

15 Blowe vp a trumpet in Sion, proclayme a fast, call an assemblye, sanctifie the congregation.

16 Gather the people, gather the elders, assemble the children & suckyng babes: let the bridegrome come forth of his chamber, and the bride out of her closet.

17 Let the priestes the Lordes ministers weepe betwixt the porche & the aulter, and let them say, Spare thy people O Lord, and geue not ouer thine heritage to reproche, that the heathen shoulde rule ouer them: wherfore shoulde they say amongst the heathen, where is their God?

18 And [then] the Lorde wyll be ielous ouer his lande, & wyll spare his people.

19 Yea the Lorde wyll aunswere, and say to his people, Beholde I wyll sende you corne, and wine, and oyle, and wyll satisfie you therwith, and wyll not geue you ouer any more to be a reproche among the heathen.

20 And I wyll remoue farre of from you the northen [armie] and I wyll driue him into a lande barren and desolate, with his face towardes the east sea, and his hinder partes towardes the vttermost sea: and his stinch shall arise, and his corruption shall ascende, because he hath exalted him selfe to do this.

21 Feare not O thou lande, be glad and reioyce: for the Lorde wyll do great thinges. D

22 Be not afrayde ye beastes of the fielde, for the fruitfull places of the desert are greene: for the tree beares her fruite, the figge tree and the vine yeelde their strength.

23 Be glad then ye children of Sion, and reioyce in the Lorde your God: for he hath geuen you moderate (a) rayne, & he wyll sende downe for you the rayne, [euen] the first rayne & the latter rayne, in the first [moneth.]

24 And the barnes shalbe fylled with corne, and the presses shall ouerflowe with wine and oyle.

25 And I wyll restore to you the yeres which the grashopper, the canker worme, the locust, and the caterpiller haue deuoured, my great armie which I sent amongst you.

26 And you shall eate in plentie and be satisfied, and shall prayse the name of the Lorde your God which hath dealt wonderously with you, and my people shall not be ashamed any more.

27 And you shall knowe that I am in the middle of Israel, and [that] I am the Lorde your God, and none but I: and my people shall neuer be ashamed.

(a) At the first beginning belonging to sowing, and in the first beginning belonging to cornyng or hardnyng of corne, that there be no hinderaunce for lacke of necessarie rayne.

28 And

28 And it shall come to passe after this: I wyll powre out my spirite vpon all flesshe, and your sonnes and your daughters shall prophecie, your olde men shall dreame dreames, your young men shall see visions.

29 Also in those dayes vpon the seruauntes and vpon the handmaydens wyll I powre out my spirite.

30 And I will shewe wonders in heauen and in earth, blood, and fire, and pillers of smoke.

31 The sunne shalbe turned into darknesse, and the moone into blood, before that great and terrible day of the Lord come.

32 But whosoeuer shall call on the name of the Lord, shalbe saued: for there shalbe deliueraunce in mount Sion and in Hierusalem, as the Lord hath promised, and [also] in the remnaunt whom the Lorde shall call.

The.iij.Chapter.

Of the iudgement of God agaynst the enemies of his people.

A 1 For beholde, in those dayes and in that time when I shall bryng agayne the captiuitie of Juda & Hierusalem,

2 I wyll also gather all the gentiles, and cause them to come into the valley of (a) Jehosaphat, and I will pleade with them there for my people and heritage Israel, which they haue scattered amongst the nations, and haue parted my lande.

(a) He alludeth to the victorie discribed. 2. Par. 20.

3 And they haue cast lottes for my people, and chaunged the boy for an (b) harlot, and solde the gyrle for wine, that they might drynke.

(b) They bestowed the spoyle of gods people on whordome & drunkennesse.

4 And what haue you to do with me O Tyre and Sidon, and all the coastes of Palestine: wyll ye render me recompence: and if you recompence me, I shal swiftly [and] speedyly returne your recompence vpon your owne heades.

5 For ye haue taken my siluer and my golde, my pleasaunt & pretious thinges, & haue caryed them into your temples.

6 You haue solde also the children of Juda and the children of Hierusalem to the Grecians, that you might send them farre from their owne countrey.

B 7 Beholde, I will rayse them out of that place whither you haue solde them, and wyll returne your recompence vpon your owne heades.

8 And I wyll sell your sonnes and your daughters into the handes of the children of Juda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre of: for the Lorde hath spoken it.

9 Publishe this thyng among the gentiles, proclayme warre, wake vp the mightie men, let all the men of warre drawe neare and come vp.

10 Breake your plowe shares into swordes, and your sithes into speares, let the weake say, I am strong.

11 Assemble your selues and come all you heathen, and gather your selues together rounde about, there shall the Lord cast downe thy mightie men.

12 Let the heathen arise and come vp to the valley of Jehosaphat: for there will I sit to iudge all nations rounde about.

13 Put in your sithes, for ꝑ haruest is ripe: come ye [and] descende, for the (c) wine presse is full, [yea] the presses ouerflowe: for their wickednesse is multiplied.

(c) When the measure of wickednesse is full, then destruction is at hande.

14 O people, people [come] into the valley of finall iudgement: for the day of the Lorde is at hande in the valley of finall iudgement.

15 The sunne and the moone shalbe darkned, and the starres shall withdrawe their light.

16 The Lord also shall roze out of Sion, and out of Hierusalem shall he geue his voyce, the heauens and the earth shall shake: but the Lorde wyll be the hope of his people, and the strength of the children of Israel.

17 So shall you knowe that I am the Lorde your God dwellyng in Sion my holy mountayne: then shall Hierusalem be holy, and there shall no straungers passe through here any more.

18 And in that day shall the mountaynes drop downe sweete wine, and the hylles shall flowe with mylke, & all the riuers of Juda shall runne with water, and a fountayne shall come out of the house of the Lorde, and shall water the valley of Sittim.

19 Egypt shalbe waste, and Edom shalbe a desolate wildernesse: for the iniuries [done]

[done] to the children of Juda : because they haue shed innocent blood in their lande.

20 But Juda shal dwel for euermore, and Hierusalem from generation to generation.

21 I wil also clense the blood of them [that] I haue not clensed, and the Lord dwelleth in Sion.

The booke of the prophete Amos.

The first Chapter.

1 The condition and state of Amos, and the time of his prophecie. 3 The worde of the Lorde against Damascus, the Philistines, Tyrus, Idumea, and Ammon.

THe wordes of Amos, Who was among the * sheepheardes at Thecua, Whiche he "sawe vpon Israel in the dayes of Ozia king of Juda, and in the dayes of Jeroboam the sonne of Joas king of Israel, two yere before the *earth quake.

* Or, herdsmen.

" Or, sawe.

Zech. xiiii. a.

2 And he sayde, The Lord shal roare out of Sion, and vtter his voyce from Hierusalem: and the "dwelling places of the sheepheardes shall "mourne, & the top of Charmel shall wyther.

" Or, pastures.

" Or, perishe

" Or, transgressions.

3 Thus sayth the Lord, For (a) three "wickednesses of Damascus, and for foure I will not "spare her: because they haue threshed Gilead with iron flales.

" The matter stands against Damascus for foure, which make seuen.

" Or, bring the sentence, or punishment to it.

4 But I will send a fire into the house of Hazael, and it shall deuoure the palaces of Benhadad. iiii. Re. viii. c

5 I will breake also the barres of Damascus, and "roote out the inhabitoures from the "playne of Auen, and him that holdeth the scepter out of the house of "Eden, and the people of Syria shall go into captiuitie vnto Kir, sayth the Lord.

" Or, cut of

" Or, valley.

" Or, pleasure.

6 Thus sayth the Lorde, For three wickednesses of "Azza, and for foure I will not spare her: because they caried "away prisoners into captiuitie to shut them vp in Edom.

" Or. Gaza.

" Or, away prisoners the whole captiuitie.

7 Therfore will I sende a fire vpon the walles of "Azza, whiche shall deuoure her palaces.

" Or. Gaza.

8 And I will cut of the inhabiter from Asdod, and him that holdeth the scepter from Ascalon, & turne my hande to "Ekron, & the remnaunt of the Philistines shall perishe, sayth the Lorde God.

" Or, Accaron.

9 Thus sayth the Lorde, For three "wickednesses of Tyre, and for foure I will not spare her: because they shut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenaunt.

10 Therfore will I send a fire vpon the wall of Tyre, and it shall consume the palaces therof.

11 Thus sayth the Lord, For three wickednesses of Edom, and for foure I will not spare him: because he pursued his brother with the sworde, and did "cast of al pitie, and "in his anger spoyled him continually, and his indignation he kept alwayes.

12 Therfore will I send a fire into Theman, which shal deuoure the palaces of Bozra.

13 Thus saith the Lord, For three wickednesses of the children of Ammon, and for foure I will not spare them: because they (c) haue ript vp the women with childe of Gilead, that they might enlarge their borders.

14 Therefore will I kindle a fire in the walles of Rabbah that shall consume her palaces with a great crye in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their king shall go into captiuitie, he and his princes together, sayth the Lorde.

"Or, transgressions.

(b) For Esau (of whō came the Edomites) & Iacob were brethren.

(c) He noteth the great cruelte of the Ammonites, that spared not the women with childe.

"Heb. corrupt his compassiōs. "Or, his anger spoyled.

The .ii. Chapter.

He prophecieth against Moab, Iuda, and Israel.

A 1 Thus sayth the Lorde, For three wickednesses of Moab, & for foure I will not "spare him: because he burnt the bones of the king of Edom into (a) lime.

"Or, turne to him.

(a) That is, into asshes.

2 Therfore will I send a fire into Moab, which shal consume the palaces of Carioth, and Moab shall die with tumult, with showting, and with the sounde of the trumpet.

3 And I will cut of the iudge out of the mids therof, and wil slay all the princes therof with him, sayth the Lorde.

4 Thus sayth the Lorde, For three wickednesses of Iuda, and for foure I will not spare hym: because they haue cast away the lawe of the Lord, and haue not kept his ordinaunces, and their lies caused them to erre, after the which their fathers walked.

5 Therfore will I send a fire into Iuda, which shall consume the palaces of Hierusalem:

6 Thus sayth the Lorde, For three wickednesses of Israel, and for foure I will not spare hym: because they solde the righteous for siluer, and the poore for a paire of shoes.

7 They "gape for breath ouer the head of the poore in the dust of the earth, & peruert the way of the "meke: A man and his father will go in to one "mayde, to dishonour my holy name.

"Or, trenille vnto the head, or tread vpon the head. "Or, wretched. "Or, young woman.

8 And they "lye vpon clothes *layde to pledge by euery aulter: and in the house of their god, they drinke the wine "of the condempned.

"Or, to downe. *Exo. xxii.d. "Or, of such as they haue fyned or mulcted.

9 *Yet destroyed I the Amorite before them, whose heyght was like the height of the Cedar trees, and he was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

Num 21.d, Deut.ii.f.

10 Also I brought you vp from the lande of Egypt, & led you fourtie yeres thorow the wilderneſſe, to possesse the lande of the Amorites.

11 And I rayled vp of your sonnes for prophetes, and of your young men for "Nazarites: Is it not euen thus, O ye children of Israel, sayth the Lorde?

"Or, abstayners.

12 But ye gaue the Nazarites wine to drinke, and commaunded the prophetes, saying, Prophecie not.

13 Beholde, I am pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therfore the "flight shall perishe from the swift, and the strong shal not strengthen his force, neither shall the mightie saue his life.

"Or, swift by flight shall not escape.

15 Nor he that handleth the bowe shall stande, nor he that is swift of foote shall escape, neither shall he that rydeth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, sayth the Lorde.

The

The. iii. Chapter.

1 He reproueth the house of Israel of ingratitude, foreshewing gods most iust punishement for the same. 9 Straungers are called to see the equitie of gods indgementes against Israel.

A 1 HEare this worde that the Lord pronounceth against you O children of Israel [euen] against the whole familie whiche I brought vp from the lande of Egypt, saying:

Deut. iiii. 2 *You only haue I knowen of al the families of the earth, therfore I will visite you for all your iniquities.

3 Can two walke together, except they be agreed?

4 Wyll a lion roare in the forest when he hath no pray? or wil a lions whelpe crye out of his denne, if he haue taken nothing?

5 Can a birde fal in a snare vpon the earth where no fouler is? or wil he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blowen in the citie, & the people be not afrayde? or shall there be (a) euyll in a citie, and the Lorde hath not done it?

(a) That is, calamitie, or aduersitie.

B 7 "Surely the Lord God wil do nothing, but he reuealeth his secrete vnto his seruauntes the prophetes.

" Or, For.

8 The lion hath roared, who wil not be afrayde? The Lorde God hath spoken, who "can but prophecie?

" Or, who wil not prophecie?

9 Proclame in the palaces at Asood, and in the palaces in the lande of Egypt, and say: Assemble your selues vpon the mountaynes of Samaria, and beholde the great tumultes in the mids thereof, and the oppressed in the mids therof:

10 For they know not to do right, sayth the Lorde, they store vp "violence and robberie in their palaces.

" Or, iniurie.

11 Therfore thus sayth the Lord God, An aduersarie [shall come] euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus sayth the Lorde, As the sheephearde taketh out of the mouth of the lion two legges or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus [as in] a couche.

13 Heare and testifie in the house of Jacob, saith the Lord God, the God of hoastes:

14 That in the day that I shall visite the "transgressions of Israel vpon hym, I wil also visite the aulters of Bethel, and the hornes of the aulter shalbe "broken of, and fall to the grounde.

" Or, wickednesse.

" Or, cut of.

C 15 And I will smite the winter house with the sommer house, and the houses of yuorie shall perishe, and the great houses shalbe consumed, saith the Lord.

The. iiii. Chapter.

1 Under the name of fat kyne of Basan, he inueyeth against the gouernours of Samaria, and foresheweth their punishement. 4 He laugheth to skorne their idolatrie. 8 He sheweth that notwithstanding they had ben plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned vnto God.

A 1 HEare this worde ye kyne of Basan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needy, which say to their (a) maisters, Bring and let vs drinke.

(a) That is, to the creditours to whom the poore are indebted.

2 The Lord God hath sworne by his holinesse, that lo, the dayes shal come vpon you, that he will take you away with (b) thornes, and your posteritie with fishe hookes.

(b) He alludeth to fishers, which catche fishe by hookes and thornes.

3 And ye shall go out at the breaches, euery [kowe] forward: and ye shal "cast your selues out of the palace, sayth the Lorde.

" Or, cast downe the palace.

4 *Come to Bethel, and "transgresse: to Gilgal, and multiplie transgression: and bring your sacrifices in the morning, and your *tythes after three yeres.

" Or, cōmit wickednesse. iii. Re. xii. g.

Deu 14. d.

Leu.vii.b. 5 And offer a thankes geuing of *leauen, publishe & proclayme the free offringes: for this liketh you O ye children of Israel, sayth the Lorde God.

(c) That is, lacke of bread and meate. 6 Therfore haue I geuē you (c) cleannesse of teeth in all your cities, & scarsenesse of bread in all your places: yet haue ye not returned vnto me, sayth the Lorde.

7 And also I haue withholden the rayne from you when there were yet three monethes to the harnest, and I caused it to rayne vpon one citie, and haue not caused it to rayne vpon an other citie: one peece was raigned vpon, & the peece wherupon it rayned not, withered.

8 So two [or] three cities wandred vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, sayth the Lorde.

9 I haue smitten you with blasting and mildew, your great gardens, and your vineyardes, and your figge trees, & your olive trees, dyd the "palmer worme deuoure: yet haue ye not returned vnto me sayth the Lorde.

"Or, caterpiller.

10 Pestilence haue I sent among you after the maner of Egypt: your young men haue I slayne with the sworde, & haue taken away your horses, and I haue made the stinke of your tentes to come euen vp into your nostrels: yet haue ye not returned vnto me, sayth the Lorde.

"Or, among you, meaning some part of their countrey to haue ben ouerthrowen.

11 I haue ouerthrowen "you, as God ouerthrewe Sodoma and Gomorra: and ye were as a fire brande pluckt out of the burning: yet haue ye not returned vnto me, sayth the Lorde.

12 Therfore thus will I do vnto thee O Israel, [and] because I will do this vnto thee, (d) prepare to meete thy God O Israel.

(d) Come to him by repentaunce.

13 For lo, he that fourmeth the mountaynes, and createth the winde, and declareth vnto man what is his thought, whiche maketh the "morning darkenesse, and walketh vpon the hie places of the earth, the Lorde God of hoastes is his name.

"Or, morning and darkenesse.

The. v. Chapter.

1 The prophete lamenteth the captiuitie of Sion. 4 He calleth to repentaunce. 8 He describeth the power of God. 14 He exhorteth to good workes. 16 He describeth the heauie day of the Lorde. 21 And reiecteth their feast dayes and sacrifices.

A 1 HEare ye this worde whiche I lift vp vpon you, [euen] a lamentation "of the house of Israel.

"Or, O ye house.

2 The virgin Israel is fallen, & shall no more rise: she is left vpon her lande, and there is none to rayse her vp.

3 For thus sayth the Lorde God, The citie which went out by a thousand, shall leaue an hundreth, & that whiche went forth by an hundreth, shall leaue ten, to the house of Israel.

4 For thus sayth the Lord vnto the house of Israel, Seke ye me, and ye shall liue.

5 But seke not Bethel, nor enter into Gilgal, and go not to Beersleba: for Gilgal shall go into captiuitie, and Bethel shall come to naught.

6 Seke the Lord, and ye shall liue: lest he breake out like fire in the house of Joseph, and deuoure it, and there be noone to quenche it in Bethel.

7 They turne iudgement to wormewood, and forsake righteousnesse in the earth. B

8 He maketh the seuen starres and Orion, and he turneth (a) the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth, the Lorde is his name.

(a) That is, the thickest darkenesse vnto the morning light.

9 He strengthneth the destroyer against the mightie, & the destroyer shall "come against the fortresse.

"Or, assault.

10 They hate him that rebuketh (b) in the gate, and they abhorre him that speaketh vprightly.

(b) That is, in opē assemblies

11 Forasmuch then as your treading is vpon the poore, and ye (c) take from hym burdens of wheate: ye haue buylt houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasaunt vineyardes, but ye shall not drinke wine of them.

(c) Ye take both his money, and also his foode wherewith he should liue.

12 For

12 For I knowe your "manyfolde transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

"Or, great numbers.

13 Therfore the wise shall kepe silence in that time: for it is an euyll time.

14 Seke good and not euill, that ye may liue: & so the Lord God of hoastes shalbe with you, as you haue spoken.

15 Hate the euill and loue the good, and establishe iudgement in the gate: it may be, that the Lord God of hoastes wilbe mercifull vnto the remnaunt of Joseph.

16 Therfore the Lorde God of hoastes the Lord sayth thus, Mourning shalbe in all streetes, and they shall say in al the hye wayes, Alas, alas: and they shall cal the husbandman to lamentation, and such as can mourne, "to mourning.

"Or, shall mourne.

17 And in all the vines shalbe lamentation: for I will passe through thee, sayth the Lorde.

18 Wo vnto you that desire the day of the Lorde, What haue ye to do with it: the day of the Lorde is darkenes, and not light.

19 As if a man dyd flee from a lion, and a beare meete him, & went into the house, and leaned his hand vnto the wal, and a serpent bite hym.

20 Shall not the day of the Lorde be darkenesse, and not light: euen darkenesse and no "light in it.

"Or, shine.

21 I hate, I abhorre your feast dayes, and I will not (d) smell in your solemne assemblies.

(d) That is, I will not delite in the smel of your incense

22 Though ye offer me burnt offeringes, and meate offeringes, I will not accept them, neither will I regarde the peace offering of your fat beastes.

23 Take thou away from me the multitude of thy songues, for I will not heare the melodie of thy violes.

24 And "let iudgement run downe as water, and righteousnesse as a mightie riuer.

"Or, iudgement shal run downe.

25 Haue ye offered vnto me sacrifices and offringes in the wildernesse fourtie yeres, O house of Israel:

26 But ye haue borne (e) Sicuth your king, and Chiun your images, and the starre of your gods, which ye made to your selues.

(e) That idols which ye esteemed, as your king, and caried about as ye did Chiun: in the whiche images ye thought that there was a certeyne diuinitie.

27 Therfore will I cause you to go into captiuitie beyonde Damascus, sayth the Lorde, whose name is the God of hoastes.

The .vi. Chapter.

1 He prophecieth against the princes of Israel liuing in pleasures. 8 The Lord sweareth that he will bring to passe the thinges that are purposed against Israel.

A I WO to them that are at ease in Sion, and trust in the mountayne of Samaria, which were famous at the beginning of the nations, & the house of Israel came to them.

(a) If God haue destroyed the excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistines, e hath brought their wyde borders into a greater streitnesse than yours are: thinke you to be better, & to escape?

2 Go you vnto Calneh, and see, and from thence go you to Hemath the great, then go downe to Gath of the Philistines: be (a) they better then (b) these kingdomes? or the border of their lande greater then your border?

(b) The kingdomes of Iudah & Israel.

3 Ye that put farre away the euyll day, and "approche to the seate of iniquitie.

"Or, bring vpon you.

4 They lye vpon beddes of yuorie, and stretche them selues vpon their couches, and eate the lambes out of the flocke, and the calues out of the stall.

5 They sing to the sounde of the viole, they inuent to them selues instrumentes of musicke, like Dauid.

6 They drinke wine in bowles, and annoynt them selues with chiefe ointmentes: but no man is sorie for the affliction of Joseph.

7 Therfore nowe shall they go captiue with the first that go captiue, and "the sorowe of them that stretched them selues is at hande.

B

"Or, the ioy of them that stretched the selues, shall depart.

8 The Lorde God hath sworne by hym selfe, sayth the Lorde God of hoastes: I abhorre the "excellencie of Jacob, and hate his palaces, therfore will I deliuer vp the citie, with all that is therin.

"Or, magnificence, that is the riches and pompe.

9 And if there remayne ten men in one house, they shall dye.

10 And

10 And his vncle shall take him vp, and burne him, to cary out the bones out of the house, & shall say vnto him that is by the (c) sides of the house, Is there yet any with thee: And he shal say, None. Then shal he say, Hold thy tongue: for we may not remember the name of the Lorde.

11 For behold the Lord commaundeth, and he will smyte the great house with breaches, & the litle houses with clefts.

12 Shal horses run vpō the (d) rocke: or wil one plowe there with oxen: for ye haue turned iudgement into "gall, & the fruite of righteousnesse into wormewood.

13 Ye reioyce in a thing of naught, ye say: Haue not we gotten vs hornes by our owne strength:

14 But behold, I wil rayse vp against you a nation O house of Israel, sayth the Lorde God of hoastes, and they shall afflict you from the entring of (e) Hemath, vnto the riuer of the wildernesse.

(c) That is, to some neighbour that dwelleth neare about.

(d) Yt compareth them to baren rockes, wherupon it is in vayne to bestow labour, shewing that gods benefites can haue no place among them.

" Or, poison

(e) That is, from one corner of the countrey vnto an other. For Antioche, which is here called Hemath, and the west sea which is here signified by the riuer of the wildernesse, are the vtter borders of the countrey of the ten tribes. ser 4. Re. 14. 1

The. vii. Chapter.

1 God sheweth certayne visions, wherby he signifieth the destruction of the people of Israel. 10 The false accusation of Amazia the priest. 12 His craftie counsell. 14 The testimonie of Amos of him selfe. 17 His prophecie against Amazia and of the captiuitie of the people.

1 THus hath the Lorde God shewed vnto me, & beholde, he fourmed grashoppers in the beginning of the shooting vp of ỹ latter growth, and lo it was in the latter growth, after the (a) kinges mowing.

2 And when they hath made an end of eating the grasse of the lande, then I sayde, O Lorde God, spare I beseche thee: Who shall rayse vp Jacob: for he is smal.

3 So the Lorde (b) repented for this: it shall not be, sayth the Lorde.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement, by fire, & it deuoured the great deepe, and did eate vp "a part.

5 Then sayde I, O Lorde God, ceasse I beseche thee: Who shall rayse vp Jacob: for he is smal.

6 So the Lord repented for this: this also shall not be, sayth the Lorde God.

7 Thus againe he shewed me, & beholde the Lorde stoode vpon a wall [made] by line, (c) with a line in his hande.

8 And the Lorde sayde vnto me, Amos what seest thou: And I sayde, A line. Then sayd the Lorde, Beholde I will set a line in the mids of my people Israel, and wyll passe by them no more.

9 And the hie places of Isaac shalbe desolate, and the "temples of Israel shalbe destroyed, and I will rise against the house of Jeroboam with the sworde.

10 Then Amazia the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath conspired against thee in the mids of the house of Israel: the lande is not able to beare all his wordes.

11 For thus Amos sayth: Jeroboam shal die by the sworde, and Israel shalbe led away captiue out of their owne lande.

12 Also Amazia sayde to Amos, O thou the sear, Go, flee thou away into the lande of Juda, and there eate thy bread, and prophecie there.

13 But prophecie no more at Bethel: for it is the kinges chappell, & it is the kinges court.

14 Then aunswered Amos, and sayde to Amazia, I was no prophete, neither was I a prophetes sonne: but I was an heardeman, and a gatherer of wilde figges.

15 And the Lorde toke me as I folowed the flocke, and the Lord sayde vnto me, Go, prophecie vnto my people Israel.

15 Now therfore heare thou the word of the Lorde: Thou sayest, Prophecie not against Israel, and speake nothing against the house of Isaac.

17 Therfore thus sayth the Lorde, Thy wyfe shalbe an harlot in the citie, and thy sonnes and thy daughters shall fall by the sworde, and thy land shalbe deuided by line, and thou shalt die in a polluted land, and Israel shall surely go into captiuitie foorth of his lande.

(a) After the publicke commaundement for mowing was geuen, or as some rende after ỹ kinges sheepe were shorne.

(b) That is, stayed this plague at my prayer.

" Or, the possession, meaning the whole fielde.

(c) Signifying that this should be the last measuring of the people, and that he would differ his iudgement no longer.

" Or, sanctuaries, or holy places.

The

The. viii. Chapter.

1 By a vision of a basket of sommer fruite, thende of the kingdome of Israel is shewed; 4 He speaketh against the oppressours of the poore. 9 And describeth the bitternesse of the plague of Israel. 11 And prophecieth of the famine of the worde of God.

A I THus hath the Lorde God shewed vnto me: and beholde, a basket of sommer fruite.

2 And he sayde: Amos, what seest thou? And I sayde: A basket of (a) sommer fruite. Then sayd the Lord vnto me, The end is come vpon my people of Israel, I wil passe by them no more.

(a) Which signifieth the ripenesse of their sinnes, and the rewarde of gods iudgementes.

3 And the songues of the temple shalbe howlinges in that day sayth the Lorde God: many dead bodies shalbe in euery place, they shal cast them foorth with silence.

4 Heare this, O ye that swallow vp the poore, that ye may make the needy of the lande to fayle,

5 Saying, When will the new moneth be gone, that we may sell corne? & the Sabbath, that we may set foorth wheate, and make the (b) Epha small, & the sicle great, & falsifie the wayghtes by deceite?

(b) That is, the measure small, and the price great.

6 That we may bie the poore for siluer, and the needy for shoes, yea and sell the refuse of the wheate?

B 7 The Lorde hath sworne by the excellencie of Jacob, surely I will neuer forget any of their workes.

8 Shall not the lande tremble for this, and euerie one mourne that dwelleth therin? And it shall rise vp wholly as a flood, and it shalbe cast out, and (c) drowned, as by the flood of Egypt.

(c) That is, the inhabitauntes of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, sayth the Lord God, I will euen cause the (d) sunne to go downe at noone, and I will darken the earth in the cleare day.

(d) In the midst of their prosperitie, I will send great affliction.

10 And I will turne your feastes into mourning, and all your songues into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head, & I will make it as the mourning of an only sonne, and the end therof as a bitter day.

11 Behold the dayes come sayth the Lord God, that I will sende a famine in the land, not a famine of bread, nor thirst for water, but of hearing the worde of the Lorde.

12 And they shall wander from sea to sea, & from the north euen vnto the east shal they run to and fro to seke the worde of the Lord, and shall not finde it.

13 In that day shall the fayre virgins, and the young men perishe for thirst.

14 They that swere by the (e) sinne of Samaria, & that say, Thy God O Dan liueth, & the (f) maner of Beerseba liueth, euen they shall fall, and neuer rise vp againe.

(e) For the idolaters did vse to swere by their idoles, which here he calleth their sinne.

(f) That is, the comon maner of worshipping, and the seruice or religion there vsed.

The .ix. Chapter.

1 Treatninges against the temple. 5 The subuertion of the people. 7 That they be not able to escape gods iudgementes. 10 He reproued the vnkindenesse of Israel. 11 The restoring of the church is promised.

A I I Saw the Lorde standing vpon the (a) aulter, and he sayd: Smite the lintel of the doore, that the postes may shake, & (b) cut them in peeces, euen the (a) heades of them all, and I will slay the last of them with the sworde: he that fleeth of them, shall not flee away, and he that escapeth of them, shall not be deliuered.

(a) Which was at Hierusalem

(b) Or, wound them in the head, euen all. (a) Both the chiefe of them and also the common people

2 Though they dig into (b) hell, thence shall my hande take them, though they clime vp to heauen, thence will I bring them downe.

(b) That is, vnder the center or middes of the earth.

3 And though they hyde them selues in the top of Charmel, I will searche, and take them out thence: and though they be hyd from my sight in the bottome of the sea, thence will I commaunde the (c) serpent, and he shall bite them.

(c) That is, the whale or some other huge beast of the sea.

4 And though they go into captiuitie before their enemies, thence will I commaunde the sworde & it shall slay them: and I will set myne eyes vpon them for euill, and not for good.

5 And the Lorde God of hoastes shall touche the land, and it shall melt away: and all that dwell therin shall mourne, and it shal rise vp whole like a flood, and shalbe drowned as by the flood of Egypt.

6 He buyldeth his "spheres in the heauen, & hath layde the foundation of his globe of elementes on the earth: he calleth the waters of the sea, and poureth them out vpon the open earth, the Lorde is his name.

"Or, ascents or degrees.

7 Are ye not as the Ethiopians (d) vnto me O children of Israel, sayth the Lorde: haue not I brought vp Israel out of the lande of Egypt: & the Philistines from Cappadocia, and the Syrians from Cyrene:

(d) That is, am I more bound vnto you, then to the Ethiopians, or blacke Moores: yet haue I bestowed vpon you greater benefites.

8 Behold, the eyes of the Lorde God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth: neuertheless, I wil not vtterly destroy the house of Jacob, sayth the Lorde.

9 For lo, I will commaunde, and I will sifte the house of Israel among all nations, like as corne is sifted in a siue: yet shall not the (e) least stone fall vpon the earth.

(e) Meaning that none of his shoulde perishe in his wrath.

10 But all the sinners of my people shall die by the sword, which say, The euyll shall not come, nor haste for vs.

11 In that day will I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the breaches thereof, and I will rayse vp his ruines, & I will buyld it, as in the dayes of olde:

12 That they may possesse the remnaunt of Edom, & of all the heathen, "because my name is called vpon them, sayth the Lorde that doeth this.

"Or, vpon whom my name is called.

13 Behold the dayes come, saith the Lord, that the plowman shall (f) touche the mower, and the treader of grapes hym that soweth seede, and the mountaynes shal (g) drop sweete wine, & all the hilles shall melt.

(f) Signifying that there shalbe great plentie of all thinges, so that when one kinde of fruite is ripe, an other shoulde folowe, and euery one in course. Leu. 26.

14 And I wil bring againe the captiuitie of my people of Israel, and they shall buyld the waste cities, and inhabite them: and they shall plante vineyardes, and drinke the wine therof, they shall also make gardens, and eate the fruites of them.

(g) He meaneth that the plentie of gods giftes shall not be comen and vsual, but aboue al hope, yea and about ye order of nature, as though the hilles shoulde melt, & flowe with wine and milke.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their lande which I haue geuen them, sayth the Lorde thy God.

The booke of the prophete Abdias.

Against Edom, and the trust that they had in richesse.

1 The vision of Abdi, thus sayth the lord God against Edom: We haue hearde a rumor from the Lorde, & an ambassadour is sent among the heathen: arise, and let vs ryse vp against her to battayle.

2 Behold, I haue made thee smal among the heathen, thou art vtterly despised.

3 The pryde of thyne heart hath deceaued thee, thou that dwellest in the clefftes of the rockes, whose habitation [is] hie, that saith in his heart, Who shall bring me downe to the grounde:

4 Yea though thou exalt thy selfe as the egle, and make they nest among the starres, thence wil I bring thee downe, sayth the Lorde.

5 Came theeues to thee, or robbers by night: how wast thou brought to silence: Woulde they not haue stollen till they had inough: If the grape gatherers came to thee, woulde they not leaue [some] grapes:

6 Howe are the thinges of Esau sought vp,

vp, [and] his treasures searched?
7 All the men of thy confederacie haue driuen thee to the borders, the men that were at peace with thee haue deceaued thee, and preuailed against thee, [they that eate] thy bread haue layd a Wounde vnder thee, there is none vnderstanding in him.
8 Shal not I in that day, saide the lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?
9 And thy strong men O Theman shalbe afraid: because euery one of the moũt of Esau shalbe cut of by slaughter.
10 For thy crueltie against thy brother Jacob shame shall couer thee, and thou shalt be cut of for euer.
11 When thou stoodest on the other side, in the day that the straungers caried away his substaunce, and straungers entred into his gates, and cast lottes vpon Hierusalem, euen thou wast as one of them.
12 But thou shouldest not haue beholden the day of thy brother in the day that he was made a straunger, neither shouldest thou haue reioyced ouer the childrẽ of Juda in the day of their destruction, thou shouldest not haue spoken proudly in the day of affliction:
¶ 13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once loked on their affliction in the day of their destructiõ, nor haue layd handes on their substaunce in the day of their destruction:
14 Neither shouldest thou haue stand in the crosse wayes to cut of them that shoulde escape, neither shouldest thou haue shutte vp the remnaunt thereof in the day of affliction.
15 For the day of the Lorde is neare vpon all the heathen: as thou hast done, it shalbe done to thee, thy reward shall returne vpon thyne head.
16 For as ye haue (a) dronke vpon myne holy mountaine, so shall all the heathen drinke continually: yea, they shal drinke and swalowe vp, and they shalbe as though they (b) had not ben.
17 But vpon mount Sion shalbe deliueraunce, and it shalbe holy, and the house of Jacob shal possesse their possessions.
18 And the house of Jacob shalbe a fire, and the house of Joseph a flambe, and the house of Esau as stubble, and they shall kindle in them and deuoure them, and there shalbe no remnaunt of the house of Esau: for the Lorde hath spoken it.
19 And they shall possesse the south side of the mount of Esau, and the plaine of the Philistines, and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin [shall haue] Gilead. D
20 And the captiuitie of his hoast of the children of Israel, which were among the Chanaanites [shall possesse] vnto Zarephath, and the captiuitie of Hierusalem which is in Sepharad, shall possesse the cities of the south.
21 And they that shall (c) saue, shall come vp to mount Sion to iudge the mount of Esau, and the kingdome shalbe the Lordes.

(a) That is, reioyced and triumphed.
(b) That is, at the length they shall vtterly perishe.
(c) Meaning that God will raise vp in his Church suche as shall rule & gouerne, for the defence of the same, and destruction of his enemies, vnder Messias.

The booke of the prophete Ionas.

The first Chapter.

3 Jonas fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

(a) He prophesied vnder Jeroboam the second. 2. Regum. 14.
(b) It was the greatest citie of the Assirians, scituate by the ryuer Lycus, as Strabo writeth, hauyng in number a hundreth and fyftie towres.
(c) It is a hauen towne in the which Peter lodged. Act. 10.
(d) It is the name of a place likely to be Cicilia, for there was a great citie of that name, where also Paul was borne.
(e) The Leuites which ministre to the Lorde are saide to stande before hym: so they whiche forsake his commaundement are saide to flee before his presence.

A 1 The worde of the Lorde came vnto (a) Jonas the sonne of Amittai, saying:
2 Arise, & go to (b) Ninive that great citie, and crye against it: for their wickednesse is come vp before me.
3 And Jonas rose vp to flee into Tharsis from the presence of the Lorde, and went downe to (c) Joppa, and founde a ship going to (d) Tharsis: so he payed his fare, and went downe into it, that he might go with them vnto Tharsis from the (e) presence of the Lorde.
4 But the Lorde sent out a great winde into the sea, and there was a mightie tempest

tempest in the sea, so that the shippe was in daunger of splitting in sunder.

5 Then the maryners were afrayde, and cryed euery man vnto his God, and cast the wares that were in the shippe into the sea, to lighten it of them: but Jonas was gone downe into the sides of the shippe, & he laye downe sleeping.

6 And the shippe maister came to him, and saide: What meanest thou sleeper? Up, and call vpon thy God, if so be that God wyl shine vnto vs, that we perishe not.

B 7 And they saide euery one to his felow, Come, let vs cast (l) lottes: that we may know for whose cause this euil is on vs. And they cast lottes: and the lotte fel on Jonas.

(l) It was the maner of the Gentiles to cast lottes, and so to enquire the iudgment of God: the Romanes deuided prouinces by lots: the Grecians enquired by lot who should combat with Hector, and some kinde of lottes are spoken of in scripture. Pro. 18. Esai. 10.

8 Then saide they vnto him: Tell vs for whose cause is this euill come vpon vs? What is thyne occupation? Whence camest thou? What countrey man art thou, and of what nation?

9 And he answered them: I am an Hebrue, and I feare the Lorde God of heauen, which hath made the sea, and the drye lande.

10 Then were the men exceedingly afraide, & saide vnto him: Why hast thou done this? (for the men knewe that he fled from the presence of the Lorde, because he had tolde them.)

11 And they saide vnto him: what shal we do vnto thee, that the sea may be calme vnto vs? For the sea wrought and was troublous.

12 And he saide vnto them, Take me, and cast me into the sea, and the sea shalbe calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheless, the men assayed with rowing to bring the shippe to lande, but they could not, because the sea wrought, and was troublous against them.

14 Wherfore they cryed vnto the Lorde, and saide: We beseche thee O Lord, we beseche thee, let not vs perishe for this mans lyfe, and lay not to our charge innocent blood: for thou O Lorde hast done as it pleased thee.

15 So they toke vp Jonas, and cast him into the sea, and the sea left raging.

16 And the men feared the Lorde exceedingly, and offered a sacrifice vnto the Lorde, and made (g) vowes.

(g) To serue the Lorde and call vpon him, as Dauid oftentimes in the psalmes maketh mention, none other vowes.

17 And the Lorde prepared a great fishe to swalowe vp Jonas: & Jonas was in the belly of the fishe three dayes and three nightes.

¶ The

¶ The .ij. Chapter.

1 Jonas is in the fisshes belly. 3 His prayer. 11 He is deliuered.

A 1 AND Jonas prayed vnto the Lorde his God out of the (a) fisshes belly.

2 And saide: In affliction I cryed vnto the Lorde, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 Thou haddest cast me downe into the deepe, into the middest of the sea, and the floods compassed me about: all thy billowes and waues passed ouer me.

4 And I saide: I am cast away out of thy sight, yet wyll I loke againe toward thyne holy temple.

5 The waters compassed me euen vnto the soule, the deapth closed me on euery side, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaines, the earth with her barres was about me for euer: yet hast thou brought vp my lyfe from corruption, O Lorde my God.

7 When my soule fainted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple. B

8 They that holde vpon (b) lying vanitie, forsake his mercie.

9 But I wyll sacrifice vnto thee with the voyce of thankesgeuing, and wyll pay that that I haue vowed: for saluation is of the Lorde.

10 And the Lorde spake vnto the fisshe, and it cast out Jonas vpon the (c) drye lande.

(a) He afterwarde calleth it hell, and the worde is taken often for the graue: being come to him selfe, he in great afflictiō called vpon the Lorde.

(b) All that is lying vanitie that a man inuenteth of him selfe to trust in.

(c) Josephus in the ninth booke of antiquities saith, he was cast out on the shore of the sea Euxinum, which is not farre from Asia.

The .iii. Chapter.

2 Jonas is sent againe to Niniue. 5 The repentaunce of the king of Niniue.

A 1 AND the worde of the Lorde came vnto Jonas the second time, saying:

2 Aryse, and go to Niniue that great citie, and preache against it the preaching which I speake vnto thee.

3 So Jonas arose, and went to Niniue according to the word of the Lord (Niniue was a great citie and (a) excellent, of three dayes iourney.)

4 And Jonas began to enter into the citie a dayes iourney, and he cryed & saide: Yet fourtie dayes, & Niniue shalbe destroyed.

5 And the men of Niniue beleued God, and proclaymed a fast, and put on sackecloth from the greatest of them to the leaste of them.

6 And worde came vnto the king of Niniue: which arose from his throne, and put of his robe, and couered him selfe with sackcloth, & sate downe in asshes. B

7 And he caused a cryer to crye, and say through the citie by the counsell of the king & his nobles, Let neither man nor beast, bullocke nor sheepe, taste ought at all, neither feede, nor drinke water.

8 And let both man & beast put on sackcloth, and crye mightyly vnto God: yea let euery man turne from his euill way, and from the wickednesse that is in his handes.

9 Who can tel whether God wyl turne and be moued with (b) repentaunce, and turne from his fierce wrath, that we perishe not?

10 And God sawe their workes, that they turned from their euil wayes, and he repented of the (c) euill that he saide he woulde do vnto them, and did it not.

(a) In the Hebrue it is a great citie to God: but so the Hebrues call great and excellent thinges. So the hill of god the Cedar of God, for a great hill and the Cedar,

(b) God is saide to repent when he doth those thinges that men do repenting.

(c) Of the euil, that is, of the plague which is euill to our selfe, although not in his owne nature.

¶ The

¶The .iiij. Chapter.

The great goodnesse of God toward his creatures.

A 1 AND this displeased Jonas greatly, and he was (a) angrye [within him selfe.]

(a) Because hereby he should be take as a false prophete, and so the name of God which he preached, should be blasphemed.

2 And he prayed vnto the Lorde, and saide: I pray thee O Lorde, was not this my saying when I was yet in my countrey: therfore I hasted to flee into Tharsis: For I knewe that thou art a gratious God, and mercifull, long suffering, and of great kindnesse, and repentest thee of euill.

3 And nowe O Lorde, take I beseethe thee my lyfe from me: for it is better for me to dye, then to lyue.

4 Then saide the Lord, Doest thou wel to be angry?

5 And Jonas went out of the citie, and sate him downe on the east side thereof, and there made him a boothe, and sate vnder it in the shadowe, till he might see what should be done in the citie.

6 And the Lord God prepared a gourd, and made it spring vp ouer Jonas, that it might be a shadowe ouer his head, to deliuer him from his griefe: So Jonas was exceeding glad of the gourde.

7 But God prepared a worme, when the morning rose the next day, which smote the gourde, that it withered.

8 And when the sunne rose, God prepared a feruent east winde, and the sunne beat vpon the head of Jonas that he fainted: and wished vnto his soule, that he might dye, and saide, It is better for me to dye, then to lyue.

9 And the Lord saide vnto Jonas: Doest thou well to be so angry within thy selfe for the gourde? And he saide: I do well to be angry euen vnto death.

10 Then saide the Lorde, Thou hast had compassion on the gourde about the which thou bestowedst no labour, neither madest it growe: which came vp in a night, and perished in a night:

11 And shall not I spare Ninive that great citie, in the which are more then sixscore thousand persons that knowe not their right hand and their left, and also much cattaile?

The booke of the prophete Micheas.

The first Chapter.

Of the destruction of Samaria because of their idolatrie.

A 1 THE worde of the Lorde came vnto Micheas the Morasthite, in the dayes of* Jotham, Ahas, & * Hezekiah, kinges of Juda, which he sawe concerning Samaria and Hierusalem.

4.Reg xv.a ii.Par 27.a iii Reg 16.a. 4.Reg 18.a.

2 Heare all ye people, marke this well O earth and all that therein is: yea let the Lorde God him selfe be witnesse against you, [euen] the Lorde from his holy temple.

3 For beholde, the Lorde shall come out of his holy place, and come downe and treade vpon the hie thinges of ỹ earth.

4 The mountaines shal melt vnder him, and the valleyes shall cleaue a sunder, lyke as wax [melteth] before the fire, and as the waters runne downeward.

5 And all this shalbe for the wickednes of Jacob, and the sinnes of the house of Israel:

Israel: but what is the wickednesse of Jacob? is not (a) Samaria? which are the hie places of Juda? is not * Hierusalem?

(a) Samaria and Hierusalem were the chiefe cities of the two kingdomes: Idolatrie used in them, sheweth a generall corruption through all.

6 Therefore I wyll make Samaria an heape of the fielde [meete] for the planting of a vineyarde: her stones wyll I tumble downe into the valley, and discouer her foundations.

B 7 All her images shalbe broken downe, and all her garmentes shalbe brent in the fire, yea: al her idols wyl I destroy: for they are gathered out of the hyre of an (b) harlot, and into an harlots hyre shall they be turned againe.

(b) Euil gotten will spent.

8 Wherefore I wyll mourne and make lamentation, bare and naked wyl I go: I wyll mourne lyke the Dragons, and take sorowe as the Ostriches.

9 For their wounde is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem al redie.

10 Declare it not at Gath, neither weepe ye: for the house of Aphra roule thy selfe in the dust.

11 Thou that dwellest at Saphir gette thee hence naked with shame: she that dwelleth at (c) Zaanan, shall not come foorth in the mourning of Bethezel: [the enemie] shal receaue of you for his (d) standing.

(c) Names of cities that should be first annoyed by the enemies.

(d) The long continuaunce of an armie in one place is hurtfull.

12 For the inhabitañtes of Maroth wayled for good, but the plague shall come from the Lorde, euen vnto the gates of Hierusalem.

13 O thou (e) inhabitaunt of Lachis, binde the charette to the swiftest (f) beast, she is the beginning of the sinne of the daughter of Sion: for the transgressions of Israel were founde in thee.

(e) Make haste to flee away.

(f) It appeareth that this citie was one of the first which receued the worshipping of the golden calues, see vp by Jeroboam.

14 Therfore shalt thou bring presentes to (g) Moresheth Gath: ẏ houses of Achzib [shalbe] as a lye to the kinges of Israel.

(g) A citie so named.

15 And as for thee O thou that dwellest at Maresa, I shall bring a possessioner vpon thee, he shal come to Adullam, the glory of Israel.

16 Make thee baulde, (h) and shaue thee because of thy tender children: make thee cleane baulde as an Egle, for they shalbe caried away captiue from thee.

(h) Shaaing and plucking of heere, was vsed in time of mourning.

The .ii. Chapter.

Threatninges against the sinfull people. 6 They would teache the prophetes to preache.

A 1 WO vnto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morning is light they practise it, because their hande hath power.

2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, [euen] man and his heritage.

3 Therefore thus saith the Lorde: Beholde, against this housholde haue I deuised a plague, whereout ye shall not plucke your neckes: ye shall no more go so proudly, for it wyl be a perilous time.

4 In that day shal this parable be vsed, and a mourning shalbe made ouer you on this maner: We be vtterly desolate, the portion of my people is translated: how wyll he parte vnto vs the lande that he hath taken from vs?

5 Therefore there shalbe no man to deuide thee thy portion in the congregation of the Lorde.

6 Ye shal not (a) prophecie [say they] to them that prophecie: (b) they shal not prophecie to them, neither shall they take shame.

(a) The people toke vpon them to forbid the prophetes to preache and rebuke sinne.

(b) God threateneth he wyl sende no mo prophetes to preache vnto them, which is the greatest plague that can come to a nation.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened? are these his workes? are not my words good vnto him that walketh vprightly?

8 But he that was yesterday my people, is rysen vp on the other side [as] against an enemie: they spoyle the beawtifull garment from them that passe by peaceably, as though they returned from the warre. B

9 The women of my people haue ye shut out from their pleasaunt houses, and taken away myne excellent giftes from their children.

10 Up, get you hence, for here shall ye haue no rest: because [the lande] is defiled, it shall destroy [you] which vtter destruction.

(c) Toking vpon them the office of a prophete, and pretending that he is directed by the spirite of god.

11 If a man (c) walke in the spirite, and would lye falsely [saying] I wyl prophecie

cie to thee of (d) wine and strong drinke: that were a prophete for this people.

12 I wyll surely gather thee wholly O Jacob, I wyll surely gather the remnaunt of Israel, I wyll put them together as the sheepe of Bozra, as the flocke in the middest of their folde, they shall make great noyse by reason of the [multitude] of men.

13 The (g) breaker shall come vp before them, they shall breake out, and passe by the gate, and go out by it: and their king (h) shall go before them, and the Lorde shalbe vpon their (i) heades.

(d) Flattering them, by promysing plentie and not reprouing their sinnes.
(e) To make an vniuersall destruction.
(f) where was great plentie of sheepe, by reason of the good pastures.
(g) To breake downe their wales and gates, to cary them away captiues by heapes.
(h) To a prysoner, or captiue.
(i) To stirre his wrathfull indignation against the Israelites, for their obstinate wickednesse.

¶ The .iij. Chapter.

Against the tiranny of princes and false prophetes.

A 1 And I saide, heare I pray you O heads of Jacob, & ye princes of the house of Israel, shoulde not ye
2 know iudgement? [But] they hate the good, and loue the euill, they plucke of their skinnes from them, and their fleshe from their bones.

3 And they eate also the fleshe of my people, & flay of their skinne from them: and they breake their bones, and chop them in peeces as for the pot, and as fleshe within the cauldron.

4 Then shall they crye vnto the Lorde, but he wyll not heare them: he wyll euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lorde concerning the prophetes that deceaue my people (a) and bite them with their teeth, and crye peace: but if a man put not into their mouthes, they prepare warre against him.

6 Therfore (b) night [shalbe] vnto you for a vision, and darkenesse [shalbe] vnto you for a diuination: and the sunne shall go downe ouer the prophetes, and the day shalbe darke ouer them.

7 Then shall the sears be ashamed, and the soothsayers confounded: yea, B
(c) they shal al couer their lippes, for they haue none aunswere of God.

8 Yet notwithstanding, I am full of power by the spirite of the Lorde, and of iudgement, and of strength, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare this I pray you ye heades of the house of Jacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 (d) They builde vp Sion with blood, and Hierusalem with iniquitie.

11 (The heades therof iudge for rewards, and the priestes thereof teache for hyre, and the prophetes thereof prophecie for money: yet wyll they leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.)

12 Therefore shall Sion for your sake be plowed [as] a fielde, & Hierusalem shalbe an heape, and the mountaine of the house as the hie places of the forest.

(a) False prophetes deuoured the substaunce of their folowers, and make game of religion.
(b) The knowledge which ye now pretende, shalbe knowen to be grosse ignoraunce.
(c) They shall couer their faces for shame.
(d) They fortifie and garnishe their citie with goods wrongfully gotten, which here are called blood and iniquitie.

The .iiij. Chapter.

The calling of the Gentiles and conuertion of the Jewes.

A 1 But in the (a) latter dayes it wyll come to passe that the hill of the Lordes house shalbe prepared in the toppe of the mountaines, and shalbe set vp hygher then any mountaynes or hilles, and people shall prease vnto it.

2 Yea, the multitude of the Gentiles shall haste them thither, saying: Come, let vs go vp the to hill of the Lorde, and to the house of the God of Jacob, and he shall teache vs his wayes, and we wyll walke in his pathes: for the lawe shall come out of Sion, and the word of God from Hierusalem.

3 And he shall iudge many people, and rebuke mightie nations of farre countreys: so that of their swordes they shal make

(a) When Christe shall come.

make ploughshares, and sythes of their speares: one people shall not lift vp a swoorde against another, yea they shall no moore learne to fight.

4 But euery man shall sit vnder his vineparde, and vnder his figtree, and no man shall make them afraide: for the mouth of the Lorde of hoastes hath spoken it.

5 Therfore all people wyll walke euery man in the name of his God: and we wyll walke in the name of our lord God for euer and euer.

6 At the same time saith the Lorde, wyl I gather vp the lame and the outcast, and such as I haue chastened,

7 And wyll geue a remnaunt vnto the lame, and make of the outcast a mightie people: and the Lorde him selfe shalbe their king vpon the mount Sion, from this time foorth for euermoore.

8 And vnto thee O thou towre of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, euen the lordeship and kingdome to the daughter Hierusalem.

9 Why then doest thou crye and lament: is there no king in thee? are thy counsellers perished, that thou art so payned as a woman in her trauaile?

10 And now O thou daughter Sion, sorowe and lament as a woman in her trauaile: for nowe must thou get thee out of the citie, & dwelt vpon the plaine fielde: yea vnto Babylon shalt thou go, [but] there shalt thou be deliuered,* and there the Lord shall redeeme thee from the hande of thyne enemies.

11 Now also are there many people gathered together against thee, saying: Sion shalbe condempned, and our eye shall loke vpon Sion.

12 But they know not the thoughtes of the Lord, they vnderstand not his counsel: for he shall gather them together as the sheaues in the barne. ℭ

13 Therefore get thee vp, O thou daughter Sion, and thresshe out the corne: for I wyll make thy horne iron, and thy hoones brasse, that thou mayst breake in peeces many people: their goodes shalt thou consecrate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

¶The .v. Chapter.

Of the destruction of Hierusalem.

A 1 NOw shalt thou be robbed thy selfe O thou robbers daughter: they shall laye siege against vs, & smyte the iudge of Israel with a rodde vpon the cheeke.

2 And thou Bethlehem Ephrata art little among the thousandes of Juda, out of thee shal he come foorth vnto me which shalbe the gouernour in Israel, whose out going hath ben from the beginning, and from euerlasting.

3 Therefore wyll he geue them vp for a season, vntill the time that she which shall beare haue borne: then shall the remnaunt of his brethren be conuerted vnto the children of Israel.

4 He shall stande faste, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his God: and when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde.

5 And he shall be our peace: When the Assirians shall come into our lande, when he shal treade in our palaces, then shall we raise against him seuen sheepheardes, and eyght principall men.

6 These shall subdue the lande of Assur with the swoorde, and the lande of Nimrod with their naked weapons: Thus shall he deliuer vs from the Assirian when he commeth within our lande, and setteth his foote within our borders. B

7 And the remnaunt of Jacob shalbe among the multitude of people as the deawe of the Lord, and as the droppes vpon the grasse, that taryeth for no man and wayteth on no body.

8 Yea the residue of Jacob shalbe among the gentiles and the multitude of people, as the lion among the beastes of the wood, and as the lions whelpe among the flockes of sheepe: which whē he goeth through, treadeth downe, tearcth

reth in peeces, and there is no man that can deliuer.

9 Thyne hand shalbe lyft vp vpon thyne enemies, and all thyne aduersaries shall perishe.

10 And it shall come to passe in that day saith the Lorde, that I wyll take thyne horses from thee, and destroy thy charrettes.

11 I wyll breake downe the cities of thy lande, and ouerthrowe all thy strong holdes.

12 All witchcraftes wyll I roote out of thyne hande, there shall no mo soothsayinges be within thee.

13 Thyne idols and thyne images wyll I destroy out of thee, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes.

14 Thy groues wyll I plucke vp by the rootes, and breake downe thy cities. ℭ

15 And I wyll execute a vengeaunce in my wrath & indignation vpon the heathen, such as they haue not heard.

The .vi. Chapter.

1 Inexhortation to heare the iudgement against Israel being vnkinde. 8 What maner of sacrifices do please God.

A 1 Hearken ye nowe what the Lorde sayth: Arise thou, and contend with the mountaynes, and let the hilles heare thy voyce.

2 Heare O ye mountaines the Lordes quarel, and ye mightie foundations of the earth: for the Lorde hath a quarell against his people, and wyll pleade with Israel.

3 O my people what haue I done vnto thee: or wherein haue I greeued thee: geue me aunswere.

4 For I brought thee out of the lande of Egypt, & deliuered thee out of the house of bondage, and I made Moyses, Aaron, and Miriam to leade thee.

5 Remember O my people, what Balach the king of Moab had deuised against thee, and what aunswere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye may knowe the righteousnesse of the Lorde.

6 Wherewith shall I come before the Lorde, and bowe my selfe to the hye God: Shall I come before him with burnt offeringes, and with calues of a yere olde:

B 7 Hath the Lorde a pleasure in many thousandes of Rammes, or innumerable streames of oyle: shall I geue my first borne for myne offences, and the fruite of my body for the sinne of my soule:

8 He hath shewed thee O man what is good, and what the Lorde requireth of thee: [namely] to do iustly, to loue mercie, and to humble thy selfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that shalbe saued considereth thy name: hearken what is your rodde, & heare him that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abhominable:

11 Should I iustifie the false balaunces, and the bagge of deceitfull weightes:

12 For the riche men thereof are full of crueltie, and the inhabitantes thereof haue spoken lyes, and haue deceitfull tongues in their mouthes.

13 Therefore I wyll take in hande to punishe thee, and to make thee desolate, because of thy sinnes. ℭ

14 Thou shalt eate, and not haue inough: yea, thou shalt bring thy selfe downe in the middes of thee, thou shalt flee, but not escape, and those that thou wouldest saue, wyll I deliuer to the swoorde.

15 Thou shalt sowe, but not reape, thou shalt presse out Oliues, but oyle shalt thou not haue to annoynt thy selfe withall: thou shalt tread out sweete must, but shalt drincke no wine.

16 Ye kepe the ordinaunces of Amri, and all the customes of the house of Ahab, ye walke in their counsels: therfore wyl I make thee waste, and cause thy inhabiters to be hissed at, and ye shall beare the reproche of my people.

The. vii. Chapter.

1 I complaynt of the litle number of the righteous. 5 Against the trueth ought we not to holde with our greatest frendes. 14 The prosperitie of the church.

A 1 WOis me, I am become as one that goeth a gleanyng in the harueſt: there are no mo grapes to eate, yet would I faine with al my hearte haue of the beſt fruite.

Rom.iii.d. 2 *There is not a godly vpon earth, there is not one righteous among men: they al lye in wayte for blood, and euery man hunteth his brother to death.

3 Yet they say they do wel, When they do euyll: the prince (a) asketh, and the iudge [iudgeth] for a reward, therfore the great man speaketh out of the corruption of his soule, and so they wrappe it vp.

(a) Both the prince and iudges for gone peruert iuſtice: and ſo the oughte and the riche eſcape vnpuniſhed, though they commit grieuous crimes.

4 The best of them is as brier, and the most righteous of them is [sharper] then a thorne hedge: the day of thy watchmen, [and] of thy visitation commeth: then shalbe their confusion.

Ier.ix.a. 5 *Let no man beleeue his friende, nor put his confidence in his brother: kepe the doore of thy mouth from her that lyeth in thy bosome.

Mach.x.c. Deut.xiii.b. &.xxxiii.b Pſal.xv.b. and liii.b. 6 *For the sonne dishonoreth his father, the daughter riseth against her mother, the daughter in law against her mother in lawe: and a mans foes are euen they of his owne housholde.

B 7 Neuertheleſſe, I wil looke vp vnto the Lorde, I will patiently abyde God my sauiour: my God shall heare me.

Pro.xvii.a. 8 *O thou enemie of myne reioyce not at my fall, for I shall rise againe: & though I sit in darkenesse, yet the Lorde is my light.

9 I will beare the wrath of the Lord, for I haue offended hym till he sit in iudgement vpon my cause, and see that I haue right: then will he bring me foorth to the light, and I shall see his righteousnesse.

10 She that is myne enemie, shall loke vpon it and be confounded, Which nowe sayth, *where is the Lorde thy God: myne eyes shall beholde her when she shalbe troden downe as the myre in the streetes. 4.Reg.19.a.

11 *This is the day that thy walles shalbe buylt, this day shall driue farre away the (b) decree. Amos ix.c

(b) Thou shalt no more be subiect to the forrayne tiranny of the Babylonians

12 And at that time shall they come vnto thee from Assur, from the strong cities, and from the strong holdes, euen vnto the riuer: from the one sea to the other, and from mountayne to mountayne.

13 Notwithstanding, the land must be wasted, because of them that dwell therin, and for the fruites of their owne imaginations.

14 Therfore feede thy people with thy rod, the flocke of thyne heritage whiche dwel desolate in the wood, that they may be fed vpon the (c) mount of Carmel, Basan, and Gilead, as aforetime. C.

(c) That the people may returne out of the captiuitie of Babylon, and enioy the land of promiſcas they did before.

15 Maruelous thinges wil I shewe thee, *like as when thou camest out of the lande of Egypt. Exo.xiii.a.

16 This shall the heathen see, and be ashamed for all their power: *so that they shall lay their hande vpon their mouth, and stoppe their eares. Iob 39 d.

17 *They shal licke the dust like a serpente, and as the wormes of the earth that tremble in their holes: they shalbe afrayde of the Lorde our God, and they shall feare thee. Gen.iii.c.

18 Who is such a God as thou, that pardonest wickednesse, and forgeuest the offences of the remnaunt of thyne heritage: he kepeth not his wrath for euer: for his delite is to haue compassion.

19 *He shall turne againe, and be merciful to vs, he shall put downe our wickednesses, and cast all our sinnes into the bottome of the sea. Iere.ix.d.

20 Thou wilt perfourme to Jacob thy trueth, and thy mercie to Abraham, like as thou hast sworne vnto our fathers in olde time.

¶ The ende of the prophecie of Micheas.

The booke of the prophete Nahum.

¶ *The first Chapter.*

Of the destruction of the Assyrians, and of the deliueraunce of Israel.

THe burden of (a) Niniue: The boke of the vision of Nahum the Elkoshite.

(a) The Niniuites were spared, because they repented at the preaching of Jonas: but afterwardes they returned to their former wickednesse, therfore god threatened them by this prophete.

2 God is ielous, & the Lorde auengeth, the Lorde auengeth and hath wrath in store: the Lord auengeth vpon them that trouble hym, and he remembreth his enemies.

3 The Lorde is slowe to anger, and [also] of great power, and in no case will not acquite [the wicked,] the Lordes dealing is with blustring tempest and whirle winde, and the cloudes are the dust of his feete.

4 He rebuketh the sea and dryeth it vp, all the ruers also he maketh drye: Basan and Carmel are destroyed, the spring also of Libanon is destroyed.

5 The mountaynes quake * at his power and the hilles are resolued: the earth also burneth at his countenaunce, the worlde, and all that dwelleth therin.

* Or, for him

6 Who can stande before his wrath: or who can rise vp before the anger of his countenaunce, his fiercenesse is powred out like fire, yea the rockes cleane in peeces at his might.

7 The Lord is gratious, a strong holde in the day of trouble, and knoweth them that trust in hym.

8 But with an ouerrunning flood he wil destroy her place, and will pursue his enemies with darkenesse.

9 What imagine ye against the Lorde? he makes an vtter destruction: ye shall not be troubled twyse.

10 For whyles the thornes cleaue together, and whyles they banquet out their feastes, they are deuoured vp as very drie stubble.

11 There came out of thee such as thought euyll against the Lorde, such as gaue wicked counsell.

12 Thus sayth the Lorde: Though ye be in concorde, and also many, yet so shall ye be cut downe, and passe: & [though] I haue afflicted thee [O Hierusalem] yet will I trouble thee no more.

13 And

13 And nowe I will breake of his yoke from[vpon]thee, and I will breake thy bondes in sunder.
14 The Lorde also hath geuen a commaundement touching thee that, there shalbe no more offspring of thy name: from the house of thy God, I will cut of carued and molten image, I will make [it] thy graue, for thou art vile.
15 Behold vpon the mountaynes the feete of him that bringeth good tidinges, that preacheth peace: kepe thy festiual dayes O Juda, paye thy vowes: for the wicked [traunt] shal hereafter passe no more through thee, he is vtterly cut of.

The .ij. Chapter.

Ye describeth the victories of the Chaldeans against the Assyrians.

A 1 He destroyer is come vp before thy face, kepe thy forte, see to the way, strenghten [thy] loynes, increase [thy] strength mightyly:
2 For the Lord restores againe the glorious estate of Jacob, as [also] the glorious estate of Jsrael: for spoylers hath spoyled them, and hath wasted their braunches.
3 The shielde of his valiaunt souldiours [is] died red, his captaynes of warre are clad with scarlet: the charret is [compassed] with flamming torches in the day of his expedition, and the firre staues are drenched in poyson.
4 The charrets shal rage in the streetes, they shall make a terrible noyse in the broade wayes, to loke to like [flaming] tresslets, shooting as lightning.
5 He shall remember his notable souldiours, they shal stumble in goyng, they shall hasten to the wall, the couering fence is prepared.
6 The riuer gates are opened, and the palace dissolued.
B 7 Huzab is brought foorth captiue, made to ascend [into the charets] her handmaydens also leading [one another] as in the voyce of doues, knocking vpon their brestes.
8 Yea many a day Ninive was as a ponde full of water, yet [now] they flee, Stand ye, stande ye, and no man loketh backe.
9 Take your spoyle of siluer, take your spoyle of golde, for there is no ende of riches: treasure, pashing all treasure.
10 Sacking, resacking, rasing, a dissolued heart and collision of knees, sorow in all loynes also, and the faces of them all as blacke as a pot.
11 Where is the abiding place of lions, and the feding plot of lions whelpes [become,] whyther the young and olde lion had their resort: there dwelt the lion, & there was no man to put him in feare.
12 The lion made his praye aboundauntly for his whelpes, and strangled for his she lions, and hath filled his dennes with pray, and his abyding places with spoyle.
13 Behold me against thee sayth the Lord of hoastes, & I will burne in smoke her charets, and the sworde shall deuoure thy lions, I will roote out also from the earth thy spoyling, and the voyce of thy messengers shalbe heard no more.

The .ii. Chapter.

1 Of the fall of Ninive. 8 No power can escape the hande of God.

A 1 Bloody citie, stuffed throughout with falsehood, with extreme dealing, nor wilbe brought from spoyling.
2 The noyse of the whippe, the noyse of ratling of wheales, the praunsing of horses, and the iumping of charets:
3 The horseman lifting vp both the glistering blade of the sworde & also the shining speare, many wounded, many corpses, and no end of carcasses, they shall stumble at dead bodies.
4 Because of the manyfolde fornication of the beautifull harlot, ful of charmes, that selles nations by the meanes of her whordome, and the people through her charminges.

5 Lo I against thee sayth the Lorde of hoastes, and will turne vp thy skirtes ouer thy face, and wil shewe the gentiles thy filth, and kingdomes thy shame:
6 And will cast vpon thee abominable filth, and wil bring thee downe, and wil make thee as vile as doung.
7 And it shall come to passe that all that shall behold thee, shall flee from thee, and shall say, Ninive is destroyed, and who is greeued therwith: from whence shall I seke out comforters for thee:
8 Wilt thou count thy selfe better then Alexandria the great, that was situate amonges the riuers, compassed round about with water, whose fortresse was the sea [and had] her wall from the sea:
9 Ethiopia and Egypt [were thy] strength, and there was none end [of ayde,] Phut and Lubim were thy helpers.
10 Notwithstanding she passed away, she went into captiuitie, her children also were dashed in peeces in the top of all the streetes: for her honrible men they cast lottes, and all her great states they chayned in fetters.
11 And thou [also] shalt be dronke [with trouble] thou shalt be hyd: thou also shalt seke after strength against thine enemie.
12 All thy strong aydes [are as] figge trees with the first ripe figges: if they be stired, they fal into the mouth of the eater.
13 Behold thy men [are as baren] women in the middest of thee, the gates of thy lande shalbe set wyde open to thine enemies, fire hath deuoured thy barres.
14 Drawe thee water for the siege, strengthen thy fortes, go into the clay, treade the morter, make strong the brickyll.
15 There the fire shall deuoure thee, the sword shall cut thee of, shall deuoure as the locust, though [thou] be multiplied as the locust, though thou be as many as the grashopper.
16 Thou hast increased thy marchauntes as the starres of heauen, the locust spoyleth, and fleeth away.
17 Thy princes are as grashoppers, and thy rulers as great locustes, they swarme in hedges in cold weather, the sunne ariseth and they flee, and the place where they were is not knowen.
18 Thy sheepheardes O king of Assur slumber, thy noble men shall dwell [in death] thy people is scattered vpon the mountaynes, & there is none to gather them together.
19 Thy wound [shall] not be healed, thy plague is great, all that heare of thee, clap their handes: For to whom hath not thy euil dealing pearsed continually:

The booke of the prophete Habacuc.

The first Chapter.

1 A complaynt against the wicked that persecute the iust. 6 He sheweth that the Chaldeans are rayled vp of the Lorde for the chastisement of the Iewes, and describeth their armie. 12 He comforteth the faythfull, declaring that God will also destroy the Babylonians, because they shall abuse their victorie and become proude and insolent, attributing the prayse therof to their idoles.

1 The (a) burde which Habacuc the prophete dyd see.
2 O Lorde, howe long shall I crye, and thou wilt not heare: [euen] crye out vnto thee for violence, and thou wilt not helpe:
3 Why doest thou shew me iniquitie, and cause me to beholde sorowe: for spoyling and violence are before me, & there are that rayse vp stryfe and contention.
4 Therfore the law is "dissolued, & iudgement doth neuer go foorth: for the wicked doth compasse about the righteous, therfore wrong iudgement proceedeth.
5 *Behold among the heathen, and regarde, and wonder, and marueyll: for I will worke a worke in your dayes, ye will not beleue it though it be tolde you.
6 For lo, I rayse vp the Chaldeans, that bitter and furious nation, whiche shall "go vpon the breadth of the land, to possesse the dwelling places that are not theirs.
7 They

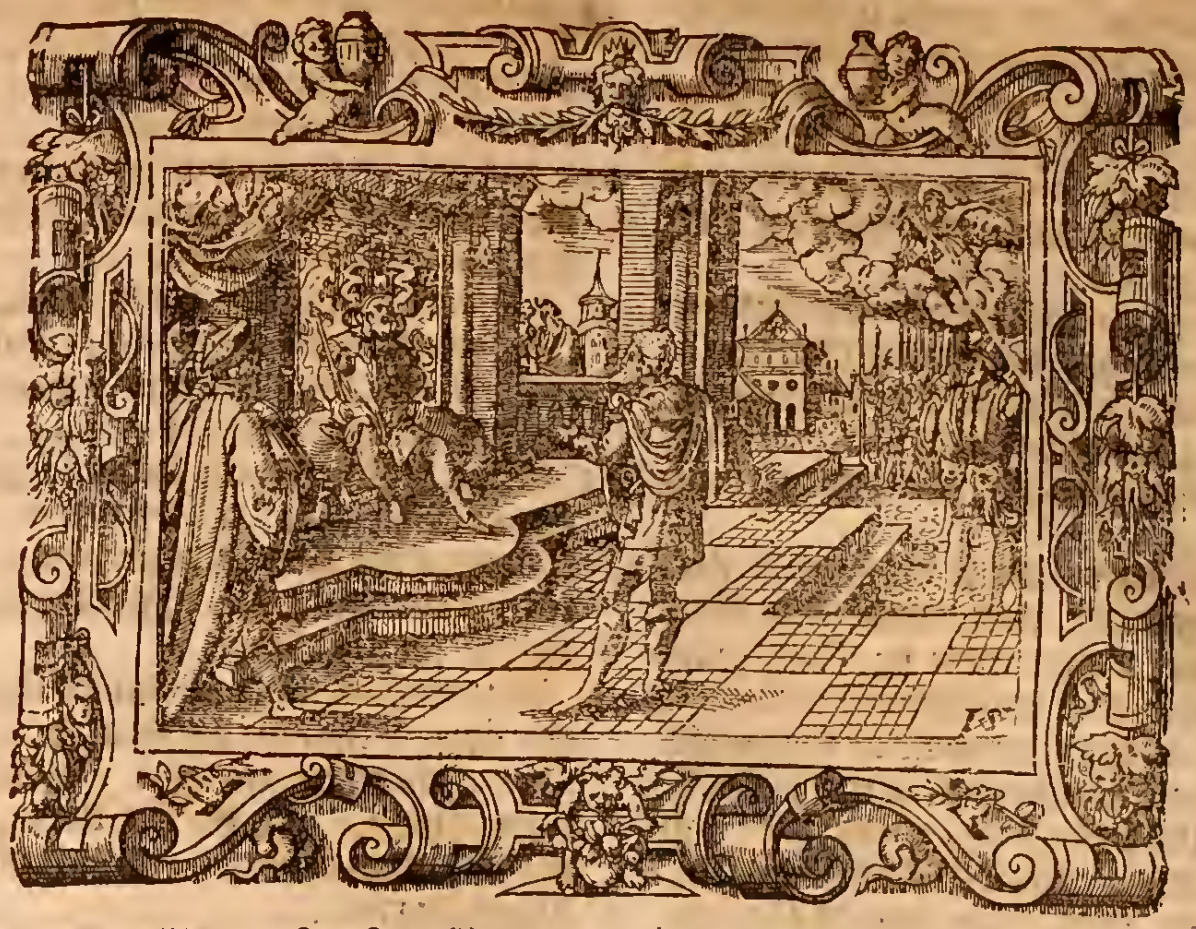
(a) That is, the great calamitie which he prophecied to come on Iuda, as a most greeuous burde, whiche they were not able to beare.

" Or, moze euct.

" Or, wrested.

Act. xiii. f.

" Or, pas through.



7 They are terrible and fearfull: (b)their iudgement and their dignitie shall proceede of them selues.

(b) That is, they them selues shalbe your iudges in this cause, and none shall haue auctoritie ouer them to controlle them.

8 Their horses also are swifter then the leopardes, and are more fierce then the wolues in the *euening, and their horsemen shall come from farre: they shall flee as the Egle hasting to meate.

Zoph.iii.a.

9 They come all to spoyle: before their faces shalbe an (c)eastwinde, and they shall gather the captiuitie as the sande.

(c) For the Iewes most feared this winde, because it destroyed their fruites.

10 And they shall mocke the kinges, and the princes shalbe a scorne vnto them: they shall deride euery strong hold, for they shall gather (d)dust, and take it.

(d) They shall cast vp mountes against it.

11 Then shall they "take a courage, and transgresse, and do wickedly, [imputing] this their power vnto their god.

"Or, Chaunge their spirit.

12 Art not thou of olde, O Lord my God, my holy one? we shall not dye, O Lord thou hast ordeined them for iudgement, and O God thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euyl, thou canst not behold wickednesse: *wherfore [then] doest thou loke vpō the transgressours, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

Ier.xii.a. Iob.xxi.a.

14 And makest men as the (c)fishe of the sea, and as the creeping thinges that haue no ruler ouer them.

(c) That is, the great deuour the small.

15 They take vp all with the angle, they catche it in their net, and gather it in their yarne: wherof they reioyce and are glad.

16 Therfore they sacrifice vnto their (f)net, and burne incense vnto their yarne: because by them their portion is fat, and their meate "plenteous.

(f) Meaning that the enemies flatter them selues, and glorie in their owne force, power, wit, and practises.

"Or, deintie. "Or, empty.

17 Shall they therfore "stretche out their net, and not spare continually to slay the (g)nations?

(g) Meaning that they shoulde not.

The .ii. Chapter.

A vision against pryde, couetousnesse, drunkennesse, and idolatrie.

1 I Will stande vpon my *watche, and set me vpon the towre, & will loke, and see what he will say vnto me, and what I shall answere to "him that reproueth me.

Esa xxi. b.

"Or, concerning my reproofe or check, meaning such rebuke as the wicked obiected vnto him.

2 And the Lord answered me, and said: Write the vision, and make it plaine vpon tables, that he may run that (a)readeth it.

(a) Write it in great letters, that he that runneth may reade it. (b) To trust in him selfe, or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon god by faith. Ro. i. b. Gala. iii. b. Hebr. x. c.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lye: though it tary, wayte: for it shall surely come, and shall not stay.

4 Behold, (b)he that "lifteth vp him selfe, his minde is not vpright in him: but the iust shall liue by his fayth.

"Or, fortifieth him selfe, as in a strong hold.

5 Yea in deede (c) the proude man [is as] he that transgresseth by wine, therfore shall he "not endure, because he hath enlarged his desire as the hell, & is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him: and a "taunting prouerbe against him, and say: Wo he that increaseth that which is not his: (d) how long: and he that ladeth him selfe with thicke clay:

7 Shall (e) they not rise vp sodenly that shall byte thee: and awake that shall strre thee, & thou shalt be "their pray:

8 Because thou hast spoyled many nations, all the remnaunt of the people shall spoyle thee, because of mens blood, and for the wrong [done] in the lande, in the citie, and vnto all that dwell therin.

9 "Wo he that coueteth an euyll coueteousnesse to his house, that he may set his nest on hie, to escape from the power of "euyll.

10 Thou hast "consulted shame to thyne owne house, by destroying many people, & hast sinned against thyne owne soule.

11 For the stone shall crye out of the wal, and the beame out of the timber shall aunswere it.

12 (f) Wo vnto him that buyldeth a towne with blood, and "erecteth a citie by iniquitie.

13 Behold, is it not of the Lord of hoastes that the people shall labour "in the very (g) fire: the people shall euen weery them selues for very vanitie.

14 For the earth shalbe (h) filled with the knowledge of the glorie of the Lorde, as the waters couer the sea.

15 Wo vnto him that geueth his neyghbour drinke, thou ioynest thy "heate, and makest [him] drunken also, that thou mayest see their priuities.

16 Thou art filled with shame for glorie, drinke thou also "and be made naked: the cup of the Lordes right hand shalbe turned vnto thee, and shamefull spuyng shalbe for thy glorie.

17 For the crueltie of (i) Libanus shall couer thee: so shal the spoyle of the beastes "which he made afrayde, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therin.

18 What profiteth the image: for the maker therof hath made it an image and a teacher of lyes, though he that made it trust therin when he maketh dumbe idoles.

19 Wo vnto hym that sayth to the wood, Awake: and to the dumbe stone, Rise vp, "it shall teache [thee:] beholde it is layde ouer with gold and siluer, & there is no breath in it.

20 But the Lord is in his holy temple: let all the earth kepe silence before hym.

(c) He compareth the proud and couetous man to a drunkard that is without reason & sense, whom God will punishe and make him a laughing stocke to all the worlde.

"Or, haue no rest.

"Or, priuie taunt.

(d) Signifying that al the world shall wishe the destruction of tiraunes, and that by their oppression and couetousnesse, they heape but vpon the selues more heauy burdes: for the more they gette, the more are they troubled.

(e) That is, the Medes and Persians that shoulde destroy the Babylonians.

"Or, troden vnder their feete.

"Or, Wo vnto him that coueteth euyll gayne.

"Or, misfortune.

"Or, taken counsell to the shame of thyne house.

(f) He shewerth what the stone shal crie, and what the wood shall aunswere.

"Or, stablisheth.

"Or, shall it teache there.

"Or, for the fire.

(g) That is, God will destroy all their labourers, as though they were cōsumed with fire.

(h) In the destruction of the Babylonians his glorie shal appeare through all the worlde.

"Or, thy bottle.

"Or, til thou slumber with drunkennesse.

(i) By Libanus and the beastes therof he meaneth the land and people of Iurie.

"Or, whiche he destroyed.

The. iij. Chapter.

A prayer for the faythfull.

A prayer of Habacuc the prophete for (a) the ignorances.

1 A

(a) That is, of the people of Israel.

2 O Lord I haue heard thy voyce, and was afrayde: O Lorde reuiue thy (b) worke in the middes of the yeres, in the middes of the yeres make it knowen, in wrath remember mercie.

(b) That is, the state of thy church, whiche is now redy to perishe before it come to haue a perfite age, whiche shoulde be vnder Christe.

3 God commeth from (c) Theman, and the holy one from mount Paran, Selah. his glorie couereth the heauens, and the earth is full of his prayse.

(c) Theman and Paran were neare Sinai where the law was geuen: whereby is signified that his deliuerance was present nowe, as it was then.

4 And [his] brightnesse was as the light: (d) he had hornes [comming] out of his handes, and there was the hyding of his power.

(d) Whereby is ment a power that was couered with his brightnesse, which was hyd to the rest of the worlde, but was reuealed in mount Sinai to his people.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stoode, and measured the earth, he beheld, and dissolued the nations, and the euerlasting mountaynes were broken, and the auncient hilles did bowe, his wayes are euerlasting.

7 For iniquitie I saw the tentes of Chusan, [and] the (e) curtaynes of the lande of Madian dyd tremble.

(e) That is, the tentes.

8 Was the Lorde angry against the[f] riuers? or was thyne anger against the floodes? or was thy wrath against the sea, that thou diddest ryde[g] vpon thy horses? thy charets [brought] saluation.

9 Thy[h] bow was manyfestly reuealed, and the[i] othes of the tribes [were] a sure word. Sela h. thou diddest cleaue the earth with riuers.

10 The mountaynes sawe thee and they trembled, the streame of the water[k] passed by, the deepe made a noyse, and lift vp his handes on hye.

11 The sonne [and] moone stoode still in [their] habitation, [l] at the light of thyne arrowes they went, [and] at the bright shining of thy speares.

12 Thou "trodest downe the land in anger: [and] dyddest threshe the heathen in displeasure.

13 Thou wentest foorth for the saluation of thy people, [euen] for saluation with thyne[m] annoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the [n] necke. Selah.

14 Thou diddest[o] strike thorow with his owne staues the heades of his villages, they came out as a whirlewinde to scatter me: their reioycyng was as to deuour the poore secretly.

15 Thou diddest walke in the sea with thyne horses, vpon the heape of great waters.

16 When I[p] hearde, my belly trembled, my lippes shoke at the voice, rottennesse entred into my bones, & I trembled in my selfe, that I might rest in[q] the day of trouble: for when [r] he commeth vp vnto the people, he shall destroy them.

17 For the figgetree shall not flodrish, neither shall fruite be in the vines: the labour of the oliue shall fayle, & the fieldes shall yelde no meate: the sheepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord, I will ioy[s] in the God of my saluation.

19 The Lord God is my strength, he wil make my feete like hindes [feete] & he wil make me to walke vpon my hye places. [t] To the chiefe singer on Neginothai, [or vpon the instrumentes of musicke,]

(f) Meaning that God was not angry with the waters, but that by this meanes he would destroy his enemies, & deliuer his church.
(g) And so diddest vse all the elementes as instrumēts for the destruction of thine enemies.
(h) That is, thy power.
(i) For he had not only made a couenaunt with Abrahā, but renued it with his posteritie.
(k) He alludeth to the red sea & Jordane, which gaue passage to gods people, and shewed signes of their obedience, as it were by lifting vp of their handes.
(l) According to gods commaundement the sunne was directed by the weapons of gods people which fought in his cause, as though it durst not go forward, whose weapons are here called the arrowes and speares of God. " Or, biddest walke vpon. (m) Signifying that there is no saluation, but by Christ. (n) From the top to the toe thou hast destroyed the enemies,

(o) God destroyed his enemies doth great & small with their owne weapōs, though they were neuer so fierce against his church.
(p) He returneth to that which he spake in the second verse, and shewed how he was afrayd of gods iudgementes.
(q) He sheweth that the faythfull can neuer haue true rest, except they feele before the weyght of gods iudgementes.
(r) That is, the enemie: but the godly shall be quiet, knowing that all thinges shall turne to good vnto thē.
(s) He declareth wherin standeth the comfort & ioy of the faithful, though they see neuer so great afflictions prepared.
(t) The chiefe singer vpon the instrumentes of musicke shalt haue occasion to prayse God for this great deliueraunce of his church. Neginoth is a tune or instrument of musicke so called.

The booke of the prophete Sophonia.

The first Chapter.

Threatninges against Juda and Hierusalem, because of their idolatrie.

A 1 The worde of the Lord which tame vnto Sophoni the sonne of Chusi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hezekiah in the time of *Josia the sonne of *Amon king of Juda.

4.Re.23.a. 4.Re.21.b.

2 I will surely destroy all thinges in the land, sayth the Lorde.

3 I will destroy man and beast, I will destroy the foules in the ayre, and the fishe in the sea, and great ruine shall fall on the wicked, and I wil vtterly destroy the men out of the land, sayth the Lorde.

4 I wil stretch out myne hand vpon Juda and vpon all such as dwell at Hierusalem: thus will I roote out the remnaunt of Baal from this place, and the names of the *Kemurins and priestes:

4.Re.21. and xxiii c. Deut.xvi.b. Iere.v.d.

5 Yea & *such as vpon their house toppes worship and bowe them selues vnto the hoast of heauen, whiche sweare by the Lorde, and by their[a] Malchom also:

(a) That is, the idol Moloch, and mixing idolatrie with true religion.

6 Which start backe from the Lorde, and neither seke after the Lorde nor regard hym.

7 *Be still at the presence of the Lorde God, for the day of the Lord is at hand: yea the Lord hath prepared a sacrifice, and called his ghestes therto.

Zach.i.a.

8 And thus shall it happen, in the day of the Lordes sacrifice I will visite the princes *and the kinges children, and al such as weare straunge clothing.

2.Re.27.b. Ier.xxxix.b

9 In the same day also will I visite all those that leape ouer the threshold so proudly, whiche fill their lordes house with robberie and falshood.

10 At the same time sayth the Lord, [there shalbe heard] a great crye from the *fishe porte, and an howling from the seconde porte, and a great destruction from the hylles.

11 Howle ye that dwel in the lowe places, for al the marchaunt people are destroyed, and all they that were laden with siluer, are rooted out.

12 At the same time will I searche Hierusalem with lanternes, and visite them that continue in their dregges, and say in their heartes, *Tush, the Lorde will do neither good nor euyll.

13 Therfore their goodes shalbe spoyled, & their houses layed waste: *they shall buylde houses, and not dwell in them, they shall plante vineyardes, but not drinke the wine therof.

14 For the great *day of the Lorde is at hande, it is harde by, and commeth on a pace, euen the bitter voyce of the Lordes day, then shall the strong man crye out. Ioel.ii.a. ℂ

15 That day is a day of Wrath, a day of trouble and heauinesse, a day of vtter destruction and miserie, a darke & glowming day, a cloudy and stormie day.

16 A day of the trumpet and alarum against the strong cities, and hie towres.

17 I will bring the people into such vexation, that they shall go about like blinde men, because they haue sinned against the Lorde, their blood shalbe powred out as dust, & their bodies as the myre.

18 *Neither their siluer nor their gold shalbe able to deliuer them in that wrothful day of the Lorde, but the *whole lande shalbe consumed thorowe the fire of his ielousie: for he shall soone make cleane riddaunce of all them that dwell in the lande. Eze.vii.d. Sopho iii.b.

iii.Esd.iii a.

Ier.v.c. Deu.xxix.c Ier.xxiii.c. Amos.v.c.

The .ii. Chapter.

1 He moueth to returne to God, 5 prophesying vnto the one destruction, and to the other deliueraunce.

A 1 Gather your selues, euē gather you, O nation not worthy to be loued,

2 Before the decree go forth that God hath concluded [and ye be] as chaffe that passeth in a day, & before the fearfull Wrath of the Lorde come vpon you, & before the day of the Lordes fore displeasure come vpon you.

3 Seke the Lorde all ye meeke hearted vpon earth, ye that worke after his iudgement: seke righteousnesse, *seke lowlinesse, that ye may be " defended in the Wrothfull day of the Lorde:

4 *For Gaza shalbe destroyed, and Ascalon shalbe layde waste, they shall cast out Asdod at the noone day, and Accaron shalbe rooted vp.

5 Wo vnto you that dwell vpon the sea coast, the nation of the Cherethimis: the worde of the Lord shal come vpon you O Chanaan thou lande of the Philistines, I will destroy thee, so that there shall no man dwell in thee any more.

6 And as for the sea coast, it shalbe heardmens cotages, and sheepefoldes.

7 Yea it shalbe a portion for such as remayne of the house of Juda, to feede there vpon, in the houses of Ascalon shal they rest towarde night: for the Lorde their God shall visite them, and turne away their captiuitie. B

8 *I haue heard the despite of Moab, and the blasphemies of the children of Ammon, how they haue shamefully intreated my people, & magnified themselues within the borders of their lande. Esa.xv.16.c. Ier.xlviii.a. Ezec.xxv.b

9 Therefore as I liue, sayth the Lord of hoastes the God of Israel, Moab shalbe as Sodoma, & Ammon as Gomorra, euen the breeding of nettles, and salt pittes, & a perpetuall wildernesse: The residue of my folke shal spoyle them, the remnaunt of my people shall haue them in possession.

10 *This shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lorde of hoastes people, and magnified themselues aboue them. Za ii.b.

11 The Lord shalbe terrible vnto them, *and destroy all the gods in the lande: and all the Iles of the heathen shall worship hym, euery man in his place. Esa.li.c.

12 Ye

4.Reg.xx.a Ionas.iii.a. " Or, hyd.

Esa.xiiii.c. Ier.xlvi.a. Ezec.xxv.c.

12 Ye Morians also shall perishe with my sworde.
13 Yea he shall stretch out his hande ouer the north, and destroy Assur: *As for Niniue he shall make it desolate, drye, and waste. Tob xiiii.c.
14 The flockes and all the beastes of the people shall lye in the middest of it, pellicanes and owles shal abide in the vpper postes of it, foules shall sing in the wyndowes, and desolation shalbe vpon the postes, for the Cedars are vncouered. C
15 This is the proude and carelesse citie that sayd in her heart, *I am, and there is els none besides me: O howe is she made so wast that the beastes lie in her: Who so goeth by, mocketh her, & poynteth at her with his finger. 4.Reg 19.e. Esa. xlvii.b.

The .iij. Chapter.

4 Against the gouernours of Hierusalem, 8 of the calling of all the gentiles.
11 I comfort to the residue of Israel.

A 1 WO to that abhominable, filthy, and cruel citie.
2 She hearde not the voyce, she receaued not correction, she trusted not in the Lorde, she drewe not neare to her God.
3 Her rulers within her are as roaring *lions, her iudges are as* wolues in the euening, whiche leaue nothing behinde them till the morowe. Eze. xxii.c. Mich.iii.b. Aba.i.b.
4 Her prophetes are light persons & vnfaythful men, her priestes haue polluted the sanctuarie, & haue wrested the law.
5 But the iust Lord that doth no vnright, was in the middes therof, euery morning shewing them his lawe clearly, and ceassed not: but the vngodly will not learne to be ashamed.
6 I haue destroyed the nations, their towres are desolate, I haue made their streetes wast, that none shall passe by: their cities are destroyed, without man, and without inhabitaunt.
7 I sayde vnto them, O feare me, and be content to be refourmed, so their dwelling shoulde not be destroyed howe soeuer I visited them: But neuerthelesse, they rose vp early, and corrupted all their workes. B
8 Therfore wayte ye vpon me, sayth the Lorde, vntill the time that I ryse vp to the pray: for I am determined to gather the people, & to bring the kingdomes together, that I may poure out myne anger, yea all my wrathfull *displeasure vpon them: *For all the earth shalbe consumed with the fire of my ielousie. Naum.i.a. Sopho.i.c.
9 And then will I clense the lippes of the people, that they may euery one call vpon the name of the Lorde, and serue him with one "consent. "Or, shoulder,
10 From beyonde the riuers of Ethiopia, the daughter of my dispearsed prayng vnto me, shall bring me an offering.
11 In that time shalt thou no more be confounded, because of all the imaginations wherethorowe thou haddest offended me: for *I will take away the proude boasters of thyne honour from thee, so that thou shalt no more triumph because of my holy hill. Iere.i.b.
12 In thee also will I leaue a smal poore simple people, whiche shall trust in the name of the Lorde.
13 The remnaunt of Israel shall do no wickednesse, nor speake lyes, neither shall there any deceytfull tongue be found in their mouthes: For they shalbe fed, and take their rest, and no man shall make them afrayde.
14 Reioyce O daughter Sion, be ioyfull O Israel: reioyce and be glad from thy whole heart O daughter Hierusalem, C
15 For the Lorde hath taken away thy punishment, & hath cast out thyne enemies: The king of Israel, euen the Lord him selfe is with thee, so that thou nedest no more to feare any misfortune.
16 In that time it shalbe sayde to Hierusalem, Feare not: and to Sion, Let not thyne handes be flacke:
17 For the Lorde thy God in the mids of thee is mightie, he will saue [thee] he wil reioyce ouer thee with ioy, he wil quiet him selfe in his loue, he will reioyce ouer thee with gladnesse.
18 After a certayne time will I gather the afflicted that were of thee, and them that bare the reproche for it.
19 And behold, in that time will I destroy

all those that vexe thee, I will helpe the lame, and gather vp the castaway: yea I will get them prayse and honour in al landes, where they haue ben put to shame.

20 At the same time will I bring you a-

gaine, & at the same time will I gather you: I will get you a name and a good report among all people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lorde.

The booke of the prophete Aggeus.

The first Chapter.

1 The time of the prophecie of Aggeus. 8 An exhortation to buylde the temple againe.

A 1 IN the second yere of king Darius, in the sixth moneth, the first day of the moneth, came the word of the Lord by the ministerie of ỹ prophete Aggeus (a) vnto Zorobabel (b) the sonne of Salathiel a prince of Juda, and to Josua the sonne of Josedech the hye priest, saying:

2 Thus speaketh the Lorde of hoastes, saying: This people sayth, (c) The time is not yet come for the Lordes house to be buylded.

3 Then came the Worde of the Lorde by the ministerie of the prophete Aggeus, saying:

4 Is it time for you your selues to dwel in seeled houses, and this house lie waste?

5 Nowe thus sayth the Lord of hoastes, Consider your owne wayes in your heartes.

6 Ye (d) haue sowen much, but ye bryng litle in: ye eate, but ye haue not inough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus sayth the Lorde of hoastes, Consider your owne wayes in your heartes.

8 (e) Get you vp to the mountayne, and fetche wood, and buyld this house, & I (f) wil take pleasure in it, and (g) I wilbe glorified, sayth the Lorde.

9 Ye loked for much, and lo it came to litle, and when ye brought it home, I dyd blowe vpon it: and why, sayth the Lord of hoastes? because of my house that is waste, and you run euery man into his his owne house.

10 Ther-

(a) Though ỹ people transgresse: yet the prophet is sent to the prince, & priest, whose negligence often times is the cause of the peoples sinne.

(b) Zorobabel was the sonne of Phadaia as 1. Par. 3. and ver. 18 his fathers name is left out, & his grandfathers name supplied, because it was not so obscure as was the other.

(c) And yet there were now seuēteene yeres past sence Cyrus had graunted them liberte to buylde.

(d) God is the geuer of encrease, neither may any thing prosper without his blessing.

(e) It is a paynefull thing to clime vp the hilles, to drawe down trees, and to buyld: such is their labour that buyld the church.

(f) In Christe only is God mercifull vnto vs, and in his church only is saluation: both the which are here signified by this temple

(g) The end why Christ buyldeth his church is: that we may haue hym louourable to vs, and be be glorified

10 Therfore vpon you the heauen is stayed from deawe, & the earth is stayed from yeelding her increase.

11 And I haue called for a (h) drought vpon the land, and vpon the mountaynes, and vpon the corne, & vpon the wine, and vpon the oyle, and vpon al that the ground bringeth foorth, vpon men, & vpon cattel, and vpon all the labour of the handes.

12 When Zorobabel the sonne of Salathiel, and Josua the sonne of Josedech the hye priest, with all the (i) remnaunt of the people, hearde the voyce of the Lorde their God, and the (k) wordes of the prophete Haggeus, as the Lorde their God had sent him, then the people dyd feare before the Lorde.

13 Then Haggeus the (l) Lordes messenger sayd in the Lordes message vnto the people, saying: I (m) am with you saith the Lorde.

14 And the Lorde stirred vp the (n) spirite of Zorobabel the sonne of Salathiel a prince of Juda, and the spirite of Josua the sonne of Josedech the hie priest, and the spirite of all the people: & they came and dyd the worke in the house of the Lorde of hoastes their God.

(h) Such is the almightie power of god, that he neadeth but to cal for his plagues, and they be at commaundes erest.

(i) For the greater part stayed in Babilon, & would not take the liberte which Cyrus had geuen them.

(k) Here is no difference made betweene the word of the prophete, & the word of God, to shewe that the prophete must so speke, and the people so heare them, as the wordes of God.

(l) This should be remembred of al ministers, that they be gods messengers, & therfore must be faythful, diligent, and constant.

(m) The penitent are not forsaken, God comforteth the, and assureth them of his owne presence.

(n) God is sayd to stirre vp our spirites, when he moueth our hartes by the power of his spirite boldly to take in hande and perfectly to finishe that which he commaundeth.

The .ii. Chapter.

1 He sheweth that the glorie of the seconde temple shall exceede the first.

1 IN the (a) twentie and fourth day of the first moneth, in the seconde yere of king Darius,

2 In the (b) seuenth moneth in the twentie and one day of the moneth, came the worde of the Lord by the ministerie of the prophete Haggeus, saying:

3 Say nowe to Zorobabel the sonne of Salathiel prince of Juda, and to Josua the sonne of Josedech the hie priest, and to rest of the people, saying:

4 (c) Who is among you left, which sawe this house in her first glorie, and howe do you see it now? Is it not in your eyes in comparison of it, as nothing?

5 Yet nowe be of good cheare O Zorobabel, sayth the Lord, and be of good comfort O Josua thou hye priest sonne of Josedech, and be strong all ye people of the lande, sayth the Lorde, and worke: for (d) I am with you sayth the Lorde of hoastes,

6 According to the (e) worde that I couenaunted with you, when ye came out of Egypt: and my (f) spirite shall remayne with you, feare ye not.

7 For thus sayth the Lorde of hoastes (g) Yet a litle whyle, and I will (h) shake the heauens, and the earth, and the sea, and the drie lande:

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glorie, sayth the Lorde of hoastes.

9 (i) The siluer is myne, and the golde is myne, sayth the Lorde of hoastes.

10 The glorie of the (k) seconde house, shalbe greater then the glorie of the first, sayth the Lorde of hoastes: and in this place will I geue peace, sayth the Lorde of hoastes.

11 In the twentie and fourth day of the (l) ninth moneth in the second yere of king Darius, came the word of the Lord vnto the prophete Haggeus, saying:

12 Thus sayth the Lord God of hoastes, Aske nowe ye priestes [concernyng] the lawe, saying:

13 If one beare holy flesh in the skirt of his coate, & with his skirt do touche the bread, potage, wine, oyle, or any other meate, shall it be holy? And the priestes aunswered and sayde, No.

14 And Haggeus sayd: If a polluted person touche any of these, shall he not be polluted? And the priestes aunswered, and saide, He shalbe polluted.

15 Then Haggeus aunswered, and sayde: So is this people, and so is this nation (m) before me sayth the Lord, and so is al the worke of their handes: & that which they offer there is vncleane.

16 And nowe consider I pray you in your mindes from this day, and vpward, before there was layed one stone vpon an other in the house of the Lorde,

17 Before these thinges [were done] when one came to a heape of twentie [measures] there were but ten: so who came to the wyne presse for to drawe out fiftie [vessels of wyne] out of the presse, there were but twentie.

18 I smote you with blasting, and with mildeawe

(a) They had but three weekes & three dayes to heare the prophete, and to prepare their workes for their wages, so diligent were they after the preaching of the prophete.

(b) They had wrought not wrought a ful monthe yet they waxed weery: therfore had nede to set on a fresh by the prophete, who was therefore newe sent vnto them again.

(c) As were Zerubbabel, Jeshuah, and others. 2. Esd. cap. 3. ver. 12 which saw the old temple, and now were returned with Zorobabel. Esd. cap. 6. vers. 3.

(d) A strong argument why the people should be of good courage, when they are sure that God is with them.

(e) God made many promises to his people after their departure out of Egypt: but in almuch as he goeth about to speake of Christe in this place, it may well be thought that he meaneth here the promise made. Deut. 18. ver. 15 and repeated Act. 3. ver. 22

(f) Before he confirmed his promise made of Christe, now he confirmeth his spirite: therfore there is no cause offeare.

(g) There passed 519. yeres after this prophecie, before Christe came: yet are they sayde to be but a little whyle in comparison of the time sence the creation, the tyme that shalbe before the iudgement: or in respect of eternitie, or in the sight of God, with whom a thousande yeres is but as one day.

(h) I wyll cause great feare to be: the heauens shalbe stirred at the birth of Christe, his baptisme, ascention, at his comming to iudgement: but chiefly it serveth out the terrible of Christe, to whom heauen, earth, & sea shall obey.

(i) It is not the want of riches that causeth this house to be buylt in this sort, seeing that I haue all treasures at my commaundement.

(k) This is spoken, not of this house, but of the spiritual Hierusalem. Hebr. 12. ver. 22

(l) In the sixth moneth & in the fourth day had Aggeus prophecied: in the eyght moneth Zacharye & nowe in the ninth is Aggeus sent againe, such care hath God ouer his, and such neede haue the people of instruction.

(m) Seme they neuer so perfect in their owne eyes, yet to God who knoweth them, they appeare as they are.

mildeawe, and with hayle, in all the
worke of your handes, and you turned
not vnto me, sayth the Lorde.
19 Consider nowe in your mindes from
this day, and afore, from the foure and
twentie day of the nynth [moneth,] vnto
the day that the foundation of the lordes
temple was layde, consider it in your
mindes:
20 Is the seede yet in the barne? as yet the
vines, and the figge tree, and the pome-
granate, & the oliue tree hath not brought
foorth: from this day will I blesse [you.]
C 21 And (n) againe the worde of the Lorde
came vnto Haggei in the foure & twen-
tie [day] of the moneth, saying:

(n) He is sent twyse in one day to prophe-cie vnto the people.

22 Speake to Zorobabel the prince of Iu-
da, and say, I will shake the heauens
and the earth:
23 And I will ouerthrow the "throne of
kingdomes, & I wil destroy the strength
of the kingdomes of the heathen, and I
will ouerthrowe the charettes and the
sitters thereon, and the horse and the
riders shall fall downe euery one by
the sworde of his brother.
24 In that day, saith the Lord of hoastes,
will I take thee Zorobabel my ser-
uaunt sonne of Salathiel, sayth the
Lord, & will make thee as a signet: for I
haue chosen thee, sayth the Lorde of
hoastes.

"Or, seate.

The booke of the prophete Zacharias.

The first Chapter.

1 He moueth the people to returne to the Lord and eschewe the wickednesse of their fa-
thers. 36 He prefigureth Christe and his Apostles.

A 1 IN the eyght mo-
neth of the seconde
yere of king Da-
rius, came the
worde of the Lord
vnto * Zacharias
the sonne of Bara-
chias the sonne of
Addo the prophete,
saying:

Mat. 23 d.

2 The Lorde hath ben sore displeased
with your forefathers.
3 And say thou vnto them, thus sayth the
Lorde of hoastes: *Turne you vnto me
saith the Lord of hoastes, & I wil turne
vnto you, sayth the Lord of hoastes.

Ier. xxxi c. Malac. iii. b.

4 *Be ye not like your forefathers, vnto
whom prophetes cryed, saying, thus
sayth the Lorde of hoastes,
*Turne you from your euyl wayes, and
from your wicked imaginations: *But
they woulde not heare nor regarde me,
sayth the Lorde.

Iere. xliiii a Psa. 78. a. Ose. xiiii. a. Tob. xiii. b. Ier. xliiii. a.

5 What is nowe become of your forefa-
thers? & do the prophetes liue for euer?
6 But did not my wordes and statutes
whiche I commaunded by my ser-
uauntes the prophetes take hold of your
forefathers? and they returned, & sayde:
Like as the Lorde of hoastes determi-
ned to do vnto vs according to our owne
wayes and imaginations, euen so hath
he dealt with vs.
7 Upon the twentie and fourth day of B
the eleuenth moneth, (whiche is the
moneth Sebah) in the seconde yere of
Darius, came the word of the Lord vn-
to Zacharias the sonne of Barachias
the sonne of Addo the prophete, saying:
8 I sawe by night, and behold, there sate
one vpon *a red horse, and stoode still a-
mong the myrre trees that were in a bo-
tome: and behinde hym were there red,
speckled, and whyte horses,

Zach vi a. Apoc. vi. a.

9 Then sayde I, O my Lorde, what are
these? And the angel that talked with
me, sayde vnto me: I will shewe thee
what these be.
10 And the man that stoode among the
myrre trees aunswered, and said: These
are they whom the Lorde hath sent to
go thorowe the world.
11 And they aunswered the angel of the
Lorde that stoode among the myrre
trees, and sayd: We haue gone thorowe
the world, and beholde all the world sit-
teth still, and is carelesse.
12 Then the lordes angel gaue aunswere,
and saide: O lorde of hoastes, how long
wylt thou be vnmerciful to Hierusalem,
and to the cities of Iuda, * with whom
thou hast ben displeased now these three
score

Ier. xxv. b. and xxix. b i. Esd. i. a.

scoze and ten yeres:
13 So the Lozde gaue a louing and a comfortable aunswere vnto the angel that talked with me.
14 And the angel that communed with me, saide vnto me: Crye thou, & speake, Thus saith the Lozde of hoastes: I am exceeding ielous ouer Hierusalem and Sion,
15 And soze displeased at the careleste heathen: foz where as I was but a litle angry, they helped forward the affliction.
16 Therfoze thus saith the Lozde: *I wyl returne vnto Hierusalem in tender mercie, so that my house shalbe builded in it, saith the Lozde of hoastes: yea, and the (a) lyne shalbe stretched vpon Hierusalē.
17 Crye also and speake, thus saith the Lozde of hoastes: My cities shalbe in good prosperitie againe, the Lozde shall yet comfozte Sion, & choose Hierusalem.
18 Then lyft I vp myne eyes and sawe, and beholde, foure hozues.
19 And I saide vnto the angel that talked with me, what be these: He aunswered me, *These are the hozues which haue scattered Juda, Israel, and Hierusalem.
20 And the Lozde shewed me foure carpenters.
21 Then saide I: what wyll these do: He aunswered & said: These are the hozues which haue scattered Juda, so that no man durst lyft vp his head: but these are come to fray them away, and to cast out the hozues of the Gentiles which lyft vp their hozne ouer the lande of Juda to scatter it abzoade.

Zach.viii.a.

(a) Much as Masons and Carpenters vse in building.

Dani.vii.d.

The .ij. Chapter.

The renewing of Hierusalem and Juda.

1 I Lyft vp myne eyes agayne and loked: and beholde *a man, with a measure lyne in his hande.
2 Then saide I: whyther goest thou: And he said vnto me: To measure Hierusalem, that I may see how long and how broade it is.
3 And behold, the angel that talked with me, went his way foozth: Then went there out another angel to meete him,
4 And saide vnto him, Runne, speake to this young man, and say: Hierusalem shalbe inhabited without any wall foz the very multitude of people and cattaile that shalbe therein.
5 *Foz I my selfe, saith the Lozde, wyl be vnto her a wall of fire rounde about, & wyl be the glozy in the middest of her.
6 O get you foozth, O flee from the land of the nozth, saith the Lozde: foz I haue scattred you into the foure windes of the heauen, saith the Lozde.
7 Saue thy selfe O Sion, thou that dwellest with the daughter Babylon:
8 Foz thus saith the Lozde of hoastes, After this glozy hath he sent me out to the heathen which spoyled you: *foz who so toucheth you, shal touche the apple of his owne eye.
9 Beholde, I wyll lyft vp myne hande ouer them, *so that they shall be spoyled of those which afoze serued them: and ye shall knowe that the Lozde of hoastes hath sent me.
10 Be glad and reioyce O daughter Sion: foz lo, *I am come to dwell in the middest of thee, saith the Lozde.
11 At the same time there shal many heathen cleane to the lozd, & shalbe my people: Thus wyll I dwell in the middest of thee, and thou shalt knowe that the lozde of hoastes hath sent me vnto thee.
12 The Lozde shall haue Juda in possession foz his part in the holy lande, and shall choose Hierusalem yet againe.
13 *Let all flesh be still before the Lozde: foz he is rayled vp out of his holy place.

Exe.xliii.a. Apo.xxi.c.

Psal.xvii.b.

Exo.xxv.a.

Sopho.i.a.

¶ The .iij. Chapter.

1 Of the lw and hie estate of Christe vnder the figure of Josua the priest, 8 a prophecie of Christe.

1 AND he shewed me Josua the hie priest standing before the angell of the Lozd, *and Satan stoode at his right hande to resist him.
2 And the Lozde saide vnto Satan: The Lozde repzoue thee thou Satan, yea the Lozde that hath chosen Hierusalem repzoue thee: Is not this a brand taken out of the fire:
3 Now Josua was clothed in vncleane rayment, and stoode before the angel.
4 And he aunswered & saide vnto those that stoode before him, Take away the foule clothes frō him. And vnto him he saide;

Psal.cx.a.

saide: Beholde, I haue taken away thy sinne from thee, and I wyll clothe thee with chaunge of rayment.

5 And I saide, Let them set a fayre miter vpon his head: So they set a fayre miter vpon his head, & put on clothes vpon him, and the angell of the Lorde stoode there.

6 Then the angell of the Lorde testified vnto "Josua, and spake,

"Or, Iesua.

B 7 Thus saith the Lorde of hoastes: If thou wylt walke in my wayes, & keepe my watch, thou shalt iudge my house, & kepe my courtes, and I wyll geue thee place among these that stande here.

8 Heare O Josua thou hie priest, thou & thy felowes that sit before thee, for they are monstruous persons: behold, I wyl bring foorth the *braunche my seruaunt.

Esai iiii.a. Iere.xxiii.a.

9 For lo, the stone that I haue layde before Josua, vpon one stone shalbe seuen eyes: beholde, I wyll cut out the grauing therof, saith the Lorde of hoastes, and I wyll take away the sinne of the lande in one day.

10 In that day shall euery man call his neighbour vnder the vine, and vnder the figtree, saith the Lorde of hoastes.

The .iiii. Chapter

The vision of the golden candelsticke, and the exposition thereof.

A 1 AND the angell that talked with me, came againe, and waked me, as a man that is rayfed out of his fleepe,

2 And saide vnto me: what seest thou? And I saide: I haue loked, and beholde, a candelsticke all of golde, with a boule vpon it, and his seuen lampes therein, & vpon euery lampe seuen pypes.

3 And *two olyue trees thereby: one vpon the right side of the boule, & the other vpon the left side.

Apo, xi.a.

4 So I aunswered, and spake to the angell that talked with me, saying, O my Lorde, What are these?

5 The angell that talked with me aunswered and saide vnto me: Knowest thou not what these be? And I said, No my Lorde.

6 He aunswered and saide vnto me: This is the worde of the Lorde vnto Zorobabel, saying, * Neither through an hoast of men, nor through strength: but through my spirite, saith the Lorde of hoastes.

Esai xi.a.

B 7 What art thou great mountaine before Zorobabel? thou must be made euen, and he shall bring foorth the head stone therof, with showtinges, crying, Grace grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying:

Phil.i.a.

9 * The handes of Zorobabel haue layde the foundation of this house, his hands shal also finishe it: and thou shalt knowe that the Lorde of hoastes hath sent me vnto you.

10 For who hath despised the day of small thinges? they shall reioyte, and shall see the stone (a) of tynne in the hande of Zorobabel: these seuen are the eyes of the lord, which go through ỹ whole worlde.

(a) A plummet of tynne, as now men vse plummets of lead.

11 Then aunswered I, & saide vnto him: what are these two olyue trees vpon the right & left side of the candelsticke?

12 I spake moreouer, and saide vnto him: What be these two olyue braunches which through the two golden pypes emptie them selues into the golde?

13 He aunswered me & said: Knowest thou not what these be? & I said, no my lord. C

14 Then said he: * These are the two olyue braunches, that stand with the ruler of the whole earth.

Apo.xi.a.

The .v. Chapter.

1 The vision of the fleeing booke, signifying the curse of theeues, and such as abuse the name of God. 6 By the vision of the measure, is signified the bringing of Iuda to Babylon.

1 SO I turned me, lifting vp myne eyes, & loked, and beholde, a fleeing booke.

2 And he saide vnto me: what seest thou? I aunswered: I see a fleeing booke of twentie cubites long, and ten cubites broade.

3 Then saide he vnto me, This is the curse that goeth foorth ouer the whole earth: for al theeues shalbe iudged after this booke, & al periured persons shalbe iudged according to the same.

4 And I wil bring it foorth saith the lord of hoastes, so that it shall enter into the house of the theefe, and into the house of him that falsely sweareth by my name: and

and shall remayne in his house, and consume it, with the timber & stones therof.
5 Then the angel that talked with me, went foorth, and saide vnto me: Lyft vp thyne eyes, and see what is this that goeth foorth.
6 And I said, what is it? He aunswered: This is a " measure going out. He saide moreouer: Euē thus are they that dwel vpon the whole earth to loke vpon.
B 7 And behold, there was lyft vp a talent of lead: and lo, a woman sate in the middest of the " measure.
8 And he said, This is vngodlinesse: So he cast her into the middest of the " measure, and threwe the lumpe of lead into the mouth of the " measure.
9 Then lyft I vp myne eyes, and loked, & beholde, there came out two women, and the winde was in their winges: for they had winges lyke the winges of a storke, and they lyft vp the " measure betwixt the earth and the heauen.
10 Then spake I to the angel that talked with me: Whyther wyll these beare the measure?
11 And he saide vnto me: Into the land of * Sinnaar to builde it an house, & it shal be established, & set there vpon her owne place.

" Or, Ephah
" Or, Ephah
" Or, Ephah
" Or, Ephah
" Or, Ephah
Gene.xv.b.

¶ The .vi. Chapter.

1 By the foure charrets he describeth the prosperitie of foure kingdomes.

A 1 MOreouer, I turned me, lyfting vp myne eyes, and loked, and behold there came foure charrets out from betwixt two hylles, which hylles were of brasse.
2 In the first charret were * red horses, in ye seconde charret were blacke horses,
3 In the third charret were white horses, in the fourth charret were horses of diuers colours, and strong.
4 Then spake I, and saide vnto the angel that talked with me: O Lord, what are these?
5 The angel aunswerd & saide vnto me: * These are the foure spirites of the heauen, which be come foorth to stand before the ruler of all the earth.
6 That with the blacke horse went foorth into the lande of the north, & the white folowed them, and the speckled horses went foorth toward the south:
B 7 And the strong horses went out, & required to go and take their iourney ouer the whole earth: And he saide, Get you hence, & go through the worlde: So they went throughout the worlde.
8 Then cryed he vpon me, & spake vnto me, saying: Beholde, these that go toward the north, shal stil my wrath in the north countrey.
9 And the worde of the Lorde came vnto me, saying:
10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Idaia: and come thou the same day, and go vnto the house of Josiah the sonne of Zophonia.
11 Then take golde and siluer, & make crownes therof, and set them vpon the head of Josua the sonne of Josedech the hie priest,
12 And speake vnto him, thus saith the lord of hoastes: Behold the man whose name is * the braun[illegible], & he shall growe vp out of his place, and he * shal build [illegible] the temple of the Lorde.
13 Yea, euen he shal builde vp the te[illegible] of the lord, & * he shal beare the pr[illegible] shal sit vpon the lordes throne, [illegible] the domination: * A priest shal [illegible] vpon his throne, & a peaceab[illegible] shalbe betwixt them both.
14 And the crowne shalbe to [illegible] Tobiah, & to Idaia, & to H[illegible] of Zophoni, for a memoria[illegible] ple of the Lorde.
15 And such as be farre of sh[illegible] build in ye temple of the lor[illegible] know how that the lord o[illegible] sent me vnto you: And th[illegible] passe, if ye wyll hearken [illegible] the voyce of the Lorde y[illegible]

Zacha.i.b.
Apo.vi.a.
Ier.iiii.b.
Zacha.iii.b.

¶ The .vij. Chapter.

5 The true fasting. 11 The rebellion of the people, is the cause of their aff[illegible]

A 1 AND in the fourth yere of king Darius, the word of the lorde came vnto Zacharia in the fourth [day] of the ninth moneth, which is called Casleu,
2 What time as Sarasa[illegible] lech, and the men that [illegible] sent vnto the house of [illegible] before the Lorde:
3 And that they shoul[illegible]

prieſtes which were in the houſe of the Lorde of hoaſtes, and to the prophetes, ſaying: ſhould I wepe in the *fifth moneth, & abſtayne as I haue done nowe certaine yeres?

3.Re.xxv.b.

4 Then came the worde of the Lorde of hoaſtes vnto me, ſaying:

5 Speake vnto al the people of the land, and to the prieſtes, & ſay: when ye faſted and mourned in the fifth * & ſeuenth moneth now this threeſcore & ten yeres, did ye faſt vnto me?

Ier.xli.a. 2.Reixxv.b.

6 When ye did eate alſo & drincke, did ye not eate & drincke for your owne ſelues?

B 7 Are not theſe the wordes which the Lord ſpake by his prophetes aforetime, when Hieruſalem was yet inhabited & wealthy, ſhe and the cities round about her, whē there dwelt men both toward the ſouth and in the playne countreys?

8 And the worde of the Lorde came vnto Zachari, ſaying:

9 Thus ſaith the Lord of hoaſtes: *Execute true iudgement, ſhew mercie & louing kindnes euery man to his brother.

Zach.xiii.b. Exo.xxii.c.

10 Do the wydow, the fatherleſſe, the ſtraungers and poore no wrong, and let no man imagine euil againſt his brother in his heart.

11 * Neuertheleſſe, they would not take heede, but turned their backes, & ſtopped their eares that they ſhould not heare:

Ier.viii.g.

12 Yea, they made their heartes as an Adamant ſtone, leſt they ſhould heare the law and wordes * which the Lorde of hoaſtes ſent in his holy ſpirite by the prophetes aforetime: wherfore the lord of hoaſtes was very wroth at them.

ii.Pe.i.b.

13 And thus is it come to paſſe, *that like as he cryed, and they would not heare: euen ſo they cryed, & I would not heare ſaith the Lord God of hoaſtes:

Ier xi.b. C

14 But ſcattred them among al the nations whom they knew not: Thus the land was made ſo deſolate after them, that there trauayled no man in it neither to nor fro: for that pleſaunt lande was vtterly layd waſte.

The .viij. Chapter.

2 Of the returne of the people vnto Hieruſalem, and of the mercie of God toward them.
16 Of good workes. 20 The calling of the Gentiles.

A 1 AGAIN the word of the lord of hoaſtes came vnto me, ſaying:

Thus ſaith the lorde of hoaſtes: I was in great ielouſie for Sion, yea I haue ben ſ for her with great wrath.

ith the Lord: I wyl returne , & wyll dwell in the middeſt em: *ſo that Hieruſalem ſhal- faithful and true citie, the hil of hoaſtes, an holy hill.

the lord of hoaſtes: There nen & olde women dwel a- reetes of Hieruſalem: yea, ith ſtaues in their handes

of the citie alſo ſhalbe ful and damſels playing in reof.

he Lorde of hoaſtes: If is people thinke it to be eir eyes in theſe dayes: ore be vnpoſſible in my Lorde of hoaſtes?

Lorde of hoaſtes: Be- liuer my people from he eaſt and weſt,

them againe, that they may dwel in the middeſt of Hieruſalem: *they ſhalbe my people, and I wyl be their God in trueth and righteouſneſſe.

Ier.xii.e. Apo.xxi.c.

9 Thus ſaith the Lorde of hoaſtes: Let your hands be ſtrong ye that now heare theſe wordes by the mouth of the prophetes which are in theſe dayes, that the foundation of the houſe of the Lord of hoaſtes is layde, that the temple may be builded.

10 For* before theſe dayes neither men nor cattaile could winne any(a) thing, neither might any man come in and out in reſte for trouble: but I let euery man go againſt his neighbour.

Agge.i.a. (a) They laboured & toyled the ſelues and their cattaile without encreaſe, becauſe they cared not for gods glory in reedifying of the temple, but went about their priuate gayne.

11 Neuertheleſſe, I wyl now intreate the reſidue of this people no more as afore time, ſaith the Lorde of hoaſtes.

12 For the ſeede ſhal proſper, the vine ſhal geue her fruite, the grounde ſhall geue her encreaſe, and the heauens ſhal geue their deawe, and I ſhall cauſe the remnaunt of this people to haue all theſe in poſſeſſion.

13 And it ſhal come to paſſe, that like as ye were a curſe among the heathen O ye houſe of Juda and ye houſe of Iſrael, euen ſo wyll I deliuer you, that ye ſhal be a bleſſing: feare not, but let your handes be ſtrong:

C

14 For

and shall remayne in his house, and consume it, with the timber & stones therof.

5 Then the angel that talked with me, went forth, and saide vnto me: Lyft vp thyne eyes, and see what is this that goeth forth.

6 And I said, What is it? He aunswered: This is a "measure going out. He saide moreouer: Euen thus are they that dwel vpon the whole earth to loke vpon. "Or, Ephah

7 And behold, there was lyft vp a talent of lead: and lo, a woman sate in the middest of the "measure. "Or, Ephah

8 And he said, This is vngodlinesse: So he cast her into the middest of the "measure, and threwe the lumpe of lead into the mouth of the "measure. "Or, Ephah

9 Then lyft I vp myne eyes, and loked, & beholde, there came out two women, and the winde was in their winges: for they had winges lyke the winges of a storke, and they lyft vp the "measure betwixt the earth and the heauen. "Or, Ephah

10 Then spake I to the angel that talked with me: Whyther wyll these beare the measure?

11 And he saide vnto me: Into the land of *Sinnaar to builde it an house, & it shal be established, & set there vpon her owne place. Gene.xv.b.

¶ The.vi. Chapter.

1 By the foure charrets he describeth the prosperitie of foure kingdomes.

A

1 MOreouer, I turned me, lyfting vp myne eyes, and loked, and behold there came foure charets out from betwixt two hylles, which hylles were of brasse.

Zaha.i.b. Apo.vi.a.

2 In the first charret were *red horses, in ỹ seconde charret were blacke horses,

3 In the third charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, and saide vnto the angel that talked with me: O Lord, What are these?

Ier.iii.b.

5 The angel aunswerd & saide vnto me: *These are the foure spirites of the heauen, which be come forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the north, & the white folowed them, and the speckled horses went forth toward the south:

B 7 And the strong horses went out, & required to go and take their iourney ouer the whole earth: And he saide, Get you hence, & go through the worlde: So they went throughout the worlde.

8 Then cryed he vpon me, & spake vnto me, saying: Beholde, these that go toward the north, shal stil my wrath in the north countrey.

9 And the worde of the Lorde came vnto me, saying:

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Idaia: and come thou the same day, and go vnto the house of Iosiah the sonne of Zophonia.

11 Then take golde and siluer, & make crownes therof, and set them vpon the head of Iosua the sonne of Iosedech the hie priest,

12 And speake vnto him, thus saith the lord of hoastes: Behold the man whose name is* the braunche, & he shall growe vp out of his place, and he* shal build vp the temple of the Lorde. Zacha.iii.b Psal.117.a.

13 Yea, euen he shal builde vp the temple of the lord, & *he shal beare the prayse: he shal sit vpon the lordes throne, and haue the domination: * A priest shal he be also vpon his throne, & a peaceable counsell shalbe betwixt them both. Apo.iiii b. Psal.cx b. Heb.v.vi. vii.

14 And the crowne shalbe to Helem, & to Tobiah, & to Idaia, & to Hen the sonne of Zophoni, for a memoriall in the temple of the Lorde. C

15 And such as be farre of shall come, and build in ỹ temple of the lord, that ye may know how that the lord of hoastes hath sent me vnto you: And this shal come to passe, if ye wyll hearken diligently vnto the voyce of the Lorde your God.

¶ The. vij. Chapter.

A 5 The true fasting. 11 The rebellion of the people, is the cause of their affliction.

1 AND in the fourth yere of king Darius, the word of the lorde came vnto Zacharia in the fourth [day] of the ninth moneth, which is called Caslen,

2 What time as Sarasar & Rogommelech, and the men that were with them, sent vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes

priestes which were in the house of the
Lorde of hoastes, and to the prophetes,
saying: should I wepe in the *fifth mo-
B.xxv.b. neth, & abstayne as I haue done nowe
certaine yeres?
4 Then came the worde of the Lorde of
hoastes vnto me, saying:
5 Speake vnto al the people of the land,
and to the priestes, & say: When ye fast-
ed and mourned in the fifth * & seuenth
Ie.xli.a. Ze.xxv.b. moneth now this threescore & ten yeres,
did ye fast vnto me?
6 When ye did eate also & drincke, did ye
not eate & drincke for your owne selues?
B 7 Are not these the wordes which the
Lord spake by his prophetes aforetime,
when Hierusalem was yet inhabited &
wealthy, she and the cities round about
her, whē there dwelt men both toward
the south and in the playne countreys?
8 And the worde of the Lorde came vn-
to Zachari, saying:
9 Thus saith the Lord of hoastes: *Exe-
Zach.xiii.b. Ezech.xxii.c. cute true iudgement, shew mercie & lo-
uing kindnes euery man to his brother.
10 Do the wydow, the fatherlesse, the
straungers and poore no wrong, and let
no man imagine euil against his brother
in his heart.
11 * Neuerthelesse, they would not take
heede, but turned their backes, & stopped Ier.viii.g.
their eares that they should not heare:
12 Yea, they made their heartes as an A-
damant stone, lest they would heare the
law and wordes * which the Lorde of ii.Pet.i.b.
hoastes sent in his holy spirite by the
prophetes aforetime: Wherfore the lord
of hoastes was very wroth at them.
13 And thus is it come to passe, *that like
as he cryed, and they would not heare: Ier.xi.b.
euen so they cryed, & I would not heare C
saith the Lord God of hoastes:
14 But scattred them among al the nati-
ons whom they knew not: Thus the
land was made so desolate after them,
that there trauayled no man in it nei-
ther to nor fro: for that plesaunt lande
was vtterly layd waste.

The .viij. Chapter.

2 Of the returne of the people vnto Hierusalem, and of the mercie of God toward them.
16 Of good workes. 20 The calling of the Gentiles.

A
1 SO the word of the lord
of hoastes came vnto
me, saying:
2 Thus saith the lorde
of hoastes: I was in
great ielousie for Si-
on, yea I haue ben ve-
ry ielous for her with great wrath.
3 Thus saith the Lord: I wyl returne
vnto Sion, & wyll dwell in the middest
of Hierusalem: *so that Hierusalem shal-
i.i.b. be called, A faithful and true citie, the hil
of the Lorde of hoastes, an holy hill.
4 Thus saith the lord of hoastes: There
shal yet olde men & olde women dwel a-
gaine in the streetes of Hierusalem: yea,
& such as go with staues in their handes
for very age.
5 The streetes of the citie also shalbe ful
of young boyes and damsels playing in
the streetes thereof.
6 Thus saith the Lorde of hoastes: If
the residue of this people thinke it to be
Mat.xix.b. vnpossible in [their] eyes in these dayes:
*shoulde it therfore be vnpossible in my
sight, saith the Lorde of hoastes?
B 7 Thus saith the Lorde of hoastes: Be-
holde, I wyll deliuer my people from
the countryes of the east and west,
8 And wyl bring them againe, that they
may dwel in the middest of Hierusalem:
*they shalbe my people, and I wyl be Ier.iii.e.
their God in trueth and righteousnesse. Apo.xxi.c.
9 Thus saith the Lorde of hoastes: Let
your hands be strong ye that now heare
these wordes by the mouth of the pro-
phetes which are in these dayes, that
the foundation of the house of the Lord
of hoastes is layde, that the temple may
be builded.
10 For* before these dayes neither men nor Agge.i.a.
cattaile could winne any (a) thing, neither
might any man come in and out in reste
for trouble: but I let euery man go a-
gainst his neighbour.
11 Neuerthelesse, I wyl now intreate the
residue of this people no more as afore
time, saith the Lorde of Hoastes.
12 For the seede shal prosper, the vine shal
geue her fruite, the grounde shall geue
her encrease, and the heauens shal geue
their deawe, and I shall cause the rem-
naunt of this people to haue all these in
possession.
13 And it shal come to passe, that like as ye C
were a curse among the heathen O ye
house of Juda and ye house of Israel,
euen so wyll I deliuer you, that ye shal
be a blessing: feare not, but let your
handes be strong:

(a) They laboured & toyled thē selues and their cattaile without encrease, because they cared not for gods glory in reedifying of the temple, but went about their priuate gayne.

14 For

14 For thus saith the Lorde of hoastes: Like as I thought to punishe you, what time as your fathers prouoked me vnto wrath, saith the Lorde of hoastes, and spared not:

℣ 15 Euen so am I determined now in these dayes for to do well vnto the house of Juda & Hierusalē: [therfore] feare ye not.

16 Now the thinges that ye shall do, are these: * Speake euery man the trueth vnto his neighbour, execute iudgement truely & peaceably within your portes:

Ephe.iiii.c. Zacha.vii.b.

17 And let none of you imagine euil in his heart against his neighbour, and loue no false othes: for all these are ỳ thinges that I hate, saith the Lorde.

18 And the word of the Lorde of hoastes came vnto me, saying:

19 Thus saith the Lorde of hoastes: The fast of the fourth [moneth] the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shalbe ioy & gladnesse and prosperous hie feastes vnto the house of Juda: onely loue the trueth & peace.

20 Thus saith the lord of hoastes: There shal yet come people, and the inhabiters of many cities:

21 And they that dwell in one citie shall go to another saying, * Up, let vs go and pray before the Lorde, let vs seeke the Lorde of hoastes: I wyll go with you.

Esai.ii.a. Psal.xxi.a.

22 Yea much people and mightie nations shal come to seeke the lorde of hoastes at Hierusalem, & to pray before the Lorde.

23 Thus saith the Lorde of hoastes: In that time shall ten men (out of al maner of language of the Gentiles) take one Jewe by the hemme of his garment, and say, We wyll go with you: for we haue heard that God is among you.

The .ix. Chapter

1 The conuertion of the Gentiles. 9 The comming of Christe sitting on an Asse.

A 1 THe burden of the word of the lord in the lande of Hadrach: & Damascus shalbe his rest, when the eyes of man, euen of all the tribes of Israel shalbe towards the Lorde.

2 The borders of Hemath shalbe harde therby, Tyrus also and Sidon, for they are very wyse.

Joel.iiii.a. 3 * Tyrus shall make her selfe strong, heape vp siluer as the sand, and golde as the clay of the streetes.

4 Beholde, the Lorde shall spoyle her, * he shall smite downe her power in the sea, and she shalbe consumed with fire.

Exo.xiiii.c.

5 This shall Ascalon see, and be afraide: * Gaza shalbe very sory, so shal Accaron also, because her hope is come to confusion: For the king of Gaza shall perishe, and at Ascalon shall no man dwell.

Jere.xlvii.a. Amos.i.b.

6 Straungers shall dwel at Asdod, and as for the pride of the Philistines I shal roote it out:

Deut.xv.b. B

7 * Their blood wyl I take away from their mouth, & their abhominatiōs from betweene their teeth: Thus they that shalbe left shalbe for our God, he shalbe as a prince in Juda, and Accaron like as a Jebusite.

8 And I wyll pitche a campe (a) about myne house against the armie, against him that passeth by, & against him that returneth, and no oppressour shall come vpon them any more: For now I haue seene with myne eyes.

(a) God is strong enough to defende his church against all his enemies.

9 Reioyce thou greatly O daughter Sion, be glad O daughter Hierusalem: For lo, the king commeth vnto thee, euen the righteous and sauiour, lowly & simple is he, he rydeth vpon an Asse and vpon the foale of an Asse.

Esai.lxii.c.

10 I wyl roote out the charrets from Ephraim, and the horse from Hierusalem, the battaile bowes shalbe destroyed, he shal geue the doctrine of peace vnto the heathen: * and his dominion shalbe from the one sea to the other, & from the ryuer to the ende of the worlde.

Psal.lxxii.b.

11 Thou also [shalt be saued] through the blood of thy couenaunt: I haue loosed thy prisoners out of the pit wherin is no water.

12 Turne you now to the strong holde ye that be in prison & long sore to be deliuered: euen this day I bring thee word that I wyl reward thee double againe.

13 For Juda haue I bent as a bowe for me, Ephraim [his hande] haue I filled, ℣ & thy sonnes O Sion wyl I rayse vp against the Grekes, and make thee as a Giauntes sworde.

14 The Lorde God shalbe seene aboue them, and his dartes shall go forth as the lightning: the Lorde God shall blowe the trumpet, & shall come forth as a storme out of the south.

15 The lord of hoastes shal defend them, they shal consume & deuour, and subdue them

them with * sling stones, they shall drincke & rage as it were through wine, they shalbe filled lyke the basons, and as the hornes of the aulter.

Zach ii.a. i.Re.xvii.f.

16 The Lorde their God shall deliuer them in that day, as the flocke of his people: For as precious stones of a Diademe they shalbe set vp ouer his lande.

17 O how prosperous and goodly a thing shall that be: For the corne shall make the young men cheareful, and the newe wine the maydens.

¶ The .x. Chapter.

1 The people is moued to require the doctrine of trueth of the Lorde. 3 The Lorde promyseth to visite and comfort the house of Israel.

A 1 Ray the Lorde then betimes to geue the latter rayne, * so shall the Lorde make bright cloudes, and geue you rayne inough, and to euery one grasse in the fielde.

Deu.23.b.

2 For vaine is the aunswere of idols, the soothsayers see lyes, & the dreamers tell but vaine thinges, the comfort that they geue is nothing worth: therefore they went away lyke a flocke of sheepe, and were troubled, * because they had no shepheard.

Ezc.xiii.a.

3 My wrothfull displeasure was moued against the shepheardes, and I wyll visite the goates: for the Lorde of hoastes wyl visite his flocke the house of Juda, and wyll make them as a goodly fayre horse in the battaile.

Gen.xlix.b. Esai.xxii.d.

4 Out of * Juda shall come the corner, the nayle, the battel bowe, and the appoynter of tribute also.

5 They shalbe as giauntes, which in the battaile treade downe their enemies in the myre of the streetes: they shal fight, for the Lorde shalbe with them, and the horsemen shalbe confounded.

6 I wyll comfort the house of Juda, & preserue the house of Joseph, I wyll bring them againe, for I pitie them, and they shalbe like as they were when I had not cast them of: for I the lord am their God, and wyll heare them.

7 Ephraim shalbe as a giaunt, and their heart shalbe cheareful as through wine: yea their children shal see it, and be glad, and their heart shal reioyce in the Lord. B

8 I wyll hisse for them, & gather them together, for I wyl redeeme them: they shal encrease, as they encreased afore.

9 I wyll sowe them among the people, that they may thincke vpon me in farre countryes, they shal liue with their children, and turne againe.

10 I wyll bring them againe also from the land of Egypt, and gather them out of Assyria: I wyll cary them into the lande of Gilead & to Libanus, and place (a) shall not be founde for them.

(a) The multitude shalbe so great.

11 He shal go vpon the sea of trouble, and smyte the sea waues, so that all the depe floodes shalbe dryed vp: the proude boasting of Assur shalbe cast downe, & the scepter of * Egypt shalbe taken away.

Esai.x.a. Eze.xxix.a.

12 I wil comfort them in ỹ lord, that they may walke in his name, saith the Lord.

¶ The .xj. Chapter.

1 The destruction of the temple. 4 The care of the faithfull is committed to Christe by the father. 7 A greeuous vision against Hierusalem and Juda.

1 Pen thy doores O Libanus, that ỹ fire may consume thy Cedar trees.

2 Howle ye firre trees, for the Cedar is fallen, yea all the proude are wasted away: Howle O ye Oke trees of Basan, for the mightie strong wood is cut downe.

3 Men may heare the shepheardes mourne, for their glory is destroyed: men may heare the lions whelpes roare, for the pride of Jordane is wasted away.

4 Thus saith the Lorde my God: Feede the sheepe of the slaughter,

5 which haue ben slaine of those that possessed them, yet they [take it] for no sinne, but they that solde them said, The Lorde be thanked, for I am riche: yea their owne shepheardes spare thē not.

6 Therefore wyl I no more spare those that dwell in the lande saith the Lorde: but lo, I wyll deliuer the people, euery man into his neighbours hande, and into the hande of his king, that they may smite the lande, and out of their handes I wyll not deliuer them.

7 I my selfe fed the slaughter sheepe, a poore flocke veryly, and toke vnto me two B

two staues: the one called Beautie, the other called Bandes: and so fedde the sheepe.

8 Three shepheardes I put out of office in one moneth, for I might not away with them: neither had they any delight in me.

9 Then saide I, I wyll feede you no more: * the thing that dyeth, let it dye: Apo.xxiii.e. and that that wyll perishe, let it perishe: and let the remnaunt eate euery one the flesshe of his neighbour.

10 I toke also my staffe [euen] Beautie, and brake it, that I might disanull the couenaunt which I made with all people.

Oseæ. 11 And so it was broken in that day: Then the poore simple sheepe that had a respect vnto me, knewe therby that it was the worde of the Lorde.

12 And I saide vnto them, If ye thinke it good, bring hither my wages: if no, then leaue. * So they wayed downe thirtie Mat.xxvi.c siluer peuce, the value that I was pryced at.

13 And the Lorde saide vnto me, Cast it vnto the potter, a goodly pryce for me to be valued at of them. And I toke the thirtie siluer pence, and cast them to the potter in the house of the Lorde. 25

14 Then brake I my other staffe also [namely] Bandes, that I might loose the brotherhood betwixt Juda and Israel.

15 And the Lorde saide vnto me: Take thee also the staffe of a foolishe shepheарde.

19 For lo, I wyll rayse vp a shepheard in the lande, which shal not seeke after the thinges that be lost, nor seeke the tender lambes, he shal not heale the wounded, he shal not nourish the thinges that are whole: but he shal eate the flesshe of such as be fat, and teare their clawes in peeces.

17 O idol shepheard that leaueth the flocke, the sworde shall come vpon his arme, and vpon his right eye: his arme shalbe cleane dryed vp, and his right eye shalbe sore blynded.

¶ The .xij. Chapter.

1 Of the destruction and building againe of Hierusalem.

A 1 THE heauy burthen which the Lorde hath deuised for Israel. Thus saith the Lorde Esa.xlii. * which spread the heauens abrode, layde the foundatiō of the earth, * and gaue man the breath of lyfe,

2 Beholde, I wyll make Hierusalem a cuppe of surfet vnto all the people that are rounde about her: * yea Juda him Zach.xiii.c selfe also shalbe in the siege against Hierusalem.

3 At the same time wyll I make Hierusalem an heauy stone for all people, so that al such as lyft it vp shalbe torne and rent, and all the people of the earth shal be gathered together against it.

Abd.i.c. 4 * In that day saith the Lorde, I wyll make al horses astonyed, and those that ryde vpon thē to be out of their wittes: I wyll open myne eyes vpon the house of Juda, and smite all the horses of the people with blindnesse.

5 And the princes of Juda shall say in their heartes, The inhabiters of Hierusalem shall geue me consolation in the Lorde of hoastes their God.

6 In that time wyll I make the princes of Juda lyke an hot burning ouen with wood, and like a fire brand among the strawe, so that they shall consume al the people rounde about them both vpon the right hande and the left: Hierusalem also shalbe inhabited againe, [namely] in the same place where Hierusalem standeth.

7 The Lorde shall preserue the tentes of Juda as afore time, so that the glorye of the house of Dauid and the glory of the citezins of Hierusalem shal not be exalted against Juda. B

8 In that day shall the Lorde defende the citezins of Hierusalem, so that the weakest then among them shalbe as * Dauid: and the house of Dauid shalbe as gods house, and as the angel of the Lorde before them. i.Re.xvii.f.

9 At the same tyme wyll I go about to destroy all such people as come against Hierusalem.

10 Moreouer, vpon the house of Dauid & vpon the citezins of Hierusalem * wyll I poure out the spirite of grace & compassion, so that they shall loke vpon me whom they haue pearsed, and they shal lamēt for him as men mourne for their onely begotten sonne: yea, and be sory for him, as men are sory for their first childe. Ezec.xxxvi.c.

11 Then

11 * Then shal there be a great mourning at Hierusalem, * like as the lamentation at Adadremmon in the fielde of Mageddon.

Luk.23.e. in.Par 35.c.

12 And the lande shal bewaile, euery kindred by them selues alone: the kindred of the house of Dauid by them selues, and their wyues by them selues: the kindred of the house of * Nathan them

2.Reg.21.

13 selues, and their wyues by them selues: The kindred of the house of Leui them selues alone, and their wyues by them selues: the kindred of the house of Semei them selues alone, and their wyues by them selues.

14 In lyke maner, all the other generations euery one by them selues alone, and their wyues by them selues.

The .xiii. Chapter

1 Of the well of grace and trueth. 2 Of the cleane riddaunce of Idolatrie, and of false prophetes.

A 1 IN that time shall the house of Dauid and the citezins of Hierusalem haue an open * Wel to washe of sinne and vncleanesse.

Fze.xlvii.a. Zach.14.b. Iohn.xix.d.

2 And then saith the Lorde of hoastes, * I wyll destroy the names of the idols out of the lande: so that they shal no more be put in remembraunce: * As for the false prophetes also, and the vncleane spirites, I wyl take them out of the lande.

Esai ii.c. Eze.xxx.c. Ien.xiiii.c.

Deu.xiii.b. 3 So that if any of them prophecie any more, * his owne father and mother that begat him, shal say vnto him, Thou shalt dye, for thou speakest lyes vnder the name of the Lord: yea his owne father and mother that begat him shall wounde him, when he prophecieth.

4 And then shal those prophetes be confounded euery one of his vision when he prophecieth: neither shal they weare heere cloth any more to deceaue men withall.

Amos.vii.c.

5 But he shalbe fayne to say, * I am no prophete, I am an husbandman: for so am I taught by * man from my youth vp.

Gen.iii.d.

6 And if it be saide vnto him, How came these woundes then in thyne handes: he shal aunswere: Thus was I wounded in the house of myne owne friendes.

7 Aryse O thou sworde vpon my shepheard, and vpon the man that is my felow, saith the lord of hoastes: * smite the shepheard, & the sheepe shalbe scattred abroade: and so wyll I turne my hande to the litle ones.

Mat.xxvi.c.

8 And it shall come to passe saith the Lorde, that in all the lande two partes shalbe rooted out, * but the third part shall remayne therein.

Amos.ix.b. Iob.xiii.a. Esai.xliii.a. Psal.xvii.a. i Pet.i.b.

9 * And the same third part wyl I bring through the fire, & wyl cleanse them as the siluer is cleansed, yea and trye them lyke as golde is tryed: then shal they call vpon my name and I wyll heare them, I wyll say it is my people, and they shall say, Lorde my God.

Sapi.iii.a. Eccle.ii.a. Pro.xvii.

The .xiiij. Chapter.

1 The walling of the Churche vnder the figure of Hierusalem. 9 Of the kingdome of the Lorde.

A 1 BEholde, the day of the Lorde commeth, and thy spoyle shalbe deuided in the middest of thee.

2 For I wyll gather together all the heathen to fight against Hierusalem, so that the citie shalbe wonne, the houses spoyled, and the women defiled: the halfe of the citie shall go away into captiuitie, and the residue of the people shal not be caryed out of the citie.

3 After that, shall the Lorde go forth to fight against those heathen, as men vse to fight in the day of battaile.

4 Then shall his feete stand vpon the mount Oliuet that lyeth vpon the east side of Hierusalem, and the mount Oliuet shall cleaue in two eastwarde and westwarde, so that there shalbe a great valley: and the halfe mount shal remoue toward the north, & the other towarde the south.

5 And ye shall flee vnto the valley of my hylles, for the valley of the hylles shall reache vnto Asal: yea, flee shall ye * lyke as ye fled for the earthquake in the dayes of Ozias king of Juda: and the Lorde my God shall come, and all the saintes with him.

Amos.i.a.

6 In that day shall there be no cleare light, but darke.

7 * This shalbe that speciall day which is knowen vnto the Lorde, neither day nor night: but about the euening time it shalbe

Mat.24.c.

shalbe light.

Zach.xiii.a. Apo.xxii.a. 8 * In that time shall there waters of lyfe runne out from Hierusalem: the halfe part of them towarde the east sea, and the other halfe towarde the vttermost sea, and shall continue both sommer and winter.

Abdi.d. 9 *And the Lorde him selfe shal be king ouer all the earth: At that time shall there be one Lorde onely, and his name shall be but one.

10 All the lande shalbe turned as a plaine from Gibea to Remmon, towardes the south of Hierusalem: She shalbe set vp, and inhabited in her place, from Benamins port vnto the place of the first port, and vnto the corner port, and from the towre of * Hananeel vnto the kinges wine presses.

iii.Esd.iii.a. Ier.xl.f. 11 There shal men dwell, and there shal be no more destruction, but Hierusalem shalbe safely inhabited.

12 This shalbe the plague wherewith the Lorde wyll smyte all people that haue fought against Hierusalem, Their flesh shall consume away, though they stand vpon their feete, their eyes shalbe corrupt in their holes, and their tongue shall consume in their mouth.

13 In that day shall the Lorde make a great sedition among them: so that one man shall take another by the hande, ℭ and laye his handes vpon the handes of his neighbour.

Zach.xiii.a. 14 *Juda shall fight against Hierusalem, and the armies of al the heathen shalbe gathered together rounde about, With golde and siluer, and a very great multitude of apparell.

15 And this plague shall go ouer horses, mules, cammels, asses, & all the beastes that shalbe in the hoast, like as ponder plague was.

16 Euery one that remayneth then of all the people which came against Hierusalem, shall go vp early to worship the king [euen] the Lorde of hoastes, * and to kepe the feast of tabernacles. Leui.xxiii.f Nume.29.b.

17 And loke what generation vpon the earth goeth not to Hierusalem for to worshippe the king the Lorde of hoastes, vpon the same shall come no rayne.

18 If the kindred of Egypt go not vp, and come not, it shall not [rayne] vpon them: This shalbe the plague Wherewith the Lorde wyll smyte all the heathen that come not vp to kepe the feast of tabernacles,

19 Yea this shalbe the plague of Egypt, and the plague of all people that go not vp to kepe the feast of tabernacles. ℘

20 At that time shall the ryding geare of the horses be holy vnto the Lorde: the kettels in the lordes house shalbe lyke the basons before the aulter.

21 Yea, all the kettels in Hierusalem and Juda shalbe holy vnto the Lorde of hoastes: and al they that slay offringes, shall come and take of them, and seethe therein: And at that time there shalbe no mo Chanaanites in the house of the Lorde of hoastes.

¶ The booke of the prophete Malachias.

¶ The first Chapter.

A complaint against Israel, and chiefely the priestes.

A (a) That is, the greeuous, and vrgent: ing prophecie.

1 THe (a) burthen of the word of the Lorde to Israel, by the ministerie of Malachi.

2 I haue loued you saith the Lord: yet ye say, Wherein hast thou loued vs: (b) was not Esau Jacobs brother, saith the Lorde, yet loued I Jacob:

(b) Jn our election is great loue to vs, whose declare.

3 And I hated Esau, & made his mountaynes waste, and his heritage a wildernesse for Dragons.

4 Though Edom say, We are impouerished, but We wil returne and builde the desolate places: yet saith the Lorde of hoastes, They shal builde, but I wil destroy: & they shal cal them, The border of wickednes, & the people with whom the Lorde is angry for euer.

5 And your eyes shall see: and you shal say, The Lorde wylbe magnified vpon the borders of Israel.

6 A sonne honoureth his father, and a seruaunt his maister: If then I be a father

ther, Where is myne honour: if I be a maister, Where is my feare: Saith the Lorde God of hoastes to you O ye prestes that despise my name, and ye say, Wherein haue we despised thy name:

(c) Vnpure sacrifices: for by bread in scripture, are signified all thinges that nourisshe.

7 Ye offer vpon myne aulter (c) vncleane bread, and say, Wherein haue we polluted thee: In that ye say, The table of the Lorde is not to be regarded.

8 When ye bring the blinde for sacrifice, [you say] it is not euil: and When ye bring the lame and sicke, [you say] it is not euil: offer it nowe (d) to thy prince, Will he be content With thee, or accept thy person, saith the Lorde of hoastes:

(d) Thou offerest that to me, which thou art ashamed to geue to a mortall man, so great is thy doest thou contemne my name.

9 And now I pray you, pray before God, that he may haue mercie vpon vs: (this [euill] hath ben done by your meanes) Will he regarde your persons, saith the Lorde of hoastes:

10 Who is there euen among you that would shutte the doores, and kindle not fire on myne aulter in vaine: (e) I haue no pleasure in you, saith the Lorde of hoastes, neither Will I accept an offering at your hande.

(e) Against all those that forbeare religion for lukers sake.

11 From the rysing of the sunne vnto the going downe of the same my name is great among the gentiles, and in euery place (f) incense shalbe offred to my name, & a pure offering: for my name is great among the very heathen, saith the Lord of hoastes.

(f) All nations shall call vpon my name: for incense doth signifie the worshipp of God.

12 But ye haue (g) polluted it, in that ye say, The table of the Lord is polluted, & the " fruite thereof, [euen] his meate is not to be regarded.

(g) The gentiles shall honour me: but you despise my name. Thus are you farre worse then they, whom you rubge most vyle.

" Or, wyne.

13 And ye saide, beholde [it is] a weerynesse, and you haue snuffed at it saith the Lorde of hoastes, and ye haue offered the stolne, and the lame, and the sicke, ye haue offered an offering: shoulde I accept this of your handes, saith the lorde:

14 Cursed be the deceitfull which hath in his flocke a male, and voweth, and sacrificeth a corrupt thing to the Lorde: because I am a great king, saith the lord of hoastes, and my name is fearefull among the heathen.

¶ The .ij. Chapter.

Threatninges against the prestes, being seducers of the people.

1 AND now O ye prestes this cõmaundement is for you.

2 If ye wyl not heare it nor regard it, to geue the glory to my name, saith the Lorde of hoastes, I Will sende a curse vpon you, and Will curse your blessinges, yea I haue cursed them alredie, because ye do not consider it in your heart.

3 Beholde, I wyll (a) corrupt your seede, and cast (b) doung on your faces, [euen] the doung of your solempne feastes, & you shalbe like vnto it.

(a) God is the author of scarsitie, lest they should impute it to any other cause
(b) I wyll bring you to confusion and shame.

4 And you shall know that I haue sent this cõmaundement vnto you, that my couenaunt Which I haue made With Leui might stand, saith the Lorde of hoastes.

(c) To walke with God, is to walke according to his wyll
(d) Towards God, and towards men.
(e) All peace is not cõmended, but that which is in equitie: the consent of the wicked is to be auoyded, because it is not ye truth.

5 My couenaunt was With him, of lyfe and peace, and I gaue them him [for] the feare Wherwith he feared me and was afrayde before my name.

6 The lawe of trueth was in his mouth, and there was no iniquitie found in his lippes, he (c) walked With me (d) in peace and (e) in equitie, and he turned many from their iniquitie.

7 (f) For the prestes lippes shall kepe knowledge, and they shall seeke the lawe at his mouth: because he is the messenger of the Lorde of hoastes.

(f) The priest therefore must be learned in ye lawe, otherwyse the people seeke an answere at his mouth in vayne.

8 But ye haue gone out of the way, ye haue caused many to fall by the lawe: ye haue corrupted the couenaunt of Leui, saith the Lorde of hoastes.

9 Therefore haue I also made you despised and vyle before all the people, because you kept not my wayes, but haue ben partiall in the lawe.

10 Haue we not all one father: hath not God made vs al: Why then is euery one deceaued of his brother, to violate the couenaunt of our fathers:

11 Juda hath offended, & abhomination is committed in Israel and in Hierusalem: for Juda hath defiled the holynesse of the Lorde Which he loued, and hath maried the daughter of a straunge God.

12 The Lorde wyll destroy the man that doth this, both the rayser vp and the aunswerer out of the tabernacle of Jacob, and him that offereth an offering vnto the Lorde of hoastes.

(g) Not contented with one wickednesse, ye wylfully fall into an other.

13 (g) And this againe haue ye done, in couering the aulter of the Lorde With teares, With weeping and mourning,

and

and therfore there is no more respect to the offring, neither acceptable receauing of it at your handes.

14 Yet ye say, wherin? Because the Lord hath ben witnesse betweene thee and thy wyfe of thy youth, against whom thou hast transgressed, yet is she thyne owne companion, and the wyfe of thy couenaunt.

15 And did not he make one? yet had he aboundaunce of spiritie: And wherfore one? Because he sought a godly seede: therefore kepe your selues in your spirite, and let none transgresse against the wyfe of his youth.

16 If thou hatest her, put her away, saith the lorde God of Israel: yet he couereth the iniurie vnder his garment, saith the Lorde of hoastes, and be ye kept in your spirite, and transgresse not.

17 Ye haue weeryed the Lord with your wordes, and you haue sayde, wherein haue we weeried him? whylest you say, Euery one that doth euil, is good in the sight of the Lorde, and he is pleased in them: or where is the God of iudgement?

The .iii. Chapter

Of the messenger of the Lorde John Baptist, and of Christes office.

A 1 Beholde, I wyll sende my messenger, and he shall prepare the way before me, and the lord (a) whom ye seeke, shal speedyly come to his temple, and the messenger of the couenaunt whom ye desire, beholde he commeth, saith the Lorde of hoastes.

(a) Though not as you should: for you seeke an earthly Messias, and a worldly kingdome.

2 But who may abyde the day of his comming? and who shall stand when he appeareth? for he is lyke a purging fire, and lyke fullers sope.

3 And he shall sit downe to trye and fine the siluer, and he shal purge the children of Leui, and purifie them as golde and siluer: and they shal bring vnto the lorde offeringes in righteousnesse.

4 Then shall the (b) offeringes of Juda and Hierusalem be acceptable vnto the Lorde, as in olde tyme, and as in the yeres afore.

(b) When Christe shall haue cleansed his, & reconciled them to his father againe: then shall their seruice be accepted.

5 And I wyl come neare to you in iudgement, and I wyll be a (c) swyft witnesse against the (d) soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelynges wages, and vexe the widowe and the fatherlesse, and oppresse the straunger, and feare not me, saith the Lorde of hoastes.

(c) Offenders thinke them selues safe, if they may deny their fault: But when the iudge him selfe is a witnesse against them, they shall not escape.

(d) Soothsayers not inferior to adultery, swearers, and such lyke vices, with whom is here combined.

6 For I am the Lorde, I chaunge not: and you sonnes of Jacob are not consumed.

B 7 From the dayes of your fathers ye are gone away from myne ordinaunces, and haue not kept [them:] turne you to me, and I wyll turne to you, saith the Lorde of hoastes. And ye saide, wherein shall we returne?

8 Wyll a man (e) spoyle his Gods? yet ye haue spoyled me: and ye say, wherein haue we spoyled thee? In tythes and offeringes?

(e) Such regarde hath God to his ministers and poore members, that he thinketh him selfe robbed when they are defrauded.

9 Ye are cursed with a curse, & me haue ye spoyled, euen this whole nation.

10 Bryng euery tythe into the store house, that there may be meate in myne house, and prooue me withal, saith the Lorde of hoastes: if I wyl not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11 And I wyl reprooue the deuourer for your sakes, and he shall not destroy the fruite of the grounde, neither shall your vine be barren in the fielde, saith the Lorde of hoastes.

12 And al nations shal call you blessed: because you shalbe a pleasaunt lande, saith the Lorde of hoastes.

13 Your wordes haue ben stout against me saith the lorde; and you saide, wherin haue we spoken against thee? C

14 Ye haue saide: [it is but] vayne to serue God, and what profite [is it] that we haue kept his commaundement, & that we haue walked humbly before the face of the Lorde of hoastes?

15 And nowe we call the proude happie: yea the workers of wickednesse are set vp, and also they that tempt God, yea they are deliuered.

16 Then they that feared God, saide euery one to his neighbour: and the Lorde considered and hearde, and there was

written

Written a booke of remẽbraunce before him for them that feared the Lorde, and for them that thinke vpon his name.

17 And they shalbe to me, saith the Lorde of hoastes, in that day wherein I shall do [iudgement,] a flocke: and I wyl spare them as a man spareth his owne sonne which serueth him.

18 Then shall ye returne, and discerne betweene the iust and the wicked, betweene him that serueth God, and him that serueth him not.

The .iiij. Chapter.

The day of the Lorde, before the which Elias should come.

1 FOR marke, the day commeth burning like an ouen: and all the proude, and all that worke wickednesse shalbe stubble, and the day that is for to come shall burne them, saith the Lorde of hoastes, and shall leaue them neither roote, nor braunche.

2 But to you that feare my name shall that sunne of righteousnesse aryse, and health shalbe vnder his winges: and ye shall go forth and skippe lyke fatte calues.

3 And ye shall treade downe the vngodly, for they shalbe dust vnder the soles of your feete in the day that I shall do this, saith the Lorde of hoastes.

4 Remember the lawe of Moyses my seruaunt, which I commaunded him in Horeb for all Israel, with the ordinaunces and iudgementes.

5 Beholde, I wyll send you Elias the prophete, before the comming of the great and fearefull day of the Lorde.

6 He shal turne the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

The ende of the prophecie of Malachias, and consequently of all the prophetes.

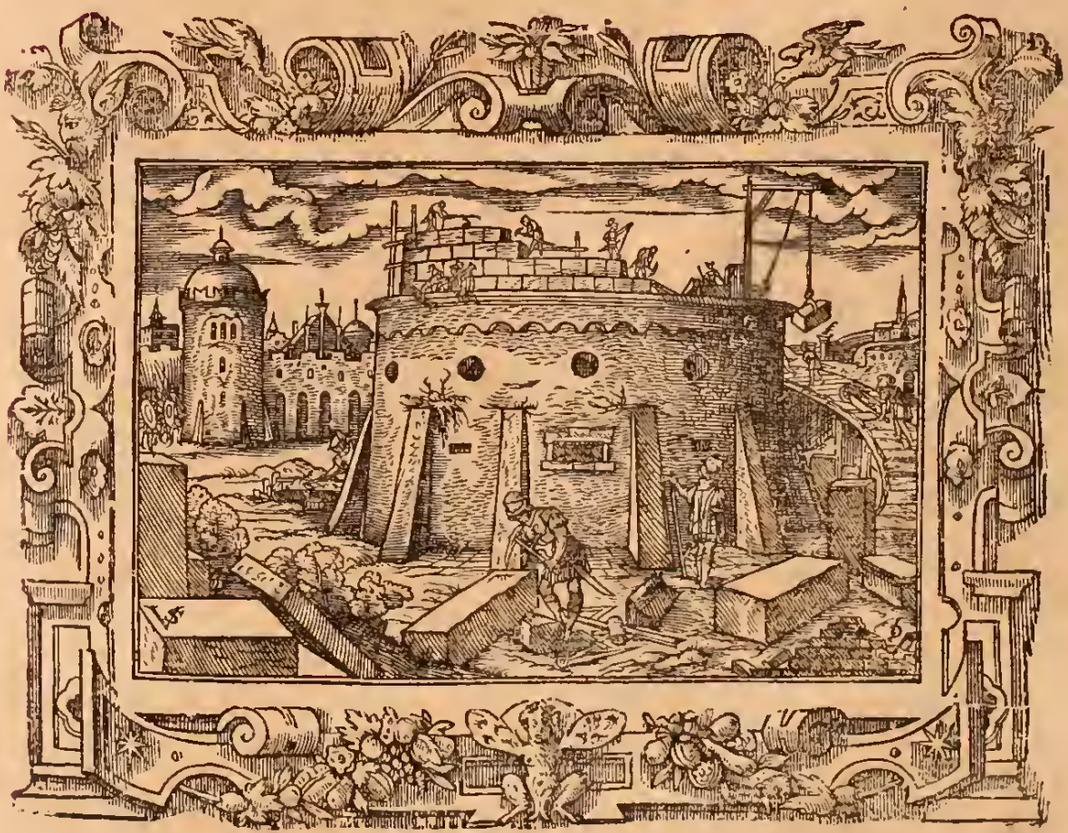
E. L.

The volume of the bookes called Apocrypha, contaynyng

theſe bookes folowing.

The thirde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſt of the booke of Heſter.
The booke of wyſdome.
Eccleſiaſticus.

Baruch the prophete.
The ſong of the three chyldren.
The ſtorie of Suſanna.
The ſtorie of Bel and the Dragon.
The prayer of Manaſſe.
The firſt booke of Machabees.
The ſecond booke of Machabees.



The thirde booke of Esdras.

¶ The first Chapter.

1 Josias appointeth priestes, and kepeth the passouer. 7 Offeringes for the priestes and the people. 11 The order of the Leuites. 23 The vpright lyfe of Josias. 25 His death and the occasion therof, and the lamentation for hym. 34 Joachas appointed kyng. 55 The destruction of Hierusalem.

A 1 AND* Josias held the feast of Easter in Hierusalem vnto his Lord, and offered the passouer the foureteenth day of the first moneth.

*1 Para. 35. 4 Reg. 23. c.

2 He set the priestes also in order according to their dayly courses, beyng arayed in long garmentes, in the temple of the Lorde.

3 And he spake vnto the Leuites the holy ministers of Israel, that they shoulde halowe them selues vnto the Lorde, to set the holy arke of the Lord in the house that kyng Solomon the sonne of Dauid had buylded.

4 And sayd: Ye shall no more beare the arke vpon your shoulders: and nowe serue the Lorde your God, and take the charge of his people Israel, and prepare you after your villages and tribes,

5 According as kyng Dauid the king of Israel hath left in writing, and " according as Solomon his sonne hath honourably prepared: And standing eche of you in that degree of auctoritie whiche in the distribution was appointed vnto your fathers the Leuites in the presence of your brethren the chyldren of Israel:

" Or, kepyng in holynes his former grett liberalitie.

6 Offer the passouer in order, and make redye the sacrifices for your brethren, and kepe the passouer, according to the commaundement of the Lorde whiche was geuen vnto Moyses.

B 7 And vnto the people that was founde there, Josias gaue thirtie thousande lambes and kiddes, and three thousand calues. These things were geuen of the kings owne possessions, according as he promised, to the people, to the Priestes, and to the Leuites.

8 And Helkias, and Zacharias, and Syel the gouernours of the temple, gaue to the priestes for the passouer two thousande and sixe hundred sheepe, and three hundred calues.

9 Moreouer Jechonias, and Samaias, and Nathanael his brother, and Sabias, and Ochiel, and Joram, captaynes ouer thousandes, gaue to the Leuites for the passouer, fiue thousande sheepe, and seuen hundred calues.

10 And when these thinges were brought to passe, the Priestes & Leuites stoode goodly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preheminence appointed to their fathers, to offer to the Lord in the sight of the people, according as it is written in the booke of Moyses: and thus dyd they in the morning.

12 And they rosted the Easter lambe with fire, as according was: As for the offeringes, they dight them in kettels and pottes with good sauours,

13 And set them before all them of the people, and afterwarde they prepared for them selues and the priestes their brethren the sonnes of Aaron.

14 For the priestes offred the fat, " vntyll the tyme was expired, and the Leuites prepared for them selues, and for the priestes their brethren the chyldren of Aaron.

" Or, vntyll the euening tyme.

15 The holy singers also the chyldren of Asaph, stoode in their orders, according as Dauid deuised, to wit, Asaph, " Zacharias, and Jduthun, which was appointed by the kyng.

" Or, Jzaras and Edithun.

16 Moreouer, the [porters and] doore kepers stoode by the doores [and that diligently,] so that none went out of his " standing and seruices, for their brethren the Leuites prepared for them.

" Or, his watche, or turne and course.

17 Thus were all thinges perfourned that belonged to the offering of the Lorde in that day, that they myght holde the passouer,

18 And offer sacrifices vpon the aulter of the Lorde, according to the commaundement of king Josias.

19 So the children of Israel which were then present, helde a [honourable] passouer, and the feast of sweete bread, seuen dayes long:

20 Yea suche a passouer was not kept in

Israel, from the tyme of the prophete Samuel.

21 And all the kinges of Israel helde not such an Easter as this Which king Josias held, and the Priestes, the Leuites, the Jewes, and all Israel, of all them that " were at Hierusalem.

" Or, founde dwelling at Hierusalem.

22 In the eyghteenth yere of the raigne of Josias, was this passouer kept.

D 23 And with an heart full of godlynes dyd kyng Josias rightly order all his workes before the Lorde.

24 And the thinges that came to passe in his tyme, they were wrytten of olde before those dayes, concerning those that sinned and were vngodly against the Lord above all people and kingdomes, and howe they greeued hym in seruing sensible thinges, so that the wordes of the Lorde rose vp against Israel.

25 Nowe after all these actes of Josias, it came to passe that Pharao the king of Egypt came to Carchamis vpon Euphrates to moue warre: and Josias went out against hym.

26 But the kyng of Egypt sent to hym, saying: What haue I to do with thee, O king of Judea:

27 I am not sent of the Lorde God against thee, for my warre is vpon Euphrates, and nowe the Lorde is with me, yea the Lorde maketh diligent " speede with me: depart from me, and be not against the Lorde.

" Or, haste.

28 Howbeit Josias would not turne backe his chariot from hym, but vndertoke to fight with him, and hearkened not to the wordes of the prophete Jeremie, spoken by the mouth of the Lorde:

29 But pitched a battayle against him in the fielde of " Mageddo: And the princes preassed to king Josias.

" Or, Megiddo.

E 30 Then sayd the king vnto his seruauntes: Cary me away out of the battayle, for I am very weake. And immediatly his seruauntes toke hym away out of the frunt of the battayle.

31 Then gate he vp vpon the second charet, came to Hierusalem, dyed, and was buried in his fathers sepulchre.

32 And in all Jurie they mourned for Josias, yea Jeremie the prophete lamented for Josias, and the rulers also with their wyues made lamentation for hym vnto this day, and it became a custome to be done continually in all the kinred of Israel.

33 These thinges are written in the booke of the storyes of the kinges of Juda: and all the actes of Josias, & his glory, and vnderstanding in the lawe of the Lord, and the thinges which he had done before, and that was nowe [recited] are written in the booke of the kynges of Israel and Juda.

34 *And the people toke Jechonias the sonne of Josias, and made him king in steede of Josias his father, when he was twentie and three yeres olde.

* 3. Reg. 24. f. 2. Par. 36. a.

25 And he raigned in Juda and in Hierusalem three monethes, and then the kyng of Egypt put hym downe from raigning in Hierusalem:

36 And raysed vp a tare of the people, namely an hundred talentes of syluer, and one talent of golde.

37 The kyng of Egypt also made Joachim his brother king of Juda and Hierusalem.

38 (a) And [thus] he " bounde Joachim and his gouernours: but Zaracen his brother he apprehended & led away with him into Egypt.

(a) This place is corrupt, & thus, seemeth to be: As for Joachim and his rulers he bounde, and hauyng taken his brother Zaracen, led them away into Egypt.

" Or, established.

39 Fiue and twentie yeres olde was Joachim when he was made kyng in the lande of Juda and Hierusalem, and he dyd euyll before the Lorde.

40 *Wherfore against hym Nabuchodonosor the king of Babylon came vp, and bounde hym with bandes of iron, and caryed hym vnto Babylon.

* 4. Reg. 24. a F

41 Nabuchodonosor also toke of the holy vessels of the lord, caryed them away, & set thē in his owne temple at Babylon.

42 But all his actes, and his prophanation and reproche, are wrytten in the chronicles of the kinges.

43 And Joachim his sonne raigned in his steede: he was made king beyng eyghteene yeres olde,

44 And raigned but three monethes and ten dayes in Hierusalem, and dyd euyll before the Lorde.

45 So after a yere Nabuchodonosor sent and caused him to be brought vnto Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Juda and Hierusalem when he was twentie and one yeres olde, and he raigned a leuen yeres.

47 And he did euill also in the sight of the Lord, and cared not for the wordes that were spoken vnto him * by the prophete Jeremie from the mouth of the Lord.

* Iere. xxvii.

48 And

48 And where he had made an oth vnto king Nabuchodonosor, he forswore him selfe by the name of the Lorde, and hardened his necke and heart, and transgressed the lawes of the Lorde God of Israel.

f 49 The gouernours also of the people & priestes, dyd many thinges against the lawes, and passed all the pollutions of all nations, and defiled the temple of the Lorde which was sanctified in Hierusalem.

50 Wherefore the God of their fathers sent his messenger to call them backe, because he spared them and his tabernacle also.

51 But they had his messengers in derision: and loke when the Lorde spake vnto them, they made a sport of his prophetes.

52 This drewe on so long tyll the Lorde was wroth with his people for their great vngodlynes, so that he caused the kinges of the Chaldees to come vp against them:

53 which slue their young men with the sworde, yea euen in " the compasse of their holy temple, and spared no body, neither young man nor mayden, olde man nor chylde among them:

" Or, rounde about.

54 But they were all delyuered into their G handes, and all the holy vessels of the Lorde both great and small, with the vessels of the arke of god: and they toke and caryed away the kinges treasure into Babylon.

55 As for the house of the Lorde, they went vp into it, & brent it, brake downe the walles of Hierusalem, set fire vpon her towres,

56 Destroyed all her " noble buyldinges, and brought them to naught, and the people that were not slayne with the sworde, he caryed vnto Babylon:

" Or, pretious thinges.

57 which became seruauntes to him and his chyldren, tyll the Persians raigned, to fulfill the worde of the Lord [spoken] by the mouth of Jeremias:

58 Tyll the lande had fully " taken her ease from them, whiche toke that ease all the time she lacked her inhabitauntes, to the end & terme of seuentie yeres.

" Or, kept her sabbathes

¶ The. ij. Chapter.

1 Cyrus gaue leaue to the Jewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the kinges letters for the same.

A 1 NOwe when king Cyrus raigned ouer the Persians in his first yere, when the Lorde would perfourme the worde that he had promysed by the mouth of [the prophete] Jeremie:

2 The Lorde rayled vp the spirite of Cyrus the king of Persians, so that he caused this writyng to be proclaymed throughout his whole realme,

3 Saying, thus saith Cyrus king of the Persians: The Lorde of Israel, that hye Lorde, hath made me king of the whole worlde:

4 And commaunded me to buylde hym an house at Hierusalem in Jurie.

5 If there be any nowe of you that are of his people, let the Lorde euen his Lorde be with hym, and let him go vp to Hierusalem that is in Judea, and buylde the house of the Lorde of Israel, that is, the Lorde that dwelleth in Hierusalem.

6 And all they that dwell rounde about that place shall helpe him, all that dwel in his place I say, whether it be with golde, with siluer,

7 with gyftes, with horses and necessarye cattell, and all other thinges that are brought with a free wyll to the " house of the Lorde at Hierusalem. B

" Or, temple.

8 Then the principall men out of the tribes and villages of Juda & Benamin stode vp: so did the Priestes also and the Leuites, & al they whose minde the Lorde had moued to go vp, & to buylde the house of the Lorde at Hierusalem.

9 And they that dwelt about them helped them in all thinges, with siluer and golde, horses & cattell, and with " many free giftes of many men whose mindes were stirred vp thereto.

" Or, sundry bowes of sundry men.

10 King Cyrus also brought foorth the vessels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonosor had caried away from Hierusalem, and consecrated them to his idol [and image.]

11 And hauing brought them foorth, he deliuered them to Mithridates his treasourer.
12 And by hym they were deliuered to Abassar the deputie in Jurie.
13 And this was the number of them: a thousande golden cuppes, and a thousande of siluer, basens of siluer twentie and nine for the sacrifices, vials of gold thirtie, and of siluer two thousande foure hundred and ten, and a thousande other vessels.
℣ 14 So all the vessels of golde and siluer whiche they caryed away, were fiue thousand, foure hundred, threescore & nine.
15 These were brought by Salmanasar, with them of the captiuitie from Babylon to Hierusalem.
16 But in the tyme of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabelius, and Rathumus, and Beeltethmus, and Semellius the secretarie, with other that were ioyned to them dwelling in Samaria & other places, wrote vnto hym against them that dwelt in Judea and Hierusalem, these letters folowing:

To the king Artaxerxes our lorde.

17 Thy seruauntes, Rathumus the storye wryter, and Semellius the secretarie, and the rest of their counsell, and the iudges that are in Coelosyria & Phenice:
18 Be it nowe knowen to our lorde the king, that the Jewes whiche are come vp from you vnto vs into the rebellious & wicked citie, begin to buylde the market places, and to make vp the walles about it, and to set vp the temple a newe.
19 Now if this citie and the walles therof be set vp agayne, they shall not onlye refuse to geue tributes [and taxes] but also rebell vtterly against kinges.
20 And forsomuche as they take this in hand nowe about ỹ temple, we thought it reason to thinke no scorne of it:
21 But to shewe it vnto the lorde the king, to the intent that if it please the king, he may cause it to be sought in the bookes of olde,
22 And thou shalt finde in recordes hereof wrytten, and shalt vnderstande that this citie hath alway ben rebellious and disobedient, that it hath troubled kinges and cities, D
23 And that the Jewes were rebellious, and rayled alwayes warres therin: for the whiche cause this citie is wasted.
24 Wherfore nowe we certifie our Lord the king, that if this citie be buylded [and occupied] agayne, and the walles therof set vp a newe, thou canst haue no passage into Coelosyria and Phenice.
25 Then wrote the king to Rathumus the " storie wryter, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this maner. " Or, registar.
26 I haue read the epistle which ye sent vnto me: therefore I commaunded to make diligent searche, and haue founde that this citie hath euer resisted kinges,
27 That the same people are disobedient and haue caused much warre, and that mightie kinges haue raigned in Hierusalem, which also haue raysen vp taxes of Coelosyria and Phenice.
28 Wherefore I haue commaunded to forbyd those men that they shall not buylde vp the citte, and heede to be taken that there be no more done in it: E
29 And that they proceede no further in those wicked workes, forsomuche as it myght be occasion of trouble vnto princes.
30 Nowe when Rathumus and Semellius the scribe had read the wrytyng of king Artaxerxes, they gat them together, and came in all the haste to Hierusalem, with an hoast of horsemen, and with muche people on foote,
31 And forbad them to buylde: And so they left of from buyldyng of the temple, vnto the seconde yere of king Darius, king of the Persians.

The. iii. Chapter.

1 The feast of Darius. 16 The three wyse sentences.

A 1 King Darius made a great feast vnto his " seruauntes, vnto all his court, and to al the officers of Medea and Persia, " Or, subiectes.
2 Yea to all the gouernours, & captaynes, and liefetenauntes, that were vnder him, from India vnto Ethiopia, an hundreth and twentie and seuen " countreys. " Or, prouinces.
3 So when they had eaten and dronken, being satisfied, & were gone home agayne, Darius the king went into his chaumber, layde hym downe to sleepe, and after that awaked.

4 Then

4 Then the three young men that "kept the kinges person, and watched his bodye, [communed among them selues, and] spake one to another.

" Or, were at the garde.

5 Let euery one of vs speake a sentence, and looke who shal ouercome, & whose sentence may seeme wyser then the others, vnto him shal king Darius geue great giftes, and great thinges, in token of victorie:

6 As to weare purple, to drinke in gold, and to slepe in gold, and a chariot with bridles of golde, and an "head tyre of fine linnen, and a chayne about his necke:

" Or, a silke bonnet.

B 7 Yea he shal sit next to Darius because of his wysdome, and shalbe called Darius cosin.

8 So euery one wrote his "meanyng, sealed it, and layde it vnder king Darius pelowe,

" Or, sentence.

9 And sayd, When the king aryseth they woulde geue hym the writynges, and looke whose worde the king & the three princes of Persia shall iudge to be the most wisely spoken, the same shall haue the victorie as it was appoynted.

10 One wrote: Wine is a strong thyng.

11 The seconde wrote: the king is strong.

12 The thirde wrote: Women haue very muche strength, but aboue all thinges the trueth beareth away the victory.

13 Nowe when the king was risen vp, they toke their writynges and deliuered them vnto him, & so he read them.

14 Then sent he foorth to cal al his chiefe lordes of Persia, and of Media, and the rulers, and the captaynes, and liefetenauntes and counsuls:

15 And when he had set hym downe in the counsell, the writynges were read before them. C

16 And he commaunded to call for the young men, that they myght declare their "meaninges thē selues by mouth. So they were sent for, and came in.

" Or, sentences.

17 And then he sayde vnto them: shewe vs and make vs to vnderstande what the thinges are that ye haue written. Then began the first whiche had spoken of the strength of wine,

18 And said thus: O ye men, how strong is wine, that deceaueth all men whiche drinke it:

19 It maketh the kinges minde and the fathers to be both one, the bondmans and the free, the poore mans and the riche.

20 It turneth also euery thought into ioy and gladnes, so that a man remembreth neither heauines nor debt. D

21 And it maketh euery heart [thinke it selfe] riche, so that a man remembreth neither king nor gouernour, and it maketh to speake all thinges by talentes.

22 Moreouer when men haue dronke, they forget all frendship and brotherly faythfulnes, and a litle after they draw out swordes:

23 And afterwards when they are from the wine, they remember nothing what was done.

24 O ye men, is not Wine the strongest, that thus enforceth [men] to do: And when he had spoken this, he helde his peace.

¶ The. iiij. Chapter.

1 Of the strength of a kyng. 13 Of the strength of women. 34 Of the strength of trueth, whiche sentence is approued. 47 And his petition graunted.

A 1 Then the seconde that had spoken of the strength of the king, began to say:

2 O ye men, are not men the strongest of all, that conquer both by land and sea, and all the thinges that are in them:

3 Nowe is the king stronger, as lorde of all these thinges, and that hath the dominion ouer them: and loke what he commaundeth them, it is all done.

4 If he byd them the one against the other to make warre, they do it: if he send them out against the enemies, they go and breake downe mountaynes, walles, and towres.

5 They slay and are slayne, and ouerpasse not the kinges commaundement: if they get the victorie, they bryng all to the king, so well the spoyle as other thinges.

6 Likewise the other that medle not with warres and fighting, but tyll the grounde: when they haue sowen and reaped, they bring to the king, and compell one another to pay his tribute vnto the king.

B 7 And if the king, though he be but one man, commaunde to kill, they kill; if he commaunde to " forgeue, they forgene:

" Or, to spare, they spare.

8 If he commaund to smite, they smite, if he byd " driue away, they driue away, if he commaund to buylde, they buylde:

" Or, make waste, they make waste.

9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.

" Or, So all his people and all his armies obay vnto one.

10 " So the common people and the rulers are obedient vnto hym, and the king in the meane season sitteth hym downe, eateth and drinketh, and taketh his rest.

11 And these kepe him rounde about, and not one of them dare get hym out of the way to do his owne busines, " but must be obedient vnto the king at a worde.

" Or, neither disobayed thei hym in any thing.

12 Judge ye now O ye men, how should not the king go farre aboue, when in such sort he is obayed: And [when he had spoken thus] he helde his tongue.

13 The thirde (whose name was Zorobabel) which had spoken of women, and of trueth, began to say [after this maner.]

C 14 O ye men, it is not the great king, it is not the multitude of men, neither is it wine that excelleth. who is it then that ruleth them, or hath the lordship ouer them: is it not women:

15 Women haue borne the king, and all the people, which beare rule by sea and by lande.

16 And euen of them were they borne, and they brought those vp that planted the vines, wherof the wine commeth.

17 They make garmentes for men, they get honour vnto men, and without women can not men continue.

18 Yea, if they haue gathered together golde and siluer, or any other pretious thing, do they not loue a woman for her comely shape and beautie:

19 And letting all those thinges go, do they not gape & euen with open mouth fixe their eyes fast on her: and haue not all men more desire vnto her, then vnto siluer and golde, or any maner of pretious thing:

Genesi.b. Mat.xix.a. i.Cor.vi.d. Ephe.v.g.

20 *A man leaueth his owne father that brought hym vp, leaueth his owne naturall countrey, and cleaueth vnto his wyfe.

21 Yea he " iopardeth his lyfe with his wyfe, and remembreth neither father nor mother, nor countrey.

C

" Or, passeth

22 By this also ye must needes knowe, that women haue dominion ouer you: Do ye not labour & trauayle, and geue and bryng all to the woman:

23 A man taketh his sworde, and goeth his way to steale, [to kyll,] to murther, to sayle vpon the sea, and vpon riuers,

24 And seeth a lion, & goeth in the darkenes: & when he hath stollen, " deceaued, and robbed, he bringeth it vnto his loue.

" Or, spoyled

25 Wherefore, a man loueth his wife better then father and mother.

26 Yea many there be that runne out of their wittes, and became bondmen for their " wyues sakes.

" Or, for womens.

27 Many one also haue perished, haue erred, and sinned also for women.

28 And nowe do ye not beleue me: is not the king great in his power: do not all regions feare to touche hym:

D

29 Yet dyd I see hym, and Apame the daughter of the great king Bartacus the kinges concubine, sate beside the king vpon the right hande,

30 And toke of his crowne from his head, and set it vpon her owne head, and stroke the king with her left hand.

31 And therewhyle stedyly the king loked vpon her with open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with hym, the king was fayne to flatter her [and to geue her good wordes] tyll he had gotten her fauour agayne.

32 O ye men, are not women then stronger that do these thinges:

33 Then the king and the princes loked one vpon another: So he began to speake of the trueth:

34 O ye men, are not women stronger: Great is the earth, hye is the heauen, swift is the course of the sunne, *he compasseth the heauen rounde about, and fetcheth his course agayne to his owne place in one day.

Eccle.i.a.

35 Is he not excellent that maketh these thinges: Therfore great is the trueth, and stronger then all thinges.

36 All the earth calleth vpon trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thing.

37 Wine

37 Wine is wicked, the kyng is wicked, women are wicked, all the children of men are wicked, yea & such are all their wicked workes, and there is no trueth in them, in their vnrighteousnesse also shall they [be destroyed and] perishe:

Esai.xl.a. Psal.cxvii.a 38 As for the trueth * it endureth and is allway strong, it lyueth and conquereth for euermore worlde without ende.

39 With her there is no exception or difference of persons, but she doth that iust is, and refrayneth from all vniust and wicked thynges, and all men do well lyke of her workes.

40 In the iudgement of it there is no vnryghteous thyng, & she is the strength, kyngdome, power, and maiestie of all ages. Blessed be the God of trueth.

41 And with that he helde his peace: and all the people cryed, and then sayde: Great is trueth, and aboue all.

42 Then sayde the kyng vnto hym: Aske what thou wilt more then is appoynted in the writyng, and we shall geue it thee, for thou art founde wyser [then thy companions] thou shalt sit next me, and shalt be called my kinsman.

43 Then sayde he vnto the kyng: Remember thy [promise and] vowe which thou hast vowed [and promised] in the day when thou camest to the kingdome, to builde vp Hierusalem:

44 And to sende agayne all the vessels [and iewels] that were taken away out of Hierusalem, which Cyrus set apart when he vowed to destroy Babylon, and to sende them agayne thyther.

45 And thy mynde was also to builde vp the temple, which the Edomites burnt when Iudea was destroyed by the Chaldees.

46 And nowe this onely [O kyng] is the thing that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desire therfore that thou perfourme the vowe which thou with thine owne mouth hast made vnto the kyng of heauen.

F i.Esdr.iii.b. ii.Esdr.vi.d 47 Then Darius the kyng stoode vp and kyssed hym, * wrote hym lettters vnto all the deputies and liefetenauntes, to all the lordes and nobles, that they shoulde conuey hym forth and all them that went vp with hym, to build Hierusalem.

48 He wrote letters also vnto all the liefetenauntes that were in Coelosyria and Phenices, and vnto them in Libanus, that they shoulde bryng Cedar trees from Libanus vnto Hierusalem, and builde the citie with hym.

49 Moreouer, he wrote for all the Iewes that were gone out of his " realme into Iurie concernyng their freedome, that no officer, no ruler, nor lieftenaunt, nor steward, should enter into their doores:

" Or, kyngdome.

50 And that all their lande whiche they kept, shoulde be free and not tributarie: and that the Edomites shoulde geue ouer the [cites and] villages of the Iewes which they had taken in:

51 Yea and that there shoulde be yerely geuen twentie talentes to the buildyng of the temple, vntyll the tyme that it were finished:

52 And to maynteyne the burnt offerynges vpon the aulter euery day, (as they had a commaundement to offer seuenteene) other ten talentes euery yere.

53 And that all they which come from Babylon to builde the citie, should haue free libertie, they and their children, and all the priestes that went away. G

54 He wrote also concerning the charges, and the priestes garment wherin they minister,

55 And likewise for the charges of the Leuites to be geuen them, vntyll the day that the house were finished, and Hierusalem builded vp.

56 And he commaunded that all they that watched the citie, shoulde haue their pensions and wages.

57 He sent away also all the vessels that Cyrus had separated from Babylon: and all that Cyrus had geuen in commaundement, the same charged he also that it shoulde be done, and sent vnto Hierusalem.

58 Nowe when this young man was gone forth, he lyfted vp his face to heauen towarde Hierusalem, and praysed the kyng of heauen,

59 And sayde: * Of thee commeth victorie, of thee commeth wisdome, and thine is the glorie, and I am thy seruaunt. Eccle.i.a.

60 Blessed art thou which hast geuen me wisdome, for to thee I acknowledge it O Lorde [thou God] of our fathers.

61 And so he toke the letters, and went out, and came vnto Babylon, and tolde it all his brethren.

62 And they praysed the God of their fathers,

fathers, that he had geuen them free-
donne and libertie,
63 To go vp, and to builde Hierusalem
and the temple, " wherin the name of
the Lorde is called vpon: and they re-
ioyced with instrumentes of musicke
and gladnesse seuen dayes long.

" Or, where his name is renowmed.

The .v. Chapter.

1 The number of them that returne from the captiuitie. 42 their vowes and sacrifices.
54 The temple is begun to be built. 66 Their enemies would craftily ioyne with them.

A 1 AFter this, were the principall men of the houses of their fathers, chosen in the tribes and kinredes, that they shoulde go with their wiues, and sonnes and daughters, with their seruauntes and maydens, with all their cattell and substaunce.
2 And Darius [the kyng] sent with them a thousande horsemen, to conuey them safely vnto Hierusalem, and with musical instrumentes, with tabers & flutes.
3 And all their brethren played, and he made them go vp together with them.
4 And these are the names of the men which went vp out of the villages, according to the tribes, and after the order of their dignitie.
5 The priestes, the sonnes of Phinehes the sonne of Aaron, Jesus the sonne of Josedec, the sonne of Sariab, and Joachim the sonne of *Zorobabel, the sonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares of the tribe of Juda,
* Or, wyse.
6 which spake " wonderfull wordes before Darius the kyng of Persia, in the seconde yere of his raigne in the first moneth [called] Nisan.
B 7 And these are they of Jurie that came vp from the captiuitie of the translmigration, whom Nabuchodonosor the kyng of Babylon had brought away vnto Babylon,
8 And returned vnto Hierusalem to the rest of Jurie, euery man to his owne citie, which came with Zorobabel, with Jesus, Nehemias, & Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana their guides.
9 The number of them of the nation and their gouernours: the sonnes of Phares, two thousande an hundred seuentie and two, the sonnes of Saphat foure hundred seuentie and two.
10 The sonnes of Areh, seuen hundred fiftie and sixe.
11 The sonnes of Phaath moab, two thousande eyght hundred and twelue.
12 The sonnes of Elam, a thousande two hundred fiftie and foure, the sonnes of Zathui, nine hundred fourtie and fiue, the sonnes of Corbe, seuen hundred and fiue, the sonnes of Bani, sixe hundreth fourtie and eyght.
13 The sonnes of Bibai, sixe hundred twentie and three, the sonnes of Azgad, three thousande two hundred twentie and two.
14 The sonnes of Adonikam, sixe hundred sixtie and seuen, the sonnes of Bagoi, two thousande sixtie and sixe, the sonnes of Adin, foure hundred fiftie and foure.
15 The sonnes of Aterhezetia, nintie and two, the sonnes of Cellam and Azota, threescore and seuen, the sonnes of Azurani, foure hundred thirtie & two.
16 The sonnes of Ananias, an hundred and one, the sonnes of Arom, and the sonnes of Balla, three hundred twentie and three, the sonnes of Arsiphurith, an hundred and two.
17 The sonnes of Meterus, three thousande & fiue, the sonnes of Bethlehem, an hundred twentie and three.
18 They of Netrophah, fiftie and fiue, they of Anathoth, an hundred fiftie and eyght, they of Bethsamos, fourtie and two.
19 They of Kariathiarim, twentie and fiue, they of Caphiras and Beroth, seuen hundred fourtie and three, they of Pirah, seuen hundred.
20 They of Chadias and Ammidioi, fiue hundred twentie & two, they of Cirama and Gabdes, sixe hundred twentie and one.
21 They of Macamos, an hundred twentie and two, they of Bethel, fiftie & two, the sonnes of Nebus, an hundred fiftie and sixe.

C

22 The

D 22 The sonnes of Calamolaus & Onus, seuen hundred twentie & fiue, the sonnes of Jerechus, three hundred fourtie and fiue.
23 The sonnes of Sanaah, three thousande three hundred and thirtie.
24 The priestes, the sonnes of Jeddu the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundred seuentie and two; the sonnes of Meruth, a thousande fiftie and two.
25 The sonnes of Phashur, a thousande fourtie and seuen, the sonnes of Charim, a thousande and seuenteene.
26 The Leuites, the sonnes of Jessue, Cadmiel, Banua, and Suia, seuentie and foure.
27 The sonnes [which were] holy singers, the sonnes of Asaph, an hundred fourtie and eyght.
28 The porters, the sounes of Salum, the sonnes of Jatal the sonnes of Talmon, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami, all [were] an hundred thirtie and nine.
29 The ministers of the temple, the sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Hagaba,
E 30 The sonnes of Acub, the sonnes of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur,
31 The sonnes Kaia, the sonnes of Daisan, the sonnes of Neroda, the sonnes of Chaseba, the sonnes of Gazema, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Baste, the sonnes of Asana, the sonnes of Meunim, the sonnes of Naphison, the sonnes of Bacubub, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, the sonnes of Baraloth,
32 The sonnes of Mehida, the sonnes of Coutha, the sonnes of Charescha, the sonnes of Bareus, the sonnes of Aserar, the sonnes of Thomoth, the sonnes of Nasib, the sonnes of Atipha,
33 The sonnes of the seruauntes of Solomon, the sonnes of Hazophereth, the sonnes of Pharuda, the sonnes of Geelah, the sonnes of Lozon, the sonnes of Isdael, the sonnes of Staphelia,
34 The sonnes of Agia, the sonnes of Pharareth, the sonnes of Sabin, the sonnes of Spartia, the sonnes of Masias, the sonnes of Gar, the sonnes of Addu, the sonnes of Subah, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allon:
35 All the ministers of the temple, & the sonnes of the seruauntes of Solomon, were three hundred seuentie and two. F
36 These came vp from Thelmelah and Thelharsa, Carathalat, and Alar, leadyng them:
37 Neither coulde they shewe their families nor their stocke howe they were of Israel. The sonnes of Dalaias, the sonnes of Thubia, the sonnes of Netodan, sixe hundred fiftie and two:
38 Of the priestes that executed the office of the priesthood, and were not founde, the sonnes of Hobia, the sonnes of Hacoz, the sonnes of Addus, which maryed Augia, one of the daughters of Barzeleus,
39 And was named after hym: The writing of the same kinrede was sought in the register of their generation, but it was not founde, and therfore were they forbidden to execute the office of the priesthood.
40 For vnto them sayde Nehemias and Atharias, that they shoulde haue no portion in the sanctuarie, tyll there rose vp an hie priest that were well instruct in the playne clearnesse and trueth.
41 So of Israel from them of twelue yeres olde, and children, they were all in number fourtie and two thousand three hundred and threescore, besides men seruauntes and women seruauntes.
42 Their seruauntes and handmaydens G were seuen thousande three hundred fourtie & seuen. The singyng men and singyng women, two hundred fourtie and fiue.
43 Foure hundred thirtie & fiue camels, seuen thousande thirtie and sixe horses, two hundred fourtie & fiue mules, fiue thousand fiue hundred twentie and fiue beastes vsed to the yoke.
44 And of their rulers also after their families, when they came to the temple of God that is in Hierusalem, there were that vowed to set vp the house agayne in his owne place, accordyng to their abilitie:
45 And to geue into the holy treasure of the workes, a thousande poundes of golde,

golde, fiue thousande of siluer, and an hundred pretious garmentes.

46 And so dwelt the priestes and the Leuites and the people in Hierusalem, and in the countrey [there about,] the singers also and the porters, and all Israel in their villages.

1.Esdr.iii.a. 47 *But when the seuenth moneth came, and when the children of Israel were euery man in his owne, they came altogether with one consent into the open place of the gate which is towardes the east.

48 And there Jesus the sonne of Josedec and his brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, rising vp, made redy the aulter of the God of Israel,

49 To offer burnt sacrifices vpon it, so as it is written in the lawe of Moyses the man of God.

50 And thither were gathered agaynst them, diuers of other nations of the lande: but they dressed the aulter in his owne place, although all the nations in the lande were enemies to them and vexed them: and they offered sacrifices to the Lorde both morning & euening.

51 And also they helde the feast of tabernacles as it is "commaunded in the lawe, and sacrifices dayly as it was appertayning.

" Or, ordeyned.

52 And after that also the continuall oblations, and the offerynges of the Sabbathes, and of the newe monethes, and of all holy feastes.

53 And all they which had made any vowe to God, began to offer sacrifice to God from the first day of the seuenth moneth, although the temple of the Lorde was not yet built vp.

54 And they gaue vnto the masons and carpenters, money, meate and drynke, with chearfulnesse.

55 Unto them of Sidon also and Tyre they gaue carres, that they should bring Cedar trees from Libanus, whiche should be brought by flote to the hauen Joppe, according as it was cõmaunded them by Cyrus kyng of the Persians.

56 And in the seconde yere and seconde moneth came into the temple of God at Hierusalem, *Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec and their brethren, and the priestes and Leuites, and all they that were come vnto Hierusalem out of the captiuitie [of Babylon.]

Eccl.xxix.b

57 And they layde the foundation of the house of God in the "newe moone of the seconde moneth, in the seconde yere that they were come to Jurie and Hierusalem.

" Or, in the first day.

58 And they appoynted the Leuites that were aboue twentie yeres olde ouer the workes of the Lord: So Jesus and his sonne, & brethren, assisted, and Cadmiel also his brother, and the sonnes of Madiabon, with the sonnes of Joda, the sonne of Eliadon, and his sonnes & brethren, euen all the Leuites with one accorde, followed on earnestly to aduaunce the workes in the house of God: so the workmen built vp the temple of the Lorde.

59 And the priestes stoode and had their garmentes with musicall instrumentes and trumpettes, and the Leuites the sonnes of Asaph had Cymbales,

60 Geuyng thankes and prayses vnto the Lorde, accordyng *as Dauid the kyng of Israel had ordeyned.

1.Para.xvi.d

61 And they song with loude voyces songes to the prayse of the Lorde, because his mercie and glorie is for euer in Israel.

62 And all the people blewe out with trumpets, and cryed with loude voyce, praysyng the Lorde together for the rearyng vp of the house of the Lorde.

63 *There came also from among the priestes and Leuites, and of the chiefest according to the tribes and kinredes, to wit, the elders which had seene the former house,

1.Esd.iii.a.

64 To the buildyng of this, with great crye and great mournyng, many also with trumpettes and [great] ioy cryed with loude voyce:

65 Insomuch that the trumpets myght not well be heard for the weepyng and mournyng of the people: yet there was a great multitude that blewe trumpets marueylously, so that it was heard farre of.

66 *Wherfore when the enemies of the tribes of Juda and Beniamin heard it, they came to knowe what that noyse of trumpettes shoulde meane.

1.Esd.iii.a.

67 And they perceaued that they which were come againe out of captiuitie, built the temple vp a newe vnto the Lorde God of Israel.

68 So they went to Zorobabel & Jesus, and

and to the rulers of the villages, and sayd vnto them: Shall we builde with you also?

69 For we lykewyse as you, do obey your Lorde, and do sacrifice vnto hym from the dayes of Asbazareth the kyng of Assyria, which brought vs hyther.

70 Then Zorobabel and Jesus and the rulers of the villages of Israel sayde vnto them: It doth not agree that ye shoulde builde the temple of our God with vs.

71 We our selues aloue wyll builde vnto the Lorde of Israel as is meete, and like *as Cyrus the kyng of the Persians hath commaunded vs. i.Esdr.ii.a.

72 But the heathen in the lande made them sluggishe that were in Jurie, and sundred them, & letted their buildinges.

73 And by their embushmentes, seditions, and conspiracies, stopped, that the buildyng coulde not be finished all the tyme that kyng Cyrus lyued: so that they put of the buildyng for the space of two yeres, vntyll the raigne of king Darius.

The .vj. Chapter.

1 Of Aggeus and Zacharias. 2 The buildyng of the temple. 3 Sisinnes woulde let them. 7 His letters to Darius. 23 The kynges aunswere to the contrarie.

A 1 NOtwithstandyng, in the seconde yere of the raigne of Darius, * Aggeus & Zacharias the sonne of Addo the prophetes, prophecied vnto the Jewes, and to them in Jurie and Hierusalem, euen in the name of the Lord God of Israel. i.Esd.v.a.

Aggei.c. 2 *Then Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec stoode vp and began to builde the house of the Lorde at Hierusalem, When the prophetes of the Lord were with them and helped them.

3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabuzanes and his companions, and sayde vnto them:

4 Who hath bydden [and commaunded] you to builde this house, to make this roofe and all other thinges againe: And who are the " workmen that builde the?

" Or, buylders that did their thinges.

5 Neuertheless, the elders of the Jewes had [such] grace of the Lorde, after he had visited the captiuitie,

6 That they were not letted from buildyng, vntill the tyme that kyng Darius was certified therof, and an aunswere receaued [from hym.]

7 The copie of the letters which he wrote and sent vnto Darius. Sisinnes gouernour of Syria and Phenice, and Sathrabuzanes with their companions, which are head rulers in Syria & Phenice, sende their salutation vnto Darius the kyng.

B 8 We certifie our Lord the kyng, that we came into the lande of Jurie, and went to Hierusalem, where we founde the auncientes of the Jewes that were of the captiuitie in the citie of Hierusalem,

9 Buildyng an house vnto the Lorde, great and newe, of hewen and costlye stones, and the timber alredy layde vpon the walles:

10 Yea they make great haste with the worke, and it goeth forth prosperously in their handes, and with great diligence and worshyp is it made.

11 Then asked we the elders, saying: By whose commaundement builde you vp this house, and lay the foundations of these workes:

12 Which we demaunded of them, to the intent that we myght geue knowledge vnto thee, & write vnto thee of those that gouerned it: and we required of them their names in writyng that were their chiefe leaders to it.

13 So they gaue vs this aunswere: We C are the seruauntes of the Lorde which made heauen and earth:

14 And as for this house, *it was builded many yeres agone by a kyng of Israel great and strong, and was finished. iii.Reg.vi.a.

15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel which is in heauen, *he gaue them ouer into the power of Nabuchodonosor kyng of Babylon, of the Chaldees: 4.Reg.24. Iere.xxxix

16 Which brake downe the house and burnt it, and caryed away the people prisoners vnto Babylon.

17 * Neuertheless, in the first yere that king Cyrus raigned ouer the countreys of Babylon, Cyrus the kyng wrote, i.Esdr.v.a.

[and

[and commaunded] to builde vp this house [agayne:]

D 18 And the holy vessels of golde and of siluer that Nabuchodonosor had caryed away out of the house at Hierusalem, and had dedicated them in his owne temple: those brought Cyrus forth agayne out of the temple at Babylon, and deliuered them to Zorobabel and to Sanaballarus the ruler:

19 Commaundyng hym that he shoulde cary away those same vessels, and put them in the temple at Hierusalem, and that the temple of the Lorde shoulde be built in his [owne] place.

20 Then the same Sanaballarus beyng come hyther, layde the foundations of the house of the Lorde at Hierusalem, and from that to this, beyng styll a buildyng, it is not yet fully ended.

21 Nowe therfore O king, if thou thinkest it good, let it be sought in the libraries [and rolles] of kyng Cyrus:

22 And yf it be founde then that the buildyng of the house of the Lorde at Hierusalem hath ben done with the [counsell and] consent of kyng Cyrus, and yf our Lorde the kyng be so mynded, let hym gene aunswere vnto vs therof.

i.Esdr.vi.a. ii.Esd.iii.c. 23 *Then commaunded kyng Darius to seke in the kynges libraries at Babylon: and so at Ecbatane a towre in the region of Medea, there was founde a place where these thinges was layde vp for memorie.

u Or, remembraunce.

E 24 In the first yere of the raigne of Cyrus, [the same] kyng Cyrus cõmaunded that the house of the Lorde at Hierusalem shoulde be builded agayne, where they do sacrifice with the continuall fire.

25 Whose heyght shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of hewen stones, and one rowe of wood, newe, and of that countrey, and the expenses therof to be geuen out of the house of kyng Cyrus:

26 And the holy vessels of the house of the Lorde, both of golde and of siluer, that Nabuchodonosor toke out of the house at Hierusalem and brought to Babylon, shoulde be restored to the house at Hierusalem, and be set in the place where it was [before.]

27 And also he commaunded that Sisinnes the gouernour of Syria & Phenice, and Sathrabuzanes, with their companions, and others constituted rulers in Syria and Phenice, shoulde take heede not to meddle with that place, but to suffer Zorobabel the seruaunt of the Lorde and gouernour of Judea, and the elders of the Jewes, to builde that house of the Lorde in that place. F

28 I haue commaunded also to haue it built vp whole agayne, and that they be diligent to helpe those that be of the captiuitie of the Jewes, tyll the house of the Lorde be finished:

29 And out of the tribute of Coelosyria and Phenice, a portion diligently to be geuen those men vnto the offeringes of the Lord, & the same to be deliuered vnto Zorobabel the officer, that he therwithall may ordeyne oxen, rammes, lambes,

30 And also corne, salt, wine, and oyle, and that continually euery yere, after the expences* which the priestes that be at Hierusalem shall testifie to be made dayly [this shalbe geuen vnto them] without delay, G i.Esd.vi.b.

31 That they may offer sacrifices dayly to the hyest God for the kyng and for his children, and to pray for their liues.

32 And he commaunded also that whosoeuer shoulde breake any poynt of the foresayde and foredecreed thynges, or make it voyde, of his owne goodes shoulde a tree be taken, and he theron be hanged, and all his goodes seasoned vnto the kyng.

33 The Lorde therfore whose name is there called vpon, roote out and destroy euery kyng & nation that stretcheth out his hande to hinder, or [hurt and] endomage that house of the Lorde in Hierusalem.

34 I Darius the kyng haue ordeyned, that accordyng to these thynges it be done with diligence.

The .vij. Chapter.

1 Sisinnes and his companions folowe the kynges commaundement, and helpe the Jewes to builde the temple. 5 The tyme that it was built. 10 They kepe the Passouer.

A 1 Then Sisinnes the gouernour in Coelosyria & Phenice, and Sathrabuzanes with their companions obeyed the thynges that kyng Darius had ordeyned,

2 And were diligent assisters in the holy workes, worknyng with the auncientes and gouernours of the sanctuarie:

3 And so the holy workes went forth and prospered when Aggeus and Zacharias the prophetes prophecied.

4 And they perfourmed all thinges through the commaundement of the Lorde God of Israel, and with consent of Cyrus, Darius, and Artaxerxes kynges of Persia.

5 And thus was the holy house finished in the twentie and three day of the moneth Adar, in the sixt yere of Darius kyng of the Persians.

6 And the children of Israel, the priestes and the Leuites, and other that were of the captiuitie, that had any charge, dyd accordyng to the thynges written in the booke of Moyses.

7 And to the dedication of the temple of the Lorde, they offered an hundred " Or, bullocks. oxen, two hundred rammes, foure hundred lambes,

8 And twelue goates, for the sinnes of all [the people of] Israel, after the number of the chiefe of the tribes of Israel.

9 The priestes also and the Leuites B stoode arayed in their long robes after their kinredes in all the workes of the Lorde God of Israel, accordyng to the booke of Moyses, and the porters at euery doore.

10 And the children of Israel, with those that were come out of captiuitie, helde the Passouer the fourteenth day of the first moneth, after that ỹ priestes and the Leuites were sanctified.

11 They that were of the captiuitie were not all sanctified together: but the Leuites were all sanctified together.

12 And so they offered the Passouer for all them of the captiuitie, and for their brethren the priestes, & for them selues.

13 And the children of Israel that came out of captiuitie dyd eate, all they that had separated them selues from the abhominations of the people of the lande, and sought the Lorde,

14 And they kept the feast of the vnleauened bread seuen dayes long, makyng mery before the Lorde,

15 That the Lorde had turned the counsayle of the kyng of Assyria towardes them, to strengthen their handes vnto the workes of the Lord God of Israel.

The .viij. Chapter.

1 Esdras commeth from Babylon to Hierusalem. 10 The copie of the commission geuen by kyng Artaxerxes. 29 Esdras geueth thankes to the Lorde. 32 The number of the heades of the people that came with hym. 76 His prayer and confession.

A 1 And after these, *when Artaxerxes the kyng of the Persians raigned, there went vnto hym Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helchiach, the sonne of Salum, * Esd. vii. d.

2 The sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Menuerath the sonne of Saraias, the sonne of Sauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went vp from Babylon beyng a scribe of good vnderstandyng in the lawe of Moyses that was geuen by the Lorde God of Israel.

4 And the kyng fauoured hym, and dyd hym great [worshyp and] honour " after all his desires. " Or, in all his suites.

5 There went vp with hym also certayne of the children of Israel, of the priestes, of the Leuites, of the singers, porters and ministers of the temple, vnto Hierusalem.

6 In

6 In the seuenth yere of the raigne of kyng Artaxerxes in the fifth moneth, which was the seuenth yere (for they went from Babylon in the first day of the first moneth,

7 And came to Hierusalem, accordyng as God gaue thē speede in their iourney,)

8 For Esdras had gotten great knowledge to omit nothyng of that was in the lawe and the commaundementes of the Lorde, and to teache all Israel all the " ordinaunces and iudgementes.

" Or, ryghteousnesse.

9 The copie of the commission whiche Artaxerxes the kyng wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that folowth.

10 Kyng Artaxerxes sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lorde.

11 I hauyng wayed thynges with pitie, haue [ordeyned and] charged, yf there be any of the Jewes, of the priestes & Lenites in my " realme, which desireth and is content to go with thee vnto Israel, that he may do it.

" Or, kingdome.

12 Therfore, so many as long therafter, let them depart together, and go with thee like as I am content and my seuen frendes my counsaylers,

13 To see what they do at Hierusalem and in Jurie, conueniently, accordyng as thou hast in the lawe of the Lorde:

14 And to bryng the gyftes vnto [God] the Lorde of Israel, that I & my frendes haue " promised to Hierusalem, and all the siluer and golde that in the countrey of Babylon may be founde [parteynyng] to the Lorde in Hierusalem,

" Or, vowed.

15 With the thyng that is geuen of the people to the Lorde their Gods temple at Hierusalem: that the same siluer and golde maye be gathered, for oxen, rammes, sheepe, and goates, and other that belong to these thynges,

16 That they may offer sacrifices vnto the Lorde, vpon the aulter of the Lorde their God which is at Hierusalem.

17 And whatsoeuer thou and thy brethren wyll do with the siluer and golde, that do accordyng to the wyll of thy God:

18 And the holy vessels of the Lorde, which are geuen thee for the seruice of the temple of thy God which is in Hierusalem, thou shalt set [them] before thy God in Hierusalem.

19 And whatsoeuer thyng els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kynges treasure.

20 And I kyng Artaxerxes haue also commaunded the kepers of the treasures in Syria and Phenice, that whatsoeuer Esdras the priest and the reader of the lawe of the hyghest God shall sende for, they shoulde geue it hym with speede:

21 Euen to the summe of an hundred talentes of siluer: of corne also an hundred "measures, and till an hundred "vessels of wine, & other thinges aboundauntly.

" Or, cores. " Or, pecces.

22 Let all thinges be done after the lawe of God diligently, vnto the highest God, that wrath come not vpon the kyngdome of the kyng and of his sonnes.

23 I commaunde you also, that ye require no taxe nor tribute of the priestes, Leuites, holy singers, porters, and ministers of the temple, nor of any that haue doynges in this temple, and that no man haue authoritie to put any inpost vpon them.

24 As for thee O Esdras, set thou iudges and arbitrers to iudge in the whole lande of Syria and Phenice after the wisdome of God, all skilfull in the lawe of God, & teache such as are ignorant.

25 And let all them which shall offende agaynst the lawe of God and the kyng, be diligently punished, Whether it be by death or other payne, by punishment in money, or els by banishment.

D

26 Then sayd Esdras the scribe: *Blessed be the only Lorde God of my fathers that hath geuen so good a mynde & will into the heart of the kyng, to magnifie his house that is at Hierusalem,

*i.Esd.vii.a.

27 And hath " made me to be accepted in the syght of the kyng, of his counsayle, of his frendes, and of his nobles.

" Or, honoured me.

28 And so I was " stedfast in my mynde accordyng as the Lorde my God helped me, and I gathered vp men of Israel to go vp with me.

" Or, of a good courage.

29 *And these are the guides after their families and orders of dignities, that went vp with me from Babylon, in the raigne of kyng Artaxerxes.

*i.Esdr.viii.b

30 Of the sonnes of Phinees, Gersom: of the sonnes of Ithamar, Gamaliel: of the sonnes of Dauid, Hattus the sonne of Cechemah:

31 Of the sonnes of Phares, Zacharias, and with hym there returned agayne an

an hundred and fiftie men.
E 32 Of the sonnes of Pahath, Moab Elioani, the sonne of Zacharias, and with him two hundred men.
33 Of the sonnes of Zathoe, Shechenias the sonne of Jezolus, & with hym three hundred men: & of the sonnes of Adin, Obed the sonne of Jonathan, and with him two hundred and fiftie men.
34 Of the sonnes of Elam, Jesias, sonne of Gotholias, & with him seuentie men.
35 Of the sonnes of Saphatias, Zarias, sonne of Machael, & with him. lxx. men.
36 Of the sonnes of Joab, Badias, sonne of Jezelus, and with hym two hundred and twelue men.
37 Of the sonnes of Bani, Assalimoth, sonne of Josaphias, and with hym an hundred and threscore men.
38 Of the sonnes of Babi, Zacharias, sonne of Bebai, & with him. xxviii. men.
39 Of the sonnes of Astath, Johannes, sonne of Acatan, and with hym an c x.
40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalet, Jeouel, and Maias, and with them seuentie men.
41 Of the sonnes of Bagouthi, sonne of Jsacourus, and with hym. lxx. men.
42 All these called I together by the water Thia, where we pitched our tentes three dayes, & there I mustered them.
L Esd. xiii b. 43 *As for the sonnes of the priestes and leuites, I founde none there.]
44 Then sent I vnto Eleazar, & beholde there came Maasman, and Malobau,
F 45 And Alnathan, and Samaian, and Joribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe and best learned.
46 And I bad them that they should go vnto Daddeus the captayne, whiche was in the place of the treasurie:
47 And commaunded them that they shoulde speake vnto Daddeus, and to his brethren, and to those that were the treasurers, to sende vs suche men as might execute the priestes office in the house of our Lorde.
48 And with the mightie hande of our lord [God] they brought vnto vs men of good "experience, from among ỹ sonnes of Moli, the sonne of Leui, the sonne of Jsrael, Seredia and his sonnes and his brethren whiche were eyghteene.
49 And Asebia and Anon, and Osaian his brethrē of the sonnes of Canaineus, their sonnes were twentie men.
50 And of them that serued in the temple whom Dauid had ordayned, and the principall men to the worke of the Leuites that were ministers in the temple, two hundred & twentie, whose names are all signed vp in writing.
51 And then commaunded I a fasting vnto the young men before the Lorde, that I might desire of him a prosperous iourney [and a good way] both for vs and them that were with vs, for our chyldren, and for the cattell.
52 For I feared to desire of the king men of horse and of foote, to conney vs safely against our enemies.
53 For we had sayde vnto the kyng, that the power of the Lord our God should be with them that seeke hym, to direct them in all thinges.
54 And therfore we besought our Lorde agayne as touching these thinges, and founde him fauourable vnto vs.
55 Then I separated from among the G
chiefe of the tribes and from the priestes xij. men [to wit] Esebrias, and Assanias, & ten men of their brethren with them.
56 And I wayed them the golde and the siluer, and the holy vessels of the house of our Lorde, whiche the kyng and his counsell, and his princes, and whole Jsrael had geuen.
57 And when I had wayed it, I deliuered it vnto them sixe hundred and fiftie talentes of siluer, and an hundred talentes in siluer vessels, and an hundred talentes of golde,
58 And twentie golden basens, & twelue vessels of brasse, euen fine brasse, like shining golde.
59 And I sayde vnto them: Ye are holy vnto the Lord, and the vessels are holy, and the golde and the siluer is "promised vnto the Lord [God] of our fathers. "Or, bowed
60 Be "diligent nowe and kepe it, vntyll the tyme that ye deliuer it to the chiefe of the priestes and leuites, and to the principall men of the families of Jsrael in Hierusalem, in the chaumbers of the house of our God. "Or, watch
61 *So the priestes and the leuites which receaued of me the golde, the siluer, and the vessels, brought it vnto Hierusalem vnto the temple. i. Esd. viii. a
62 And from the riuer Thia we brake vp the twelfth day of the first moneth, according to the mightie hande of our Lorde which was with vs, and from the beginning of our iourney the Lord

deliuered vs from euery enemie: so that we came vnto Hierusalem.

63 And when the thirde day was past there, the wayed golde and siluer was deliuered in the house of the Lorde on the fourth day vnto Marimoth the priest and sonne of Jori.

64 And with him was Eleazar the sonne of Phinees, and with them were Josabdus the sonne of Jesu, and Moeth the sonne of Sabbanus, Leuites: all was deliuered them by number and wayght.

65 And all the wayght of them was written vp the same houre.

66 After that, they that were come out of captiuitie, offred sacrifice vnto the Lord God of Israel, euen twelue oxen for all Israel, fourescore & sirteene rammes,

67 Threescore and twelue sheepe, twelue goates for saluation, all in sacrifice to the Lorde.

68 And the kinges commission deliuered
E they vnto the kinges stewardes, and to the gouernours of Coelosyria and Phenice, who honoured the people and the temple of God.

69 Now when these thinges were done, the rulers came vnto me, and sayde:
i.Esd.ix.a.

70 The nation of Israel, the princes, the priestes, and leuites, haue not put away from them the straunge people of the lande, nor the vncleannes of the Gentiles, to wit, of the Chanaanites, Hethites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites.

71 For both they and their sonnes haue mingled them selues with the daughters of them, and the holy seede is mixt with the straunge people of the lande: and since the beginning of the affaires, the rulers and head men haue ben partakers of this wickednesse.

i.Esdr.ix.c. 72 And assoone as I had hearde these things, immediatly I rent my clothes, and the holy garment, and pulled out the heere of my head & my beard, and sat me downe forowfull and heauie.

73 So all they that were moued thorow the worde of the Lorde God of Israel, came vnto me whyles I wept for the iniquitie: but I sate styll full of heauinesse vntyll the euening sacrifice.

74 Then stoode I vp from fasting, hauing rent clothes & the holy garment, and kneeled downe vpon my knees, & helde out my handes vnto the Lorde,

75 And sayde: O Lorde, I am confounded and ashamed before thy face.

76 For our sinnes are become many, euen F
aboue our heades, and our ignoraunces are lifted vp euen vnto heauen:

77 For since the tyme of our fathers, we are in great sinne vnto this day.

78 And for the sinnes of vs and our fathers, we with our brethren, and with our kinges, and with our priestes, haue ben geuen vp vnto the kynges of the earth, into the sworde, and into captiuitie, and became a spoyle with confusion [and shame] vnto this day.

79 And nowe O Lord God, howe great is the mercy that we haue gotten of thee: in that thou hast lefte vs a roote and a name in the place of thy sanctuarie,

80 And that thou hast discouered to vs a light in the house of the Lord our God, and hast geuen vs meate in the tyme of our seruitude.

81 And when we were in captiuitie, we were not forsaken of the Lord our god: but he made the kynges of Persia gratious and fauourable vnto vs, so that they gaue vs victuals [and meate,]

82 Yea, and honoured the temple of our Lorde, and repayred the wasted places of Sion, and gaue vs assuraunce in Jurie and Hierusalem.

83 And nowe O Lorde, what shall we G
say hauing all these things [in possession:] For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruauntes the prophetes, saying:

84 Because the lande whiche ye go to possesse as an heritage, is a lande defiled with the vncleannes [and filthynes] of the straungers of the land, and with their abhomination they haue polluted it altogether:

85 Therfore now shall ye not ioyne their daughters vnto your sonnes, neither marry your daughters to their sonnes.

86 Moreouer, ye shall neuer seeke to make peace with them, that ye may" increase and eate the best in the lande, and that ye may leaue the inheritaunce of the lande vnto your chyldren for euermore.

" Or, grow strong, and eate the good thinges of the lande.

87 As for the thinges that are come to passe, they come all for our wicked workes and great sinnes: for thou O Lorde hast made our sinnes light.

88 And

88 And geuen vs suche a roote: but we haue turned backe agayne, so that we haue broken thy lawe, and mingled our selues with the vncleannesse of the outlandishe heathen.

89 Mightest not thou be angry with vs, to destroy vs: so that thou shouldest leaue vs neither roote, seede, nor name:

90 O Lord God of Israel, thou art true: for our roote endureth yet vnto this present day.

91 And beholde, nowe are we before thee in our sinnes, neither can we stande before thee for them.

92 *And when Esdras with this prayer had knowledged the sinne, weping and lying flat vpon the grounde before the temple, there gathered vnto hym from Hierusalem a great multitude of men and women, of young men and maydens: for there was a very great [weping and] mourning among the multitude.

*1 Esd. x. 2.

93 Then Jechonias the sonne of Jeheli, one of the chyldren of Israel, cryed out and sayd: O Esdras, We haue sinned against the Lord God, [because] we haue maryed straunge women of the nations of the lande.

94 And nowe al Israel hangeth in doubt: We wyll sweare an othe therefore vnto the Lorde, that we shall put away all our wyues which we haue taken of the "heathen, with their chyldren:

" Or, straungers.

95 Like as it may seeme good to thee, and to all those that obay the lawe of the Lorde,

96 Stande vp and put it in execution: for to thee doth this matter appertayne, and we are with thee to adde thee strength.

97 So Esdras arose, and toke an othe of the chiefe of the Priestes and Leuites of all Israel, to do after these thinges: and they sware.

The. ix. Chapter.

1 After Esdras had read the lawe for the straunge wyues. 18 they promised to put them away.

Then Esdras rising frō the court of the temple, went to the chamber of Joannan, the sonne of Eliasib,

2 And remayned there and did eate no meate, nor dronke "drinke, weepyng for the great wickednesse of the people.

" Or, water.

3 And there was made a proclamation in all Jurie, and at Hierusalem, for all them that were of the captiuitie, that they shoulde gather together at Hierusalem,

4 And that whosoeuer met not there within two or three dayes, according as the elders that bare rule appointed, their cattell shoulde be seased to the vse of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were all they of the tribe of Juda and Beniamin gathered together at Hierusalem, the twentith day of the ninth moneth.

" Or, the first roome.

6 And the whole multitude sate trembling in the "court of the temple, for it was wynter.

7 So Esdras arose vp, and sayde vnto them: Ye haue done vnrighteously, in that ye haue taken "outlandishe wiues to mariage, and so to encrease the sinnes of Israel.

" Or, straunge.

8 And nowe knowledge the same, and geue prayse vnto the Lorde God of our fathers: B

9 And performe his wyll, departing from the heathen of the land, and from the "outlandishe wiues.

" Or, straunge.

10 Then cryed the whole multitude, and saide with a loude voyce: Like as thou hast spoken, so wyll we do.

11 But forsomuche as the people are many, and wynter season, so that we may not stande without the house: and because this worke is not a thing that can be finished in a day or two, seing we be many that haue sinned in these thinges:

12 Ordayne therefore that the rulers of the multitude, and they of our families that haue straunge wyues, tarry.

13 And let the priestes and iudges come out of euery place in their tyme appoynted, tyll they swage the wrath of the Lorde in this businesse.

14 Then Jonathas the sonne of Azaiel, and Ezechias the sonne of Thecan, receaued the charge of this matter, and Mosollam, and Leuis, and Sabathens helped them therto.

C 15 And they that were of the captiuitie, dyd according to all these thinges.
16 And Esdras the priest chose vnto hym the principall men from among the fathers, and them all by name: and in the first day of the tenth moneth they sate together, to examine this matter.
17 And so the matter was a determining concerning the men that had maryed straunge wyues vntill the newe moone of the first moneth:
18 [And of the priestes that had mixt them selues with "outlandishe wyues, there were founde,
19 *Of the sonnes of Jesu the sonne of Josedec and his brethren, Mathelas, Eleazar, Joribus, and Joadanus:
20 Whiche offered them selues to put away their wyues, and to offer a ramme vnto reconcilement for their purgation.
21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaius, and Hiereel, and Azarias.
D 22 And of the sonnes of Phaisu, Ellionas, Massias, Esmaelus, and Nathanael, and Ocidelus, and Talsas.
23 And of the Leuites, Jorabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Oondas, and Jonas.
24 Of the holy singers, Eliazurus, Bacchurus.
25 Of the porters, Sallumus, and Tolbants.
26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, and Maelus, and Eleasar, and Asibias, and Banaias.
27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias.
E 28 And of the sonnes of Zamoth, Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.
29 Of the sonnes of Bebai, Joannes, & Ananias, and Josabad, & Ematheas.
30 Of the sonnes of Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.
31 And of the sonnes of Addi, Naathus, Moosias, Laccunus, and Naidus, and Matthanias, and Seschel, and Balnuus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.
33 And of the sonnes of Asom, Altaneus, and Matthias, and Banaias, Eliphalet, and Manasses, and Semi.
34 And of the sonnes of Maani, Jeremias, Momdis, Omairus, Juel, Mamai, and Paclias, and Amos, Carabasion and Euasibus, & Mamnimata, Natus, Elisiasis, Uanus, Eliali, Samis, Selemias, Nathanias: & of the sonnes of Ozoras, Sesis, Esril, Ezailus, Samatas, Sambis, Josiphus.
35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Juel, Banaias.
36 All these had taken "outlandishe women to maryage, and they put them away with their chyldren.]
37 And the Priestes and Leuites, and [all] they that were of Israel, dwelt at Hierusalem, and throughout all the lande, in the "newe moone of the seuenth moneth: and the chyldren of Israel were in their "dwellinges.
38 And the whole multitude came together with one accorde into the wyde place before the east gate of the temple.
39 And they spake vnto Esdras the hye priest and reader, that he woulde bryng the lawe of Moyses which had ben geuen of the Lorde God of Israel.
40 So Esdras the hye priest brought the law vnto the whole multitude, to man, and woman, and to al priestes, that they myght heare the lawe, *in the "newe moone of the seuen moneth.
41 And he read in the first wyde place that is before the port of the temple, from the morning early vnto midday before men an women: And they applyed their minde all vnto the lawe.
42 And Esdras the priest and reader of the law stoode vp vpō a pulpit of wood, whiche was made therfore:
43 And vpon his right hand there stoode by hym Mathathias, Samus, Ananias, Azarias, Urias, Ezechias, and Balasan:
44 Upon his left hande stoode Faldeus, Sael, Melchias, Aothasuphus, and Nabarias.
45 Then toke Esdras the booke of the law before the whole multitude (for he was the principall, and had in most honour of them all.)
46 And when he expounded the law, they stoode all straight vpon their feete. So Esdras "praysed the Lord the most hye God, the almightie God of hoastes.
47 And all the people aunswered, Amen.

* Or, straunge.
i. Esd. x. c.
F
" Or, straunge.
" Or, first day.
" Or, owne houses.
ii. Esd. iii. a.
" Or, beginning.
G
" Or, blessed.

48 And

48 And Jesus, Anus, Sarabias, Adinus, Jacobus, Battatas, Autamas, Maianias, Calitas, Azarias, Johasabdus, Ananias, and Biatas, the Leuites, lyft vp their handes, and fell downe on the grounde, and worshipped the Lord,
49 And taught the lawe of the Lord, and were earnestly occupied together in the reading thereof.
50 Then spake Atharates vnto Esdras the hye priest and reader, and to the Leuites that taught the multitude, saying:
51 This day is holy vnto the Lord: and all when they hearde the lawe, wept.
52 [So Esdras sayde:] *Depart your way therfore, and eate the fat meates, and

*1.Esd.viii.c.

drinke the sweete drinkes, and sende gyftes vnto them that haue nothing.
53 For this day is holy vnto the Lorde, and be not ye sory: for the Lorde wyll bring you to honour.
54 So the Leuites " published all these thinges to the people, saying: This day is holy to the Lorde, be not sory:
55 Then went they their way euery one to eate and drinke, and were mery, and sent presents to them that had nothing, and made very good cheare:
56 For they were as yet " filled with the wordes that had ben taught them, and for the whiche they had ben assembled.

" Or, commaunded.

" Or, inflamed.

¶ The ende of the thirde booke of Esdras.

The fourth booke of Esdras.

¶ The first Chapter.

8 The people is reproued for their vnthankefulnes. 30 God wyll haue another people, if these wyll not be reformed.

A 1 THE second booke of the prophete* Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

*1.Esd.vii.a. in.Esd.viii.a

2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Aziei, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,
3 The sonne of Aaron of the tribe of Leui, whiche [Esdras] was prisoner in the lande of Medes, in the raigne of Artaxerxes kyng of Persia.

*1.Esd.viii.a.

4 *And the worde of the Lord came vnto me, saying:
5 Go thy way, and shewe my people their sinnefull deedes, and their children their wickednesses whiche they haue done against me, that they may tell their childers children the same:
6 For the sinnes of their fathers are increased in them: And why? they haue forgotten me, and haue offered vnto straunge gods.

B

7 Am not I euen he that brought them out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, & despised my counsels.
8 Pull thou " out than the heere of thy head, and cast all euyll vpon them, for they haue not ben obedient vnto my lawe: But it is a people without [learning and] nurture.

" Or, of.

9 Howe long shall I forbeare them, vnto whom I haue done so muche good?
10 *Many kynges haue I destroyed for their sakes: *Pharao with his seruauntes and all his " power haue I smitten downe [and slayne.]

Num.xxi.d Iosu.viii. x. and.xii. Exo.xiiii.g.

" Or, armie

11 All the nations haue I destroyed [and rooted out] before them, and in the east haue I brought two landes and people to naught, euen Tyre and Sidon, and haue slayne all their enemies.

12 Speake thou therfore vnto them, saying, Thus saith the Lord:

Exo.xiiii.g 13 *I led you thorowe the sea, and haue geuen you sure streetes since the beginning: *I gaue you Moyses to be your captayne, and Aaron to be the priest:

Exod.iii.b.

C 14 *I gaue you light in a piller of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lorde.

Num. 18.a. Exod.xiii.d

15 Thus saith the almightie Lord: The *quayles were as a token for you, I gaue you tentes for your "succour, neuertheless in them ye murmured:

Exod.xvi.c

" Or, safegarde.

16 And "ascribed not the victory of your enemies vnto my name, but euer to this day do ye yet murmure.

" Or, and triumphed not in my name, for the destruction of your enemies.

17 Where are the benefites that I haue done for you: when ye were hungry in the wylderneſſe, *dyd ye not crye vnto me,

Num.xiiii a

18 Saying: Why hast thou brought vs into this wylderneſſe to kill vs: It had ben better for vs to haue serued the Egyptians, then to die in this wyldernes.

19 Then had I pitie vpon your mournynges, and gaue you Manna to eate: *so ye dyd eate angels foode.

Sapi.xvi.e.

20 *When ye were thirstie, dyd not I cleaue the rocke, & waters flowed out to satisfie you withall: For the heate, I couered you with the leaues of the trees.

Num.xx.b.

D 21 A good pleasaunt fat lande gaue I you: I cast out the Chanaanites, the Pherezites and Philistines before you:

Esai.v.a.

*What shall I do more for you, saith the Lorde:

22 Thus saith the almightie Lorde: *When ye were in the wylderneſſe, "in the Water of the Amorites, beyng athirst, and blaspheming my name,

Exod xv.d.

" Or, at the bitter waters

23 I gaue you not fire for your blaspheynies, but cast a tree into the water, and made the riuer sweete.

" Or, wood.

24 What shal I do vnto thee O Jacob: Thou Juda wouldest not obay me: *I will turne me to other nations, and vnto those will I geue my name, that they may kepe my statutes.

Deut.xi.b.

25 Seyng ye haue forsaken me, I will forsake you also. When ye desire me to be gratious vnto you, I shall haue no mercy vpon you.

26 *When ye call vpon me, I will not heare you: For ye haue defiled your handes with blood, and your feete are swyft to commit manslaughter.

Esai i.d.

27 Ye haue not as it were forsaken me, but your owne selues, saith the Lorde.

28 Thus saith the almightie Lorde: Haue I not prayed you, as a father his sonnes, as a mother her daughters, and as a nurse her young babes,

E

29 That ye would be my people, and I shoulde be your God, that ye would be my chyldren, & I should be your father:

30 *I gathered you together, as an hen gathereth her chickens vnder her winges: But nowe what shall I do vnto you: I will cast you out from my face.

Mat. 23.d.

31 When you offer vnto me, I wyl turne my face from you: for your solempne feast dayes, your newe moones, & your circumcisions haue I forsaken.

Esai.i.d. and.lxv.a.

32 I sent vnto you my seruauntes the prophetes, whom ye haue taken and slayne, and torne their bodies in peeces, whose blood I will "require of your handes, saith the Lorde.

" Or, reuenge.

33 Thus saith the almightie lord, Your house shalbe desolate, I will cast you out as the winde doth stubble:

34 Your chyldren shall not be "fruitefull, for they haue despised my commaundement, and done the thing that is euyll before me.

" Or, haue procreation.

F

35 Your houses will I geue to a people that shall come, whiche not hauyng hearde of me, yet shall beleue me: to whom I haue shewed no signes, yet they shall do that I haue commaunded them.

36 They haue seene no prophetes, yet shall they "call their sinnes to remembraunce and knowledge them.

" Or, hate their iniquities.

37 I will declare the grace that I will do for the people that is to come, whose chyldren reioyce in gladnes: and though they haue not seene me with bodyly eyes, yet in spirite they beleue the thing that I say.

38 And nowe brother, behold what great "worship: and see the people that commeth from the east.

" Or, glory.

39 Unto whom I will geue for leaders *Abraham, Isahac, & Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

Esai.xii.d. Luk.xiii.f. Mat.viii.d.

40 Naum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called also an angell [or messenger] of the Lorde.

¶ The

The .ij. Chapter.

2 The Sinagogue findeth fault with her owne chyldren. 18 The Gentiles are called.

A 1 THus saith the Lorde: I brought this people out of bondage, I gaue them my commaundements by my seruauntes the prophetes, whom they would not heare, but despised my counsayles.

2 The mother that bare them, saith vnto them: Go your way ye chyldren, for I am a wydowe and forsaken.

3 I brought you vp with gladnesse, but with sorowe and heauinesse haue I lost you: for ye haue sinned before the Lord your God, and done that thing that is euill before hym.

4 But what shall I nowe do vnto you? I am a wydowe and forsaken: go your way O my chyldren, and aske mercy of the Lorde.

5 As for me, O father, I call vpon thee for a wytnesse ouer the mother of these chyldren, whiche woulde not kepe my couenaunt:

6 That thou bryng them to confusion, and their mother to a spoyle, that she beare no more.

B 7 Let their names be scattered abrode among the Heathen, let them be put out of the earth: for they haue "thought scorne of my couenaunt. "Or, despised.

8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee: thou wicked people, remember* what I did vnto Sodome and Gomorre, Gen.xix.c.

9 Whose lande is turned into cloddes of pitche and heapes of asshes: Euen so also wyll I do vnto all them that heare me not, saith the almightie Lorde.

10 Thus saith the Lorde vnto Esdras: Tell my people that I wyll geue them the kingdome of Hierusalem, whiche I woulde haue geuen vnto Israel.

11 Their glory also will I take vnto me, and geue them the euerlasting tabernacles whiche I had prepared for those.

12 They shal haue the tree of life at wyl, as in the sweete sauour of oyntment, they shal neither labour nor be weerie.

13 Go ye your way, and ye shall receaue it: Pray that there may be but fewe dayes, and the long time may be shortened for thee: The kingdome is alredy prepared for you, therefore watche.

14 Take heauen and earth to witnesse, for I haue broken the euyll in peeces, and created the good: for I liue, saith the Lorde.

15 Mother embrace thy chyldren, and bryng them vp with gladnesse, make their feete as fast as a piller: for I haue chosen thee, saith the Lorde.

16 And those that be dead, wyll I rayse vp agayne from their places, and bryng them out of the graues: for I haue knowen my name in Israel.

17 Feare not thou mother of the chyldren: for I haue chosen thee, saith the Lorde.

18 And for thy helpe I shall sende thee my seruauntes Esai and Jeremie, after whose counsaile I haue sanctified and prepared for thee twelue trees, laden with diuers fruites,

19 And as many fountaynes flowyng with mylke and hony, and seuen mightie mountaynes, wherupon there grow roses and lyllyes, whereby I wyll fill thy chyldren with ioy.

20 Execute iustice for the wydowe, iudge for the fatherlesse, geue to the poore, defende the fatherlesse, clothe the naked,

21 Heale the wounded and sicke, laugh not a lame man to scorne, defende the creple, and let the blynde come into the light of my clearenes. D

22 Kepe the olde and young that are within thy walles:

23 *Whereseuer thou findest the dead, take them and bury them, and I shall geue thee the first place in my resurrection. Tobi.i.d.

24 Abyde styll O my people, and take thy rest, for thy quietnes shall come.

25 Feede thy children O thou good nurse, stablishe their feete.

26 As for the seruauntes whom I haue geuen thee, there shall not one of them perishe: for I wyll seeke them from among thy number.

27 Be not weery: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt be merry and plenteous.

28 The Heathen shalbe ielous [at it] but they shalbe able to do nothing against thee, saith the Lorde.

E 29 My handes shall couer thee, so that thy
chyldrē shal not see the " fire euerlasting.
" Or, hell.
30 Be ioyfull O thou mother with thy
chyldren, for I wyll deliuer thee, saith
the Lorde.
31 Remember thy chyldren that sleepe,
for I shall bryng them out of the sides
of the earth, & shewe mercy vnto them:
for I am mercyfull, saith the Lorde al-
mightie.
32 Embrace thy chyldren vntyll I come,
and shewe mercy vnto them: for my "
welles runne ouer, and my grace shall
not fayle.
" Or, fountaynes.
33 I Esdras receaued a charge of the
Lorde vpon the mount Oreb, that I
shoulde go vnto Israel: But when I
came vnto them, they set me at naught,
and despised the commaundementes of
the Lorde.
34 And therefore I say vnto you O ye
heathen that heare and vnderstande,
" Looke for your shephearde, he shall
geue you euerlasting rest: for he is nye
at hande that shall come in the ende of
the worlde.
" Or, wayte.
35 Be redye to the rewarde of the king-
dome, for the euerlasting light shal shine
vpon you for euermore.
F 36 Flee the shadowe of this worlde, re-
ceaue the ioyfulnes of your glory: I te-
stifie my sauiour openly.
37 O receaue the gyft that is geuen you,
and be glad, geuing thankes vnto hym
that hath called you to the heauenly
kingdome.
38 Aryse vp and stande fast: beholde the
number of those that be sealed " in the
feast of the Lorde.
" Or, for.
39 Whiche are departed from the sha-
dowe of the worlde, and haue receaued
glorious garmentes of the Lorde.
40 Take thy number O Sion, and shut
vp " thy purified, whiche haue fulfilled
the lawe of the Lorde.
" Or, those of thyne that are clothed in whyte.
41 The number of thy chyldren whom
thou longedst for, is fulfilled: besech the
power of the Lorde, that thy people
whiche haue ben called from the begin-
ning, may be halowed.
42 *I Esdras sawe vpon the mount Si-
on a great people, whom I coulde not
number: and they all praysed the Lord
with songes [of thankesgeuing.]
Apoc. vii. 2.
43 And in the middest of them there was
a young man of an hye stature, more ex-
cellent then al they, and vpon euery one
of their heads he set crownes, and was
euer " higher and higher, which I mar-
ueyled at greatly.
G
" Or, and was hygher then thother.
44 So I asked the angell, and said: Sir,
what are these?
45 He aunswered & sayd vnto me: These
be they that haue put of the mortall clo-
thing, and put on the immortall, and
haue " testified and knowledged the
name of God: Now are they crowned,
and receane the " rewarde.
" Or, haue confessed.
" Or, the palmes.
46 Then sayde I vnto the angell: what
young person is it that crowneth them,
and geueth them the palmes in their
handes?
47 So he aunswered and sayd vnto me:
It is the sonne of God, whom they
haue " knowledged in the world: Then
began I greatly to commende them,
that stoode so stiffely for the name of the
Lorde.
" Or, confessed.
48 Then the angell sayde vnto me: Go
thy way and tell my people what ma-
ner of thinges & howe great wonders
of the Lorde thy God thou hast seene.

¶ The. iij. Chapter.

4 The wonderous workes whiche God dyd for the people, are recited. 31 Esdras marueyleth that God suffereth the Babylonians to haue rule ouer his people, whiche yet are sinners also.

A 1 IN the thirtith yere af-
ter the fall of the citie,
I was at Babylon,
and lay troubled vp-
pon my bed, and my
thoughtes came vp
ouer my heart:
2 For I sawe the desolation of Sion,
and the plenteous wealth of them that
dwelt at Babylon.
3 And my spirite was sore moued, so
that I began to speake feareful wordes
to the most hyest, and sayde:
4 O Lorde Lorde, thou spakest at the
beginning, when thou plantedst the
earth (and that thy selfe alone) and ga-
nest commaundement vnto the people,
5 And a body vnto Adam without soule,
whiche was a " creature of thy handes,
and hast breathed in hym the breath of
lyfe, and so he liued before thee:
" Or, workemanship.
6 And thou leddest hym into Paradise,
which

which thy ryght hande had planted, or euer the earth brought fruites.

25 7 And vnto him thou gauest commaundement to loue thy way, which he transgressed, and immediatly thou appoyntedst death in hym, and in his generations: Of whom came nations, tribes, people, and kinredes, out of number.

Gen.vi.b. 8 *And euery people walked after their owne wyll, and did wonderfull thinges before thee: and as for thy commaundementes they dispised them.

Gen.vii.b. 9 *But "in processe of tyme thou broughtest the water fludde vpon those that dwelt in the worlde, & destroyedst them.

"Or, at time appointed.

10 So that by the fludde, that was wrought in eche of them, that was by death in Adam.

11 Neuertheless, one of them thou leftest, namely, Noe with his housholde, of whom came all ryghteous men.

"Or, came to passe. 12 And it "happened that when they that dwelt vpon the earth, began to multiplie, and had gotten them many children, and were a great people, they began to be more vngodly then the first.

13 Nowe when they liued so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

€ 14 Hym thou louedst, and vnto hym only thou shewedst thy wyll,

15 And madest an euerlasting couenaunt with hym, promising hym that thou wouldest neuer forsake his seede.

Gen.xxi.a. Gen.xxv.c 16 *And vnto hym thou gauest Isahac: *vnto Isahac also thou gauest Jacob and Esau. As for Jacob thou dydst choose him to thee, and put backe Esau: Gen.xxxiii.a *And so Jacob became a great multitude.

17 And it came to passe, that when thou leddest his seede out of Egypt, *thou broughtest them vp to the mount Sina, Exod.xix.a Deut.iiii.b.

"Or, dividing. 18 Bowing downe the heauens, "setting fast the earth, mouyng the grounde, makyng the deapthes to shake, and "troublyng the worlde:

"Or, afflicting.

19 And thy glorie went through foure "portes, of fire and earthquakes, and windes, and colde: that thou myghtest geue the lawe vnto the seede of Jacob, and "diligence vnto the generation of Israel.

"Or, gates.

"Or, and that which the generation of Israel should keepe with diligence

20 And yet tookest thou not away from them that wicked heart, that thy lawe myght bring foorth fruite in them.

21 For the first Adam bearyng a wicked heart, transgressed and was ouercome: and so be all they that are borne of him.

22 *Thus remayned weaknesse still, and the lawe in the heartes of the people, with the wickednesse of the roote: so that the good departed away, and the euyll abode styll. Rom.viii.a.

23 So the tymes passed away, and the yeres were brought to an ende: *Then dyddest thou rayse thee vp a seruaunt called Dauid, i.Reg.xv.c. ii.Reg.v.a.

24 Whom thou commaundedst to builde a citie vnto thy name, and to offer vp incense and sacrifice vnto thee therin.

25 When this was done nowe many yeres, then the inhabiters of the citie forsoke them,

26 And in all thynges, dyd euen as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gauest the citie ouer into the handes of thine enemies.

28 But do they of Babylon then any thyng better, that they shoulde therfore haue the dominion in Sion:

29 For when I came thyther, and sawe there so great wickednesse that it coulde not be numbred: then my soule sawe many euyl doers in this thirteth yere, so that my heart fayled me:

D 30 For I saw howe thou sufferedst them in such vngodlinesse, and sparedst the wicked doers: but thine owne people hast thou rooted out, and preserued thine enemies, and this hast thou not shewed "me.

"Or, it. "Or, cōmeth to passe.

31 I can not perceaue howe this "happeneth. Do they of Babylon then better then they of Sion:

32 Or is there any other people that knoweth thee, sauyng the people of Israel: or what generation hath so beleued thy "couenauntes, as Jacob:

"Or, testimonies.

33 And yet their rewarde appeareth not, and their labour hath no fruite: For I haue gone here and there through the heathen, and I see that they be "riche and wealthy, and thynke not vpon thy commaundementes.

"Or, flowe in wealth.

34 Waygh thou therfore our wickednesse nowe in the ballaunce, and theirs also that dwell in the worlde: and so shall thy name be no where founde but in Israel.

35 Or when was it that they which dwel vpon earth, haue not sinned in thy syght:

sight: or what people hath so kept thy commaundementes:
36 Thou shalt finde that Israel by name hath kept thy preceptes: but not the [other people and] heathen.

The .iiij. Chapter.

5 The angel reproueth Esdras, because he seemed to enter into the profounde iudgementes of God.

A 1 AND the angel that was sent vnto me, whose name was Uriel gaue me an answere,
2 And sayd: Thy heart hath taken to much vpon it in this worlde, and thou thinkest to comprehende the way of the hyghest.
3 Then sayde I: Yea my Lorde. And he aunswered me, and sayde: I am sent to shewe thee three wayes, and to set foorth three similitudes before thee:
4 Wherof yf thou canst declare me one, I wyll shewe thee also the way that thou desirest to see: and I shall shewe thee from whence the wicked heart commeth.
5 And I sayde: Tell on my Lord. Then sayde he vnto me: Go thy way, waygh me the wayght of the fire, or measure me the blast of the winde, or call me agayne the day that is past.
6 Then aunswered I, and sayde: what man borne is able to do that, that thou shouldest aske such thynges of me:
7 And he sayde vnto me: If I shoulde aske thee howe deepe dwellynges are in the middest of the sea, or howe great water springes are in the begynnyng of the deepe, or howe great water springes are vpon the stretchyng out of the heauens, or which are the " outgoinges of Paradise:
8 Peraduenture thou wouldest say vnto me: I neuer went downe yet into the deepe nor hel, neither did I euer climbe vp into heauen.
B 9 Neuertheless, nowe haue I asked thee but only of fire, and winde, and of the day, wherthrough thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no aunswere of them.
10 He sayde moreouer vnto me: Thyne owne thynges, and such as are growen vp with thee, canst thou not knowe:
11 Howe shoulde thy vessell then be able to comprehende the way of the highest, and nowe outwardly in the corrupt worlde to vnderstande the corruption that is euident in my syght:
12 Then sayde I vnto hym: It were better that we were not at all, then that we shoulde lyue in wickednesse, and to suffer, and not to knowe wherfore.
13 He aunswered me, and sayde: I came to a forrest in a playne, and * the trees toke such a deuice, Iudi.ix.b. ii.Par.xxv.c
14 And sayde: Come, let vs go, and fyght against the sea, that it may depart away before vs, and that we may make yet more woods.
15 The fludes of the sea also in lyke maner toke counsayle, and sayd: Come, let vs go vp, and fyght against the trees of the wood, that there we may make vs another countrey.
16 The thought [and deuise] of the wood was but vayne [and nothyng worth:] for the fire came and consumed it.
17 The thought of the fludes of the sea ℂ came lykewyse to naught also: for the sande stoode vp and stopped them.
18 If thou were iudge nowe betwixt these two, whom wouldest thou iustifie, or whom wouldest thou condempne:
19 I aunswered and sayde: Verely it is a foolishe thought that they both haue deuised: For the grounde is geuen vnto the wood, and the sea also hath his place to beare his fludes.
20 Then aunswered he me, and sayde, Thou hast geuen a ryght iudgement: but why iudgest thou not thy selfe also:
21 For lyke as the grounde is geuen vnto the wood, and the sea to his fludes: euen so * they that dwell vpon earth, may vnderstande nothyng but that which is vpon earth: and he that dwelleth aboue the heauens, may only vnderstande the thynges that are aboue the heauens. Esai.xlv.c. Ioh.iii.c. i.Cor.ii.b.
22 Then aunswered I, and sayde: I beseche thee O Lorde, let me haue vnderstandyng.
23 For it was not my mynde " to be curious of thy hye thynges, but of such as we

" Or, wonders.
" Or, to inquire.

we dayly meddle withall, namely, as wherfore Israel is geuen vp as a reproche to the heathen, and for what cause the people whom thou hast loued is geuen ouer vnto vngodly nations, and why the lawe of our forefathers is brought to naught, and the written " couenauntes come to none effect:

" Or, ordenances.

D 24 And we passe away out of the worlde as the grashoppers, and our lyfe is a very feare, and we are not worthy to obteyne mercie.

25 what wyll he do then vnto his name which is called vpon ouer vs: Of these thynges haue I asked question.

26 Then aunswered he me, and sayde: The more thou searchest, the more thou shalt marnayle: for the worlde hasteth fast to passe away,

27 And can not comprehende the thinges that are promised to the ryghteous in tyme to come: for *this worlde is full of vnryghteousnesse and weakenesse.

*1. Iohn. v. c.

28 But as concernyng the thinges wherof thou askest me, I wyll tell thee: The euyll is sowen, but the destruction therof is not yet come.

29 If the euyll nowe that is sowen be not turned vpside downe, and yf the place where the euyll is sowen passe not away: then can not the thing come that is sowen with good.

30 For the corne of euyll seede hath ben sowen in the heart of Adam from the begynnyng: and howe much vngodlynesse hath he brought vp vnto this tyme: and howe much shall he yet bring forth, vntyll he come into the barne:

31 Ponder nowe by thy selfe howe great fruite of wickednesse the corne of euyll seede bryngeth forth:

32 And when the stalkes shalbe cut downe, which are without number, howe great a barne shall it fyll:

33 Then I aunswered and sayde: Howe and when shall these thinges come to passe: wherefore are our yeres fewe and euyll:

E Apoc. vi. b.

34 And he aunswered me, saying: *Haste not thou to much aboue the most highest: for thy hastinesse to be aboue hym is but vayne, though thou do all that thou canst for it.

35 Dyd not the soules also of the ryghteous aske question of these thynges in their chambers, saying: *Howe long shall I hope on this fashion: When commeth the fruite of my barne, and our rewarde:

36 And vpon this Jeremiel tharchangel gaue them aunswere, and sayde: Euen when the number of the seedes is fylled in you, for he hath wayghed the worlde in the ballaunce,

37 In measure and number hath he measured the tymes, and moueth it not, nor shaketh it, vntyll the sayde measure be fulfylled.

38 Then aunswered I, & sayd: O Lorde, Lorde, nowe are we all full of sinne:

39 And for our sake peraduenture it is that the barne of the ryghteous are not fulfylled, because of the sinnes of them that dwell vpon the earth.

F

40 So he aunswered me, and sayde: Go thy way to a woman with childe, and aske of her when she hath fulfylled her nine monethes, if her wombe may kepe the birth any longer within her:

41 Then sayde I: No Lorde, that can she not. And he sayde vnto me: In the graue the secrete places of soules are like the wombe of a woman.

42 For like as a woman that trauayleth, maketh haste to escape the necessitie of the trauayle: euen so do these places haste to delyuer those thynges that are committed vnto them.

43 Loke what thou desirest to see, it shalbe shewed thee from the begynnyng.

44 Then aunswered I, and sayde: If I haue founde fauour in thy syght, and yf it be possible, and if I be meete therfore,

45 Shewe me then whether there be more to come then is past, or more past then is for to come.

46 what is past, I knowe: but what is for to come, I knowe not.

47 And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expounde the similitude vnto thee.

G

48 So I stoode, and beholde an hotte burnyng ouen passed by before me: and it happened that when the flambe was gone by, I loked, and behold the smoke had the vpper hande.

49 After this there passed by before me a watery cloude, and sent downe much rayne with a storme: and when the stormie rayne was past, " the droppes remayned styll.

" Or, the litle droppes came after.

50 Then sayd he vnto me, Consider with thy selfe: lyke as the rayne is more then the droppes, and as the fire exceedeth the smoke: euen so the measure of the thynges that are past, hath the vpper-

hande,

hande, and the droppes and smoke worke much in quantitie.

51 Then I prayed, and sayde: May I lyue thynkest thou vntyll that tyme? or what shall happen in those dayes?

52 He aunswered me, and sayde: As for the tokens wherof thou askest me, I may tell thee of them in part: but as touchyng thy lyfe, I am not sent to shewe thee: for I do not knowe it.

The .v. Chapter.

1 In the latter tymes trueth shalbe hyd, 6 Unrighteousnesse and all wickednesse shall raigne in the worlde. 23 Israel is reiected, and God deliuereth them. 35 God doth all thyng in season.

A 1 Neuertheless, as concernyng the tokens [marke this:] Behold the dayes shall come that they which dwell vpon earth shalbe taken in a great number, and the way of the trueth shalbe hyd, and the lande shalbe barren from faith:

Mat. 24.a. 2 But* iniquitie shalbe increased aboue that which nowe thou seest, or that thou hast heard long ago.

3 And the lande that thou seest nowe to haue rule, shalt thou shortly see waste.

4 But yf God graunt thee to lyue, thou shalt see after the thirde trumpet, that the sunne shall sodaynly shyne agayne in the night, and the moone three tymes in the day:

5 And blood shall droppe out of wood, and the stone shall geue his voyce, and the people shalbe vnquieted:

6 And euen he shall rule, whom they hope not that dwell vpon earth, and the foules shall flitte:

7 And the Sodomitishe sea shall cast out the fishe, and make a noyse in the nyght, which many haue not knowen: but they shal all heare the voyce therof.

8 There shalbe a confusion also in many places, and the fire shalbe oft sent out agayne: and the wylde beastes shall chaunge their places, and menstruous women shall beare monsters,

9 And salt waters shalbe founde in the swecte, and all friendes shall fyght one agaynst another: then shall all wyt and vnderstandyng be hyd and put aside into their secrete places:

B 10 And shalbe sought of many, and yet not be founde: then shall vnryghteousnesse and "voluptuousnesse haue the vpper hande vpon earth.

" Or, incontinencie.

11 One lande also shall aske another, and say: Is ryghteousnesse "that maketh a man righteous gone through thee? And it shall say, no.

" Or, that iustifieth. Or, that doth righteously.

12 At the same tyme shall men hope, but nothyng obteyne: they shall labour, but their wayes shall not prosper.

13 To shewe thee such tokens I haue leaue: and if thou wylt pray agayne, and weepe as nowe, and fast seuen dayes, thou shalt heare yet greater thynges.

14 Then I awaked, and a fearfulnesse went through all my body, & my mynde was feeble, so that I almost sowned withall:

15 So the angel that was come to talke with me, helde me, comforted me, and set me vp vpon my feete.

16 And in the seconde nyght it came to passe, that Salathiel the captayne of the people came vnto me, saying: Where hast thou ben? and why is thy countenaunce so heauy?

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?

18 Up then and eate, and forsake vs not, as the sheephearde that leaueth his flocke in the handes of "wicked wolues.

" Or, cruell.

19 Then sayde I vnto hym: Go thy wayes fro me, and come not nye me. And he heard it, and as I sayde, so went he his way from me.

C 20 And so I fasted seuen dayes mourning and weepyng, lyke as Uriel the angell commaunded me.

21 And after seuen dayes so it was, that the thoughtes of my heart were very greeuous vnto me agayne:

22 And my soule receaued the spirite of vnderstandyng, and I began to talke with the most hyghest agayne,

23 And sayde: O Lorde Lorde, of euery wood of the earth, and of all the trees thereof thou hast chosen thee one only vineyarde:

24 And of all landes of the whole worlde thou hast chosen one pyt, and of all floures of the grounde thou hast chosen thee one lilie:

25 And of all the deapthes of the sea thou

thou hast fylled thee one riuer: and of all builded cities, thou hast halowed Sion vnto thy selfe:

D 26 And of all the foules that are created, thou hast named thee one doue: and of all the cattell that are made, thou hast prouided thee one sheepe:

27 And among all the multitudes of peoples, thou hast gotten thee one people: & vnto this people whom thou louedst, thou gauest a lawe that is proued of all.

28 And nowe O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one roote thou hast [a] prepared others, and why hast thou scattered thy one only people among many?

29 Which treade them downe, yea which haue euer withstande thy promises, and neuer beleued thy couenauntes.

30 If thou didst so much hate thy people, yet shouldest thou punishe them with thine owne handes.

31 Nowe when I had spoken these wordes, the angell that came to me the nyght afore, was sent vnto me,

32 And sayde vnto me, Heare me, and I wyll instruct thee: hearken to the thyng that I say, and I shall tell thee more.

33 And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art sore troubled in mynde for Israels sake: Louest thou that people better then he that made them?

34 And I sayde, No Lorde, but of very griefe [and compassion] haue I spoken: for my reynes payne me euery houre, because I woulde [b] haue experience of the way of the most hyest, and seke out part of his iudgement.

E 35 And he sayde vnto me: That thou [c] mayest not. And I sayde: Wherfore Lorde? Wherunto was I borne then? or why was not my mothers wombe then my graue, that I myght not haue seene the miserie [and trouble] of Jacob, and the wearyng out of the stocke of Israel?

36 And he sayde vnto me: Number me the thynges that are not yet come, gather me together the droppes that are scattered abroade, make me the floures greene agayne that are withered,

37 Open me the places that are closed, and bring me foorth the wyndes that in them are shut vp, shewe me the image of a voyce: and then I wyll declare to thee the thyng that thou labourest to knowe.

38 And I sayde: O Lorde, Lorde, who may knowe these thynges, but he that hath not his dwellyng with men? F

39 As for me, I am vnwise: howe may I then speake of these thynges whereof thou askest me?

40 Then sayd he vnto me, Lyke as thou canst do none of these thynges that I haue spoken of: euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people.

41 And I sayde: Beholde O Lorde, yet art thou nye vnto them that be reserued tyll the ende: and what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs?

42 And he sayde vnto me, I wyll lyken my iudgement vnto a ryng: Lyke as there is no slacknesse of the last, euen so there is no swiftnesse of the first.

43 So I aunswered and sayde: Couldest thou not make those that haue ben made, and be nowe, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner?

44 Then aunswered he me, and sayde: The creature may not haste [d] aboue the maker, neither may the worlde holde them at once that shalbe created therin.

45 And he sayde: As thou hast sayde vnto thy seruaunt, that thou which quickenest all thynges, hast geuen lyfe at once to the creature [or worke] that thou hast created, and the creature bare it: euen so myght it nowe also beare them that nowe be present at once.

46 And he sayd vnto me: Aske the wombe of a woman, and say vnto her, If thou bringest foorth children, why doest thou it not together, but one after another? Pray her therefore to bryng foorth ten children at once. G

47 And I sayde, She can not: but must do it by distaunce of tyme.

48 Then sayde he vnto me: Euen so haue I deuided by distaunce of tyme the childbed of the earth for those that be sowen vpon her.

49 For lyke as a young childe may not bryng foorth the thynges that belong to the aged: euen so haue I ordeyned [e] the worlde which I created.

50 And I asked and sayde: Seyng thou hast

[a] Or, set.
[b] Or, comprehende.
[c] Or, canst not.
[d] Or, before.
[e] Or, the tyme.

haſt nowe geuen me the way, I wyll proceede to ſpeake before thee: for our mother of whom thou haſt tolde me that ſhe is young, draweth ſhe nowe nye vnto age:

51 He aunſwered me, and ſayde: Aſke a woman that beareth children, and ſhe ſhall tell thee.

52 Say vnto her: wherfore are not they whom thou haſt nowe brought footh, like thoſe that were before thee, but leſſe of ſtature:

53 And ſhe ſhal aunſwere thee: They that be borne in the youth of ſtrength, are of one faſhion: and they that are borne in the tyme of age (when the wombe fayleth) are otherwiſe.

54 Conſider nowe thy ſelfe, howe that ye are leſſe of ſtature then thoſe that were before you:

55 And ſo are they that come after you leſſe then ye, as the creatures which nowe begyn to be olde, and haue paſſed ouer the ſtrength of youth.

56 Then ſayde I: Lorde I beſeche thee yf I haue founde fauour in thy ſyght, ſhewe thy ſeruaunt by whom thou viſiteſt thy "creature:

"Or, workes manſhyp.

The.vj.Chapter.

1 God hath foreſeene all thynges in his ſecrete counſayle, and is aucthour therof, and hath created them for his children. 25 The felicitie of the age to come.

A 1 AND he ſayde vnto me: In ỹ begynnyng when the grounde was made, before the borders of the worlde ſtoode, or euer the windes blewe,

2 Before it thundred and lyghtened, or euer the foundations of Paradiſe were layde,

3 Before the faire floures were ſeene, or euer the moueable powers were ſtabliſhed, before the innumerable "multitude of angels were gathered together,

"Or, armies

4 Or euer the hyghneſſes of the ayre were lyfted vp, afore the meaſures of the firmament were named, or euer the chimneys in Sion were hotte,

5 And or the preſent yeres were ſought out, and or euer the inuentions of them that nowe ſinne, were "put aſide, before they were ſealed that haue gathered fayth for a treaſure:

"Or, ceaſed away.

6 Then dyd I conſider and ponder all theſe thynges, and they all were made through me alone, and through none other: by me alſo they ſhalbe ended, and by none other.

B 7 Then aunſwered I, and ſayde: What ſhalbe the "partyng aſunder of the tymes: or when ſhalbe the ende of the firſt, and the begynnyng of it that followeth:

"Or, deuiſion.

8 And he ſayd vnto me: From Abraham vnto Iſahac, when Iacob and Eſau were borne of him, Iacobs hande helde firſt the heele of Eſau:

9 For Eſau is the ende of this worlde, and Iacob is the begynnyng of it that followeth.

10 The hande of man betwixt the heele and the hande: Other queſtion Eſdras aſke thou not.

11 I aunſwered then, and ſayd: O Lord, Lorde, yf I haue founde fauour in thy ſyght,

12 I beſeche thee "ſhewe thy ſeruaunt the ende of thy tokens, whereof thou ſhewedſt me part the laſt nyght.

"Or, made an ende to ſhew thy ſeruaunt thy tokens.

13 So he aunſwered, and ſayde vnto me: Stande vp vpon thy feete, and heare a "perfect voyce and ſounde.

"Or, mighty

14 There ſhall come "a great motion: but the place where thou ſtandeſt ſhall not be moued.

"Or, an earthquake.

15 And therfore when "thou heareſt the wordes, be not afraide: for of the ende ſhall the worde be, and of the foundation of the earth ſhall it be vnderſtande.

"Or, when he ſpeaketh.

16 And why: the worde therof trembleth and quaketh: for it knoweth that it muſt be chaunged at the ende. C

17 And it happened, that when I had heard it, I ſtoode vp vpon my feete and hearkened: and beholde there was a voyce that ſpake, and the ſounde of it was like the ſounde of many waters.

18 And it ſayde: Beholde the dayes come that I wyll begyn to drawe nye, and to viſite them that dwell vpon earth:

19 And wyll begyn to make inquiſition of them, what they be that haue hurt vniuſtly with their vnryghteouſneſſe, and when the lowe eſtate of Sion ſhalbe fulfylled.

20 And when the worlde that ſhall vaniſhe away ſhalbe ouerſealed, then will I do

J do these tokens: The bookes shalbe
opened before the "firmament, and they
shall see altogether:
21 And the children of a yere olde shall
speake with their voyces, the women
with childe shall bring forth vntymely
children of three or foure monethes
olde, and they shal liue, and be raised vp.
22 And sodaynely shall the sowen places
appeare as the vnsowen, the full store
houses shall sodaynly be founde emptie:
D 23 And the trumpet shall geue a sounde,
which when euery man heareth, they
shalbe hastely afraide.
Mich. vii.a. Mat.x.c. 24 *At that tyme shall frendes fyght one
agaynst another lyke enemies, and the
earth shall stande in feare with them:
The springes of the welles shall stande
styll, and in three houres they shall not
runne.
25 Whosoeuer remayneth from all these
thynges that J haue tolde thee, " shall
escape, and see my saluation, and the
ende of your worlde.
26 And the men that are receaued shall
see it, they that haue not tasted death
from their birth: and the heart of the "
indwellers shalbe chaunged & turned
into another meanyng.
27 For euyll shalbe put out, and deceipt
shalbe quenched.
28 As for faith it shall florishe, corruption
shalbe ouercome, and the trueth which
hath ben so long without fruite, shalbe
"declared.
29 And when he talked with me, beholde
J loked a litle and a litle vpon hym be-
fore whom J stoode,
30 And these wordes sayde he vnto me:
J am come to shewe thee the tyme of
the nyght for to come.
31 If thou wylt pray yet more, and fast
seuen dayes agayne, J shall tell thee
more thynges and greater then before,
which J haue hearde by the day.
32 For thy voyce is hearde before the
hyest: for why? the mightie hath seene
thy ryghteous dealyng, he hath seene
also thy chastitie which thou hast had
euer since thy youth:
E 33 And therfore hath he sent me to shewe
thee all these thynges, and to say vnto
thee, Be of good comfort, and feare not:
34 And haste not with the tymes that
are past to thynke vayne thynges,
that thou mayest not hasten from the
latter tymes.
35 And it came to passe after this, that J
wept agayne, and fasted seuen dayes in
lyke maner, that J myght fulfyll the
three weekes which he tolde me.
36 And in the eyght nyght was my heart
vexed within me agayne, and J began
to speake before the hyest.
37 For my spirite was greatly set on fire,
and my soule was in distresse,
38 And J sayde: O Lorde, thou spakest
vnto thy creature from the begynnyng,
euen the first day, and saydest, *Let Gen.i.a.
heauen & earth be made: And thy worde
was a perfect worke.
39 And then was there the spirite, and
the darknesses were yet on euery syde,
and scilence: there was no mans voyce
as yet from thee.
40 Then commaundedst thou a" fayre "Or, light.
lyght to come forth out of thy trea-
sures, that thy worke myght appeare
and be seene.
41 Upon the seconde day thou madest F
the spirite of the firmament, and com-
maundedst it to part asunder and to
make a deuision betwixt the waters,
that the one part myght remayne a-
boue, and the other beneath.
42 Upon the thirde day thou broughtest
to passe that the waters were gathered
in the seuenth part of the earth: Sixe
partes hast thou dryed vp, & kept them,
"to the intent that men myght sowe "Or, to the intent that of them there might be some to minister before the sowen of God, and tylled.
and occupie husbandry therin.
43 Assoone as thy worde went forth,
the worke was made.
44 For immediatly there was great and
innumerable fruite, and many diuers
pleasures for the taste, and floures of
vnchaungeable colour, and odours of
wonderfull smell: and this was done
the thirde day.
45 *Upon the fourth day thou comman- Gen.i.d.
dedst that the sunne shoulde geue his
shyne, and the moone her lyght, the
starres dydst thou set in order:
46 *And gauest them a charge to do ser- Deu.iiii c.
uice euen vnto man that was for to be
made.
47 Upon the fyft day thou saydest vnto
the seuenth part, where the *waters Gen i.c.
were gathered, that it shoulde bryng
forth [diuers] beastes, foules, and fishes:
and so it came to passe.
48 For the dumbe water and without
soule, brought forth lyuyng thynges
at the commaundement of God, that
all

all "people myght prayse thy wonderous workes.

" Or, the nations.

49 Then dydst thou ordeyne two soules: the one thou calledst "Enoch, and the other Leuiathan,

" Or, Behemoth.

50 And dydst separate the one from the other: for the seuenth part (namely, where the water was gathered together) myght not holde them both.

G

51 Unto "Enoch thou gauest one part which was dryed vp the third day, that he shoulde dwel in the same part, wherin are a thousande hylles.

" Or, Behemoth.

52 But vnto Leuiathan thou gauest the seuenth part, namely the moyst, & hast kept hym to deuour what thou wylt, and when.

53 Upon the first day thou gauest commaundement vnto the earth that before thee it shoulde bryng forth beastes, cattell, and all that creepe:

54 And beſydes this Adam also, whom thou madest lorde of all thy creatures: of hym come we all, and the people also whom thou hast chosen [specially vnto thy selfe.]

55 All this haue I sayd nowe and spoken before thee [that I myght shewe howe] that the worlde is made for our sakes.

56 As for the other people which also come of Adam, thou hast sayde that they are nothyng, but be lyke vnto spittle, & hast lykened the aboundaunce of them vnto a droppe that falleth from a vessell.

57 And nowe O Lorde, beholde, the heathen which haue euer ben reputed as nothyng, haue begunne to be lordes ouer vs, and to deuour vs:

58 But we thy people (whom thou hast called thy first borne, thy only begotten, and thy feruent louer) are geuen into their handes and power.

59 If the worlde nowe be made for our sakes, why haue we not the inheritaūce of the worlde in possession? Howe long shall this endure?

The .vij. Chapter.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in tyme. 28 The commyng and death of Christe. 32 The resurrection & last iudgement. 43 After the which all corruption shall ceasse. 48 All fell in Adam. 19 The true lyfe. 59 The mercies and goodnesse of God.

A 1 AND when I had made an ende of speakyng these wordes, there was sent vnto me an angell, whiche had ben sent vnto me also the nyghtes afore,

2 And he sayde vnto me: Up Esdras, and heare the wordes that I am come to tell thee.

3 And I sayde: Speake on [Lorde] my God. Then sayde he vnto me: The sea is set in a wyde place, that it myght be deepe and great.

4 But put case the entraunce is narowe and small lyke a ryuer.

5 Who then coulde go into the sea, to loke vpon it, and to rule it? If he went not through the narowe, howe myght he come into the broade?

" Or, agayne 6 Item "another. A citie is builded and set vpon a broade fielde, and is full of all good thynges:

7 The entraunce therof is narowe, and is set in a daungerous place to fall, lyke as yf there were a fire at the ryght hande, and a deepe water at the left,

8 And as it were only one strayte path betwixt them both, euen betweene the fire and the water, so small that there coulde but one man go there at once. B

9 If this citie nowe were geuen to a man for an inheritaunce, and he neuer went through the perilous way before, howe woulde he receaue his inheritaunce?

10 And I sayde: It is so Lorde. Then sayd he: Euen so also is Israels portion.

11 And why? for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng so appoynted as nowe is done.

12 Then were the entraunces of the worlde made narowe, full of sorowe and trauayle: they are but fewe and euyll, full of perils, and labour.

13 For the entraunces of the fore worlde were wyde and sure, and brought immortall fruite.

14 If then they which are lyuyng, enter not diligently through these strayte and brittle thynges, they can not receaue the thynges so layde vp in secrete.

15 Why disquietest thou thy selfe then, seyng

seyng thou art but a corruptible man: And why art thou moued, whereas thou art but mortall:

16 And why hast thou not receaued into thyne heart the thinges that are to come, rather thē them that are present:

17 Then sayd I: O Lorde, Lord, *thou hast ordayned in thy law, that the righteous shoulde inherite these thinges, but that the vngodly shoulde perishe:

18 Neuertheless, the righteous shall sufferstraite thinges, & hope for wyde: for they that haue liued vngodly & suffred strayte thinges, shall not see the wyde.

19 And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstanding aboue the hyest.

20 For there be many that perishe in this life, because they despise the law of God that is "set before them:

* Or, appointed them.

D 21 For God hath geuen strayte commaundement to such as came, so oft as they came, What they should do to haue life, and what they shoulde kepe to auoyde punishment.

22 Neuertheless, they were not obedient vnto him, but spake against hym, and imagined vayne thinges:

23 And deceaued them selues by wicked deedes, and denied the power of the most high, & regarded not his Wayes,

24 But his lawe haue they despised, and denied his promises, in his statutes and ordinaunces haue they not ben faythful and stedfast, and haue not perfourmed his workes.

25 And therefore Esdras, for the emptie are the emptie thinges, and for the full are the full thinges.

26 Beholde, the tyme shall come that these tokens whiche I haue tolde thee, shall come to passe, and the bryde shall appeare, and she comming foorth shalbe seene that nowe is vnder the earth:

27 And whosoeuer is deliuered from the foresayde euils, shall see my wonders.

28 For my sonne Iesus shalbe openly declared With those that be With him: and they that remayne, shalbe merie Within foure hundred yeres.

29 After these same yeres shall my sonne Christe dye, and all men that haue life:

30 And the World shalbe turned into the olde silence seuen dayes, like as in the foreiudgementes, so that no man shall remayne.

31 And after seuen dayes, the World that yet awaketh not, shalbe raysed vp, and that shall dye that is corrupt.

32 And the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secrete places shall deliuer those the soules that were committed vnto them.

33 And the most highest shalbe openly declared vpon the seate of iudgement, & all miserie shall vanishe away, and long suffering "shalbe gathered together.

" Or, haue an ende.

34 But the iudgement shall continue, the trueth shall remayne, and fayth shall ware strong,

35 The worke shall folowe, and the reWarde shalbe shewed, the "righteousnesse shall Watch, and the righteousnesse shall beare no rule.

" Or, the good deedes shalbe of force

E

26 Then sayd I: *Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wyldernesse,

Gen. xviii. c. Exod. 32. c.

37 And they that came after him for, Israel, in the time of Achas and Samuel,

38 And *Dauid for the destruction, *and Solomon for them that came into the sanctuarie,

ii. Reg. 24. b ii. Par. vi. c.

39 *And Helias for those that receaued rayne, & for the dead, that he might liue,

iii. Reg. 17. d

40 *And Ezechias for the people in the time of Sennacherib, and diuers other in like maner Whiche haue prayed for many.

4. Reg. 16. c.

41 Euen so now, seing the "corrupt is growen vp, and Wickednesse increased, and the righteous haue prayed for ỹ vngodly: Wherfore shall it not be so nowe also:

" Or, vice.

42 He aunswered me, and sayde: This present life is not the ende, oft times honour is retayned in it: therefore haue they prayed for the Weake.

43 But the day of doome shalbe the ende of this tyme, and the beginning of the immortalitie for to come, Wherein all corruption shalbe banished:

44 Intemperauncie shalbe loosed, infidelitie be cut of, righteousnesse growe, and the veritie spring vp.

45 Then shall no man be able to saue hym that is destroyed, nor to oppresse hym that hath gotten the victorie.

46 I aunswered then, and sayd: This is my first and last saying, that it had ben better not to haue geuen the earth vnto Adam: or els When it Was geuen hym, to haue kept hym that he shoulde not haue sinned.

47 For What profite is it for men nowe in this present time to liue in heauines, and after death to "looke for punishment:

" Or, feare.

48 O thou Adam what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profite is it vnto vs, if there be promised vs an immortall " tyme, where as we do the workes that bryng death:

" Or, lyfe.

50 And that there is promised vs an euerlasting hope, where as our selues are euyll and vayne:

51 And that there are layde vp for vs dwellinges of health and safetie, where as we haue liued wickedly:

F 52 And that the glory of the highest is kept to defende them which haue led a patient life, where as we haue walked in the most wicked wayes of all:

53 And that there shalbe shewed a paradise, whose fruite endureth for euer, wherein is " freedome and medicine, whereas we shall not go in:

" Or, safetie and health.

54 For we haue walked in vnpleasaunt places.

55 And that the faces of them whiche haue abstayned, shall shine aboue the starres: whereas our faces shalbe blacker then darknesse:

56 For whyle we liued and dyd vnrighteously, we considered not that we shoulde suffer therfore after death:

57 Then aunswered he me, and sayde: This is the maner of the battayle which man that is borne vpon the earth shall fight.

58 That if he be ouercome, he shall suffer as thou hast sayd: But if he get the victorie, he shal receaue ỹ thing that I say.

59 For this is the life whereof Moyses spake vnto the people whyle he liued saying: * Choose thee lyfe, that thou mayest liue. Deu.xxx.d

60 Neuertheless, they beleued hym not, neither the prophetes after hym, no nor me whiche haue sayde vnto them,

61 That heauinesse should not so be vnto their destruction, like as ioy is for to come ouer those " that haue suffred thẽ selues to be enfourmed in saluation.

" Or, to whom saluation is persuaded. G

62 I aunswered then and sayd: I know Lorde, that the highest is called mercyfull, in that he hath mercy vpon them whiche are not yet come vnto that worlde,

63 And vpon those also that walke in his lawe.

64 And that * he is patient: for he long suffreth those that haue sinned, as his creatures. Rom.ii.

65 And that he is liberall to geue where as it requireth.

66 And that he is of great mercie: for he passeth in mercy much, both those that are present, and that are paste, and also them whiche are for to come.

67 For if he multiplied not his mercies, the worlde coulde not continue his beyng with those that haue inheritaunces therein.

68 He " geueth also: for if he gaue not of his goodnesse, that they whiche haue done euyll myght be eased from their wickednesse, the ten thousandth part of men should not remayne liuing.

" Or, forgeueth.

69 And if he beyng iudge, forgaue not those that be healed with his worde, and toke not away the multitude of contentions,

70 There should be very fewe left peraduenture in an innumerable multitude.

¶ The. viij. Chapter.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayer for hym and his people. 39 The promise of saluation to the iust. 55 The destruction of the vniust.

A 1 AND he aunswered me, saying: The most hyest made this world for many, but the worlde to come for fewe.

2 I wyll tell thee a similitude, Esdras. As when thou askest the earth, it shall say vnto thee that it geueth much " moulde wherof earthen vessels are made, but litle of it that golde commeth of: Euen so is it with the worke of this worlde.

" Or, earthy matter.

3 * There be many created, but fewe shalbe saued. Math.xx.b and.xxi.b.

4 Then aunswered I, and sayd: Then swalowe vp the wit (O my soule) and deuour the vnderstanding.

5 For thou art agreed to hearken and to geue eare, and wyllyng to prophecie: for thou hast no longer space but this life geuen thee.

6 O Lorde, if thou suffer not thy seruaunt to intreate thee, that thou mayest geue seede vnto our heart, and buylde our

our vnderstanding, that there maye come fruite of it, Wherby eche man may liue that is corrupt, then Who shall step foorth in the place of man:

B 7 For thou art alone, and We all one worke manship of thy handes, like as thou hast sayde.

8 For when the body is fashioned nowe in the mothers Wombe, and thou geuest the membres, thy creature is preserued in fire and Water, and nine monethes doth thy Worke suffer thy creature Whiche is fashioned in her:

9 But the thinges that kepeth, and that is kept, shall both be preserued: and when the time commeth, the Wombe preserued, deliuereth vp the thinges that growe in it.

10 For thou hast commaunded the partes of the body, euen the breastes, to geue milke vnto the fruite of the breastes:

11 That the thing Whiche is created and fashioned, may be nourished for a time, till thou disposest and ordrest it With thy mercy.

12 And then thou bringest it vp With thy righteousnesse, nurturest it in thy lawe, and refourmest it With thy vnderstanding,

13 "Mortifiest it as thy creature, and makest it liuing as thy Worke.

C 14 Seing then that thou destroyest him Whiche With so great labours is created and fashioned thorowe thy commaundement, thou couldest lightly ordayne also that the thing Whiche is made might be preserued.

15 Nowe therfore Lord I Wyll speake (for concerning all men in generall thou shalt rather prouide) but touching thy people, for Whose sake I am sory,

16 And thyne inheritaunce, for Whose cause I mourne, and Israel, for Whom I am wofull, and Iacob, for Whose sake I am greeued:

17 Therfore begin I to pray before thee for my selfe and for them: for I see the fauls of vs that dwell in the lande.

18 But I haue hearde the "swiftnesse of the iudge Whiche is to come.

19 Therefore heare my voyce, and vnderstand my Wordes, and I shal speake before thee. This is the beginning of the Wordes of Esdras, before he Was taken vp.

20 O Lord, thou that dwellest in euerlastingnesse, Which beholdest from aboue thinges in the heauen and in the ayre:

21 Whose throne is inestimable, Whose glory [and maiestie] may not be comprehended, before Whom the hoastes of angels stande With trembling, D

22 Whose keping is turned in Winde and fire, Whose Worde is true, Whose sayinges are stedfast, Whose commaundement is strong, Whose ordinaunce is fearefull,

23 Whose looke dryeth vp the deapthes, Whose Wrath maketh the mountaynes to melt away, " and Whose trueth beareth Witnesse:

24 O heare the prayer of thy seruaunt, and marke With thyne eares the petition of thy creature.

25 For Whyle I liue I Wyll speake, and so long as I haue vnderstanding I Wyll aunswere.

26 O looke not vpon the sinnes of thy people, rather then on them Whiche serue thee in trueth.

27 Haue no respect vnto the wicked studies of the heathen: but to the desire of those that kepe thy testimonies With afflictions.

28 Thinke not vpon those that haue walked faynedly before thee: but remember them Which according to thy Wyll haue knowen thy feare.

29 Let it not be thy Will to destroy them Whiche haue had beastly maners: but to looke vpon them that haue clearely taught thy lawe. E

30 Take thou no indignation at them Whiche " are Worse then beastes: but loue them that alway put their trust in thy righteousnesse and glory.

31 For We and our fathers haue all the same sicknes [and disease:] but because of vs sinners thou shalt be called merciful.

32 For if thou hast mercy vpon vs, thou shalt be called mercifull to vs that haue no Workes of righteousnesse.

33 For the righteous Whiche haue layde vp many good Workes together, shall out of their deedes receaue reWarde.

34 But What is man that thou shouldest take displeasure at hym: Or What is this corruptible and mortall generation, that thou shouldest be so rough toWarde him:

35 *For of a trueth there is no mã among them that be borne but he hath dealt Wickedly, & among the "faythfull there is none Which hath not done amisse.

C (ij) 36 For

" Or, layeth.

" Or, for-bearing commaundements.

" Or, swiftly.

" Or, as the effect it selfe beareth witnesse.

" Or, appeace.

ii.Par.vi.f. i.Iohn.i.b.

" Or, suche as confesse thee.

36 For in this O Lorde thy righteousnesse and thy goodnesse shalbe prayed [and declared] if thou be mercifull vnto them whiche " are not riche in good workes.

" Or, haue not the substaunce of.

37 Then aunswered he me, and sayde, Some things hast thou spoken aright: & according vnto thy wordes it shalbe.

38 For I wyll not veryly consider the workes " of them whiche haue sinned before death, before iudgement, before destruction:

" Or, of the wicked.

Gen.iiii.a. 39 But * I wyll reioyce ouer the worke and thought of the righteous, I wyll remember also the pilgrimage, the saluation, and the rewarde that they shall haue.

F 40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the grounde, and planteth many trees, and yet alway the thing that is sowne or planted is not all kept safe, neither doth it all take roote: Euen so is it of them that are sowen in the worlde, they shall not all be saued.

42 I aunswered then and sayde: If I haue founde grace, then let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp and receaue not thy rayne in due season, or if there come to much rayne vpon it and corrupt it:

44 Euen so perisheth man also Which is created with thy handes, and is like vnto thyne owne image and to thy selfe, for whose sake thou hast made all thinges, and lykened hym vnto the husbandmans seede.

45 Be not wroth with vs [O Lorde] but spare thy people, and haue mercy vpon thyne owne inheritaunce: for thou wylt be mercyfull vnto thy creature.

46 Then aunswered he me, and sayde: Thinges present are for the present, and thinges to come, for such as be to come.

47 For thou lackest yet much, seing thou canst loue my creature aboue me: but I haue oft tymes drawen nye vnto thee, and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueylous before the highest,

49 In that thou hast humbled thy selfe as it becommeth thee, and hast not iudged thy selfe worthy to be much glorified among the righteous.

50 For many and great miseries remaine for them that in the latter tyme shall dwell in the worlde, because they " haue walked in great pryde.

" Or, haue walke.

51 But vnderstande thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened, the tree of life is planted, the tyme to come is prepared, plenteousnes is made redy, the citie is buylded [for you] and rest is prepared, yea perfect goodnes and wysdome. G

53 The roote of euyll is " marked from you, the weakenesse and moth is hid from you, and into hell fleeth corruption in forgetfulnesse.

" Or, sealed vp.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 And therfore aske thou no more questions concerning the multitude of them that perishe.

56 For when they had taken libertie, they despised the highest, thought scorne of his lawe, and forsoke his wayes.

57 Moreouer, they haue troden downe his righteous,

Psal.xiiii.a. 58 And * sayde in their heart that there is no God, " yea and that wittingly, for they dye.

" Or, for all they knewe that they shoulde dye.

59 For like as the thing that I haue spoken of, is made redy for you, euen so is thirst and payne prepared for them: For it was not " his wyll that man shoulde " come to naught.

" Or, gods.

" Or, perish.

60 But they whiche be created, haue defiled the name of hym that made them, and are vnthankefull vnto him whiche prepared lyfe for them.

61 And therefore is my iudgement nowe at hande.

62 These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to suche as be like thee. Then aunswered I and sayde:

63 Beholde O Lorde, nowe hast thou shewed me the multitude of the wonders whiche thou wylt begin to do in the last tymes: but at what tyme [and when] thou hast not shewed me.

¶ The

¶ The. ix. Chapter.

5 All thinges in this worlde haue a beginning and an ende. 10 Tormentes for the wicked after this lyfe. 15 The number of the wicked is more then of the good. 29 The Jewes ingratitude. 36 Therefore they perishe. 38 The vision of a woman lamenting.

A 1 HE aunswered me then and sayde, Measure thou the time diligentlye in it self: and when thou seest that one part of the tokens come to passe whiche I haue tolde thee before,

2 Then shalt thou vnderstande that it is the very same tyme wherin the highest wyll begin to visite the world which he made.

3 Therefore when there shalbe seene an earthquake and vprore of the people in the worlde,

4 Then shalt thou well vnderstande that the moste highest spake of those thinges from the dayes that were before thee, euen from the beginning.

5 For lyke as all that is made in the worlde, hath a beginning and ende, and the ende is manifest:

6 Euen so the tymes also of the highest haue playne beginninges in wonders and signes, and ende in [n] working and in tokens.

[n] Or, effect and miracles.

B 7 And euery one that shalbe saued, and shalbe able to escape by his workes and by fayth wherein ye haue beleued,

8 Shalbe preserued from the sayde perils, and shall see my [n] sauiour in my lande, and within my borders: for I haue halowed [n] me from the worlde.

[n] Or, saluation.

[n] Or, my selfe.

9 Then shall they pitie them selues, whiche nowe haue abused my wayes: and they that haue cast them out dispitefully, shall dwell in paynes.

10 For suche as in their life haue receaued benefites, and haue not knowen me:

11 And they that haue abhorred my lawe whyle they had yet [n] freedome, and when they had yet open leysure of amendement and conuertion, vnderstoode not, but despised it:

[n] Or, libertie

12 The same must knowe it after death in payne.

13 And therefore be thou no more [n] carefull howe the vngodly shalbe punished: but inquire howe the righteous shalbe saued, and whose the worlde is, and for whom the worlde is, and when [it is.]

[n] Or, curious to know.

14 Then aunswered I, and sayde:

15 *I haue sayde before, and nowe I speake, and wyl speake it also hereafter: that there be many mo of them whiche perishe, then of them whiche shalbe saued: C 4. Esd. viii. b

16 Like as the flud is greater then a drop.

17 And he aunswered me, saying: Like as the fielde is, so is also the seede: as the floures be, so are the colours also: suche as the workeman is, suche is also the worke: and as the husbandman is hym selfe, so is his husbandry also: for it was the tyme of the worlde.

18 And when I prepared for them that are nowe, or euer the world was made wherein they shoulde dwell: then was there no man that spake against me.

19 For then euery one [obayed] but nowe the maners of them which are created in this worlde that is made, are corrupted by a perpetuall seede, and by a lawe whereout they can not rid them selues.

20 So I considered the worlde, and beholde there was perill because of the [n] thoughtes that were come into it.

[n] Or, deuises

21 And I saw, and spared them greatly, and haue kept me a [n] wineberie of grapes, and a plant of a great people. D

[n] Or, grape of the cluster.

22 Let the multitude perishe then which are growen vp in vayne, and let my grape [and wineberie] be kept and my plant: for with great labour haue I made it vp.

23 Neuerthelesse, if thou wylt ceasse yet seuen dayes mo, but thou shalt not fast in them:

24 Go thy way thē into a fielde of floures, where no house is buylded, & eate only of the floures of the fielde, taste no flesh, drinke no wine, but eate floures only.

25 And pray vnto the highest continually, so wyll I come and talke with thee.

26 So I went my way, and came into the fielde whiche is called Ardath, like as he commaunded me, and there I sate among the floures, and did eate of the hearbes of the fielde, and the meate of the same satisfied me.

27 After seuen dayes, I sate vpon the grasse, and my heart was vexed within me like as before.

E 28 And I opened my mouth, and began to talke with the most highest, and said:
29 O Lorde, thou that shewest thy selfe vnto vs, *thou hast declared and opened thy selfe vnto our fathers in the wylderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypt:
Exo.xix.b. and.xxiiii.a Deut.iiii.b.
30 And thou spakest saying, Heare me O Israel, and marke my wordes thou seede of Jacob.
31 For beholde I sowe my lawe in you, and it shall bryng fruite in you, and ye shalbe honoured in it for euer.
32 But our fathers whiche receaued the lawe, kept it not, and obserued not thy ordinaunces and statutes, and the fruite of thy lawe dyd not appeare, neither coulde it: for why? it was thyne.
Deut.xi.f. 33 *For they that receaued it, perished, because they kept not the thing that was sowen in them.
34 And lo, it is a custome when the grounde receaueth seede, or the sea a ship, or a vessell meate and drinke: that when it perisheth or is broken wherein a thing is sowen, or wherein any thing is put,
F 35 The thinges also perishe and are broken which are sowen or put therin and receaued, and the thinges that are receaued remayne not then with vs: but in vs it hath not happened so.
36 For we that haue receaued the lawe, perishe in sinne, and our heart whiche also receaued the lawe:
Esai.xl.a. ii.Tim.ii.a. 37 Notwithstanding *the law perisheth not, but remayneth in his force.
38 And when I spake these thinges in my heart [after this maner] I looked about me with mine eyes, and vpon the right side *I sawe a woman whiche mourned sore, made great lamentation, iiii.Esd.x.d. and wept with loude voyce, and was greeued in heart, and rent her clothes, and she had asshes vpon her head.
39 Then let I my thoughtes go that I was in, and turned me vnto her,
40 And sayde: wherefore weepest thou? why art thou so sory in minde?
41 And she sayd vnto me: Sir, let me alone, that I may bewayle my selfe, and take yet more sorow: for I am sore vexed in my minde, and brought very low. G
42 And I sayde vnto her: What ayleth thee? [Or who hath done any thing to thee?] tell me.
43 She sayde vnto me: I thy seruaunt haue ben vnfruitfull and baren, and haue had no chylde though I haue had an husbande thirtie yeres.
44 And these thirtie yeres I do nothing els day and night, and all houres, but make my prayer to the highest.
45 After thirtie yeres God hearde me thy handmayden, looked vpon my miserie, considered my trouble, and gaue me a sonne: and I was glad of hym, so was my husband also, and al my neighbours, and we gaue great honour vnto the almightie.
46 And I nourished him with great trauayle.
47 So when he grewe vp, and came to the tyme that he shoulde "haue a wyfe, I made a feast. "Or, take.

The .x. Chapter.

Esdras and the woman that appeareth vnto hym, commune together.

A 1 AND it so came to passe, that when my sonne went into his chaumber, he fell downe and dyed:
2 Then ouerthrewe we all the lightes, and all my neyghbours rose vp to comfort me, then toke I my rest vnto the seconde day at nyght.
3 And when they had all left of to comfort me, that I shoulde be quiet: then I rose vp by nyght and fled, and am come hyther into this fielde as thou seest:
4 And am purposed not to returne into the citie, but to remayne here, and neither to eate nor drinke, but continually to mourne, and to fast, vntyll I dye.
5 Then let I my meditation and thoughtes fal that I was in, and spake to her in displeasure, saying:
6 Thou foolish woman aboue al other, seest

seest thou not our heauines and mourning, and what happeneth vnto vs?

7 How Sion our mother is all wofull & sory, and how she is cleane brought downe and mourneth extremely?

8 Seyng we be all nowe in heauines, & make our mone, for we all be sorowfull: art thou so heauie for one sonne?

9 Demaunde the earth, and she shall tell thee that it is she whiche ought [by reason] to mourne for the fall of so many that growe vpon her.

10 For from the beginning all men are borne of her, and other shall come: and beholde, they walke almost all into destruction, and the multitude of them shalbe rooted out.

11 Who shoulde then [by reason] make more mourning, then she that hath lost so great a multitude, and not thou whiche art sory, but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, for I haue lost the fruite of my "body, Whiche I brought forth with heauines, and bare with sorowes:

13 But the earth is according to the maner of the earth, and the present multitude goeth agayne into her "as it is come to passe:

14 Then say I vnto thee, Like as thou hast borne with trauayle and sorowe, euen so the earth also from the beginning geueth her fruite vnto man, euen to him that laboured her.

15 And therefore withholde thy sorowe and heauines by thy self, * & looke what happeneth vnto thee, beare it "strongly.

16 For if thou iudgest the marke and ende of God to be righteous and good, and receauest his counsell in time, thou shalt be commended therin.

17 Go thy way then into the citie to thy husbande.

18 And she sayde vnto me, That wyll I not do: I wyll not go into the citie, but here wyll I dye.

19 So I communed more with her, and sayde:

20 Do not so, but be counselled, and folowe me: for howe many fauls hath Sion? Be of good comfort because of the sorowe of Hierusalem.

21 For thou seest that our sanctuarie is layde waste, our aulter broken, our temple destroyed,

22 Our playing of instrumentes is layde downe, and songes art put to silence, our myrth is banished away, the light of our candelsticke is quenched, the arke of our couenaunt is taken from vs, all our holy thinges are defiled, and the name that is called vpon ouer vs is almost dishonoured: our chyldren are put to shame, our priestes are brent, our Leuites are caryed away into captiuitie, our virgins are defiled, and our wyues rauished, our righteous men spoyled, and our chyldren destroyed, our young men are brought in bondage, and our strong worthyes are become weake: D

23 And Sion our seale, which is the greatest of al, is loosed vp from her worship: for she is deliuered into the handes of them that hate vs.

24 And therfore shake of thy great heauinesse, and put away the multitude of sorowes, that the mightie may be mercyfull vnto thee, and that the highest may geue thee rest and ease from thy labour and trauayle.

25 And when I was talkyng with her, her face and beautie shined sodainely, and her countenaunce glistered, so that I was afraide of her, and mused what it might be.

26 And immediatly she caste out a great voyce, very fearefull, so that the earth shoke at the noyse of the woman.

27 And I looked, and beholde the woman appeared vnto me no more: but there was a citie buylded, & a place was shewed from the ground & foundation: Then was I afraide, and cryed with a loude voyce, and sayde.

28 Where is Uriel the angell, * whiche came to me at the first? For he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. iiii. Esd. iiii. a E

29 And as I was speaking these wordes, he came vnto me, and looked vpon me:

30 And lo, I lay as one that had ben dead, and myne vnderstanding was altred: and he toke me by the right hande and comforted me, and set me vpon my feete, and sayde vnto me,

31 What ayleth thee? and why is thyne vnderstanding vered, and the vnderstanding of thy heart? and wherefore art thou sory?

32 And I sayde: Because thou hast forsaken me, and I haue done * according

vnto thy wordes, I went into the field, and there haue I seene thinges, and see that I am not able to expresse.

33 He sayde vnto me: Stande vp and be manly, & I shall geue thee exhortation.

34 Then sayde I: Speake on to me my Lorde, forsake me not, lest I dye throwe my rashnesse:

35 For I haue seene that I knewe not, and heare that I do not knowe.

36 Or is my vnderstanding deceaued, or doth my soule dreame?

37 Nowe therefore I beseeche thee, that thou wylt shewe thy seruaunt of this wonder.

F 38 He aunswered me then and sayde: Heare me, and I shall enfourme thee and tell thee wherefore thou art afraide: for the hyest hath opened many secrete thinges vnto thee.

"Or, purpose. 39 He hath seene that thy "way is right, for that thou takest sorowe continually for thy people, and makest great lamentation for Sion.

40 And therefore vnderstande the vision which thou sawest a litle whyle ago, after this maner.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 Neuertheles, nowe seest thou the likenes of the womā no more, but there appeared vnto thee a citie buylded:

43 And where she tolde thee of the fall of her sonne, so is this the solution of it.

44 This woman whom thou sawest, is Sion: and where as she tolde thee, euen she whom thou seest nowe as a citie buylded.

45 And as touching that she sayde vnto thee, that she hath ben thirtie yeres vnfruitefull and baren, those are the thirtie yeres wherein there was no offering made in her.

46 But after thirtie yeres Solomon buylded the citie, and offred offeringes: and then bare the baren a sonne.

47 And where as she tolde thee that she nourished hym with labour, that was the dwelling in Hierusalem.

48 But where as she tolde thee that her sonne dyed, as his chaunce was, when she came into her chaumber, that is the fall that is come to Hierusalem.

49 And beholde, when thou sawest her like one that mourned for her sonne, and begannest to comfort her: of these thinges whiche haue chaunced, these are to be opened vnto thee.

50 For nowe the most hyghest seeth that thou art sory in thy minde, and suffrest from thy whole heart for her, and so hath he shewed thee her clearenesse, and the fayrenesse of her beautie. G

51 And therefore I bad thee remayne in the fielde, where no house was builded.

52 For I knewe that the highest would shewe this vnto thee:

53 Therfore I commaunded thee to go into the fielde, where no foundation nor buylding is.

54 For in the place where the highest beginneth to shewe his citie, there can no mans buylding be able to stande.

55 And therefore feare not, and let not thyne heart be afraide: but go thy way in, and see the beautie and greatnes of the buylding, as much as thyne eyes be able to see:

56 And then shalt thou heare as muche as thyne eares may comprehende.

57 For thou art blessed aboue many other, and art called with the highest, as the fewe.

58 But to morowe at night thou shalt remayne here:

59 And so shall the highest shewe thee visions of the hye thinges, which he wyll do vnto them that dwell vpon earth in the last dayes. So I slept ỹ same night & another, like as he commaunded me.

The .xi. Chapter.

1 The vision of an Egle comming foorth of the sea, and of her fethers. 37 Of a Lion comming out of the forest.

A 1 When saw I a dreame, and beholde, there came vp from the sea an Egle, whiche had xij. fethered wynges and three heades:

2 And I sawe, and beholde she spread her wynges ouer all the earth, and al the wyndes of the ayre blew on her, & gathered them together.

3 And I beheelde, and out of her fethers there grew other contrary fethers, and they became litle fethers and small.

4 But her heades remayned styll, the head in the middest was greater then the other, yet rested it with the residue.

5 Moreouer I saw that the Egle flewe with her wynges, and raigned vpon earth,

earth, and ouer all them that dwelt vpon the earth.

6 And I sawe that all thinges vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the Egle stoode vp vpon her clawes, and "gaue a sounde with her fethers, and a voyce saying after this maner.

B 8 Watche not altogether, sleepe euery man in his owne place, and watche by course.

9 But let the heades be preserued for the last.

10 Neuertheless, I sawe that the voyce went not out of her heades, but from the myddest of her body.

11 And I numbred her contrary fethers, and beholde there were eyght of them.

12 And I loked, and beholde vpon the ryght syde there arose one fether, and raigned ouer all the earth.

13 And so it was, that when it raigned, the ende of it came, and the place therof appeared no more: So the next folowyng stoode vp and raigned, and had a great tyme.

C 14 And it happened that when it raigned, the ende of it came also lyke as the first, so that it appeared no more.

15 Then came there a voyce vnto it, and sayde:

16 Heare thou that hast kept the earth so long, this I say vnto thee before thou begynnest to appeare no more.

17 There shall none after thee attayne vnto thy tyme, neither vnto the halfe therof.

18 Then arose the thirde, and raigned as the other afore: and appeared no more also.

19 So went it with all the residue one after another, so that euery one raigned, and then appeared no more.

20 Then I loked, and beholde in processe of tyme the fethers that folowed stoode vp on the ryght syde, that they myght rule also, and some of them ruled: but within a whyle they appeared no more.

D 21 For some of them were set vp, but ruled not.

22 After this I loked, and beholde the twelue fethers appeared no more, nor the two wynges:

23 And there was no more vpon the Egles body, but two heades that rested, and fire wynges.

24 Then sawe I also that two wynges deuided them selues from the fire, and remayned vnder the head that was vpon the right side: for the foure continued in their place.

25 So I loked, and beholde the fethers that were vnder the wyng, thought to set vp them selues and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the seconde was sooner away then the first.

28 And I beheld, and lo the two that remayned, thought also in them selues to raigne:

29 And when they so thought, beholde there awaked one of the heades that were at rest, namely it that was in the myddest: for that was greater then the two other heades. E

30 And then I sawe that the two heades were ioyned with hym:

31 And the head was turned with them that were with hym, and dyd eate vp the two vnder wynges that woulde haue raigned.

32 But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon the earth with much labour: and he had the gouernaunce of the worlde ouer all the wynges that had ben.

33 After this I loked, and beholde the head that was in the myddest sodaynly appeared no more, lyke as the wynges.

34 But there remayned the two heades which ruled vpon earth, and ouer those that dwelt therin.

35 And I beheld, and lo the head vpon the ryght syde deuoured it that was vpon the left syde.

36 Then I heard a voyce which sayde vnto me: loke before thee, and consider the thyng that thou seest. F

37 Then I sawe, and beholde as it were a lion that roareth rumnyng hastyly out of the wood: and I sawe that he sent out a mans voyce vnto the Egle, and sayde:

38 Heare thou, I will talke with thee, and the hyest shall say vnto thee:

39 "Is it not thou that hast the victorie of the foure beastes whom I made to raigne [vpon earth and] in my worlde, that the ende of their tymes myght come through them:

" Or, art not thou he that remaynest of the foure beastes.

40 And

40 And the fourth came, and ouerrame all the beastes that were past, and had power ouer the worlde with great fearfulnesse, and ouer the whole compasse of the earth with most wicked oppression, and so long tyme dwelt he vpon the earth with deceipt.

41 For the earth hast thou not iudged with trueth.

G 42 For thou hast troubled the meeke, thou hast hurt the peaceable [and quiet,] thou hast loued lyers, and destroyed the dwellinges of them that brought forth fruite, and hast cast downe the walles of such as dyd thee no harme.

43 Therfore is thy wrongfull dealyng [and blasphemie] come vp vnto the hyest, and thy pryde vnto the mightie.

44 The hyest also hath loked vpon the proude tymes, and beholde they are ended, and their abhominations are fulfylled.

45 And therfore appeare no more thou Egle, and thy horrible wynges, and thy wicked fethers, and thy vngratious heades, and thy sinnefull clawes, and all thy vayne body:

46 That the earth may be refreshed, [and come agayne to her selfe] when she is deliuered from thy violence, and that she may hope for the iudgement and mercie of hym that made her.

The .xij. Chapter.

¶ The declaration of the former visions.

A 1 AND it happened when the Lion spake these wordes vnto the Egle, I sawe:

2 And beholde, the head that afore had the vpper hande, appeared no more: neither dyd the foure wynges appeare any more that came to hym and were set vp to raigne, and their kingdome was small and full of vprore.

3 And I sawe, and beholde they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare: Then awaked I out of the trouble and traunce of my mynde, and from great feare, and sayde vnto my spirite:

4 Lo, this hast thou geuen me, in that thou searchest out the wayes of the hyest.

5 Lo, yet am I weery in my mynde, and very weake in my spirite: and litle strength is there in me, for the great feare that I receaued this nyght.

6 Therfore wyll I nowe beseche the hyest, that he wyll comfort me vnto the ende.

7 And I sayde: Lorde, Lorde, if I haue founde grace before thy sight, and yf I am iustified with thee before many other, and yf my prayer in deede be come vp before thy face:

B 8 Comfort me then, and shewe me thy seruaunt the interpretation and playne difference of this horrible sight, that thou mayest perfectly comfort my soule:

9 For thou hast iudged me worthy to shewe me the last of tymes.

10 And he sayde vnto me, This is the interpretation of this sight:

11 The Egle whom thou sawest come vp from the sea, is the kingdome *which was seene in the vision of thy brother Daniel: Dan.vii.c

12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee.

13 Beholde the dayes wyll come, that there shall rise vp a kyngdome vpon earth, and it shalbe feared aboue all the kyngdomes that were before it.

14 In* the same kyngdome shall twelue kynges raigne, one after another. *Dan.

15 Wherof the seconde shall begynne to raigne, and shall haue more tyme then the other twelue.

16 And this do the twelue wynges signifie which thou sawest.

17 As for the voyce that thou heardest C speake, and that thou sawest not to go out frō the heades, but from the middes of the body therof, it betokeneth,

18 That after the tyme of that kingdome, there shall arise great strivinges, and it shall stande in perill of fallyng: neuertheless it shall not then fall, but shalbe restored agayne into his begynnyng.

19 And the eyght fethers vnder the wynges which thou sawest hang vnto her wynges, betoken,

20 That in hym there shall arise eyght kynges, whose tyme shalbe but small, and their yeres swift, and two of them shall perishe.

21 But

21 But when the middest tyme commeth, there shalbe foure kept for a tyme, whyles " his tyme begynneth to come that it may be ended: but two shalbe kept vnto the ende.

22 And wheras thou sawest three heades restyng, this is the interpretation:

D 23 In his last dayes shall the most hygh rayse vp three kyngdomes, and call many thinges agayne in to them, & they shall haue the dominion of the earth,

24 And of those that dwell therin, with much " labour aboue all those that were before them: Therfore are they called the heades of the Egle.

25 For it is they that shall " bryng foorth his wickednesse agayne, and that shall perfourme and finishe his last.

26 And wheras thou sawest that the great head appeared no more, it signifieth, that one of them shall dye vpon his bed, and yet with payne.

27 For the two that remayne, shalbe slayne with the sworde.

28 For the sworde of the one shall deuour the other: but at the last shall he fall through the sworde hym selfe.

29 And wheras thou sawest two fethers vnder the wynges passyng toward the head that is on the ryght syde,

30 It signifieth, that it is they whom the hyest hath kept vnto their ende: this is the small kyngdome, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rysyng vp out of the wood, and roaryng, and speakyng vnto the Egle, and rebukyng her for her vnrighteousnesse, with all the wordes which thou hast hearde,

E 32 Is the wynde which the hyest hath kept for them, and for their wickednesse vnto the ende: he shall reproue them, & cast before them their owne spoylinges.

33 For he shall set them alyue in iudgement, and shal rebuke them, and correct them.

34 For the residue of my people shall he delyuer by trouble those that be preserued vpon my borders, and he shall make them ioyfull vntyll the commyng of the day of iudgement, wherof I haue spoken vnto thee from the begynnyng.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast ben meete to knowe this secrete of the hyest.

37 Therfore write all these thynges that thou hast seene in a booke, & hyde them,

38 And teache them to the wise of the people, whose heartes thou knowest may comprehende & kepe these secretes.

39 But wayte thou here thy selfe yet seuen dayes mo, that it may be shewed thee whatsoeuer it pleaseth the hyest to declare vnto thee. And with that he went his way.

40 And when all the people perceaued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogether from the least vnto the most, and came vnto me, and sayde: F

41 What haue we offended thee? & what euyll haue we done agaynst thee, that thou forsakest vs and sittest here in this place?

42 For of all the people thou only art left vs, as a grape of the vine, & as a candell in a darke place, and as an hauen or ship preserued from the tempest.

43 Haue we not els aduersitie inough?

44 If thou shalt forsake vs, were it not better for vs that we had ben burnt with Sion?

45 For we are not better then they that dyed there. And they wept with loude voyce. Then aunswered I them, & said:

46 Be of good comfort O Israel, and be not heauy thou house of Jacob.

47 For the hyest hath you in remembraunce, and the mightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you: but am come into this place to pray because of the miserie of Israel, that I myght seeke mercie for the lowe estate of your sanctuarie. G

49 And nowe go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, lyke as I commaunded them:

51 But I remayned styll in the fielde seuen dayes, as the " angell bad me, and dyd eate only of the floures of the fielde, and had my meate of the hearbes in those dayes.

" Or, he.

The

The .xiij. Chapter.

2 The vision of a wynde commyng foorth of the sea, 3 which became a man.
5 His propertie & power agaynst his enemies. 21 The declaration of this vision.

A 1 AND after the seuen dayes I dreamed a dreame by nyght:

2 And beholde there arose a wynde from the sea, that it moued all the waues therof.

3 And I loked, and beholde there was a strong man with the thousandes of heauen: and when he turned his countenaunce to loke, all the thynges trembled that were seene vnder hym:

4 And when the voyce went out of his mouth, all they burnt that hearde his voyce, lyke as the earth fayleth when it feeleth the fire.

5 After these I sawe, and beholde there was gathered together a multitude of men out of number from the foure wyndes of the heauen, to fyght agaynst the man that came out of the sea.

6 And I loked, and beholde he grauen hym selfe a great mountayne, and flewe vp vpon it.

7 But I woulde haue seene the region or place wherout the hyll was grauen, and I coulde not.

8 I sawe after these, that all they which came to fyght agaynst hym, were sore afraide: and yet durst they fyght.

9 Neuertheless, when he sawe the fiercenesse and violence of the people that came, he neither lyft vp his hande, "nor held sworde, nor any weapon:

" Or, for he held no sworde nor any instrument of warre.

10 But only as I sawe, he sent out of his mouth as it had ben a blast of fire, and out of his lippes the wynde of the flambe, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together: the blast of fire, the wynde of the flambes, and the great storme: and fell with "a rushe vpon the people which was prepared to fight, and burnt them vp euery one, so that of the innumerable multitude there was nothing seene but only dust and smell of smoke: when I sawe this, I was afraide.

" Or, violence.

B 12 Afterwarde sawe I the same man come downe from the mountayne, and callyng vnto hym another peaceable "people.

" Or, multitude.

13 And there came much people vnto hym, some were glad, some were sorye, some of them were bounde, and other some brought of them that were offered: Then was I sicke through great feare, and I awaked, and sayde:

14 Thou hast shewed thy seruaunt these wonders from the begynnyng, and hast counted me worthy that thou myghtest receaue my prayer:

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I consider in my vnderstandyng: Wo vnto them that shalbe left in those dayes, and much more wo vnto them that are not left behynde:

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shall happen vnto them, and to those that are left behynde.

19 Therfore are they come into great perilles and many necessities, like as these dreames declare.

20 Yet is it easyer that he which is in € daunger, fall [into these] and nowe to see that which shall chaunce hereafter, then to passe out of this worlde as a cloude. Then aunswered he me, and sayde:

21 The interpretation of the syght shall I shewe thee, and I wyll open vnto thee the thyng that thou hast required.

22 Whereas thou hast spoken of them that are left behynde, this is the interpretation.

23 He that beareth the peril in that tyme, hath kept him selfe: They that be fallen into daunger, are such as haue workes and fayth vnto the most mightie.

24 Knowe this therfore, that they which be left behynde, are more blessed then they that be dead.

25 "This is the meanyng of the vision: Whereas thou sawest a man commyng vp from the "deepe of the sea,

" Or, these are the meanings.

" Or, myddest.

26 The same is he whom God the hyest hath kept a great season, which by his owne selfe shall deliuer his creature, and he shall order them that are left behynde.

27 And whereas thou sawest that out of his mouth there came as a blast of wynde,

wynde, fire, and storme:
28 And howe that he lift vp neither sword
nor weapon, but that the "russhyng in
of hym destroyed the whole multitude
that came to fight agaynst hym: it signi-
fieth,
D 29 That the dayes come, when the most
hyest wyll begyn to deliuer them that
are vpon earth,
30 And "in a traunce of mynde shall he
come vpon them that dwel in the earth.
31 And one shall vndertake to fyght a-
gaynst another: one citie agaynst ano-
ther, one place agaynst another, *one
people agaynst another, and one realme
agaynst another.
32 When this commeth to passe, then
shall the tokens come that I shewed
thee before; and then shall my sonne be
"declared whom thou sawest clymbe
vp as a man.
33 And when all the people heare his
voyce, euery man shall in their owne
lande leaue the battayle that they haue
one agaynst another:
34 And an innumerable multitude shalbe
gathered together, as they that be wyl-
lyng to come, and to ouercome hym by
fyghtyng.
35 But he shall stande vpon the toppe of
the mount Sion.
36 And Sion shall come, & shalbe shewed
to all men, beyng prepared and builded,
lyke as thou sawest the hyll grauen
foorth without any handes.
37 And this my sonne shall rebuke those
nations which are fallen into the tem-
pest, for their wickednesse and euyll
imaginations,
38 And into tormentes lyke to flambe,
wherwith they shalbe punished: and
without any labour shall he destroy
them, euen by the lawe, which is com-
pared vnto the fire.
36 And wheras thou sawest that he ga-
thered another peaceable people vnto
hym:
E 40 Those are the ten tribes which were
caryed away prisoners out of their
owne lande *in the tyme of Oseas the
kyng, whom Salmanasar the kyng of
Assyria toke prisoner: and caryed them
"ouer the water, and so came they into
another lande.
41 But they toke this counsayle among
them selues, that they woulde leaue the
multitude of the heathen, and to go
foorth into a farther countrey, where
neuer mankynde dwelt:
42 That they myght there kepe their
statutes, which they neuer kept in their
owne lande.
43 And so they entred in at the narowe
passages of the ryuer of Euphrates.
44 For the most hyghest then shewed
tokens for them, *and helde styll the
fludde tyll they were passed ouer. Exo.xiii.e. Iosu.iii.d.
45 For through the countrey there was F
a great way, namely of a yere & a halfe
iourney: and the same region is called
Arsareth.
46 Then dwelt they there vntyll the
latter tyme: and when they come
foorth agayne,
47 The hyest shall holde stil the springes
of the streame agayne, that they may
go through: therfore sawest thou the
multitude with peace.
48 But they that be left behynde of thy
people, are those that are founde with-
in my borders.
49 Nowe when he destroyeth the mul-
titude of the nations that are gathered
together, he shall defende his people
that remayne:
50 And then shall he shewe them great
wonders.
51 Then said I: O Lorde, Lorde, shewe
me this, wherfore haue I seene the
man commyng vp from the "deepe of
the sea. "Or, myddest.
52 And he sayde vnto me: Lyke as thou
canst neither seeke out nor knowe these
thynges that are in the deepe of the sea:
euen so can no man vpon earth see my
sonne, or those that be with hym, but in
the tyme of "the day. "Or, that daye.
53 This is the interpretation of the
dreame which thou sawest, & wherby
thou only art here lyghtned:
54 For thou hast forsaken thine owne G
lawe, and applied thy diligence vnto
myne, and sought it.
55 *Thy lyfe hast thou ordered in wis-
dome, and *hast called vnderstandyng 3 Reg.3 a. Prou.vii.a.
thy mother:
56 And therfore haue I shewed thee the
treasures of the hyest. After other three
dayes I wyll shewe thee more, & talke
with thee more at large, yea heauy and
wonderous thynges wyll I declare
vnto thee.
57 Then went I foorth into the fielde,
geuyng prayse & thankes greatly vnto
God,

God, because of his wonders which he dyd in tyme,
58 And because he gouerneth the same, and such thinges as fall in their seasons, and there I sate three dayes.

The .xiiij. Chapter.

3 Howe God appeared to Moyses in the bushe. 10 All thynges decline to age. 16 The latter age worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

A 1 Upon the thirde day I sate vnder an oke tree, then came there a voyce vnto me out of the bushe, and sayde: Esdras, Esdras.
2 And I sayde, Here am I Lorde: and stoode vp vpon my feete.
Exod.iii.a. 3 Then saide he vnto me: *In the bushe did I appeare vnto Moyses, and talked with hym when my people serued in Egypt,
4 And I sent hym, and led my people out of Egypt, and brought hym vp to the mount Sina, Where I helde hym by me a long season:
5 And tolde hym many wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaunded hym, saying:
6 These wordes shalt thou declare, and these shalt thou hyde.
7 And nowe I say vnto thee,
8 That thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.
9 For thou shalt be taken away from among all, and hencefoorth thou shalt remayne with my counsayle and with such as be like thee, vntyll the tymes be ended.
B 10 For the worlde hath lost his youth, and the tymes begynne to waxe olde.
11 For the worlde is deuided into twelue partes, and tenne partes of it are gone alredy, and halfe of a tenth part:
12 And there remayneth there that which is after the halfe of "the tenth part.
* Or, that.
13 Therfore set thine house in order, and reforme thy people, comfort such of them as be in trouble, and nowe renounce corruption,
14 Let go from thee mortall thoughtes, cast away the burthens of men, put of the weake nature.
15 And set aside the thoughtes that are most heauy vnto thee, and haste thee to flee from these tymes:
16 For as for such euyll [and wickednesse] as thou hast nowe seene happen, they shall do yet much worse.
17 *For the weaker that the worlde is by reason of age, the more shall euils increase vpon them that dwell therin. Mat.24.a. i.Joh.ii.c.
18 For the trueth is fled farre away, and leasyng is hearde at hande: For nowe hasteth the vision to come that thou hast seene.
19 Then aunswered I before thee, and sayde:
20 Beholde Lorde, I wyll go as thou haste commaunded me, and reforme the people which are present: but they that shalbe borne afterwarde, who will admonishe them? Thus the worlde is set in darknesse, and they that dwell therin are without lyght. ℭ
21 For thy lawe is burnt, therfore no man knoweth the thynges that are done of thee, or the workes that shalbe done.
22 But yf I haue founde grace before thee, sende the holy ghost into me, and I shall write all that hath ben done in the worlde since the begynnyng, which was written in thy lawe, that men may finde the path, and that they which will lyue in the latter dayes, may lyue.
23 And he aunswered me, saying: Go thy way, gather the people together, and say vnto them that they seke thee not for fourtie dayes.
24 But loke thou gather thee many bore trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aliel, these fyue, which are redy to write swiftly:
25 And come hyther, and I shall lyght a candel of vnderstandyng in thine heart, which shall not be put out till ỹ thinges be perfourmed which thou shalt begyn to write.
26 And then shalt thou declare some thynges openly vnto the perfect, and some thynges shalt thou shewe secretly vnto the wise: To morowe this houre

shalt

shalt thou begyn to write.
27 Then went I forth as he commaunded me, and gathered all the people together, and sayde,
28 Heare these wordes O Israel:
29 Our fathers at the begynnyng were straungers in Egypt, from whence they were deliuered,
30 And receaued the lawe of lyfe, *which they kept not, which ye also haue transgressed after them.
31 Then was the lande, euen the lande of Sion parted among you by lot [to possesse]: But your fathers, and ye your selues also haue done vnrighteousnesse, and haue not kept the wayes which the hyest commaunded you:
32 And for so much as he is a righteous iudge, he toke from you in tyme the thyng that he had geuen you.
33 And nowe are ye here, and your brethren among you.
34 Therfore, yf so be that ye wyll subdue your owne vnderstandyng, & refourme your heart, ye shalbe kept alyue, and after death shall ye obteyne mercie.
35 For after death shall the iudgement come when we shall liue agayne: & then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.
36 Let no man therfore come nowe vnto me, nor seke after me these fourtie dayes.
37 So I toke the fyue men as he commaunded me, and we went into the fielde, and remayned there.
38 The next day a voyce called me, saying: Esdras, *open thy mouth, and dryuke that I geue thee to dryuke.
39 Then opened I my mouth, and beholde he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fire.
40 And I toke it and dranke: And when I had dronken it, my heart had vnderstandyng, and wisdome grewe in my brest: for my spirite was strenthened in remembraunce,
41 And my mouth was opened, and shut no more.
42 The hyest gaue vnderstandyng vnto the fyue men, that they wrote the hye thynges of the nyght which they vnderstoode not.
43 But in the nyght they dyd eate bread: as for me I spake in the day, and helde not my tongue by nyght.
44 In fourtie dayes, they wrote two hundred and foure bookes.
45 And it came to passe when the fourtie dayes were fulfylled, that the hyest spake, saying: The first that thou hast written, publishe openly, that the worthy and vnworthy may reade it:
46 But kepe the seuentie last, that thou mayest deliuer them only to such as be wise among thy people.
47 For in them is the spring of vnderstandyng, the fountayne of wisdome, and the streame of knowledge.
48 And I dyd so.

Ezec.iii.a. Apoc.x.b.

The .xv. Chapter.

1 The prophecie of Esdras is certayne. 5 The euils that shall come on the worlde. 9 The Lord wyll auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 and punishment vpon the kynges of the earth. 24 Cursed are they that sinne. 29 Troubles & warres vpon the whole earth. 53 God is the reuenger of his elect.

1 BEholde, speake thou in the eares of my people the wordes of prophecie which I wyll put in thy mouth, sayth the Lorde,
2 And cause them to be written in a letter: for it is the trueth.
3 Feare not the imaginations agaynst thee, Let not the vnfaythfulnesse of them trouble thee that speake agaynst thee:
4 For all the vnfaythfull, shall dye in their vnfaythfulnesse.
5 Beholde (saith the Lorde) I will bring plagues vpon the worlde, the sworde, hunger, death, and destruction:
6 For Wickednesse hath the vpper hande in all the earth, and their shamefull workes are fulfylled:
7 Therfore sayth the Lorde,
8 I wyll holde my tongue no more of their wickednesse which they do so vngodly, neither wyll I suffer them in the thynges that they deale withall so wickedly: Beholde, *the innocent and ryghteous blood cryeth vnto me, and the soules of the iust complaine continually:
9 And therfore sayth the Lorde, I wyll surely auenge, and receaue vnto me all the

Apoc. vi.b. and.xix.a.

the innocent blood from among them.

Pſa.xliiii.c. Rom.viii.c. i.Cor.iiii.b.

10 *Beholde my people is led as a flocke of sheepe to be slayne, I wyll not suffer them nowe to dwell in the lande of Egypt:

11 But wyll bryng them out with a mighty hande and a stretched out arme, and smite it with plagues as afore, and wyll destroy all the lande of it.

B 12 Egypt shall mourne, and the foundations of it shalbe smitten, with the plague and punishment that God shall bryng vpon it.

13 They that tyll the grounde shall mourne, for their seedes shalbe destroyed through the blastyng and hayle, and by an horrible starre.

14 Wo worth the worlde, and them that dwell therin:

15 For the sworde and their destruction draweth nye, and one people shal stande vp to fyght agaynst another, & swordes in their handes.

" Or, for there shalbe sedition among men.

16 "For men shalbe vnstedfast, and some shall do violence vnto other, they shall not regarde their kyng, and the princes shall measure the way of their doinges by their power.

17 A man shall desire to go into a citie, and shall not be able.

18 For because of their pride the cities shalbe troubled, the houses shall tremble, and men shalbe afrayde.

19 A man shall haue no pitie vpon his neyghbour, but shall destroy their houses with the sword, and spoyle their goodes because of the "hunger of bread, and because of the great trouble.

" Or, lacke.

C 20 Beholde, sayth God, I call together all the kynges of the earth to reuerence me, which are from the "vprysyng, from the south, from the east, and Libanus, to turne vpon them, and restore the thynges that they haue done to them:

" Or, west.

21 Lyke as they do yet this day vnto my chosen, so wyll I do also, and recompence them in their bosome: Thus saith the Lorde God.

22 My ryght hande shall not spare the sinners, and my sworde shall not ceasse ouer them that shed the innocent blood vpon earth.

23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners lyke the strawe that is kyndled.

24 Wo worth them that sinne, and kepe not my commaundementes, sayth the Lorde.

25 I wyll not spare them: Go your way ye children from the power, defile not my sanctuarie:

26 For the Lorde knoweth all them that sinne agaynst him, & therfore deliuereth he them vnto death and destruction.

27 For nowe are the plagues come vpon the worlde, and ye shall remayne in them: For God shall not deliuer you, because ye haue sinned agaynst hym.

28 Beholde an horrible vision commeth from the east,

29 where generations of dragons of Arabia shal come out with many charettes, & the multitude of them shalbe caryed as the wynde vpon earth, that all they which heare them may feare & tremble,

30 Euen the Carmanies raging in wrath D shall go forth as the wylde boores of the forrest, and with great power shall they come and stande fyghtyng with them, and shall waste a portion of the lande of the Assyrians.

31 And then shall the dragons haue the vpper hande, and remembryng their nature, shall turne about, conspiryng together in great power to persecute thē.

32 Then these shalbe troubled, and kepe silence in their power, and shall flee:

33 And from the lande of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoast shalbe feare and dread, and strife among their kynges.

34 Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and stormе:

35 They shall smite one vpon another, and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre: and the blood shalbe from the sworde vnto the belly,

36 And the doung of man vnto the Camels litter,

37 And there shalbe great fearfulnesse and tremblyng vpon earth: and they that see the wrath shalbe afraide, and a tremblyng shall come vpon them:

38 And then shal there come great raynes from the south, and from the north, and part from the west:

39 And strong wyndes shall aryse from the east, and shall open it, and the cloude which he rayled vp in wrath, and the starre

starre stirred to cause feare towarde the
east and west wind shalbe destroyed:
40 The great cloudes shalbe lift vp,
and the mightie cloudes full of wrath,
and the starre, that they may make all
the earth afrayde and them that dwell
therin, and that they may powre out o-
uer euery high place an horrible starre,
41 Fire, and hayle, and fleing swordes, and
many waters: that all fieldes may
be full, and all riuers with the aboun-
daunce of great waters.
G
42 And they shal breake downe the cities,
and walles, mountaynes, and hilles,
trees of the wood, and the grasse of the
medowes, and all their corne.
43 And they shall go stedfast vnto Baby-
lon, and make her afrayde.
44 They shall come to her and besiege
her, the "starre and all wrath shall they
powre out vpon her, then shall the dust
and smoke go vp vnto the heauen, and
all they that be about her shall bewayle
her:
45 And they that remayne vnder her, shal
do seruice vnto them that haue put her
in feare.
46 And thou Asia that comfortest thy
selfe also vpon the hope of Babylon, and
art the glorie of her person:
47 Wo be vnto thee thou wretch, because
thou hast made thy selfe like vnto her,
and hast deckte thy daughters in whor-
dome, that they might "triumphe and
please thy louers which haue alway de-
sired to commit whordome with thee.
48 Thou hast folowed the abominable
citie in all her workes and inuentions:
therfore sayth God,
49 I will sende plagues vpon thee, wid-
dowhood, pouertie, hunger, warres, &
pestilence, to waste thy houses with de-
struction and death,
50 And the glorie of thy power shalbe
dried vp as a floure, whē the heate riseth
that is sent "ouer thee:
51 Thou shalt be sicke as a poore wife that
is plagued and beaten of women: so that
the mightie and louers shall not be able
to receaue thee.
52 Would I so hate thee, sayth the Lord,
53 If thou haddest not alway slayne my
chosen, exalting the stroke of thy handes,
and sayde ouer their death when thou
wast drunken,
54 Set foorth the beautie of thy counte-
naunce:
55 The rewarde of thy whordome shalbe
recompenced thee in thy bosome, there-
fore shalt thou receaue rewarde.
56 Like as thou hast done vnto my chosen,
sayth the Lord: euen so shal God do vn-
to thee, and shall deliuer thee into the
plague.
57 Thy children shall dye of hunger, and
thou shalt fall through the sworde: Thy
cities shalbe broken downe, and al thyne
shal perishe with the sword in the fielde.
58 They that be in the mountaynes shall
dye of hunger, and eate their owne flesh,
and drinke their owne blood for very
hunger of bread and thirst of water.
59 Thou as vnhappie shalt come through
the sea, and receaue plagues againe.
60 In the passage they shall cast downe
the slayne citie, and shall roote out one
part of thy lande, and consume the por-
tion of thy glorie, and shal returne to her
that was destroyed.
61 They shal treade thee downe like stub-
ble, and they shalbe thy fire,
62 And shall consume thee, thy cities, and
thy lande, and thy mountaynes, all thy
woodes and thy fruitefull trees shall
they burne vp with the fire.
63 Thy children shall they cary away cap-
tiue: and loke what thou hast, they shall
spoyle it, and marre the beautie of thy
face.

"Or, vpon.

"Or, constellation and tempest.

"Or, please and glorie in.

The. xvi. Chapter.

1 Against Babylon, Asia, Egypt, and Syria. 18.38. Of the euils that shal come vpon the world, with admonition how to gouerne them selues in afflictions. 54 To acknowledge their sinnes, and to commit them selues to the Lorde, 55 whose mightie prouidence and iustice is to be reuerenced.

A
1 WO be vnto thee Babylon and Asia, wo be vnto thee Egypt & Syria: Girde your selues with clothes of sacke and heare, & mourne your children, be sory: for your destruction is at hande.
2 A sword is sent vpon you, and who will turne it backe?
3 A sword is sent vpon you, and who will turne it backe?
4 A fire is sent among you, and who will quench it?
5 Plagues are sent vnto you, and what is he that will driue them away?
6 May any man driue away an hungry lion in the wood? Or may any man quench the fire in stubble when it hath begunne to burne?
B 7 May one turne againe the arrowe that is shot of a strong archer?
8 The mightie Lord sendeth the plagues, & what is he that wil driue them away?
9 The fire is kindled and gone foorth in his wrath, and what is he that may quench it?
10 He shal cast lightenings, and who shal not feare? he shall thunder, and who shall not be afrayde?
11 The Lord shall threaten, and who shal not vtterly be beaten to powder at his presence?
12 The earth quaketh and the foundations therof, the sea ariseth vp with waues from the deepe, and the waues of it are vnquiete, and the fishes therof also before the Lorde, and before the glorie of his power:
13 For strong is his right hande that bendeth the bowe, his arrowes that he shooteth are sharpe, and shall not misse when they begin to be shot into the endes of the worlde.
14 Behold the plagues are sent, & shall not
C turne againe till they come vpon earth.
15 The fire is kindled, and shall not be put out till it consume the foundations of the earth.
16 Like as an arrowe which is shot of a mightie archer returneth not backward: euen so the plagues that shall be sent vpon the earth, shall not turne againe.
17 Wo is me, wo is me, who will deliuer me in those dayes?
18 The beginning of sorowes and great mourning, the beginning of dearth and great death, the beginning of warres, and the powers shall stande in feare, the beginning of euyls, and they shall tremble euery one.
19 What shal I do in these thinges, when the plagues come?
20 Behold, hunger and plague, trouble and anguishe, are sent as scourges for amendement:
21 But for all these thinges they shall not turne from their wickednesse, nor be alway mindefull of the scourges.
D
22 Behold, bittayles shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: and euen then shall mischiefe growe vpon earth, warres, dearth, and great "disquietnes.
23 For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall the sword destroy:
24 And the dead shalbe cast out as doung, and there shalbe no man to comfort them: For the earth shalbe wasted, and the cities shalbe cast downe.
25 There shalbe no man left to till the earth, and to sowe it.
26 The trees shall geue fruite, and who shall plucke them of and gather them?
27 The grapes shalbe ripe, and who shall treade them? For all places shalbe desolate of men:
28 So that one man shall desire to see another, or to heare his voyce.
E
29 For of one whole citie there shall be ten left, and two of the fielde whiche shall hyde them selues in the thycke "busshes, and in the cliftes of stones.
30 Like as when there remayne three or foure olines in the place were olines growe, or among other trees,
31 Or as when a vineyarde is gathered there are left some grapes of them that diligently sought through the vineyard:
32 Euen so in those dayes there shalbe three of foure left by them that searth their houses with the sworde.
33 And the earth shalbe left waste, and the fieldes thereof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauayle

" Or, confusion.

" Or, woods

nayle there through.
34 The virgins shall mourne hauing no bridegromes, the women shall make lamentation hauing no husbandes, their daughters shal mourne hauing no helpers.
35 In the warres shall their bridegromes be destroyed, & their husbandes shall perish of hunger.
36 But ye seruauntes of the Lord, heare these thinges, and marke them.
37 Behold the worde of the Lorde, & receaue it: beleue not the gods of whom the Lorde spake,
38 Behold the plagues drawe nie, and are not slacke in tarying.
39 Like as a trauayling woman whiche in the nynth moneth bringeth foorth a sonne, when the houre of the byrth is come, an houre two or three afore that, the paynes come vpon her body, & when the childe commeth to the byrth they tary not the twinckling of an eye:
40 Euen so shall not the plagues be slacke to come vpon the earth, and the worlde shall mourne, and sorowes shall come vpon it on euery side.
41 O my people, heare my worde, make you redy to the battayl, and in al euill be euen as pilgrimes vpon earth.
42 *He that selleth, let him be as he that fleeth his way: and he that bieth, as one that will leese. i.Cor.vii.d.
43 Who so occupieth marchaundise, as he that winneth not: and he that buyldeth, as he that shall not dwell therin,
44 He that soweth, as one that shall not reape, he that cutteth the vineyarde, as he that shall not gather the grapes:
45 They that mary, as they that shall get no children: and they that mary not, as the widdowes.
46 And therfore *they that labour, labour in vayne. Psal.127.a. Pro.x.c. Eccle.xi.b.
47 For straungers shall reape their fruites, and spoyle their goodes, ouerthrough their houses, and take their children captiue: for in captiuitie and hunger shall they get children.
48 And they that occupie their marchaundise with robberie, the more they decke their cities, their houses, their possessions, and their owne persons,
49 The more will I punishe them for their sinnes, sayth the Lorde.
50 Like as an whore enuieth an honest and vertuous woman:
51 So shal righteousnesse hate iniquitie when she decketh her selfe, and shall accuse her to her face when he commeth that shall bridle the auctour of all sinne vpon earth.
52 And therfore be not ye like therevnto, nor to the workes therof:
53 For euer it be long iniquite shalbe taken away out of the earth, and righteousnesse shall raigne among you.
54 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head which sayth, Before the Lord God and his glorie I haue not sinned.
55 Beholde, the Lorde knoweth all the workes of men, their imaginations, their thoughtes, and their heartes.
56 * For he spake but the worde, Let the earth be made, and it was made, Let the heauen be made, and it was created. Gen.i.a.
57 In his worde were the starres made, *and he knoweth the number of them. Psal.146.a.
58 He searcheth the grounde of the deepe and the treasures therof, he hath measured the sea, and what it conteyneth.
59 He hath shut the sea in the middest of the waters, and with his worde hath he hanged the earth vpon the waters.
60 He spreadeth out the heauen like a vaut, vpon the waters hath he founded it:
61 In the desert and drye wildernesse hath he made springes of water, and pooles vpon the top of the mountaynes, that the fluddes might poure downe from the stony rockes, to water the earth.
62 He made man, and put his heart in the middes of the body, & gaue him breath, life, and vnderstanding.
63 Yea and the spirite of the almightie God which made all thinges, and hath searched the ground of al the secretes of the earth.
64 He knoweth your imaginations and inuentions, and what ye thincke when ye sinne and woulde hyde your sinnes.
65 Therfore hath the Lorde searched and sought out all your workes, and he shall bewray you all:
66 And when your sinnes are brought foorth, ye shalbe ashamed before men, and your owne sinne shalbe your accusers in that day.
67 What will ye do? Or how will ye hyde your sinnes before God and his angels?
68 Behold, God him selfe is ỹ iudge, feare him: leaue of from your sinnes, and forget your vnrighteousnesses, and meddle

no more with them: so shall God leade you foorth, and deliuer you from al trouble.

69 For beholde, the heate of a great multitude is kindled ouer you, and they shal take away certayne of you, and shal slay for meate to the idols:

70 And they that consent vnto them, shalbe had in derision, laughed to scorne, and troden vnder foote.

71 For there shalbe in euery place, and in the next cities a great insurrection vpon those that feare the Lorde.

72 They shall be like mad men, they shal spare no man, they shall spoyle and wast such as yet feare the Lorde:

73 For their goods shall they take from them, and shut them out of their houses.

74 Then shall it be knowen who are my chosen, and they shalbe tryed as the golde in the fire.

75 Heare O ye my beloued, sayth the Lorde: behold, the dayes of trouble are at hande, but I will deliuer you from the same.

76 Be not ye afrayde, dispaire not: for God is your captayne.

77 Who so kepeth my commaundementes and preceptes sayth the Lorde God, let not your sinnes waygh you downe, and let not your vnrighteousnesse be lift vp.

78 Wo be vnto them that are bound with their sinnes, and couered with their wickednesse, lyke as a fielde is hedged in with bushes, and the path therof couered with thornes that no man may trauayle through: it is shut vp, and is cast into the fire for euer to be consumed therewith.

The ende of the fourth booke of Esdras.

The booke of Tobias.

The firſte Chapter.

1 Tobias parentage. 3 His goliues. 6 His equitie. 8 His charitie and proſperitie.
23 He fleeth and his goodes are confiſcate, 25 and after reſtored.

A 1 TObias was of the tribe & citie of Nepthali, which lyeth in the hye countreys of Galilee aboue Naaſſon, beſide ỹ way that leadeth to the weſt, hauyng the citie of Sephet vpon the left ſide.

2 Though he was taken priſoner in the dayes of Salmanaſar king of the Aſſyrians, neuertheleſſe beyng in captiuitie, he forſoke not the way of trueth:

3 In ſo much that whatſoeuer he might get, he parted it dayly with his felowe priſoners and brethren that were of his kinred.

4 And though he were younger then al in the tribe of Nephthali, yet did not he behaue him ſelfe childyſhly in his workes.

5 And when all the other went to the golden calues whiche Jeroboam the king of Iſrael had made, he alone fled al their companies,

6 And gat him to Hieruſalem vnto the temple of the Lorde, and there worſhipped the Lord God of Iſrael, faythfully offering of al his firſt fruites and tithes:

B 7 So that in the thirde yere, he miniſtred all the tithes vnto the ſtraungers and conuertes.

8 Theſe and ſuch like thinges dyd he obſerue according to the law of God when he was yet but young.

9 But when he was a man, he toke out of his owne tribe a wyfe called Anna: and of her he begat a ſonne, whom he called after his owne name,

10 And taught him from his youth vp to feare God, and to refrayne from al ſinne,

11 Now when he with his wife, his ſonne, and with all his "kinred, was come in captiuitie vnto the citie of Niniue,

12 What time as they all dyd eate of the meates of the heathen: he kept his ſoule, and was neuer defiled in their meates.

13 And for ſo much as he was mindeful of the Lorde in all his heart, God gaue him fauour in the ſight of Salmanaſar the king, C

14 Which gaue him power to go where he woulde, and ſo had he libertie to do whatſoeuer he woulde.

15 So went Tobias vnto all them that were in captiuitie [and comforted them] and gaue them wholſome exhortations.

16 And when he came to Rages a citie of the Medes, hauing ten talentes of ſiluer (of the thinges wherewith the king had honoured him)

17 And ſawe among a great companie of people of his kinred, one Gabelus which was of his owne tribe, beyng in neceſſite, he gaue him the ſayde wayght of ſiluer vnder an haude writyng.

18 After a long ſeaſon, when Salmanaſar the kyng was dead, and Sennacherib his ſonne raigned in his ſteade, which hated the children of Iſrael:

19 Tobias went dayly throughout all his kinrede, and comforted them, and gaue of his goods to euery one of them as much as he might.

20 He fed the hungry, clothed the naked, and buried the dead and ſlayne, and that D diligently.

21 And when Sennacherib the king came agayne and fled out of Iurie (what time as god punished him for his blaſphemie) & in his wrath ſlue many of the children of Iſrael: Tobias buried their bodies.

22 But when it was told the king, he commaunded to ſlay him, and toke away all his goodes.

23 Neuertheleſſe, Tobias with his ſonne and with his wyfe, fled his way naked, and was hyd: for there were many that loued hym.

24 But after fourtie and fiue dayes the king was ſlayne of his owne ſonnes:

25 Then came Tobias againe to his houſe, and all his goodes were reſtored vnto him.

The. ii. Chapter.

1 Tobias calleth the faythfull to his table. 3 He leaueth the feast to burie the dead. 10 Howe he became blind. 13 His wife laboureth for his liuing. 16 She reprocheth hym bitterly.

AFter those thinges, vpon a solempne day of the Lorde, Tobias made a good feast in his house,

2 And sayde vnto his sonne: Go thy way, & bring hyther some of our tribe, suche as feare God, that they may make merry with vs.

3 And when he was gone, he came againe, and told his father that one of the children of Israel lay slayne vpon the streete.

4 And immediatly he leapt from his table, left the feast, came fasting to the dead coarse, toke him and bare him priuyly into his house, that when the sunne was downe he might safely burie him.

5 And when he had hyd the coarse, he did eate his meate with mourning and feare,

6 Remembring the wordes that the Lord sayde by the *prophete Amos: Your hye feastes shalbe turned to sorowe and heauinesse.

* Amos. viii c

B 7 But when the sunne was downe, he went his way and buried him.

8 Then al his *neyghbours reproued him, saying: It is not long sence it was commaunded to slay thee because of this matter, and hast scarce escaped the daunger of death: and buriest thou the dead againe?

* Or, his next of kinne.

9 Neuertheless, Tobias fearing God more then the king, toke the bodies of the slayne, and hyd them in his house, and buried them at midnights.

10 It happened vpon a day that he had buried the dead and was weery, came home and layed him downe by the wal, and slept.

11 And whyle he was aslepe, there fell downe vpon his eyes warme doung out of the swalloes nest, so that he was blinde.

12 This temptation dyd God suffer to happen vnto him, that they which came after, might haue an example of his patience, like as of holy Job.

13 For in so much as he euer feared God from his youth vp, and kept his commaundementes, he grudged not against God that the plague of blindnesse chaunced vnto hym:

C 14 But remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe.

15 For

15 For like as blessed Job was had in derision of kinges: euen so was he laughed to scorne of his elders and kinsfolkes, which sayde vnto him:
16 Where is thy hope, for the whiche thou hast done almes and buried the dead?
17 But Tobias rebuked them, and spake: Say not so,
19 For we are the children of holy men, and loke for the lyfe whiche God shall geue vnto them that neuer turne their beliefe from him.
19 And Anna his wyfe went dayly to the weauing worke:
20 And loke what liuing she coulde get with the labour of her handes, she brought it. And it happened that she toke a byd, and brought it home:
21 And when her husband hearde it crye, he sayde, Loke that it be not stollen: restore it againe to the owners, for it is not lawfull for vs to eate or to touch any thing of theft. D
22 Then was his wyfe angry, and sayde: Nowe is thy hope become vayne openly, and thy almes deedes are manifest.
23 With these and such like wordes did she cast him in the teeth.

The .iii. Chapter.

3 The prayer of Tobias. 7 Sara Raguels daughter, and the thinges that came vnto her. 12 Her prayer hearde. 19 The angell Raphael sent.

A 1 Then Tobias toke* it heauyly, & with teares began to make his prayer,
2 Saying: O Lord thou art righteous, and all thy iudgementes are true: yea al thy wayes are mercie, faythfulnesse, and iudgement.
3 And now O Lorde be myndefull of me, and take no vengeaunce of my sinnes, neither remember my misdeedes, neither the misdeedes of my forefathers.
4 For we haue not ben obedient vnto thy commaundementes: therefore are we spoyled, brought into captiuite, into death, into derision and shame vnto all nations, among whom thou hast scattered vs.
5 And nowe O Lorde, thy iudgementes are great: for we haue not done according to thy commaundementes, neither haue we walked innocently before thee.
6 And nowe O Lord, deale with me according to thy will, and commaunde my spirite to be receaued in peace: for more expedient were it for me to die, then to liue. B
7 At the same time it happened that Sara the daughter of Raguel at Rages a citie of the Medes, was also reproched by one of her fathers handmaydes,
8 That she had had seuen husbandes, which assoone as they were gone in vnto her, were slayne of the deuyll, called Asmodeus.
9 Therfore when she reproued the mayden for her faut, she aunswered her, saying: God let vs neuer see sonne nor daughter of thee more vpon earth, thou killer of thy husbandes.
10 Wilt thou slay me also, as thou hast slayne seuen men? At this voyce went Sara into an hye chamber of her house, and three dayes and three nightes she neither eate nor dranke.
11 But continued in prayer, and besought God with teares, that he would deliuer her from this rebuke.
12 Vpon the thirde day it came to passe, that when she had made an end of prayer, she praysed the Lorde,
13 Saying: Blessed be thy name O God of our fathers, whiche when thou art wroth shewest mercie, and in time of trouble thou forgeuest the sinnes of them that call vpon thee.
14 Vnto thee O Lorde turne I my face, vnto thee lift I vp myne eyes. C
15 I beseche thee O Lord, loose me out of the bondes of this rebuke, or els take me vtterly away from of the earth.
16 Thou knowest Lorde that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanly lust:
17 I haue not kept companie with those that passe their time in sport, neither haue I made my selfe partaker with them that walke in light behauour.
18 An husband haue I consented to take, not for my pseasure, but in thy feare.
19 Nowe peraduenture eyther I haue ben vnworthy of them, or els were they vnmeete for me: for thou happyly hast kept me to another husbande.

* Or, sighed.

20 For why? thy counsell is not in the power of man.

D 21 But euery one that serueth thee is sure of this, that if his life be in tryng, it shalbe crowned: and if he be in trouble, that God, no doubt, shal deliuer him: and if his life be in chastening, that he shall haue leaue to come vnto thy mercie.

22 For thou hast no pleasure in our "dampnation: And why? after a storme thou makest the wether faire and still, after weeping & heauinesse thou geuest great ioy.

23 Thy name O God of Israel, be praysed for euer.

24 At the same time were both their prayers heard in the sight of the maiestie of the hiest God.

25 And Raphael the holy angell of the Lorde, Was sent to helpe them both, Whose prayers "came at one time together before God.

" Or, Destructions.

" Or, were recited at one time together.

The. iiii. Chapter.

1 Preceptes and exhortations of Tobias to his sonne.

A 1 O When Tobias thought his prayer to be heard, that he might dye, he called vnto him his sonne Tobias,

2 And sayde vnto him: My sonne heare the wordes of my mouth, and lay them in thyne heart as a foundation.

3 When God taketh away my soule, burie thou my body: and holde thy mother in honour all the dayes of her life.

4 For thou oughtest to remember What and howe great perils she suffred for thee in her Wombe.

5 And When she also hath fulfilled the time of her life, burie her "beside me.

" Or, about.

6 Haue God in thy thought all the dayes of thy life, and beware lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God.

B 7 Geue almes of thy goods, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lord shall not be turned away from thee.

8 Be mercifull after thy power.

9 If thou haue much, geue plenteously: if thou hast litle, do thy diligence gladly to geue of that litle:

10 For so gatherest thou thy selfe a good reward in the day of necessitie.

11 For mercie deliuereth from al sinne and from death, and suffreth not the soule to come into darkenesse.

12 A great comfort is mercie before the hie God, vnto all them that shewe it.

13 My sonne, kepe thee wel from al whordome: and beside thy Wife, suffer not thy selfe to knowe of sinne.

14 Let neuer pride haue rule in thy minde nor in thy worde: for in pryde began all destruction. C

15 Whosoeuer worketh any thing for thee, immediatly geue him his hire, and loke that thy hired seruauntes wages remayne not at all with thee.

16 Loke that thou neuer do vnto another man, the thing that thou wouldest not another man shoulde do vnto thee.

17 Eate thy bread with the hungry and poore, and couer the naked with thy clothes.

18 Set thy bread and wine vpon the buriall of the righteous, and do not thou eate and drinke therof with the sinners.

19 Aske euer counsell at the wyse.

20 Be alway praysing of God, & beseche him that he will "order thy wayes, and that whatsoeuer thou deuisest or takest in hand, it may remayne in him.

" Or, direct.

21 I certifie thee also my sonne, that when D thou wast yet but a babe, I deliuered ten talentes of siluer vnto Gabelus at Rages a citie of the Medes, and his hande wryting haue I by me.

22 And therfore seke some meanes howe thou mayest come by him, and receaue of him the sayd wayght of siluer, & geue him his hande wryting againe.

23 My sonne, be not afrayde: trueth it is We leade here a poore life, but great good shall we haue if we feare God, and depart from all sinne, and do well.

The

¶ The .v. Chapter.

2 Tobias is sent to Rages. 5 He meeteth with the angell Raphael, which did conduct him.

A 1 THen aunswered Tobias his father, and said: Father, all that thou hast commaunded me wyl I doe, and that diligently.

2 But how I shall require this money I can not tell, neither doth he knowe me, nor I him: what token shall I geue him? And as for the way thyther, I neuer knew it.

3 Then his father aunswered him, and saide, I haue his hand writing by me: which when thou shewest him, immediatly he shall pay thee.

4 But go thy way nowe and get thee some faithful man to go with thee for an hyre, that thou mayst receaue the money while I am yet liuing.

5 Then went Tobias out, and vpon the streate he founde a fayre young man standing, girded vp, and as it were redie to take his iourney.

6 And he knewe not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good young man?

B 7 He aunswered: Of the children of Israel. And Tobias said vnto him: Knowest thou the way that leadeth vnto the countrey of the Medes?

8 He aunswered: I knowe it well, & all those " streates haue I gone oft times, and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, which lyeth vpon the mount Ecbatanis.

9 Tobias saide vnto him: I pray thee tary for me, till I haue tolde my father these thinges.

10 Then went Tobias in, and tolde his father all: At the which his father marueyled, and prayed that he would come in vnto him.

11 Now when he came in, he saluted him, and saide: Joy be with thee for euermore.

12 And olde Tobias saide: What ioy can I haue that sit here in darkenesse, and see not the light of heauen?

13 The young man saide vnto him: Be of good cheare, God shall helpe thee shortly.

14 And Tobias saide vnto him: Canst thou bring my sonne to Gabelus, vnto the citie of Rages in Medea: and when thou comest againe, I shall pay thee thy hyre? C

15 And the angell saide vnto him: I shall leade thy sonne, and bring him to thee againe.

16 Then Tobias aunswered him: Tell me I pray thee, of what house or of what tribe art thou?

17 The angel Raphael saide vnto him: Seekest thou after the kinred of an hireling, or an hired man him selfe for thy sonne to go with him?

18 But that I make thee not carefull, I am Azarias the sonne of great Hananias.

19 And Tobias aunswered, Thou art come of a great kinred: but I pray thee be not displeased that I desire to know thy kinred.

20 The angell said vnto him: Thy sonne shall I leade foorth safely, and bryng him whole sounde to thee againe. D

21 Then aunswered Tobias, and saide: Well, go on your way, and God be in your iourney, and his angell beare you company.

22 So when they had prepared all thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewell: and they went on their way both together.

23 Nowe when they were gone, his mother began to weepe, & saide: The staffe of our age hast thou taken away, and sent him from vs.

24 Woulde God that money had neuer ben, for the which thou hast sent him away.

25 For our pouertie was sufficient for vs, why we shoulde haue counted it ryches, that we saw our sonne here.

26 Then saide Tobias vnto her: Weepe not, our sonne shall go safely and come to vs againe sounde, and thyne eyes shall see him.

27 For I trust that the good angell of God shall beare him company, and order well all the thinges that he doth,

so

" Or, wayes.

so that he shall come to vs againe with ioy.

28 At these wordes his mother left of from weeping, and held her peace.

The .vj. Chapter.

2 Tobias deliuered from the fishe. 8 Raphael sheweth him certaine medicines.
19 He conducteth him toward Sara.

A 1 SO Tobias went on his way, and a dogge folowed him: and the first
2 night they abode by the water of Tigris.

Then went he out to washe his feete, and beholde there came forth an horrible fishe to deuour him.

3 Of whom Tobias was afrayde, and cryed with a loude voyce, saying: Lord, he commeth vpon me.

4 And the angell saide vnto him: Take him by the gyll, and drawe him to thee. And he did so, and drew him vpon the lande: and the fishe began to leape at his feete.

5 Then saide the angell vnto him, Take out the bowels of this fishe: & as for the heart, the gal, and the lyuer, keepe them by thee: for these thinges are necessary and good for medicines.

6 Tobias did so, and rosted the flesh, and they tooke it with them in their iourney: the residue they salted, as much as was sufficient for them, tyll they came to Rages a citie of the Medes.

B 7 Then Tobias asked the angell, and saide vnto him: I pray thee brother Azaria, tell me whereto are these thinges good of the fishe that thou hast bidden me keepe.

8 The angell answered him, and said: If thou layest a peece of the heart vpon the coales, the smoke thereof driueth away all maner of euill spirites, whether it be from man or from woman, so that from thencefoorth the same shall come no more vnto them.

9 The gal is good to annoynt or to strike the eyes withall, where as there is any blemishe in them, so that they shalbe whole.

10 And Tobias saide vnto him: where wilt thou that we remaine? The angell answered,

11 And saide: Here is a nye kinsman of thyne and of thy tribe, one Raguel by name, which hath a daughter called Sara, & hath neither sonne nor daughter but her.

12 All his good belongeth vnto thee, and thou must mary her.

13 And therefore desire her of her father, C and he shall geue her thee to wyfe.

14 Then answered Tobias and saide: As I vnderstand she hath ben maryed vnto seuen husbandes, and they all are dead: and I haue heard say, that the deuill slue them.

15 I am afrayd therfore lest such thinges happen vnto me also: Which if it came to passe, seeing I am the onely sonne of my father and my mother, I should bryng them in their age with sorowe to their graues.

16 Then saide the angell Raphael vnto him: Heare me, & I wyll tell thee what they be, of whom the deuil hath power.

17 Namely, they that receaue mariage after such a fashion that they shut God out from them and from their heart, and gene them selues to their owne lust, euen as it were an horse & Mule which haue no vnderstanding: vpon such hath the deuill power.

18 But when thou takest her, and art come in to the chamber, withhold thy selfe from her three dayes, and geue thy diligence vnto nothing but vnto prayer with her.

19 And in the first night, rost the lyuer of D the fishe, and the deuill shalbe driuen away.

20 The second night shalt thou be receaued into the company of the holy patriarches.

21 The third night shalt thou obtayne the blessing of God, so that * whole chil- * Or, sound.
dren shall be borne of you.

22 After the third night take the mayden in the feare of God, and more for the desire of children, then for any fleshely lust, that in the seede of Abraham thou mayest obtayne the blessing in children.

The

¶ *The. vii. Chapter.*

Tobias maryeth Sara, Raguels daughter.

A 1 THen went they in to Raguel, which receaued them ioyfully.
2 And when Raguel loked vpon Tobias, he saide vnto Anna his wyfe: How lyke is this young man vnto my sisters sonne?
3 And when he had spoken this, he said: whence be ye ye young men and our brethren? They saide: Of the tribe of Nephthali, out of the captiuitie of Ninyue.
4 Then said Raguel vnto them: Know ye my brother Tobias? They saide: yea we know him well.
5 And when he had spoken much good of him, the angell saide vnto Raguel: Tobias of whom thou askest, is this young mans father.
6 Then Raguel bowed him selfe downe and wept, and toke him about the necke and kissed him,
B 7 And saide: Gods blessing haue thou my sonne, for thou art the sonne of a good vertuous man.
8 And Anna his wyfe and Sara his daughter wept also.
9 Now when they had talked together, Raguel bade kill a wether, & to make a feaste: And when he had exhorted them to sit downe to dinner,
10 Tobias saide: I wyll neither eate nor drinke here this day, except thou first graunt me my petition, and promise me to geue me thy daughter Sara.
11 When Raguel heard this, he was astonied, for he knewe what had happened vnto the other seuen men that went in vnto her: and he began to feare that it shoulde chaunce vnto him also in lyke maner. And while he stoode so in doubt, and gaue the young man no answere,
12 The angell saide vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe: therefore might none other haue her.
13 Then saide Raguel: I doubt not but C God hath accepted my prayers & teares in his sight:
14 And I beleue he caused you to come vnto me for the same intent, that this daughter of myne might be maryed in her owne kindred* according to the law of Moyses: And nowe doubt thou not but I wyll geue her vnto thee. *Nume. 36ic.
15 So he toke the right hande of his daughter, and gaue her into the right hande of Tobias, and saide: The God of Abraham, the God of Isahac, & the God of Jacob be with you, ioyne you together, and fulfill his blessing in you.
16 And they toke a letter, & made a writing of the mariage.
17 And then made they merry, and prayed God.
18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber.
19 And thither he brought Sara his D daughter, and she wept.
20 Then saide he vnto her, Be of good cheare my daughter: the Lorde of heauen geue thee ioy for the heauinesse that thou hast suffered.

The. viii. Chapter.

2 Tobias driueth away the euill spirite. 4 He prayeth to God with his wyfe. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lorde.

A 1 NOw after that they had supped, they brought the young man in to her.
2 Then thought Tobias vpon the wordes of the angel, and toke out of his bagge a peece of the lyuer of the fishe, and layed it vpon the hotte coales.
3 So the angell Raphael tooke holde of the deuil, and sent him away, & bound him in the wildernesse of the hygher Egypt.
4 Then spake Tobias vnto the virgin, and saide: Up Sara, let vs make our prayer vnto God to day, to morow, and "ouermorow: For these three nightes wyl we "reconcile our selues with God, and

"Or, the third day. "Or, ioyne our selues to God.

and when the third holy night is past, we shall ioyne together in the duetie of mariage.

5 For we are the children of holy men, and we may not come together as the heathen that know not God.

6 Then stoode they vp both together, and besought God earnestly" that he would preserue them.

" Or, that health might be geuen them.

B 7 And Tobias saide: O Lorde God of our fathers, prayed be thou of heauen and earth, of the sea, welles, & fludes, and of al thy creatures that be therein.

Gen.ii. 8 Thou madest Adam of the * moulde of the earth, and gauest him Eua for an helper.

9 And now Lorde thou knowest that it is not because of voluptuousnes that I take this sister of myne to wyfe, but onely for the loue of children, in whom thy name may be blessed for euer.

10 And Sara saide: Haue mercie vpon vs O Lorde, haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

11 And about the cocke crowing, it came to passe, that Raguel called his seruaūtes:

12 And they went with him to make a graue.

C 13 For he saide: It is chaunced nowe vnto him peraduenture as it did vnto the other seuen men that went in vnto her.

14 Now when they had made the graue, Raguel came againe to his wyfe, and saide vnto her: Send one of thy maydens to loke if he be dead, that I may bury him afore it be light day.

15 So she sent a mayden to see: Which whe n she came into the chamber, found them whole and sounde, sleeping together.

16 And so she came againe, and brought good tidinges: Then Raguel and Anna his wyfe prayed the Lorde,

17 And saide: Prayed be thou O Lorde God of Israel, that it is not happened vnto vs as we thought.

18 For thou hast dealt mercifully with vs, and put away from vs the enemie that persecuted vs,

19 And hast shewed mercy vnto yonder two the onely borne children of their parentes: O Lorde, cause them to magnifie thee more perfectly, and to offer the sacrifice of thy prayse & of their health: that all people may knowe that thou onely art God in all the earth. D

20 And immediatly Raguel commaunded his seruauntes to fyll the graue that they had made, with earth, afore it was light,

21 And bade his wyfe prepare a feaste, & to make redie all thinges that were necessary for meate, to such as went by the way.

22 He caused two fat kine also and foure weathers to be slaine, and meates to be prepared for all his neighbours and freindes.

23 And Raguel charged Tobias to remayne with him two weekes.

24 As for all the good that he had, he gaue Tobias the halfe of it, and made this writing, that the halfe which remayned, should fall vnto Tobias after their death.

¶ *The .ix. Chapter.*

The angell goeth to Gabelus, at the desire of Tobias which deliuereth the letter, and receaueth the money,

A 1 Then Tobias called vnto him the angell, whō he thought to haue ben a man, and saide vnto him: Brother Azarias, I pray thee hearken vnto my wordes,

2 If I shoulde geue my selfe to be thy seruaunt, I shall not deserue thy prouidence.

3 Neuertheless, I beseche thee that thou wilt take the beastes and the seruauntes, & go vnto Gabelus in Rages the citie of the Medes, and deliuer him his hand writing, and receaue the money of him, and pray him to come to my mariage.

4 For thou knowest thy selfe that my father doth number the dayes: and if I tary one day to long, he will be sory in his minde.

5 Now seest thou how earnestly Raguel hath required me, so that I can not say him nay.

6 Then toke Raphael foure of Raguels seruauntes and two Camels, and went vnto Rages the citie of the Medes: And when he had founde Gabelus,

lus, he gaue hym his hand Writing, and receaued all the money.

B 7 He tolde him also of Tobias the sonne of Tobi, how al thinges had happened: and caused him to come with him to the mariage.

8 Now when he came into the house of Raguel, he founde Tobias sittyng at the table: and he leaped vp, & they kissed one another, and Gabelus Wept, and prayed God,

9 And saide: The blessing of the God of Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, & geueth great almes:

10 And blessing haue thy wyfe, and your elders,

11 That ye may see your children, and your childrens children vnto the third & fourth generation: and your seede be blessed of the God of Israel, Which raigneth Worlde Without end.

12 And When they all had sayde Amen, they Went to the feast: but With the feare of the Lorde held they the feast of the mariage.

The .x. Chapter.

1 Tobias and his wyfe thinke long for their sonne. 10 Raguel sendeth away Tobias and Sara.

A 1 NOw Whyle young Tobias made long tarying, by reason of the mariage, his father was full of care & heauinesse, saying: Canst thou thinke What should be the cause that my sonne tarieth so long: or Why he should be kept so long there:

2 Thinkest thou Gabelus is dead, and no man Wyll geue him the money:

3 Thus began he to be very sorowfull, he and Anna his Wyfe With him: and began to weepe both together, because their sonne Was not come againe vnto them at the day appoynted.

4 As for his mother, she Wept With discomfortable teares, and saide: Woo is me my sonne, Oh What ayled vs to send thee away into a straūge countrey, thou light of our eyes, thou staffe of our age, thou comfort of our life, thou hope of our generation:

5 Seing all the thinges that We haue are onely in thee, We should not haue sent thee away from vs.

6 Then Tobias [comforted her, and] saide: Holde thy peace, & be not discomforted, our sonne is Whole and sounde: the man that We sent him Withall, is faithfull inough.

B 7 Neuertheless, she might in no Wyse be comforted: but dayly Went out, loked about, and Went about all the streates Whereby she thought he should come againe: that if it were possible she might see him comming a farre of.

8 But Raguel saide vnto his sonne in lawe: O tary here, and I shall send a messenger vnto thy father Tobias, to tell him that thou art in good health.

9 Tobias saide vnto him: I am sure that my father and my mother count euery day, and that their heartes are sorye.

10 So When Raguel had prayed Tobias With many Wordes, and he Woulde in no Wyse heare him, he deliuered Sara vnto hym, & the halfe part of all his good, in seruauntes, and handmaydens, in sheepe, in camels, and in kyne, & much money: and so sent him away from him With health and ioy,

11 And said: The holy angel of the Lord be With you in your iourney, and bring you foorth safe and sounde, that ye may finde all thinges in good case With your elders, & that myne eyes may see your children afore I dye.

12 So the elders embraced their daughter, kissed her, and let her go:

13 Exhorting her to honour her father & mother in law, to loue her husband, to rule Well her housholde, to keepe her house in good order, and to shewe her selfe faultlesse. ¶

¶ The .xj. Chapter.

1 The returne of Tobias to his father. 11 How he was receaued. 15 His father hath his sight restored, and prayseth the Lorde.

A 1 AS they nowe were going homeward againe, vpon the eleuenth day they came to Charran, which lyeth in the halfe way toward Ninue.

2 And the angell saide: Brother Tobias, thou knowest how thou hast left thy father:

3 Therfore if it please thee, We two wyl go before, and let the houshold with thy wyfe & the cattaile come faire and softly after vs.

4 And when Tobias was content that they should go before, Raphael said vnto him: Take of the gal of the fishe with thee, for it shall be necessary. So Tobias toke of the gall, and they went their way.

5 But Anna the mother of Tobias sate dayly by the way side vpon the toppe of an hill, from whence she might see farre about her.

6 And whyle she was wayting there for his comming, she loked afarre of, and anone she perceaued her sonne comming, and ranne and tolde her husband, saying: beholde thy sonne commeth.

B 7 And Raphael saide vnto Tobias: Assoone as thou commest into the house, immediatly worship the lorde thy God, and geue thankes vnto him: then go to thy father, and kisse hym,

8 And straight wayes strike his eyes ouer with the gall of the fishe that thou hast brought with thee: For be sure that his eyes shall straight way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney, ranne before, and came as a messenger, and wagged his tayle for gladnesse.

10 So the blynde father arose, and began to runne, and stumbled with his feete: and gaue a seruaunt his hand, & ranne to meete his sonne,

11 Receaued him, and kissed him, he and his wyfe, and they both began to weepe for ioy.

12 Now when they had worshipped and thanked God, they sat downe.

13 Then tooke Tobias of the fishes gall, C and annoynted his fathers eyes:

14 And taryed halfe an houre, and then began the blemishe to go out of his eyes, lyke as it had ben the white skinne of an egge:

15 which Tobias tooke, and drew from his eyes, and immediatly he receaued his sight.

16 Then they praysed God, he and his wyfe, and all they that knew hym.

17 And Tobias saide: O Lorde God of Israel I geue thee prayse & thankes, for thou hast chastened me, & made me whole: And lo, nowe do I see my sonne Tobias.

18 After seuen dayes, came Sara his sonnes wyfe also whole and sound, with all the houshold and cattaile, With camels, & much money of his wyues, and with the money that he had receaued of Gabelus.

19 And he tolde his father and his mo- D ther all the benefites which God had done for him by the man that led him.

20 Achior also and Nabath Tobias sister sonnes came, and were glad, and reioyced with him, by reason of all the good thinges that God had shewed vnto him: And so for the space of seuen dayes they made mery, and were right ioyfull euery one.

The .xii. Chapter.

2 Tobias declareth to his father the pleasures that Raguel had done him. 5 the which he would recompence. 11 Raphael declareth that he is an angell sent of God.

A 1 THen Tobias called his sonne vnto him, & sayd: what may We geue this holy man, that went With thee?

2 Tobias aunswered his father, and sayde: Father, What rewarde shall We geue him? or What thing can deserue his benefites?

3 He hath ben my guyde, and brought me safe againe: He receaued the money from Gabelus, he caused me to get my wyfe, he droue the euill spirite from her, he

" Or, came.

he hath ben an occasion of gladnesse to her father and mother, he delyuered me that I was not deuoured of the fishe, he hath made thee to see the light of heauen: yea, We all haue receaued great good of him.

4 Howbe shoulde we worthyly deserue these thinges vnto him: But I pray thee my father that thou wilt desire him, if happyly he wil vouchsafe to take with him the halfe of all that we haue brought.

5 So the father & the sonne called him, toke him aside, and began to pray him that he woulde be content to take in good worth the halfe part of all that they had brought.

6 Then saide he secretly vnto them: Prayse ye the God of heauen, and geue thankes vnto him before al men lyuing: for he hath shewed his mercy vnto you.

B 7 It is good to hide the kinges secrete: but to shewe and to prayse the workes of God it is an honorable thing.

8 Prayer is good with fasting, and mercie is better then to hoorde vp treasures of golde.

9 For mercie delyuereth from death, clenseth sinne, & causeth to finde mercie and lyfe euerlasting.

10 But they that do sinne and vnrighteousnesse, are the enemies of their owne soule.

11 Wherefore I tell you the trueth, and wyll hide no secret saying from you.

12 When thou prayedst with teares, and buriedst the dead, and leftest thy dynner and hyddest the dead in thyne house vpon the day time that thou mightest bury them in the night, I offred thy prayer before the Lorde.

13 And because thou wast accept and beloued of God, it was necessary that temptation should trye thee. C

14 And nowe hath the Lorde sent me to heale thee, and to delyuer Sara thy sonnes wyfe from the euill spirite.

15 For I am Raphael an angell, one of the seuen that stande before the Lorde.

16 When they heard this, they were sore afrayde, and trembled, and fell downe vpon their faces vnto the grounde.

17 Then saide the angell: Peace be with you, feare not.

18 For where as I haue ben with you, it is the wil of God: geue prayse & thankes vnto him.

19 You thought that I did*eate & drinke with you, but I vse meate that is inuisible, and drinke that can not be seene of men. Gene.18.a. Iudi.xiii.c. D

20 Now therfore is the time that I must turne againe vnto him that sent me: but be ye thankefull vnto God, and tell out all his wonderous workes.

21 And when he had spoke those wordes, he was taken away out of their sight, so that they could see him no more.

22 Then fell they downe flat vpon their faces by the space of three houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

¶ *The .xiii. Chapter.*

A thankes geuing of Tobias, who exhorteth all to prayse the Lorde.

A 1 When olde Tobias opened his mouth & praysed the Lorde, & sayde: Great art thou O lord for euermore, and thy kingdome world without end.

2 For thou scourgest and healest, thou leadest vnto hell & bringest out againe: and there is none that may escape thyne hande.

3 O geue thankes vnto the Lorde ye children of Israel, and prayse him in the sight of the heathen:

4 For among the heathen which knowe him not hath he scattered you, to the intent that ye should shew forth his marueilous workes, and cause them for to knowe that there is none other God almightie but he.

5 He hath chastened vs for our misdeedes, & for his owne mercie sake shall he saue vs.

6 Consider then how he hath dealt with you, and prayse him with feare & dread: and magnifie the euerlasting king in your workes.

7 I wyll prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinfull people. B

8 Turne you therfore O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shew his mercy vpon you.

9 As for me and my soule, we wyll reioyce in God.
10 O prayse the Lorde all ye his chosen: hold the dayes of gladnesse, & be thankefull vnto him.
11 O Hierusalem thou citie of God, the lorde hath punished thee for the workes of thyne owne handes.
12 O prayse the Lord in thy good thinges, & geue thankes to the euerlasting God, that he may build vp his tabernacle againe in thee, that he may call againe vnto thee all such as be in captiuitie, and that thou mayest haue ioy for euermore.
℣ 13 With a faire light shalt thou shyne, and all the endes of the worlde shall honour thee.
14 The people shall come vnto thee from farre, they shall bring giftes, and worship the Lorde in thee, and thy land shal they haue for a sanctuary: for they shall call vpon the great name in thee.
15 Cursed shall they be that despise thee, and all that blaspheme thee shal be condempned: But blessed shall they be that builde thee vp.
16 As for thee thou shalt reioyce in thy children: for they all shalbe blessed, and gathered together vnto the Lorde.
17 Blessed are all they that loue thee, and that be glad of thy peace.
18 Prayse thou the Lorde, O my soule: for the Lorde our God hath deliuered his citie Hierusalem from all her troubles.
19 I wyll count my selfe happy, if my seede remayne to see the clearenes of Hierusalem.
20 The gates of Hierusalem shalbe builded with Saphir and Smaragde, and all the compasse of her walles with precious stones. ℣
21 All her streates shalbe paued with white and fayre stone, and in all streates shall Halleluia be song.
22 Praysed be the Lorde which hath exalted her, that his kingdome may be vpon her for euermore, Amen.

The .xiiii. Chapter.

5 Lessons of Tobias to his sonne. 6 He prophecieth the destruction of Niniue. 7 And the restoring of Hierusalem and the temple. 13 The death of Tobias and his wyfe. 16 Tobias the younger, his age and death.

A 1 AND so Tobias made an end of speaking: And after that Tobias had gotten his sight againe, he lyued fouretie & two yeres, & saw his childers children.
2 Nowe when he was an hundred and two yeres olde [he dyed, and] was buried honorably in Niniue.
3 For when he was sixe and fiftie yeres of age, he lost the sight of his eyes: and when he was three score yeres olde, he gate his sight againe.
4 The residue of his lyfe led he in ioy, and increased well in the feare of God, and departed in peace.
5 But in the houre of his death he called vnto him his sonne Tobias, and seuen young "springaldes his sonnes children, and saide vnto them:
6 The destruction of Niniue is at hand, (for the Word of the Lord can not fayle) and our brethren that are scattered out of the lande of Israel, shall come thy-
B ther agayne.
7 And the whole lande of it that hath ben waste, shall be filled, and the house of God that was brent in it, shal be builded againe: and all such as feare God, shall returne thyther,
8 The heathen then also shall forsake their idols, and come to Hierusalem, and dwell there:
9 And all the kinges of the earth shalbe glad in her, and worship the Lord God of Israel.
10 And therefore my children, heare your father, serue the Lorde in the trueth, seeke after his wyll to do the thing that pleaseth him:
11 Commaunde your children that they do right, geue almes, be mindefull of God, and euer to be thankefull vnto him in trueth and with all their power.
12 Heare me nowe therefore my children, ℣ and abyde not here: but in what day so euer ye haue buryed your mother by me in one sepulchre, get you from hence:
13 For I see that the wickednesse of it shall bring it to [destruction and] end.
14 After the death of his mother, Tobi-
as departed away from Niniue, with-
his

" Or, young Impes.

his wife, and childzen, and with his childers childzen, and came againe to his father and mother in lawe,

15 And founde them whole and in a good age, and toke the care of them: and he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fyft generation, and his childers childzen.

16 And ninetie and nine yeres beyng ended in the feare of God, they buried him with ioye.

17 And al his kindzed and posteritie continued in a good life and holy conuersation: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The first Chapter.

2 The buylding of Ecbatanis. 5 Nabuchodonosor made warre against Arpharad and ouercame him. 12 He treateneth them that woulde not helpe him.

1 ARpharad the king of the Medes subdued many people vnto his dominion, and buylded a noble strong citie, whiche he called Ecbatanis.

2 The walles of it made he of free stone foure square, seuentie cubites hie, and thirtie cubites brode: he made towres therevpon an hundzeth cubites hye.

3 But along the foure corners euery side was twentie foote brode: he made the portes in the height, like as the towres.

4 [This king] trusted in his mightie hoast, and in his glozious charets.

5 So in the twelfth yere of his raigne, it happened that Nabuchodonosor the king of the Assyrians whiche raigned in the great citie of Nintue, fought against Arpharad:

6 And ouercame him in the great fielde called Ragau beside Euphrates, and Tigris, and Iadason in the fielde of Erioth the king of the Elikes.

7 Then was the kingdome of Nabuchodonosor exalted, and his heart was lift vp: and he sent vnto all them that dwelt in Cilicia, in Damascus, and Libanus: B

8 And vnto the heathen that dwelt in Carmel, and Cedar, and to such as dwelt in Galilee in the great field of Esdzelon:

9 To all them that dwelt in Samaria, and beyonde the water of Iozdane vnto Hierusalem, and the whole lande of Iesse, vnto the bozders of Ethiopia:

10 Unto all these dyd Nabuchodonosor the king of the Assyrians send messengers.

11 But they all with one consent woulde not agree vnto him, and sent the messengers againe emptie, and put them away without honour.

12 Then Nabuchodonosor the king toke indignation at all those landes, & sware by his trone and by his kingdome that he woulde be auenged of all those countreys.

The. ii. Chapter.

1 Nabuchodonosor commaunded presumpteously that al people should be brought in subiection, and to destroy those that disobeyed him, 7 The preparation of Holophernes armie. 12 The conquest of his enemies.

A 1 IN the thirtenth yere of king Nabuchodonosor, vpon the twentie & two day of the firste moneth, it was deuised in the court of Nabuchodonosor the king of the Assyrians that he woulde reuenge him selfe.

2 So he called vnto him all the elders, all his captaynes and men of warre, and shewed them his secret counsell,

3 And told them that his purpose was to bring the whole earth vnder his dominion.

4 Now when they were all content with this saying, Nabuchodonosor the king called Holophernes the chiefe captayne of his warres,

5 And sayde vnto him: Go thy way foorth against all the kingdomes of the West, and specially against those that haue despised my commaundement.

6 Thou shalt spare no realme, all strong cities shalt thou bring in subiection vnto me.

B 7 Then Holophernes called together all the captaynes & rulers of all the power in Assyria, and mustred the souldiers vnto the hoast like as the king commaunded him [namely] an hundred and twentie thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke.

8 All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoast was well prouided for with oxen and small cattell, & that without number.

9 He appoynted to prepare corne out of all Syria in his passage.

10 Much gold an siluer also toke he out of the kinges house.

11 So he toke his iourney and all his hoast, with charets, horsemen, and archers: of whom there were so many that they couered the ground of the land like the grashoppers.

12 And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the left side of Cilicia: and so he went vp into all their castels, and wunne euery strong holde.

13 As for the welthie citie of Melothus, he brake it downe, & spoyled all the children of Tharsis and the Ismaelites, whiche lay towarde the wildernesse and vpon the south side of the lande of Chellon.

14 He went ouer Euphrates also, & came into Mesopotamia, and brake downe all the hie cities that were there, from the brooke of Mambre till a man come to the sea: ℭ

15 And he toke the borders in from Cilicia vnto the coastes of Japhet towarde the south.

16 He caryed away all the Madianites, and spoyled al their goods, and whosoeuer withstoode him he slue them with the sworde.

17 After this, he went downe into the fielde of Damascus in the time of haruest, and burnt vp all the corne, and all the trees and vines he caused to be cut downe:

18 And the feare of him fel vpon all them that dwelt on the earth.

The. iii. Chapter.

1 The people subiect to Holophernes. 12 He destroyed their gods that Nabuchodonosor might onely be worshipped.

A 1 SO the kinges & princes of al the cities & landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia, which came to Holophernes, and sayde:

2 Let thy wrath ceasse towarde vs: It is better for vs to serue the great king Nabuchodonosor with our liues, and to be subiect vnto thee, then that we should dye, and with our slaughter sufferthe euyls of our bondage.

3 All our cities and possessions, al mountaynes and hilles, all fieldes, great and smal cattel, sheepe, goates, horses, and camels, all our goodes and housholdes be in thy power.

4 Vnder

4 Under thy subiection be al that we haue.
5 We our selues and also our children wilbe thy seruauntes.
6 Come vnto vs peaceable lorde, and vse our seruice at thy pleasure.
7 Then came Holophernes downe from the mountaynes with horsemen & great
B power, and conquered all strong fensed cities, and all that dwelt in the lande.
8 And out of all cities he toke strong men and such as were meete for the warre [to helpe hym.]
9 And there came such a feare vpon those countreys, that the indwellers of al the cities, the princes and rulers, and the people together, went forth to meete hym as he came:
10 And receaued him [honorably] with garlandes and torches, with dauntes, tapettes, and pipes.
11 Neuertheless though they dyd this, yet might they not swage his rigorous stomacke.
12 But he destroyed their cities, and hewed downe their woodes.
13 For Nabuchodonosor the king had commaunded him that he should roote out all the gods of the "lande, to the intent that he only might be called [and taken] for god of the nations, which Holophernes with his power might bring vnder him.
14 So went he through Syria Sobal, and through all Appamea, and all Mesopotamia, and came to the Idumeans in the lande of Gabaa, C
15 And toke their cities, and remayned there thirtie dayes, in whiche space he caused all the whole multitude of his hoast to be gathered together.

" Or, earth.

The. iiii. Chapter.

1 The Israelites were afrayde and defended their countrey. 5 Eliacim the priest writeth to Bethulia, that they shoulde fortifie them selues. 8 They cried to the Lorde, and humbled them selues before hym.

A 1 When the children of Israel that dwelt in Jurie heard this, they were sore afrayde of him.
2 There came such trembling also & feare vpon them, lest he shoulde do vnto the citie of Hierusalem and the temple of the Lord, as he had done to other cities and their temples.
3 So they sent into all Samaria rounde about vnto Jericho, [take in] and occupied all the toppes of the mountaynes:
4 And made fast the townes with walles, and prepared corne for them against the battayle.
5 Eliacim also the priest wrote vnto all them that dwelt towarde Esdrelon, which lieth ouer against the great fielde by Dothain, & vnto all those by whom men might haue passage vnto them,
6 That they shoulde take in the wayes of the mountaynes, whereby there might be any way and passage to Hierusalem, and that they shoulde holde diligent watch where any strayte was betwirte the mountaynes.
B 7 And the children of Israel dyd as Eliacim the priest of the Lorde had commaunded them.
8 And all the people cryed vnto the Lord earnestly, and humbled their soules with fasting and prayers, they & their wiues:
9 The priestes put on heery clothes, and layed the young babes before the temple of the Lord, and couered the aulter of the Lorde with an heery cloth:
10 And with one accorde they cryed vnto the Lorde God of Israel, that their children should not be geuen into a pray, and their wiues into a spoyle, that their cities should not be layed waste, and that their "sanctuarie shoulde not be vnhalowed, and so they to be a shame and rebuke vnto the heathen.
11 Then Eliacim the hye priest of the Lord, went rounde about al Israel, and spake vnto them,
12 Saying: Be ye sure that the Lord will heare your petitions, if ye continue stedfast in fastinges and prayers in the sight of the Lorde.
13 Remember Moyses the seruaunt of the Lorde, which ouerthrewe the Amalechites that trusted in their might and power, in their hoast, in their shieldes, in their charets and horsemen, not with weapons, but with holy prayers.
14 Euen so shall all the enemies of Israel be, if ye continue in this worke that ye haue begun. C

" Or, holy thinges.

15 So vpon this exhortation they continued in prayer before the Lorde.
16 In so much that they whiche offered burnt sacrifices vnto the Lord, offred the offringes vnto the Lorde, beyng arayed in heery clothes, and had asshes vpon their heades.
17 And they all besought God from their whole heart, that he Woulde visite his people of Israel.

The. v. Chapter.

1 Achior the Ammonite doeth declare to Holophernes of the maner of the Israelites.

A 1 AND Worde came to Holophernes ꝑ prince of the warre of the Assyrians, that the children of Israel prepared them selues to make resistaunce, and howe they had stopped the wayes betwixte the mountaynes.
2 Then Was he exceeding Wroth, and called all the princes of Moab, and the captaynes of Ammon,
3 And sayde vnto them: Tell me What people is this that kepeth in the mountaynes: Or What maner and how great cities theirs are: what is their power: Or what maner of hoast haue they: who is their captayne:
4 And Why do they despise vs more then all those that dWell in the east, and come not forth to meete vs, that they might receaue vs With peace:
B 5 Then Achior the captayne of al the Ammonites aunswered, and sayde: Syr, if it please thee to heare, I Will tell the trueth before thee concerning this people that dWel in the mountaynes, and there shall no vntrueth go out of my mouth.
6 This people is of the generation of the Chaldees:
7 They dWelt first in Mesopotamia, for they Woulde not followe the gods of their fathers that Were in the lande of the Chaldees,
8 And so forsoke they the custome of their forefathers Which had many gods, and Worshipped one God that made heauen and earth: * Whiche also commaunded them that they shoulde go from thence and dWell at Charan.
9 Nowe When there came a dearth into the Whole lande, they Went downe to Egypt, and there they dWelt * foure hundreth yeres, in the Whiche they multiplied greatly, that their hoast might not be numbred.
10 And When the king of Egypt oppressed them, and yoked them in buylding of his cities With making of clay and bricke, they cryed vnto God their Lord Which punished the Whole lande of Egypt With diuers plagues.
11 And When the Egyptians had cast them out ✠ the plague ceassed from them, and they folowing after them to take them ✠ to bring them againe into their bondage:
12 Whyle they Were flying away the God of heauen opened the sea, so that the waters stoode fast vpon both the sides as a wall, and these Went through the botome of the sea drye shod.
13 In the Whiche place When an innumerable people of the Egyptians folowed vpon them, they Were so ouerWhelmed With the Waters, that there remayned not one to tell them that came after how it happened.
14 So When this people Was passed through the red sea, they came into the Wilderneſſe of mount Sina, Where neuer man might dWell afore, and Where the sonne of man had neuer rested. C
15 There Were the bitter Waters made sweete for them that they might drinke, and fourtie yeres had they meate from heauen.
16 Whersouer they Went, Without bow and arrow, Without buckler or sWorde, their God fought for them, and caused them to haue the victorie.
17 Yea, no man Was able to hurt this people, except it Were When they departed vnfaythfully from the Worshipping of the Lorde their God.
18 But as ofte as they Worshipped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion.
19 Neuertheleſſe, as ofte as they were sory for their departing from the Worshippe

Gene. xii. a.
Gen. xv. c.
Act. vii. a.
Exo. xii. f.
Gal. iii. c.

shippe of their God: the same God of heauen gaue them power & strength to withstande [their enemies.]

20 *Moreouer, they slue the king of the Chanaanites, Iebusites, Pherezites, Hethites, Heuites, and Amorites, and al the mightie in Hesebon, and toke their landes and cities in possession:

21 And so long as they sinned not in the sight of their God, it went well with them: For their God hateth vnrighteousnesse.

22 *For in times past when they went out of the way which God had geuen them that they shoulde walke in it, they were destroyed in diuers battayles of many nations, and many of them were caried away prisoners vnto a strange countrey.

23 *But now lately they haue turned themselues agayne vnto the Lord their God, and are come together agayne out of the countreys where they were scattred abrode: and thus haue they conquered these mountaynes, and dwel therin: and as for Hierusalem where their sanctuarie is, they haue it againe in possession.

24 And therfore my Lord, make diligent inquisition, if this people haue done wickednesse in the sight of their God, then let vs go vp against them: for doubtlesse their God shall deliuer them into thy handes, and subdue them vnto thy power.

25 But if this people haue not displeased their God, We shall not be able to withstande them: for their God shall defende them, and so shall we be a shame to all the worlde.

26 Nowe when Achior had spoken out these wordes, all the great men of Holophernes were wroth, and thought to slay him, and sayde one to another:

27 What is he this Whiche dare say that the children of Israel are able to withstande Nabuchodonosor the king and his hoastes: where as they are an vnweaponed people, without strength or vnderstanding of the feates of warre:

28 That Achior therfore may know that he hath deceaued vs, We will go vp into the mountaynes: and when the mightie men of them are taken, he with them shall be stickte with the sworde:

29 That all the people may knowe that Nabuchodonosor is the God of the earth, and that there is none other beside him.

The. vi. Chapter.

1 Holophernes blasphemeth God, whom Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crye vnto the Lorde.

1 SO when they had left of speaking, Holophernes toke sore indignation, and sayde vnto Achior:

2 For so much as thou hast prophesied vnto vs, saying, That the people of Israel shalbe defended of their God: I will shew thee that there is no God but Nabuchodonosor,

3 Yea, when We slay them al as one man, thou also shalt perishe With them through the sword of the Assyrians, and all Israel shalbe destroyed With thee:

4 And then shalt thou feele that Nabuchodonosor is the lorde of the Whole earth: then shal the sword of my knighthood go through thy sides, & thou shalt fall downe stickte among the Wounded of Israel, and "shalt not come to thy selfe agayne, but be vtterly destroyed With them.

5 Furthermore, if thou thinkest thy prophesie to be true, Why doest thou then chaunge thy colour: Why art thou afrayde: Thinkest thou that my wordes are not able to be performed:

6 But that thou mayest knowe that thou shalt feele these thinges With them, beholde from this houre forth Will I send thee vnto yonder people, that When the punishement of my sworde (Whiche they haue worthyly deserued) falleth vpon them, thou mayest be punished With them.

7 So Holophernes commaunded his seruauntes to take Achior, & to cary him vnto Bethulia, and to deliuer him into the handes of the children of Israel.

8 Then Holophernes seruauntes toke

him, and went through the playne field: But when they drewe nye vnto the mountaynes, the slyng casters came out against them.

9 Neuertheless they gat them away by the side of the mountayne, and bounde Achior hande and foote to a tree, and so left him bounde with withes, and turned againe vnto their lorde.

10 After that, the children of Israel went downe from Bethulia, came vnto hym, loosed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was that the Assyrians had left him bounde:

11 Osias the sonne of Micha of the tribe of Simeon, and Charmi which is also called Gothoniel, were the principal rulers at the same time.

12 Nowe when Achior stoode in the middest of the senatours, and before them al, he tolde them what answere he gaue Holophernes to the thing that he asked him, & how Holophernes people would haue slayne him for so saying:

13 And howe Holophernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israel, he might commaunde Achior also to be put to death with diuers tormentes, because he sayde, The God of heauen is their defender.

14 And when Achior had playnly told out al these thinges, all the people fel downe vpon their faces, praysing the Lord, and powred out their prayers together vnto the Lorde, with a generall complaynt and weeping,

15 And sayde: O Lord God of heauen and of earth, beholde their pryde, and loke vpon our lowlinesse, and consider howe it standeth with thy sayntes, and make it to be knowen that thou forsakest not those which holde them fast by thee: and howe that thou bringest them low that presume of them selues, and make their boast in their owne strength.

16 So when the weeping and prayer of the people (whiche they had made the whole day long) was ended, they comforted Achior,

17 Saying: The God of our fathers, whose power and strength thou hast praysed, shall so rewarde thee, that thou shalt rather see their destruction.

18 When the Lorde our God then shall geue his seruauntes this libertie, God be also with thee among vs: so that as it shall please thee, so thou with all thyne mayst dwell with vs.

19 Now when Osias had ended the counsel, he toke him into his house, and made a great supper,

20 Called the elders to it: and so they refreshed them selues after the fasting.

21 And afterward was al the people called togither, whiche made their prayers all the night long "in the congregation, and besought the God of Israel for helpe.

D "Or, within the church.

The. vii. Chapter.

1 Holophernes doeth beliege Bethulia. 8 The counsell of the Idumeans, and other against the Israelites. 23 The Bethulians murmure against the gouernours for lacke of water.

A 1 THe next day Holophernes commaunded his hoast to go vp against Bethulia.

2 There were an hundred and twentie thousande fighting men on foote, and two and twentie thousande horsemen, beside the preparing of them that were wunne, and came to them on euery side out of the countreys and cities which he had taken.

3 All these prepared them selues vnto the battayl against the Israelites, and came on by the hil side, vnto the top that loketh ouer against Dothain, from the place which is called Belma, vnto Chelmon that lyeth towarde Esdrelon.

4 Nowe when the children of Israel sawe so great multitude of the Assyrians, they fell downe flat vpon the grounde, strawed ashes vpon their heades, and prayed with one accorde that the God of Israel woulde shewe his mercie vpon his people.

5 And so they toke their weapons, and sat betwixte the mountaynes in the narow place, and kept the way day and night.

6 But whyle Holophernes was goyng rounde

rounde about, he founde the water spring, whiche from the south side was conueyed into the citie be a conduite, and he commaunded their conduite to be cut in sunder.

B 7 There were welles also not farre from the walles, whiche they vsed secretely, more for pleasure "then for necessitie.

"Or, then to kepe them. 8 Then went the Ammonites and the Moabites vnto Holophernes, and sayd: The children of Israel trust neither in speare nor arrow, but haue taken in and kepe the mountaynes, and steepe hilles defende them.

9 That thou mayest ouercome them therfore without the striking of any battayl, set men to kepe the welles that they drawe no water out of them, so shalt thou destroy them without sworde, or at the least they shall be so feeble that they must be fayne to geue ouer the citie, which they thinke not able to be wunne for so much as it lyeth in the mountaynes.

10 These wordes pleased Holophernes wel and all his men of warre, and he set an hundreth at euery well round about.

11 And when this watch had endured twentie dayes, the cesternes and all that had water fayled them that dwelt in the citie of Bethulia, so that in the whole citie they had not drincke inough for one day, for the people had water geuen them dayly in a measure.

12 Then came the men and women, young persons and children, al vnto Osias, and sayd al with one voyce:

13 God be iudge betwixt vs and thee, for thou hast dealt euyll with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their C eyes in thirst and great destruction.

15 Therefore gather now together all the people that be in the citie, that we may all yeelde our selues wyllyngly vnto the people of Holophernes.

16 For better it is that we be captiue and prayse the Lorde with our liues, then to be slayne & perishe, and to be laughed to scorne and shamed of euery man when we see our wiues and children die before our eyes.

17 We take heauen and earth this day to record, & the God of our fathers, whiche punisheth vs according to [the deseruing of] our sinnes [and geue you warning,] that ye geue vp the citie nowe into the power of Holophernes hoast, that our end may be short with the sworde, which els shal endure long for want of water and for thirst.

18 When they had spoken out these wordes, there was a great weeping and howling in the whole congregation [and that of euery man,] and they cryed "a whole houre long vnto God with one voyce, "Or, many houres.

19 Saying: We haue sinned with our fathers, we haue done a misse, we haue dealt wickedly.

20 Thou that art gratious haue mercie vpon vs, or punishe our vnrighteousnes with thyne owne scourge, and geue not those ouer that knowledge thee, vnto a people which knowe thee not:

21 That they may not say among the heathen, where is their God: D

22 And when they were so weery with this crying and weeping that they helde their peace,

23 Osias stoode vp with watry eyes, and sayde: O take good heartes vnto you deare brethren [and be of good cheare,] and let vs wayte yet these fiue dayes for mercie of the Lorde:

24 Peraduenture he shal put away his indignation, & geue glorie vnto his name.

25 But if he helpe vs not when the fiue dayes are past, we shall do as ye haue sayde.

The. viii. Chapter.

1 The parentage, life, and conuersation of Judith. 11 She rebuketh the faynтnesse of the gouernours. 12 She sheweth that they shoulde not tempt God, but wayte vpon him for succour. 33 Her enterprise against the enemies.

A 1 AND it happened, when these wordes came to the eares of Judith a widdowe, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Olia, the sonne of Elai, the sonne of Jammor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sonne of Simeon, the sonne of Ruben:

2 And her husband was called Manasses, whiche dyed in the dayes of the barlye haruest.

3 For whyle he was binding the sheaues together in the fielde, the heate came vpon his head, and he died at Bethulia his citie, and there was he buried beside his fathers.

4 Nowe was Judith his desolate wyddowe three yeres, and sixe monethes.

5 And in the higher partes of her house she made her selfe a priuie chamber, where she dwelt, beyng closed in with her maydens.

6 She ware a smocke of heere, and fasted al the dayes of her life, except the Sabbathes, and newe moones, and the solempne dayes that the people of Israel kept.

A 7 She was a very faire and beautiful person, her husbande also had left her great riches, a plenteous houshold, great vnmoueable possessions, & many cattell.

8 This Judith was a woman of a very good report with euery one, for she feared the Lord greatly: and there was no body that spake an euyll worde of her.

9 When this Judith hearde how Osias had promised the people that after the fift day he woulde geue vp the citie vnto the Assyrians, she sent for the elders, Chabri and Charmi.

10 And when they came to her, she sayde: what thing is this wherin Osias hath consented, that if God helpe not within fiue dayes he will geue ouer the citie to the Assyrians:

11 what are ye, that ye tempt the Lorde:

12 This deuice obtayneth no mercie of God: but prouoketh hym vnto wrath and displeasure.

13 Will ye set the mercie of the Lorde a time, and appoynt hym a day after your will:

14 Neuertheless, for so much as the Lord is patient, let vs rather repent in this, powring out teares, and besechyng hym of grace. C

15 For God threatneth not as a man, neither will he be prouoked vnto wrath as the children of men.

16 And therfore let vs heartyly fal downe before him, and serue hym with a meeke spirite,

17 And with weeping eyes say vnto the Lorde, that he deale with vs according to his owne wil speedyly in mercie: that like as our heart is nowe vexed and brought low through the pride of them, it * may so be comforted through his grace: * Or, we may so glorie.

18 In so much as we folowe not the sinnes of our fathers, which forsoke their God and worshipped other gods:

19 For the which sinne they perished with the sword, were spoyled, and brought to shame of al their enemies: As for vs, we knowe none other God but only hym.

20 For whose comfort let vs tary with meekenesse, and he shall require & make inquisition for our blood from the vexations of our enemies: he shall bring downe all the heathen that rise vp against vs, and put them to dishonour, euen the Lord our God.

21 Therefore deare brethren, seyng ye are the [honorable and] elders in the people of God, and their lyfe hangeth all vpon you, lift vp their heartes with your exhortation, that they may call to remembraunce howe our fathers also in times past were tempted, that they might be proued if they worshipped their God a right. D

22 They ought to remember, howe * our father Abraham beyng tempted, & tryed through many tribulations, * was found a louer and friende of God. Gen. xxii. * Or, was made.

23 So

23 So was Isahac, so was Jacob, so was Moyses: and all they that pleased God, passed stedfast in faith through manyfolde troubles.

24 Againe, they that receaued not their temptations with the feare of God, but put them selues foorth with impatiencie and murmuring against God,

25 Perished of the destroyer, and were slaine of serpentes.

26 And therefore shoulde not we vndertake to be auenged for the thinges that are done vnto vs:

27 But to consider that all these punishmentes are farre lesse then our sinnes and misdeedes, and beleeuing that this correction commeth vnto vs as to the seruauntes of God, for amendement, and not for our destruction.

28 Then saide Osias and the elders vnto Judith: All that thou speakest is true, and no man can reproue thy wordes.

29 Pray thou for vs now therefore [vnto God,] for thou art an holy woman, and fearest God.

30 And Judith saide vnto them: Seing ye know that my wordes are of God,

31 Then proue my counsell and deuice if it be of God: and beseche God that he wyll bryng my counsell to good ende. F

32 [Thus haue I deuised] Ye shall stande this night before the porte, and I wyll go foorth with Abra my mayden: and pray ye therefore vnto God, that he wyll graciously remember his people of Israel within fiue dayes, as ye haue saide.

33 As for the thing that I go in hande withall, aske ye no questions of it: and tyll I bring you word againe of it, do ye nothing els but pray vnto the Lorde our God for me.

34 Then Osias the prince of the people of Juda, saide vnto her: Go thy way in peace, the Lorde be with thee, that we may be auenged of our enemies. And so they went from her againe.

¶ *The .ix. Chapter.*

1 Judith humbleth her selfe before the Lorde, and maketh her prayers for the deliueraunce of her people. 7 Against the pryde of the Assyrians. 11 God is the helpe of the humble.

A1 NOw when they were" gone their way, Judith went into her closet, put on a heery smocke, strawed ashes vpon her head, fell downe before the Lorde, and cryed vnto him, saying:

" Or, gone by.

Gene 24 b. 2 O Lorde God of my father* Simeon, which gauest him a sword for" a defence against the enemies that vsed violence in their vncleannesse, and that rauished the virgin, [and] put her to shame and confusion:

* Or, to reuengement of the transgression.

3 Thou that gauest their wyues into a pray, and their daughters into captiuitie, and all their pray for a spoyle vnto thy seruauntes which bare a zeale vnto thee: helpe me wydowe, O Lorde my God I beseche thee.

4 For thou hast made the first thinges: and after that, looke what thou hast taken in hande and deuised, it came euer to passe.

5 For all thy wayes are prepared, and thy iudgementes are put in thy euerlasting foreknowledge.

" Or, enmies. 6 O looke now vpon the" armies of the Assyrians, lyke as it was thy pleasure sometime to looke vpon the hoast of the Egyptians, when they being weaponed persecuted thy seruauntes, and put their trust in their charettes, horsemen, and in the multitude of their men of warre.

7 But thou lookedst vpon their hoast, B
casting a thicke darkenesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lord, let it go with these that trust in the power & multitude of their men of warre, in their charets, arrowes, and speares:

10 And know not that thou onely art our God which destroyest warres from the beginning, " and that thou art the Lord.

" Or, e that it appertayneth to thee to be called lorde.

11 O lyft vp thyne arme [now] lyke as euer from the beginning, and in thy power bryng their power to naught: cause their might to fall in thy wrath, which make their boast that they wyll vnhallowe and defile thy sanctuarie, and to waste the tabernacle of thy name, and to cast downe the horne of thyne aulter with their sword.

12 Bryng to passe O Lord, that the pryde of" the enemie may be cut downe with

" Or, of this man.

his

his owne swoꝛd.

C 13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lyppes of my loue.

14 O geue me a stedfast mynde, that I may despyse him and his strength, and that I may destroy him.

15 This shall bryng thy name an euerlasting remembraunce, if the hande of a woman ouerthꝛowe him.

16 Foꝛ thy powꝛer O Lord standeth not in the multitude [of men] neither hast thou any pleasure in the strength of hoꝛses, neither was there from the beginning any pꝛoude persons that pleased thee: but in the pꝛayer of the humble & meeke hath thy pleasure ben euermoꝛe.

17 O thou God of the heauens, thou maker of the waters, and Loꝛde of all creatures, heare me pooꝛe woman calling vpon thee and putting my trust in thy mercy.

18 Remember thy couenaunt O Loꝛde, and minister woꝛdes in my mouth, and stablishe this deuice in my heart, that thy house may continue still in holynes:

19 And that all the heathen may knowe D that thou art God, & that there is none other but thou.

¶ *The. x. Chapter.*

1 Judith decketh her selfe and goeth fooꝛth of the citie. 11 She is taken of the watch of the Assyrians and bꝛought to Holophernes.

A 1 AND when she had left of cryng vnto the lord, she rose vp from the place where she had lyen flat befoꝛe the Lord,

2 And called her mayden Abꝛa, went downe into her house, layed the heery cloth from her, put of the garmentes of her wydowhood,

3 washed her body, annoynted her selfe with pꝛecious thinges of sweete sauour, bꝛoyded and platted her heere, set a coyffe vpon her head, and put on such apparell as belongeth vnto gladnesse, slippers vpon her feete, bꝛacelettes, spanges, earynges, fynger rynges, and decked her selfe with all her best aray.

4 The Lorde gaue her also a speciall beautie and faireyesse: foꝛ all this decking of her selfe was not done foꝛ any voluptuousnesse, but of a ryght discretion and vertue, therefoꝛe did the Lorde encrease her beautie, so that she was exceeding amiable and welfauoured in all mens eyes.

5 She gaue her mayden Abꝛa also a bottell of wine, a pot with oyle, pottage, take bꝛead and cheese: & went her way.

6 Nowe when they came to the poꝛte of the citie, they founde Osias and the elders of the citie wayting there:

B 7 which when they sawe her, they were astonied, and marueyled greatly at her beautie.

8 Neuertheless, they asked no question at her, but let her go, saying: The God of our fathers geue thee grace, and with his powꝛer perfourme all the deuice of thy heart, that Hieruſalem may reioyce ouer thee, and that thy name may be in the number of the holy & righteous.

9 And all they that were there, laide with one voyce, So be it, so be it.

10 Judith made her pꝛayer vnto the Lorde, and went out at the poꝛte, she and her mayde Abꝛa.

11 And as she was going downe the mountayne, it happened that about the spꝛyng of the day the spyes of the Assyrians met with her, and tooke her, saying: whence commest thou? oꝛ whyther goest thou?

12 She aunswered: I am a daughter of the Hebꝛues, and am fled from them: foꝛ I knowe that they shalbe geuen vnto you to be spoyled, because they thought scoꝛne to yeelde them selues vnto you that they myght finde mercie in your sight.

13 Therefoꝛe haue I deuised by my selfe after this maner: I wyll go befoꝛe the pꝛince Holophernes and tell him all their secretes, and wyll shewe him how he may come by them, and winne them: so that not one man of his hoast shall peꝛishe. C

14 And when these men had heard her woꝛdes, and considered her faire face, they were astonied (foꝛ they wondꝛed at her excellent beautie)

15 And saide vnto her: Thou hast saued thy lyfe by findinge out this deuice, that thou

thou wouldest come downe to our lorde.
16 And be thou sure that When thou commest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought her in to Holophernes pauilion, and tolde him of her.
17 Nowe When she came in before him, immediately he Was ouercome and taken With her beautie.
18 Then said his seruauntes: Who Would despise the people of the Iewes that haue so faire Women? should We not by reason fight against them for these?
19 So When Judith sawe Holophernes sitting in a canapie that Was Wrought of purple silke, golde, smaragde, and precious stones, D
20 She looked fast vpon him, bowed her selfe, and fel downe vpon the earth: And Holophernes seruauntes tooke her vp agayne at their lordes commaundement.

The .xj. Chapter.

1 Holophernes comforteth Judith, 3 and asketh the cause of her comming. 5 She deceaueth him by her faire wordes.

A 1 THen said Holophernes vnto her, Be of good cheare, and feare not in thyne heart: for I neuer hurt man that would serue Nabuchodonosor the king.
2 As for thy people, if they had not despysed me, I should not haue lyfte vp my speare against them.
3 But tell me nowe What is the cause that thou art departed from them, and Wherefore art thou come vnto vs?
4 And Judith saide vnto him, Syr, vnderstand the Wordes of thy handemayden: for if thou Wylt do after the Wordes of thy handmayden, the Lorde shall bryng thy matter to a prosperous effect.
5 As Nabuchodonosor the king of the earth lyueth, and as his power liueth Which is in thee to the punishment of all men that go Wrong, al men shal not onely be subdued vnto him through thee, but al the beastes also of the fielde.
6 For all people speake of thy prudent actiuitie, and it hath euer ben reported how thou onely art good and mightie in all his kingdome, and thy " discretion is commended in all landes.
" Or, discretion.
7 The thing is manifest also that Achior spake, & it is well knowen What thou commaundest to do vnto him. B
8 For this is playne and of a suretie, that our God is so Wroth With vs by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes he Wyll delyuer them ouer [vnto the enemie.]
9 And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayde of thee.
10 They suffer great hunger also, and for Want of Water they are dead nowe in a maner.
11 Moreouer, they are appoynted to slay all their cattaile, that they may drinke the blood of them:
12 And are purposed to spend the holy thinges of their God Which he hath forbydden them to touch, [as] of corne, Wine, and oyle, & they Wil consume those thinges Which they ought not to touch With their handes: Seing nowe that they do these thinges, it is a playne case that they must needes be destroyed. C
13 Which When I thy handmayden perceaued, I fled from them: and the Lord hath sent me to shewe thee these thinges.
14 For I thy handmayden Worship God euen here nowe beside thee, and thy handmayden shal go forth, and I Wyl make my prayer vnto God:
15 And he shall tell me When he Wyll reWarde them their sinne, then shall I come and shewe thee, and bring thee through the middest of Hierusalem, so that thou shalt haue al the people of Israel as sheepe Without a shepheard, & there shall not so much as one dogge barke against thee.
16 For these thinges are shewed me by the prouidence of God.
17 And for so much as God is displeased With them, he hath sent me to tell thee the same.
18 These Wordes pleased Holophernes, and all his seruauntes: Which marueyled at the Wysedome of her, and said one to another:
19 There is not such a Woman vpō earth, in fauour, in beautie, and discretion of Wordes.

20 And

20 And Holophernes saide vnto her: God hath done well that he hath sent thee hither before thy people, that thou mayest geue them into our handes.
21 And for so much as thy promise is good, if thy God performe it vnto me, he shalbe my God also, and thou shalt be excellent and great in the court of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

¶ *The .xii. Chapter.*

1 Judith woulde not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Holophernes causeth her to come to the banquet.

A 1 Then commaunded he her to go in where his treasure lay, and charged that she shoulde haue her dwelling there, and appointed what shoulde be geuen her from his table.
2 Judith answered him, and saide: As for the meate that thou hast commaunded to geue me, I may not eate of it as now, lest I displease my God: but wyll eate of such as I haue brought with me.
3 Then saide Holophernes vnto her: If these thinges that thou hast brought with thee fayle, what shall we do vnto thee?
4 And Judith saide: As thy soule liueth my Lorde, thy handmayden shall not spend all this, tyl God hath brought to passe in my hande the thinges that I haue deuised. So his seruauntes brought her into the tent whereas he had appointed.
5 And as she was going in, she desired that she might haue leaue to go forth by night and before day to her prayer, and to make intercession vnto the Lord.
6 Then commaunded Holophernes his chamberlaynes, that she should go out and in at her pleasure, to pray vnto God those three dayes.
B 7 And so in the night season she went forth into the valley of Bethulia, and washed her selfe in the well water.
8 And comming vp, she besought the Lorde God of Israel that he woulde prosper her way for the deliueraunce of his people.
9 And so she went in, & remayned cleane in her tent, tyll she toke her meate in the euening.
10 Upon the fourth day it came to passe that Holophernes made a supper vnto his seruauntes, and saide vnto Vagao his chamberlayne: Go thy way, & counsell this Hebrueesse, that she may be wylling to consent to kepe company with me:
11 For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she were come from him vnmedled withall.
12 Then went Vagao vnto Judith, and saide: Let not the good daughter be afrayde to come in to my lorde, that she may be honoured before him, that she may eate and drinke wine and be mery with him.
13 Unto whom Judith answered: who C am I, that I shoulde say my lorde nay:
14 Whatsoeuer is good and best before his eyes, I shal do it: and looke what is his pleasure, that shall I thinke well done as long as I lyue.
15 So she stoode vp, and deckt her selfe with her apparell, and went in & stoode before him.
16 And Holophernes heart was whole moued: for he brent in desire towarde her.
17 And Holophernes saide vnto her: Drinke nowe and sit downe & be mery, for thou hast founde fauour before me.
18 Then saide Judith: Syr, I wyll drinke, for my minde is meryer to day then euer it was in all my lyfe.
16 And she toke, and did eate, and dranke D before him, the thinges that her mayden had prepared for her.
20 And Holophernes was mery with her, and dranke more wine then euer he did afore in his lyfe.

¶ *The .xiii. Chapter.*

7 Iudith prayeth for strength. 10 She smyteth of Holopherues head. 12 She returneth to Bethulia, and reioyceth her people.

A 1 NOw when it was late in the night, his seruauntes made haste euery man to his lodging: And Vagao shut the chamber doores, & went his way:

Ecclesiasti. 2 * For they were al ouerladen with wine.

3 So was Iudith alone in the chamber.

4 As for Holophernes he lay vpon the bed [all drunken] and of very drunkennesse fell asleepe.

5 Then commaunded Iudith her mayden to stande without before the doore and to wayte.

6 And Iudith stoode before the bed, making her prayer with teares, & moued her lyppes secretly,

B 7 And saide: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of myne handes in this houre, that thou mayest set vp thy citie of Hierusalem lyke as thou hast promysed: And graunt that I may performe the thing, which in hope that it may be done by thee, I haue deuised.

8 And when she had spokē this, she went to the piller that was at Holophernes beddes head, and loosed his sword that hanged vpon it, and drewe it out:

9 And when she had taken it out of the scabberd, she tooke holde of the heery lockes of his head, and sayde: Strengthen me O Lorde God in this houre.

10 And with that she gaue him two strokes vpon the necke, & * smote of his head: Then tooke she the canapie away from the pillers, and roulled the dead body aside. i. Reg. 17. g.

11 Immediatly she gat her foorth, and deliuered the head of Holophernes vnto her mayden, and bad her put it in her wallet.

12 And so these two went foorth together after their custome, as though they would pray: and so passed by the hoast, and came about through the valley vnto the porte of the citie.

C

13 And Iudith cryed a farre of vnto the watchmen vpon the walles: Open the gates [saide she] for God is with vs which hath shewed his power in Israel.

14 And when they heard her voyce, they called the elders of the citie [together.]

15 And they came all to meete her, litle & great, young & olde: for they thought not that she should haue come so soone.

16 So they lighted candels, and gathered about her euery one: but she went vp in-

to an high place, and caused silence to be proclaymed.

17 And when euery man now held his peace, Judith saide: O prayse the Lord our God, for he hath not despised nor forsaken them that put their trust in him:

18 And in me his handmayden he hath performed his mercy, which he promised vnto the house of Israel: yea, in my hand this same night hath he slaine the enemie of his people.

D 19 And with that she tooke foorth the head of Holophernes out of the wallet, and shewed it them, saying: Behold the head of Holophernes the captayne of the armie of the Assyrians, and this is his canapie wherin he lay in his drunkennes, where the Lord our God hath slaine him by the hande of a woman.

20 But as the Lorde liueth, his angell hath kept me going thither, remayning there, and comming hither againe from thence: And the Lorde hath not suffred me his handmayden to be defiled, but without any defiling of sinne hath he brought me againe vnto you: and that with great victorie, so that I am escaped, and ye deliuered.

2 O geue thankes vnto him euery one, for he is gratious, and his mercy endureth for euer.

22 So they praysed the Lorde altogether [and gaue thankes vnto him,] and to her they saide: The Lorde hath blessed thee in his power, for through thee he hath brought our enemies to naught.

23 And Ozias the chiefe ruler of the people of Israel saide vnto her: Blessed art thou of the Lorde the high God, aboue all women vpon earth.

24 Blessed be the Lorde the maker of heauen and earth, which hath guided thee aright to wounde and to smyte of the head of the captayne of our enemies.

25 For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men which shal alway remember the power of the Lord, seeing thou hast not spared thyne owne selfe [but put thee in ieopardie] considering the anguishe and trouble of thy people: and so hast helped their fall before God our Lorde.

26 And all the people said, Amen, Amen.

27 Achior also was called, and he came: E Then said Judith vnto him, The God of Israel, vnto whom thou gauest witnesse that he would be auenged of his enemies, euen he hath this night through my hande smitten of the head of all the vnfaithfull.

28 And that thou mayst see that it so is, behold this is the head of Holophernes, which in his presumptuous pride despised the God of the people of Israel, and threatened thee with destruction, saying, when the people of Israel is taken, I shall cause thee also to be stickt with the sword.

29 When Achior saw Holophernes head, he fell downe vpon his face to the grounde for very anguishe and feare, so that he sowned withall.

30 But after that he was come againe to him selfe, he fell downe before her, and praysed her, saying:

31 Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel, because of thee.

The .xiiij. Chapter.

1 Judith cauteth to hang vp the head of Holophernes. 6 Achior yoyneth him selfe to the people of God. 7 The Israelites go out against the Assyrians.

A 1 JUdith saide vnto al the people, Brethren heare me:* Sticke vp this head vpon our walles, 2 And when the sunne aryseth, take euery man his weapon, and fall out violently: not as though ye would go beside them, but to runne vpon them with violence.

3 When the spies see this, they shall of necessitie be compelled to flee backward, and to rayse vp their captayne to the battaile.

4 So when their captaynes come into Holophernes pauilion, and finde the dead body wrapped in the blood, fearefulnesse shall fall vpon them:

5 And when ye perceaue that they flee, folowe them without all care, for God shall " delyuer them vnto you to be destroyed.

6 Then

* 1. Machab. 5. c.

" Or, the Lorde shall breake them vnder your feete.

6 Then Achior seing the power of God which he had shewed vnto the people of Israel, fell of from his heathenishe beliefe, and put his trust in God, and let him selfe be circumcized, and so was he numbred among the people of Israel, he and all his posteritie vnto this day.

7 Now assoone as it was day, they stickt vp Holophernes head vpon the walles, and euery man tooke his weapon, and so they went out with an horrible crye.

8 When the spies saw that, they ranne vnto Holophernes tent.

9 And they that were within the tent, came before his chamber and made a great rushing by art, that Holophernes might awake, not by stirring him vp, but by their noyse.

10 For there durst not one of the Assyrians knocke, go in, or open.

11 But when the captaynes and princes and all the chiefe in the king of the Assyrians hoast came together, they said vnto the chamberlaynes:

12 Go your way in, and wake him vp: for the myce are crept out of their holes, and dare prouoke vs vnto battayle.

13 Then went Bagao into his chamber, stoode before the " bed, and clapped with his handes: for he thought he had ben sleeping with Judith. ¶ " Or, curtaine.

14 But when he hearkened perfectly with his eares, and coulde perceaue no stirring, he went nyer to the " bed and lift it vp, and when he sawe the dead body of Holophernes lying there without a head weltred in his blood vpon the earth, he cryed with a loude voyce, and with weeping rent his clothes, " Or, curtaine.

15 And went into Judiths tent, and founde her not.

16 And so he lept out vnto the people, and saide: One woman of the Iewes, hath brought al Nabuchodonosors people to shame: For lo, Holophernes lyeth vpon the grounde and hath no head.

17 When the chiefe of the Assyrians hoast heard that, they rent their clothes, and there fell an intollerable feare and trembling vpon them: so that their mindes were sore afrayd.

18 And there was an exceeding great crye in " the whole hoast. " Or, middest of the hoast.

¶ The .xv. Chapter.

1 The Assyrians are afrayd and flee. 6 The Israelites pursue them. 9 Joachim the hie priest commeth to Bethulia to see Judith, and to prayse God for her.

NOw when al the hoast heard that Holophernes was beheaded, their minde & counsell fel from them: and being amased with feare onely and trembling, they saued them selues by fleeing away,

2 One spake not to another, but hanged downe their heades, left all behinde thē, and made haste to escape from the Hebrues: for they heard that they were hasting to come after with their weapons, and so they fled by the wayes of the fieldes, and through all the foote pathes of the " dales.

3 And when the children of Israel saw that they fled, they folowed vpon them: and went downe with trumpettes, blowyng and making a great crye after them.

4 As for the Assyrians they had no order, and kept not them selues together, but fled their way: Neuertheless, the children of Israel fell vpon them with one company and order, and discomfited as many as they might get.

5 And Ozias sent messengers vnto all the cities and countries of Israel.

6 So all the regions and euery citie sent out their best men after them in harnesse, and smote them with the sworde, till they came to the vttermost parte of their borders.

7 And the other that were in Bethulia came into the tentes of the Assyrians, and tooke all that they which were fled had left behinde them, & so they founde great good.

8 And they that came againe to Bethulia from the battaile, tooke with them such thinges as had ben theirs: there was no number of the cattaile and of all costly iewels, so that from the lowest vnto the hiest, they were all made rich of the spoyles of them.

9 And Joachim the hie priest came from Hierusalem to Bethulia with al the elders, that they might see Judith.

10 Now when she came out vnto them, they

they began all to prayse her with one voyce, saying: Thou worship of the citie of Hierusalem, thou ioy of Israel, thou honour of our people.

11 Because thou hast done manly, and thy heart is comforted, & for that thou hast loued cleanlinesse and chastitie, and hast knowen no man but thyne owne husband: therefore hath the hand of the Lorde comforted thee, and blessed shalt thou be for euer.

12 And all the people saide: So be it, So be it.

13 In thirtie dayes coulde the people of Israel scarse gather vp the spoyles of the Assyrians.

14 But all that belonged vnto Holophernes, and had ben his specially (whether it were of golde, of siluer, precious stone, clothing, and all ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of the people.

15 And all the people reioyced, both women, maydens, and young people, with pipes, and harpes.

¶ *The .xvi. Chapter.*

1 Judith prayseth God with a song. 23 She offereth to the Lorde Holophernes stuffe. 26 Her continencie, life, and death. 29 All Israel lamenteth her.

A 1 Then sang Judith this song vnto the Lorde, saying:

2 Beginne vnto the Lorde vpon the tabrettes, sing vnto the Lorde vpon the cymbales, O sing vnto him a newe song of thankes geuing, be ioyfull and call vpon his name.

3 It is the Lord that destroyeth warres, euen the Lorde is his name.

4 Which hath pitched his tentes in the middest of his people, that he might deliuer vs from the hand of al our enemies.

5 Assur came out of the mountaines of the north in the multitude of his strength: his people stopped the water brookes, and their horses couered the valleyes.

" Or, borders. 6 He purposed to haue brent vp my "land, and to slay my young men with the sword.

B 7 He woulde haue caried away my children and virgins into captiuitie, but the almightie Lorde hindred him, and deliuered him into the handes of a woman,

" Or, which did sticke him through. "Which brought him to confusion.

8 For their mightie was not destroyed of the young men, it it was not the sonnes of Titan that slue him, neither haue the great giauntes set them selues against him: but Judith the daughter of Merari with her faire beautie hath discomfited him, [and brought him to naught.]

9 For she layed away her wydowes garment, and put on the apparell of gladnesse to the reioycing of the children of Israel.

10 She annoynted her face with oyntment & bounde vp her heere in a coyffe, and tooke a newe stole to beguile him.

11 Her slippers rauished his eyes, her beautie captiuated his mind, with the sword smote she of his necke. C

12 The Persians were astonied at her stedfastnesse, & the Medes at her boldenesse.

13 Then howled the armies of the Assyrians, When my simples appeared, drye of thirst.

14 The sonnes of the daughters haue pearsed them through, and slaine them as fugitiue children: they perished in the battaile, " for the very feare of the Lord my God.

" Or, from the face

15 Let vs sing a song of thankesgeuing vnto the Lorde, a newe song of prayse wyll we sing vnto our God.

16 Lorde, Lorde thou art a great God, mightie in power, whom no man may ouercome.

17 All thy creatures must serue thee: * For thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce.

Gene.i. Psalm.33.b.

18 The mountaynes shall moone from the foundations with the waters, the stony rockes shall melt before thee like waxe.

19 But they that feare thee, shalbe great D with thee in all thinges.

20 Wo vnto the people that rise vp against my generation: for the almightie Lorde wyll auenge him selfe of them, and in the day of iudgement wyll he visite thē.

21 For

D 21 For he shall geue fire and wormes in their fleshe, that they may burne and feele it for euermore.

22 After this it happened, that after the victorie all the people came to Hierusalem, to geue prayse and thankes vnto the Lorde: And when they were purified, they offred all their burnt sacrifices and their vowes, and their promised offeringes.

23 And Judith offered all Holophernes weapons [and all the iewels] that the people had geuen her, and the canapie that she toke from his bed, and hanged them vp * vnto the Lorde.

* The old interpreter hath: In anathema obliuionis.

24 The people were ioyfull as the vse is: and this ioy with Judith, by reason of the victorie, endured three monethes.

25 So after these dayes euery man went home againe, and Judith was in great reputation at Bethulia, and right honourably taken in al the land of Israel.

26 Unto her vertue also was chastitie ioyned, so that after her husbande Manasses dyed, she neuer knewe man all the dayes of her life.

27 Upon the hye solempne dayes she went out with great worship.

28 She dwelt in her husbandes house an hundred and fiue yeres, and left her handmayden Abra free,

29 And dyed, and was buried beside her husbande in Bethulia: And all the people mourned for her seuen dayes.

30 So long as she liued, there was none that troubled Israel, and many yeres also after her death.

31 The day wherein this victorie was gotten, was solemply holden, & reckened of the Jewes in the number of the holy dayes, and it is yet greatly holden of the Jewes euer since, vnto this day.

The ende of the booke of Iudith.

The rest of the Chapters of the booke

of Hester, whiche are neither founde in the Hebrue,
nor in the Chalde.

The. xj. Chapter, after the Latin.

¶ The dreame of Mardocheus.

A 1 Mardocheus the sonne of Jari, the sonne of Semei, the sonne of Cis of the tribe of Beniamin,

2 A Jewe, which had his dwelling in the citie of Susis, a man of great reputation, and excellent among all them that were in the kynges court.

4.Re.24.d. Ier.24.a. 3 Neuerthelesse, he was one of the prisoners whom Nabuchodonosor the kyng of Babylon had caryed away from Hierusalem vnto Babylon, with Jechonias the kyng of Juda.

4 In the seconde yere of the raigne of great Artaxerxes, in the first day of the moneth Nisan, had this Mardocheus suche a dreame.

5 He thought he heard a great tempest, horrible thunderclappes, earthquakes, and great vprore in the lande,

6 And that he sawe two great dragons redie to fight one against another.

7 Their crye was great: At the whiche roaring & crye, all the heathen were vp to fight against the righteous people. B

8 And the same day was full of darkenesse and very vncleare, full of trouble and anguishe, yea a great fearefulnesse was there in the lande.

9 The righteous were amased, for they feared the plague and euyll that was deuised ouer them, and were at a poynt with them selues to dye: So they cryed vnto God.

10 And whyle they were crying, the litle well grewe into a great riuer, and into many waters.

11 And with that it was day, and the sunne rose vp agayne: And the lowly were exalted, and deuoured the glorious and pronde.

12 Nowe when Mardocheus had seene this dreame, he awoke, & mused stedfastly in his heart what God would do, and so he desired to kuow al the matter, and his mind was therupon vntil night.

¶ The. xij. Chapter.

¶ Mardocheus vttereth the treason deuised against the kyng, and is therefore rewarded of hym.

A 1 AT the same tyme dwelt Mardocheus with Bagatha and Thara in the kynges court, the kynges chamberlaynes and porters of the palace.

2 But when he hearde their deuice, and had diligently considered their imaginations, he perceaued that they went about to lay their [cruell] handes vpon the kyng Artaxerxes, and so he certified the kyng thereof.

3 Then caused the kyng to examine the two * gelded with tormentes: And when they had graunted it, they were put to death.

* Or, chamberlaynes.

4 This the kyng caused to be put in the Chronicles for an euerlasting remembraunce, and Mardocheus wrote vp the same matter. B

5 So the king commaunded that Mardocheus shoulde remayne in the court, and for this faythfulnes of his he gaue hym a rewarde.

6 But Aman the sonne of Amadathu the Agagite, whiche was holden in great honour and reputation in the kynges court, vndertoke to hurt Mardocheus and his people, because of the two chamberlaynes that were put to death.

The. xiij. Chapter.

1 The copie of the letters of Artaxerxes agaynst the Iewes. 9 The prayer of Mardocheus.

A 1 THe great kyng Artaxerxes, whiche raigneth from India vnto Ethiopia ouer an hundred and twentie and seuen landes, sendeth his frendly salutation vnto all the princes and deputies of the countrey, whiche be subiect vnto his dominion.

2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my minde was not with crueltie and wrong to exalt my selfe by the reason of my power: but purposed with equitie alway and gentlenes to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable lyfe, and thereby to bryng my kyngdome vnto tranquilitie, that men might safely go thorowe on euery side, and to renue peace agayne, whiche all men desire.

3 Nowe when I asked my counsellours howe these thinges myght be brought to a good ende, there was one by vs excellent in Wisdome, whose good wyll, trueth, and faythfulnesse hath oft ben shewed and proued (whiche was also the principall and next vnto the kyng) Aman by name,

4 Whiche certified vs, howe that in all landes there was scattered abrode a rebellious folke, that made statutes and lawes against all other people, & haue alway despised the proclaymed commaundementes of kynges, and howe that for this cause it were not to be suffred, that suche rule should continue by you, and not to be put downe.

5 Seeing nowe we perceaue the same, that this people alone are contrary vnto euery man, vsing straunge and other maner of lawes, and withstande our statutes and doynges, and go about to stablyshe shrewde matters, that our kyngdome shoulde neuer come to good estate [and stedfastnesse:]

6 Therefore haue we commaunded, that all they that are appointed in writyng and shewed vnto you by Aman, whiche is ordayned and set ouer all our landes, and the most principall next vnto the kyng, and in maner as a father: shall with their wiues and chyldren be destroyed & rooted out with the swords of their enemies and aduersaries, and that there shalbe no mercy shewed, and no man spared: And this shalbe done the fourteenth day of the moneth called Adad of this yere.

7 That they whiche of olde and nowe also

25 also, haue euer ben rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this maner our empire may haue peace and tranquilitie.

8 But Mardocheus thought vpon all the workes & noble actes of the Lorde, and made his prayer vnto him,

9 Saying: O Lorde, Lorde, thou valiaunt and almightie king, for all thinges are in thy power: and if thou wilt helpe and deliuer Israel, there is no man that can withstande nor let thee.

10 For thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen.

11 Thou art Lorde of all thinges, and there is no man that can resist thy maiestie O Lorde.

12 Thou knowest all thinges, thou wotest Lorde that it was neither of malice nor presumption, nor for any desire of glory, that I would not bow downe my selfe nor worship yonder proude presumptious Aman:

13 For I woulde haue ben content, and that with good wyll, if it might haue done Israel any good, to haue kist euen his footesteppes.

14 But that I did it because I woulde not set the honour of a man in the steede of the glory of God, & because I would worship none but only thee my Lorde: and this haue I done in no pryde nor presumption. C

15 And therfore O Lord, thou God and kyng, haue mercy vpon thy people, for they imagine howe they may bring vs to naught, yea their minde and desire is to destroy and to ouerthrowe thy people that hath euer ben thyne inheritaunce of olde.

16 O despise not thy portion which thou hast deliuered & brought out of Egypt for thyne owne selfe.

17 Heare my prayer, and be mercifull vnto thy people whom thou hast chosen for an heritage vnto thy selfe: Turne our complaynt and sorow into ioy, that we may liue O Lorde and prayse thy name: O Lord suffer not the mouthes of them that praise thee, to be destroyed.

18 All the people of Israel in like maner cryed as earnestly as they coulde vnto the Lorde, for their death and destruction stoode before their eyes.

¶ The.xiiij. Chapter.

¶ The prayer of Hester, for the deliueraunce of her and her people.

A 1 Queene Hester also beyng in the "battayle of death, resorted vnto the Lorde,

2 Layde away her glorious apparell, and put on the garmentes that serued for sighing and mourning: In the steede of precious oyntment, she scattered ashes and dounge vpon her head: and as for her body, she humbled it with fasting, and brought it very low: All the places where she was wont to haue ioy afore, those filled she with her owne heere that she pluckt of.

3 She prayed also vnto the Lorde God of Israel with these wordes: O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but thee.

4 For my miserie and destruction is harde at my hande.

5 Fro my youth vp I haue hearde out of the kinred of my father, that thou tokest Israel from among all people, and so haue our fathers of their foreelders, that they shoulde be thy perpetuall inheritaunce, and looke what thou didst promise them, thou hast made it good vnto them.

6 Nowe Lorde we haue sinned before thee, therefore hast thou geuen vs into the handes of our enemies,

7 Because we worshipped their gods: Lorde thou art righteous. B

8 Neuerthelesse it satisfieth them not that we are in bitter and heauie captiuitie and oppressed among them, but thou hast layde their handes vpon the handes of their gods.

9 So that they begin to take away the thing that thou with thy mouth hast ordayned and appoynted, to destroy thine inheritaunce, to shut and to stop the mouthes of them that prayse thee, to quench the glory and worship of thy house and thyne aulter:

10 And to open the mouthes of the heathen, that they may prayse the power and vertue of the gods, and to magnifie the fleshly kyng for euer.

11 O Lorde geue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie and fall: but turne their deuice vpon them selues, and punishe hym that hath begun the same ouer vs, and set hym to an example.

12 Thinke vpon vs O Lord, and shewe thy selfe vnto vs in the tyme of our distresse and of our trouble: strengthe me O thou kyng of Gods, thou Lorde of all power,

℣ 13 Geue me an eloquent and pleasaunt speache in my mouth before the lion: Turne his heart into the hate of our enemies, to destroy hym, and all such as consent vnto hym.

14 But deliuer vs with thy hande, and helpe me thy handmayde, which haue no defence nor helper but onlye the Lorde.

15 Thou knowest all thinges, thou wotest that I loue not the glory and worship of the vnrighteous, and that I hate and abhorre the bed of the vncircumcised, and of all heathen.

16 Thou knowest my necessitie, that I hate the token of my preeminence and D
worship, which I beare vpon my head what tyme as I must shewe my selfe and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by my selfe.

17 Thou knowest also that I thy handmayden haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kinges feast, that I haue not dronke the wine of the drinke offeringes.

18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but only in thee O Lorde, O thou God of Abraham,

19 O thou mightie God aboue all, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The. xv. Chapter.

1 Mardocheus moueth Hester to go in vnto the kyng, and make intercession for her people. 9 And she performed his request.

A 1 MArdocheus also bade Hester go in vnto the kyng, and pray for her people, and for her countrey.

2 Remember (saith he) the dayes of thy lowe estate, how thou wast nourished vnder my hande: For Aman whiche is next vnto the kyng, hath geuen sentence of death against vs:

3 Call thou therefore vpon the Lorde, and speake for vs vnto the king, and deliuer vs from death.

4 And vpon the thirde day it happened that Hester layde away the mourning garmentes, and put on her glorious apparell,

5 And deckt her selfe goodly (after that she had called vpon God, Whiche is the beholder and sauiour of all thinges) [and] toke two maydens with her:

6 Upon the one she leaned her selfe, as one that was tender:

7 The other followed her, and bare the B
traine of her vesture.

8 The shine of her beautie made her face rose coloured, the similitude of her face was chearefull and amiable: but her heart was sorowfull for great feare.

9 She went in thorowe all the doores, and stoode before the kyng: The kyng sate vpon the trone of his kyngdome, and was clothed in his goodly aray, all shining with golde, and set with precious stones, and he was very terrible.

10 He lyft vp his face that shone in the clearnesse, and looked grimly vpon her: Then fel the Queene downe, was pale and faynte, leaned her selfe vpon the head of the mayde that went with her.

11 Neuertheless, God turned the kinges minde that he was gentle, that he leaped out of his seate for feare, and gate her in his armes, and helde her vp tyll she came to her self againe, he gaue her louing wordes also, and said vnto her:

12 Hester

12 Hester, what is the matter? I am thy brother, be of good cheare:
13 Thou shalt not die, for our commaundement toucheth the commons, and not thee: Come nye.
14 And with that he held vp his golden rodde, and layde it vpon her necke.
15 And imbraced her frendly, and sayd: Talke with me.
Gen.18. 16 Then sayde she: *I sawe thee (O Lorde) as an angell of God, and my heart was troubled for feare of thy maiestie and clearnesse.
17 For excellent and wonderfull art thou O Lorde, and thy face is full of amitie.
18 But as she was thus speaking vnto hym, she fell downe agayne for fayntnesse:
19 For the whiche cause the kyng was afraide, and all his seruauntes comforted her.

¶ The. xvj. Chapter.

¶ The copie of the letters of Artaxerxes, whereby he reuoketh those whiche he first sent foorth.

A 1 The great kyng Artaxerxes, whiche raigneth from India vnto Ethiopia ouer an hundreth and twentie and seuen landes, sendeth vnto the princes and rulers of the same landes, suche as loue him, his frendly salutation.
2 There be many that for the sundry frendshippes and benefites whiche are diuersly done vnto them for their worship, be euer the more proude and hye minded:
3 And vndertake not only to hurt our subiectes (for plenteous benefites may they not suffer, and begin to imagine some thing against those that do them good,
4 And take not only all vnthankfulnes away from men) but in pride and presumption, as they that be vnmindfull and vnthankfull for the good deedes, they go about to escape the iudgement of God that seeth all thinges, whiche iudgement hateth and punisheth all wickednesse.
5 It happeneth oft also, that they which be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, waxe proude, and defile them selues with shedding of innocent blood, which bringeth them to intollerable hurt.
6 Whiche also with false and deceiptfull wordes and with lying tales, deceaue and betray the innocent goodnesse of princes.
7 Nowe is it profitable and good that we take heede, make searche therafter, and consider not onlye what hath happened vnto vs of olde, but the shamefull, vnhoneſt, and noysome thinges, that the deputies haue nowe taken in hande before our eyes:
8 And thereby to beware in tyme to B come, that we make the kyngdome quiet and peaceable for all men, and that we might sometime drawe it to a chaunge.
9 And as for the thing that nowe is present before our eyes, to withstande it, and to put it downe after the most frendly maner.
10 What tyme nowe as Aman the sonne of Amadathu the Macedonian, a straūger verye of the Persians blood, and farre from our goodnes, was come in among vs as an aliaunt,
11 And had obtayned the frendship that we beare towarde all people, so that he was called our father, and had in hye honour of euery man, as the next and principall vnto the kyng:
12 He coulde not forbeare him selfe from his pryde, hath vndertaken not only to rob vs of the kyngdome, but of our life:
13 With manyfolde deceipt also hath he desired to destroy Mardocheus our helper and preseruer, whiche hath done vs good in all thinges, and innocent Hester the like partaker of our kyngdome, with all her people.
14 For his minde was (when he had taken them out of the way, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia.

¶ 15 But we finde that the Jewes (which were accused of the wicked that they might be destroyed) are no euyll doers, but vse reasonable and right lawes:

16 And that they be the chyldren of the most high liuing God, by whom the kyngdome of vs and of our progentitours hath ben well ordered hytherto.

17 Wherefore, as for the letters and commaundementes that were put forth by Aman the sonne of Amadathu, ye shall do well if ye holde them of none effect:

18 For he that set them vp and inuented them, hangeth at Susis before the port, with all his kinred: and God whiche hath all thinges in his power, hath rewarded hym after his deseruing.

19 And vpon this ye shall publishe and set vp the copie of this letter in all places, that the Jewes may freely and without hinderaunce holde them selues after their owne statutes:

20 And that they may be helped, and that vpon the thirteenth day of the twelfth moneth Adar, they may be auenged of them whiche in the tyme of their anguishe and trouble would haue oppressed them.

21 For the God that gouerneth all thinges, hath turned to ioy the day wherein the chosen people shoulde haue perished. D

22 Moreouer, among the hye solempne dayes that ye haue, ye shall holde this day also with all gladnesse:

23 That nowe and in tyme to come this day may be a remembraunce of good for all such as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be seditious vnto vs.

24 All cities and landes that do not this, shall horribly perishe and be destroyed with the sworde and fire, and shall not only be no more inhabited of men, but be abhorred also of the wylde beastes and foules.

The ende of the rest of the booke of Hester.

The wysdome of Solomon.

The first Chapter.

1 Howe we ought to searche and inquire after God. 2 Who be those that finde hym. 5 The holy ghost. 8. 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrighteousnesse.

A 1 LOue righteousnesse ye that be iudges of ye earth, consider deepely of the Lorde in goodnesse, and seeke hym in singlenesse of heart:
2 For he wyll be founde of them that tempt hym not, and appeareth vnto such as put no distrust in him.
3 For wicked thoughtes seperate from God, and [his] power when it is [n] tryed, reproueth the vnwise.
4 For why? wysdome shall not enter into a wicked soule, nor dwell in the body that is subiect vnto sinne.
5 For the holy spirite of discipline fleeth from deceipt, and withdraweth hym selfe from thoughtes that are without vnderstanding, and is declared when wickednesse commeth.
6 For the spirite of wysdome is louing, and will not absolue hym that blasphemeth with his lippes, for God is witnesse of his raynes, and a true beholder of his heart, & an hearer of his tongue.
B 7 For the spirite of the Lorde filleth the rounde compasse of the worlde, and the same that vpholdeth all thinges hath knowledge also of the voyce.
8 Therfore he that speaketh vnrighteous thinges can not be hid, neither shall the iudgement of reprofe let him escape.
9 And why? inquisition shalbe made for the thoughtes of the vngodly, and the sounde of his wordes shall come vnto God, so that his wickednesse shalbe punished.
10 For the eare of ielousie heareth all thinges, & the noyse of the grudginges shall not be hid.
11 Therefore beware of murmuring whiche is nothing worth, and refraine your tongne from sclaunder: For there is no worde so secrete that it shall go for naught, and the mouth that speaketh lyes, slayeth the soule.
12 O seeke not your owne death in the errour of your lyfe, destroy not your selues thorowe the workes of your owne handes:
13 For God hath not made death, neither hath he pleasure in the destruction of the liuing: C
14 For he created all thinges that they might haue their being, and the [n] generations of the worlde were healthfull, and there is no poyson of destruction in them, nor the kyngdome of hell vpon the earth.
15 For righteousnesse is [euerlasting and] immortall: but vnrighteousnesse bringeth death.
16 Neuerthelesse, the vngodly call [n] it vnto them both with workes and wordes, and whyle they thinke to haue it their friende, they come to naught, & they haue made an agreement with it, for they are worthy to be of her part.

[n] Or, temped.

[n] Or, beginninges.

[n] Or, to wit, death.

¶ The. ii. Chapter.

The imaginations and desires of the wicked, and theyr counsayle against the faythfull.

A 1 FOr the vngodly say reasoning with themselues but not a right, our life is short and tedious, and in the death of a man there is no remedie, neither is there any man knowen to haue returned from the graue.

2 For we are borne at all aduenture, and we shalbe here by more fortune after, as though we had neuer ben: for our breath is as a smoke in our nosetrilles, and wordes as a sparke raysed out of our heartes:

3 whiche being extinquished, our body shalbe turned into ashes, and our spirite shall vanishe as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to naught as the miste that is driuen away with the beames of the sunne, and put downe with the heate thereof: Our name also shalbe forgotten by litle and litle, and no man shall haue our workes in remembraunce.

5 For our tyme is a very shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth agayne.

6 Come on therefore, let vs enioy the pleasures that are present, and let vs chearefully vse the creatures, like as in youth:

B 7 Let vs fill our selues with good wine and oyntment, and let there no flowre of the tyme escape vs:

8 Let vs crowne our selues with rose buddes, afore they be withered:

(a) This sentence of the medowe is not in the grebe.

9 (a) Let there be no fayre medowe, but our lust go thorowe it. Let euery one of vs be partakers of our volupteousnes, let vs leaue some token of our pleasure in euery place: for that is our portion, and this [only] our lot.

10 Let vs oppresse the poore righteous, let vs not spare the wydowe nor olde man, let vs not regarde the heades that are gray for age.

11 Let the lawe of vnrighteousnesse be our strength: for the thing that is feeble is nothing worth.

12 Therefore let vs defraude the righteous, and why: he is not for our profite, yea he is cleane contrary to our doinges, he checketh vs for offending against the lawe, and slaundereth the faultes of our maner of liuing.

13 He maketh his boast to haue the knowledge of God, yea he calleth hym selfe Gods sonne.

14 He is made vnto vs for reproffe of our thoughtes. C

15 It greeueth vs also to looke vpon him, for his life is not like other mens, his wayes are of another fashion.

16 He counteth vs but " vayne persons, he withdrawe th hym selfe from our wayes as from filthynes, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

" Or, counterfaite copne.

17 Let vs see then if his wordes be true, let vs proue what shall happen in the ende of hym.

18 For if the iust man be the sonne of god, he wyll receaue hym, and deliuer hym from the handes of his enemies.

19 Let vs examine him with despitefull rebuke and tormenting, that we may know his meekenesse, and proue his pacience.

20 Let vs condempne him with the most shamefull death: for as him selfe saith, he shalbe rewarded [of God.]

21 Suche thinges do they imagine, and go astray, for their owne wickednesse hath blinded them.

22 As for the mysteries of God, they vnderstande them not, they neither hope for the rewarde of righteousnesse, nor regarde the worshyp that holy soules shall haue.

23 For God created man to be vndestroyed, yea after the * image of his owne lykenes made he hym. Gen.iiii.b.

24 Neuertheless, thorowe enuie of the deuyll came death into the worlde, and they that helde of his side do finde it.

¶ The

The.iij.Chapter.

1 The conseruation and assuraunce of the ryghteous. 7 The rewarde of the faythfull. 11 Who are miserable.

A 1 BUt the soules of the ryghteous are in the hande of God, & there shal no torment touche them.

2 In the syght of the vnwise they appeared to die, & their ende is taken for miserie,

3 And their departyng from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope full of immortalitie.

5 They are punished but in few thinges, neuertheless in many thinges shal they be well rewarded: for God proueth thē, and findeth them meete for hym selfe.

6 As golde in the furnace doth he trye them, and receaueth them as a burnt offeryng: and when the tyme commeth they shalbe loked vpon.

B 7 They shall shyne and runne through as the sparkles among the stubble.

8 They shal iudge the nations and haue dominion ouer the people: and their Lorde shall raigne for euer.

9 They that put their trust in him shall vnderstande the trueth, and such as be faythfull shall perseuer with hym in loue: for his saintes haue grace & mercie, and he hath care for his elected.

10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue dispised the righteous, and forsaken the Lorde.

11 For who so dispiseth wisdome and nurture he is " vnhappy, and as for the hope of such it is but bayne, their labours vnfruitfull, and their workes vnprofitable.

" Or, disciplyne.
" Or, he is miserable.

12 Their wyues are vndiscrete, and their children most vngodly.

13 Their offspryng [or progenie] is cursed: wherfore blessed is the barren that is vndefiled, which hath not knowen the sinnefull bed, she shall haue fruite in the visitation of soules,

14 And the gelded which with his handes hath wrought no vnrighteousnesse, nor imagined wicked thinges agaynst God: for vnto hym shalbe geuen the speciall gyft of fayth, and the most acceptable portion in the temple of God. C

15 For glorious is the fruite of good labour, and the roote of wisdome shall neuer fade away.

16 As for the children of adulterers they shall not come to a perfect ende, and the seede of an vnryghteous bedde shalbe rooted out.

17 And though they lyue long, yet shall they be nothyng regarded, and their last age shalbe without honour.

18 If they dye quickly they haue no hope, neither comfort in the day of inquirie.

19 For horrible is the ende of the vnryghteous generation.

The .iiij. Chapter.

1 Of vertue and the commoditie therof. 10 The death of the ryghteous, and the condempnation of the vnfaythfull.

A 1 HOwe faire is a chaste generation with vertue: the memoriall therof is immortall: for it is knowen with God and with men.

2 When it is present, men take example at it, & if it go away, yet they desire it: it is crowned and euer triumpheth, when it hath wunne the rewarde of the vndefiled battayles.

3 But the multitude of the vngodly aboundyng in children, shall profite nothyng, nor geue deepe roote by the seede of adulterie, nor lay any fast foundatiō.

4 For though they budde forth in the braunches for a tyme, yet shall they be shaken with the wynde, for they stande not fast: and through the vehemencie of the wynde they shalbe rooted out.

5 The vnperfect braunches shalbe broken, their fruite shalbe vnprofitable, & sowre to eate, yea meete for nothyng.

6 And why: all the children that are borne of the wicked bed, must beare recorde of the wickednesse agaynst their fathers

them that loue her, and founde of such as seke her.

14 She preuenteth them that desire her, that she may shewe her selfe vnto them.

15 Who so awaketh vnto her betymes, shall haue no great trauayle: for he shal fynde her sittyng redy at his doores.

16 To thynke therfore vpon her, is perfect vnderstandyng: and who so watcheth for her, shall quickly be dispatched of care.

17 For she goeth about sekyng such as are meete for her, sheweth her selfe chearefully vnto thē in "their goynges, and meeteth them with "all diligence.

"Or, in their wayes. "Or, euery thought.

18 For the vnfaigned desire of "reformation is her begynnyng: to care for nurture is loue,

"Or, discipline.

19 And loue is the kepyng of her lawes, and the kepyng of her lawes is the assuraunce of immortalitie:

20 And immortalitie maketh a man familier with God.

21 And so the desire of wisdome leadeth to the kyngdome [euerlastyng.] D

22 If your delyght be then in royall seates and sceptres (O ye kynges of the people) set your "lust vpon wisdome, that ye may raigne for euermore.

"Or, honour

23 O loue the lyght of wisdome all ye that be rulers of the people.

This verse is only in the olde interpretation.

24 As for wisdome, what she is & howe she came vp, I wyll tell you, and wyll not hyde the mysteries of [God] from you: but wyll seke her out from the begynnyng of her natiuitie, and bryng the knowledge of her into lyght, and wyll not kepe backe the trueth,

25 Neither wyll I haue to do with consumyng enuie: for such a man shall not be partaker of wisdome.

26 But the multitude of the wise, is the welfare of the worlde: and a wise kyng is the "vpholdyng of the people.

"Or, stay.

27 O receaue nurture then through my wordes, and it shall do you good.

The.vij.Chapter.

Wisdome ought to be preferred aboue all thynges.

A 1 I Myselfe also am a mortall man, lyke as all other, & am come of the earthy generation of hym that was first made,

2 And in my mothers wombe was fashoned to be flesh in the tyme of tenne monethes, beyng brought together in blood, through the seede of man, and the pleasure that came with sleepe.

3 And when I was borne I receaued lyke ayre as other men, and fell vpon the earth which is of like nature, crying and weeping at the first as all other do.

4 I was wrapped in swadlyng clothes, and brought vp with cares.

5 For there is no kyng that hath had any other begynnyng of birth.

6 All men then haue one entraunce vnto lyfe, and one goyng out in lyke maner.

B 7 Wherfore I desired, and vnderstandyng was geuen me: I called, and the spirite of wisdome came into me.

8 I set more by her then by kingdomes and royal seates, and counted riches nothyng in comparison of her.

9 As for pretious stone, I compared it not vnto her: for all golde is but a litle grauell vnto her, and siluer shalbe counted but clay before her syght.

10 I loued her aboue "welfare & beautie, and purposed to take her for my lyght: for her lyght can not be quenched. "Or, health.

11 All good thynges together came to me with her, and innumerable riches through her handes.

12 And I was glad in all thynges, because wisdome went before them: and I knewe not that she was the mother of them.

13 And I my selfe learned vnfaignedly, and make other men partakers of her without enuie, and hyde her riches from no man.

14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue [and friendshyp] of God, and are accepted vnto him for the giftes of "wisdome. "Or, knowledge.

15 God hath graunted me to speake what my mynde conceaueth, and to thynke as is meete for the thynges that are geuen me: For it is he that leadeth vnto wisdome, and teacheth to vse wisdome a right.

16 For in his hande are both we and our wordes,

wordes, yea all our wisdome and knowledge of [his] workes.

17 For he hath geuen me the true science of the thinges that are, so that I know howe the worlde was made, and the powers of the elementes:

18 The begynnyng, endyng, and myddest of the tymes, howe the tymes alter, howe one goeth after another, & howe they are fulfylled,

19 The course of the yere, the ordinaunces of the starres,

20 The natures of lyuyng thynges, the furiousnesse of beastes, the power of the wyndes, the imaginations of men, the diuersities of young plants, the vertues of rootes:

C 21 And all such thynges as are either secrete or manifest, them haue I learned.

22 For wisdome which is the worker of all thynges hath taught me: for in her is the spirite of vnderstandyng, which is holy, one only, manifolde, subtile, [n] quicke mouyng, cleare, vndefiled, plaine, sweete, louyng the thyng that is good, sharpe, which can not be letted, doyng good,

[n] Or, lynely.

23 Kynde to man, stedfast, sure, free from care, hauyng all [n] vertues, [n] circumspect in all thynges, and passyng through all vnderstanding, cleane, & subtile spirites.

[n] Or, power. [n] Or, hauyng regarde of

24 For wisdome is nimbler then all nimble thynges, she goeth through and attayneth to all thynges, because of her cleannesse.

25 For she is the breath of the power of God, and a pure influence flowing from the glorie of the almightie [God:] therfore can no defiled thyng come vnto her.

26 For she is the bryghtnesse of the euerlastyng lyght, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And beyng [but] one, she can do all thinges: and remaynyng in her selfe she renueth all, and in all ages of tymes entryng into holy soules, she maketh Gods friendes, and prophetes:

28 For God loueth none, if he dwell not with wisdome.

29 For she is more beautifull then the sunne, [n] and geueth more lyght then the starres, and the day is not to be compared vnto her.

[n] Or, aboue all the order of starres.

30 For vpon [n] the day commeth nyght: but wickednesse can not ouercome wisdome.

[n] Or, it.

The.viij.Chapter.

The effectes of wisdome.

A 1 [n] Wisdome reacheth from one ende to another mightily, and [n] louyngly doth she order all thynges.

[n] Or, the. [n] Or, profitably.

2 I haue loued her, and [n] laboured for her, euen from my youth vp: I dyd my diligence to mary my selfe with her, such loue had I vnto her beautie.

[n] Or, sought.

3 That she hath the companie of God, it commendeth her nobilitie: yea the Lorde of all thynges hym selfe loueth her.

4 For she is the scoolemaistresse of the nurture of God, and the choser out of his workes.

5 If [n] a man woulde desire riches in this lyfe, what is richer then wisdome that worketh all thynges?

[n] Or, if riches be a possession that a man woulde desire.

6 For yf prudencie worke: what is it among all thynges that worketh better?

7 And yf a man loue ryghteousnesse, her labours are but vertues: For why? she teacheth sobernesse and prudence, [n] righteousnesse and strength, which are such thinges as men can haue nothyng more profitable in their lyfe.

[n] Or, iustice and manhood.

B 8 If a man desire much [n] knowledge, she can tell the thynges that are past, and discerne thynges for to come: she knoweth the subtilties of wordes, and can expounde darke sentences: she forseeth signes and wonders or euer they come to passe, and the [n] endes of all tymes and ages.

[n] Or, much experience.

[n] Or, successe of tymes.

9 Therfore I purposed after this maner: I wyll take her into my companie, that she may liue with me, knowyng for certaintie she shall geue me good counsayle, and speake comfortably vnto me in my carefulnesse and griefe.

10 For her sake shall I be well [& honestly] taken among the commons, and with honour among the elders though I be young.

11 I shalbe founde to be of sharpe iudgement, so that I shalbe marueylous in the

* This part of the eleventh verse is only in the olde translation.

the sight of great men: and the faces of
princes shall wonder at me.
12 When I holde my tongue, they shall
byde my leasure, and when I speake,
they shall geue good eare vnto me, and
if I talke much, they shall lay their
handes vpon their mouth.
13 Moreouer, by the meanes of her I
shall obtayne immortalitie, and leaue
behynde me an euerlastyng memoriall
among them that come after me.
" Or, I shall gouerne the people.
14 I " shall set the people in order, and the
nations shalbe subdued vnto me.
℄ 15 Horrible tirauntes shalbe afraide
when they do but heare of me, among
the multitude I shalbe counted good,
and mightie in battayle.
16 When I come home I shall fynde rest
with her: for her companie hath no
bitternesse, and her felowshyp hath no
tediousnesse, but mirth and ioy.
17 Nowe whē I considered these thinges
by my selfe, and pondered them in my
heart, howe that to be ioyned vnto wis-
dome is immortalitie,
18 And great pleasure to haue her friend-
shyp, and that in the workes of her
handes are infinite riches, and that
who so " kepeth companie with her
shalbe wise, and that he which talketh
with her, shall come to honour: I went
about seekyng howe to get her vnto me.
" Or, exerciseth talke with her.
19 For I was a lad of ripe witte, and
had a good " vnderstandyng.
20 " But when I grewe to more vnder-
standyng, I came to an vndefiled body.
" Or, spirite with me.
" Or, yea rather beyng good.
21 Neuertheless when I perceaued
that I coulde not enioy it except God
gaue it [me] and that was a poynt of
wisdome also to knowe whose gyft it
was, I stepped vnto the Lorde and be-
sought hym, and with my whole heart
I sayde after this maner:

The .ix. Chapter.

A prayer of Solomon to obteyne wisdome.

A 1 O God of " [my] fathers,
" Or, the and Lorde of mercie,
thou hast made all
thynges with thy
worde,
2 And ordeyned man
through thy wisdome,
Gen.i.d. that he shoulde haue * dominion ouer
the creatures which thou hast made,
" Or, gouerne. 3 That he shoulde " order the worlde
accordyng to equitie and righteousnesse,
" Or, an vpryght. and execute iudgement with a " true
heart:
4 Geue me wisdome which is euer
sittyng about thy seate, and put me not
out from among thy children:
5 For I thy seruaunt and sonne of thy
handmayden, am a feeble person, and of
" Or, and yet lesse in a short tyme, " and to young to the vn-
derstandyng of iudgement and lawes.
6 And though a man be neuer so perfect
among the children of men, yet yf thy
wisdome be not with hym, he shalbe
nothyng regarded.
B 7 Thou hast chosen me to be a kyng vn-
to thy people, and the iudge of thy
sonnes and daughters.
8 Thou hast commaunded me to builde
a temple vpon thy holy mount, and an
aulter in the citie wherin thou dwellest,
a likenesse of thy holy tabernacle, which
9 And thy wisdome with thee, which
knoweth thy workes, which also was
with thee whē thou madest the worlde,
and knewe what was acceptable in thy
sight, and right in thy commaunde-
mentes.
10 O sende her out of thy holy heauens, &
from the throne of thy maiestie, that she
may be with me and labour [with me]
that I may knowe what is acceptable
in thy sight.
11 For she knoweth and vnderstandeth
all thynges, and she shall leade me so-
berly in my workes, and preserue me
" in her power.
" Or, by
12 So shall my workes be acceptable,
and then shall I gouerne thy people
righteously, and be worthy to sit in my
fathers seate.
13 For what man is he that can knowe
the counsayle of God? or who can thinke
what the wyll of God is?
14 For the thoughtes of mortall men are
" Or, dread-full. " miserable, and our forecastes are but
vncertaine.
15 For why? a corruptible body is heauy
vnto the soule, and the earthy mansion
" Or, the mynde that hath many cares. keepeth downe " that vnderstandyng
that museth vpon many thynges.
16 Very hardly can we discerne the
thynges

thynges that are vpon earth, "and great labour haue we or we can fynde the thynges which are before our eyes: & who hath then sought out the ground of the thynges that are done in heauen?

17 [Oh Lorde] who can haue knowledge of thy "[vnderstandyng and] meanyng, except thou geue wisdome, and sende thy holy ghost from aboue?

18 For so the wayes of them which liued on the earth were refourmed, and men haue learned the thynges that are pleasaunt vnto thee, and were preserued through wisdome.

The .x. Chapter.

The deliueraunce of the ryghteous, and destruction of the enemies commeth through wisdome.

A 1 She preferred the first fourmed father of the worlde that was created alone, and brought hym out of his fall:

Gen.ii.c. 2 *And gaue him power to rule all thynges.

Gen.iiii.b. 3 *But when the vnrighteous went away in his wrath from her, he perished by the furious desire to murther his brother.

Gen.vii.b. 4 For whom when the *water destroyed the whole worlde, wisdome agayne preserued it, her selfe gouernyng the iust man by no costly worke of wood.

Gen.xi.a. 5 *Moreouer, when the nations were confounded [or ioyned together] in their malicious confederacie, she founde out the righteous, and preserued hym faultlesse vnto God, and kept hym strong agaynst the loue of his sonne.

Gen.xix.f. 6 She preserued the ryghteous *when he fled from the vngodly that perished, what tyme as the fire fell downe vpon the fiue cities.

B 7 Like as yet this day the [vnfruitfull] waste [and] smokyng lande geueth testimonie of their wickednesse: yea the "vnripe & vntymely fruites that growe vpon the trees, and for a token of a remembraunce of the vnfaythfull soule, there standyng a pyller of salt.

8 For all such as regarded not wisdome, gat not only this hurt, that they knewe not the thynges which were good: but also left behynde them vnto men a memoriall of their foolishnesse, so that in the thynges wherin they sinned, they coulde not be hyd.

9 But as for such as toke heede vnto wisdome, she hath deliuered them from sorowe.

Gen.28.a. 10 *When the ryghteous fled because of his brothers wrath, "wisdome led hym the ryght way, shewed hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym riche in his labours, & brought to passe the thynges that he went about.

11 In the "disceiptfulnesse of such as defrauded hym, she stoode by hym and made hym riche.

12 She saued hym from the enemies, and defended him from the "deceauers: In a strong battayle she gaue hym the victorie, that he myght knowe howe that the feare of God is stronger then all thynges.

13 *When the ryghteous was solde, she forsoke hym not, but delyuered hym from sinne: She went downe with hym into the "dungeon,

14 And fayled hym not in the bandes, *till she had brought hym the scepter of the realme, and power agaynst those that oppressed hym: As for them that had accused hym, she declared them to be lyers, and brought hym to perpetuall "worshyp.

15 *She deliuered the ryghteous people and faultlesse seede, from the nations that oppressed them.

16 *She entred into the soule of the seruaunt of the Lorde, and stoode by hym in wonders and tokens agaynst the dreadfull kynges.

17 She gaue the "ryghteous the reward of their labours, and led them foorth a marueylous way: on the day tyme she was a shadowe vnto them, and a lyght of starres in the nyght season.

18 *She brought them through the red sea, and caryed them through the great water.

19 But she drowned their enemies [in the sea] but brought them out of the bottome of the deepe.

20 *So the ryghteous toke the spoyles of the

"Or, couetousnesse.

"Or, lyers in wayte.

Gen.37.f. Act.vii.b.

"Or, prison

Gen.xli.f. C

"Or, glorie.

Exod.i b.

Exod.iii.c.

"Or, the saintes.

Exo.xiiii.e.

Exod.xii.e.

the vngodly, * & prayſed thy holy name O Lorde, and magnified thy victorious hande with one accorde. Exod.xv.a.

21 *For Wiſdome openeth the mouth of the dumbe, and maketh the tongues of babes to be eloquent. Pſal. xviii.a

The.xj.Chapter.

1 The miracles done for Iſrael. 13 The vengeaunce of ſinners. 28 The great power and mercie of God.

A 1 He " ordered their workes in the handes of the holy prophete:

" Or, directed, or, proſpered.

Exo.xvi.a. *[So that] they went

2 through the wildernesse that was not inhabited, and pitched their tentes in the waste deſert.

3 They ſtoode agaynſt their enemies, and were auenged of their aduerſaries.

Exod 17.c. Num. xx.b. 4 *When they were thirſtie they called vpon thee, and water was geuen them out of the [moſt] hye rocke, & their thirſt was quenched out of the harde ſtone.

5 For by the thynges wherthrough their enemies were puniſhed, were the " children of Iſrael helped in their neede.

" Or, they, that is, the Iſraelites.

6 For in ſteede of a fountaine of the perpetuall runnyng flud all troubled with goare blood,

B 7 In reproche of the commaundement publiſhed to murther the infantes, thou gaueſt vnto them aboundaunce of water, and that not loked for neither:

8 Declaryng by that thirſt then, howe thou hadſt puniſhed thine aduerſaries.

Deut. viii.a. 9 *For when they were tryed, and nurtured with [fatherly] mercie, they knewe howe the vngodly were iudged and puniſhed in the wrath [of God.]

10 For theſe haſt thou exhorted as a father, and proued them: but vnto the other thou haſt ben a boyſtuous kyng, " layed harde to their charge, and condempned them.

" Or, examined them ſtraytly.

11 Whether they were abſent or preſent, their puniſhment was a lyke.

12 For their griefe was double, and mournyng for the remembraunce of thynges paſt:

13 For when they perceaued that their puniſhmentes dyd them good, they " thought vpon the Lorde.

" Or, they felt.

C 14 For whom in his caſtyng out before, as an abiect they had denied with deriſion, him in the ende when they ſawe what happened, they wondered at: for they were of another thirſt then was the iuſt.

15 But for the fooliſhe deuiſes of their wickednesse, wherwith being deceaued they worſhipped ſerpentes that had not the vſe of reaſon, and vile beaſtes, thou ſenteſt a multitude of vnreaſonable beaſtes vpon them for reuengeaunce:

16 That they myght knowe, that loke wherewithall a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 *For vnto thy almightie hande that made the worlde of naught, it was not vnpoſſible to ſende among them an heape of beares, or wood lions, Leuit.26.d. Sap.xvi.a. Iere.viii.f.

18 Or cruell beaſtes of a ſtraunge kynde ſuch as are vnknowen, or ſpout fire, or caſt out a ſmokyng breath, or ſhoote horrible ſparkes out of their eyes:

19 Which myght not only deſtroy them with hurtyng, but alſo kyll them with their horrible ſyght.

20 Yea without theſe [beaſtes] might they haue ben ſlayne with one wynde, being perſecuted by the reuengeaunce, and ſcattered abroade through the breath of thy power: Neuertheleſſe, thou haſt ordered all thinges in meaſure, number, and wayght.

21 For thou haſt euer had great ſtrength D and myght, and who may withſtande the power of thyne arme?

22 For why? lyke as the ſmall thyng that the ballaunce wayeth, ſo is the worlde before thee: yea as a drop of the mornyng deawe that falleth downe vpon the earth.

23 But thou haſt mercie vpon all, for thou haſt power of all thynges, * and makeſt thee as though thou ſaweſt not the ſinnes of men, becauſe they ſhoulde amende. Romii.a.

24 For thou loueſt all the thynges that are, and hateſt none of them whom thou haſt made: for thou wouldeſt not haue made any thyng yf thou hadſt hated it.

25 Yea howe myght any thyng endure yf it were not thy wyll? or howe coulde any thyng be preſerued, except it were called of thee?

26 But thou ſpareſt all: for they are thine (O Lorde) thou louer of ſoules.

The

¶ The. xij. Chapter.

2 The mercy of God towarde sinners. 14 The workes of God are vnreprouable.
19 God geueth leasure to repent.

A 1 FOr thy vncorruptible spirite, O Lorde, is in all thinges:

2 Therfore chastenest thou them measurably that go wrong, and warnest them by putting them in remembraunce in what thinges they haue offended, that leauing their wickednesse, they may beleue on thee O Lorde.

Deut.ix.a. xii.d.xviii.c 3 *As for those olde inhabiters of thy holy lande, thou mightest not away with them.

4 For they committed abhominable workes [against thee] as witchcraft, sorcerie, and wicked sacrifices.

5 They slue their owne chyldren without mercy, they dyd eate vp the bowels of mens flesshe, and deuoured the blood in abhominable bankets, and had their mad fanaticall priestes:

6 And the fathers were the chiefe murderers of the soules destitute of helpe, [these doers] thou wouldest destroy by the handes of our fathers:

B 7 That the lande whiche thou louest aboue all other, might be a meete dwelling for the chyldren of God.

8 Neuertheless, thou sparedst them also as men, and sendedst the forerunners of thyne hoast, euen hornettes, to destroy them out by litle and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battayle, or with cruell beastes, or with one rough worde to destroy them together:

Exo.xxiii.d. Deut.vii.d. 10 *But thy mynde was in punishing them by litle & litle, to geue them place for amendement, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought might neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not pardoned their sinnes wherein they offended, for that thou fearest any man.

12 For who will stand against thy iudgement: or who wyll blame thee for the nations that perishe, whom thou hast made: or who wyll come before thy face to be reuenged for the vnrighteous men:

13 For there is none other God but thou, *that carest for all thinges: that thou mayest declare howe that thy iudgement is not vnright. 1.Pet.v.a.

14 There dare neither king nor tiraunt in thy sight, require accomptes of them whom thou hast "destroyed. C "Or, punished.

15 Forsomuche then as thou art righteous thy selfe, thou ordrest all thinges righteously, * thinking it vnseemely for thy power to condempne hym that hath not deserued to be punished. Iob.ix.a.

16 For thy power is the beginning of righteousnesse, and because thou art Lorde of all thinges, it maketh thee to be gracious vnto all.

17 For when men thinke thee not to be of a full strength, thou declarest thy power, and reprouest the boldnesse of the wyse.

18 But thou "mastring thy power doest iudge with equitie, and ordrest vs with great fauour: for thou mayest vse power when thou wylt. "Or, ruling.

19 By suche workes nowe hast thou taught thy people, that the iust man shoulde be louing, and hast made thy chyldren to be of a good hope, because thou geuest roome to repentaunce for sinnes.

20 For insomuche as thou hast punished and with such deliberation and obtestation, the enemies of thy seruauntes, whiche were worthy to dye, where through thou gauest them tyme and place of amendement, that they might turne from their wickednesse: D

21 with howe great circumspection then punishest thou thyne owne chyldren, vnto whose fathers thou hast sworne, & made couenauntes of good promises:

22 So where as thou doest chasten vs, thou "punishest our enemies a thousande tymes more: to the intent that when we punishe, we should diligently thinke of thy goodnesse, and when we our selues are "punished, we shoulde hope for mercy. "Or, scourgest. "Or, iudged.

23 Wherefore, where as men haue liued

dissolutely and vnrighteously, thou hast punished them sore with their owne abhominations.

Sap. xi.c. Rom.i.c.

24 *For they went astray very "long in the wayes of errour, & held the beastes (whiche euen their enemies despised) for gods, deceaued as chyldren of no vnderstanding.

"Or, farre.

25 Therefore hast thou sent them thy iudgement in scorne, as to chyldren voyde of reason.

26 As for such as wyll not be reformed by those scornes [and rebukes] they shall feele the worthy "punishment of God.

"Or, iudgement.

27 For looke in what thinges they "disdayned when they "suffred for their sakes whom they counted gods, seyng them selues punished in the "same, they perceaued that he was in deede the true God, whom before they had denyed to knowe, and therefore came extreme dampnation vpon them.

"Or, murmuring and grudging. "Or, were chastised. "Or, murmuring.

¶ The. xiij. Chapter.

1 All thinges be vayne except the knowledge of God. 10 Idolaters and idols are mocked.

A 1 Surely vayne are all men by nature, Which were ignorant of God, and coulde not out of the good thyngs that are seene knowe hym that of hym selfe is [euerlasting] neither toke so muche regarde of the workes that are made, as therby to knowe who was the craftesman of them:

2 But some toke the fire, some the Winde or swift ayre, some the course of the starres, some the running Water, [some toke sunne and moone] or the lightes of heauen, for gods that rule the worlde.

3 But though they had such pleasure in their beautie, that they thought them to haue ben gods, yet should they haue knowen howe muche more "fayrer he is that made them: For the "maker of beautie hath ordayned al these thinges.

"Or, excellens. "Or, the first aucthour.

4 Or if they marueyled at the power and worke of them, they shoulde haue perceaued therby, how much he Which made these thinges is mightier then they.

5 For by the greatnesse of the beautie and of the creatures, the maker therof compared with them, may playnely be *"knowen.

*Or, seene.

6 Notwithstanding, they are the lesse to be blamed that seeke God, and woulde finde him, & yet peraduenture "misse.

"Or, erre.

7 For they being occupied in his workes, do seeke hym diligently, and are perswaded by the sight, because the things are beautifull that are seene.

8 Howebeit, yet neither are they to be excused. B

9 For if their vnderstanding [and knowledge] be so great, that they can "discerne the world [and the creatures] why do they not rather finde out the Lorde therof?

"Or, consyder, or of.

10 But miserable are they; and "among the dead is their hope, that call them gods whiche are but the workes of mens handes, golde, siluer, and the thing that is founde out by "cunning, the similitude of beastes, or any vayne stone that hath ben made by hande of olde.

"Or, in dede thinges. "Or, arte.

11 Or as whē a carpenter cutteth downe a tree meete for the purpose, and pareth of al the barke cunningly, and so by arte comely maketh a vessell profitable to the vse of life:

12 And with that whiche is cut of from his worke, doth dresse his meate to fyll his belly:

13 And as for the other part that is left, whiche is profitable for nothing (for it is a crooked peece of wood and full of knobbes) he carueth it diligently by leasure, and according to the knowledge of his cunning, he geueth it some proportion, fashioneth it after the similitude of a man, C

14 Or maketh it lyke some vyle beast, straketh it ouer with red, and payinteth it, and looke what foule spot is in it, he casteth some colour vpon it.

15 Then maketh he a "conuenient tabernacle for it, setteth it in the wall, and maketh it fast with iron:

"Or, as house worthy of it.

16 Prouiding so for it, lest it happen to fall,

fall, "for it is well knowen that it can not helpe it selfe: For why, it is but an image, and must of necessitie be helped.

17 Then making prayer for his goodes, for his mariage, and for chyldren, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto him that is "sicke: for life, he humblie prayeth vnto hym that is dead: he "calleth vpon hym for helpe, that hath no experience at all: and to sende hym a good iourney, he prayeth him that may not go.

19 And for gayne, for worke, and for successe of his affayres, he asketh power of hym whiche is without all maner of power.

" Or, maketh supplication vnto hym.

¶ The. xiiij. Chapter.

1 The detestation and abhomination of images. 8 A curse of them and of him that maketh them. 14 Whereof idolatrie proceeded: 23 What euils come of idolatrie.

A 1 AGayne, another man purposing to sayle, and "beginning to take his iourney thorowe the raging "sea, calleth for helpe vnto a stocke that is farre weaker then the vessell that beareth hym.

2 For as for it, couetousnesse of money hath founde it out, and the craftes man made it with his cunning.

3 But thy prouidence O father gouerneth it: *For thou hast made a way euen in the sea, and a sure path in the middest of the waues,

4 Declaring therby that thou hast power to helpe "in all thinges, yea though a man went to the sea without "ship.

5 Neuertheless thou wouldest not that the workes of thy wysdome shoulde be in vayne: and therefore do men commit their liues to a small peece of wood, passing ouer the stormie sea in a ship, and are saued.

Gen. viii. d. 6 *For in the olde tyme also When the proude giauntes perished, he in whom "the hope was left to increase the world, went into the ship Whiche was gouerned thorowe thy hand, and so left seede behynde hym vnto the worlde.

B 7 For "happy is the tree, wherthrough righteousnesse commeth:

8 But cursed is "[the idoll] that is made with handes, *yea both it and he that made it: he, because he made it: and it, because it was called God, Whereas it is but a "feayle thing.

9 *For the vngodly and his vngodlynesse, are both like abhominable vnto God.

10 [Euen so] the worke and he that made it also, shalbe punished together.

11 Therefore shall there a plague come vpon the idols of the heathen: for out of the creature of God they are become an abhomination, a "temptation vnto the soules of men, and a snare for the feete of the vnwyse.

12 For why, the "seeking out of idols, is the beginning of whordome, and the "bringing vp of them, is the "destruction of lyfe.

13 For they were not from the beginning, neither shall they continue for euer.

14 The vayneglory of men hath founde them out vpon earth, therfore shal they come shortly to an ende.

15 For When a father mourned heavily for his sonne "sodainely taken away from hym, he made hym an image: and hym Whiche then was but a dead man, he now began to worship as a god, and ordayned for his "seruauntes ceremonies and sacrifices.

16 Thus by processe of time this "vngracious custome being waxen strong was kept as a lawe, and images were worshipped by commaundement of tirauntes.

17 As for those that were so farre of that men might not worship them present, their visage beyng drawne out from farre of, was made as the "cleare image of an honourable king, that they might with "affection flatter aswell the absent as the present.

18 Agayne, the singuler ambition of the craftes man gaue the ignorant also a great occasion to increase the superstition.

19 For he willing to please one peraduenture that "bare rule, laboured with all his cunning to make the image of the best fashion.

" Or, a slaunder & offence, or stumbling blocke.

" Or, deuising.

" Or, inuentions.

" Or, the corruption.

" Or, soone.

" Or, subiectes.

" Or, wicked

" Or, gorgeous.

" Or, diligence.

" Or, was of auctoritie.

20 And so thorowe the beautie of the worke, the " common people being therto allured, toke hym nowe for a god, whiche a litle before was but honoured as a man.

" Or, multitude.

D 21 And this was to the deceauing of mans life, when men either with calamitie or tirannie oppressed, ascribed vnto stones and stockes that name [of God] whiche ought not to be geuen vnto any thing [els.]

22 Moreouer, this was not inough for them, that they erred in the knowledge of God: but where as they liued in the great warre of ignoraunce, those so [many and] great " plagues called they peace.

" Or, euils.

Deu. xviii. b Iere. vii. b.

23 For either * they slue their owne chyldren and offred them in sacrifice, or vsed secrete ceremonies, or folowed madde drunken dissolutenesse of rites in sacrifice:

24 So that they kept neither life nor mariage cleane: but either one slue another traytorously, or greeued hym by adulterie.

25 So that there raigned in al men without exception, blood, manslaughter, theft, " dissimulation, corruption, vnfaythfulnesse, sedition, periurie,

" Or, decript.

26 Disquieting of good men, vnthankefulnesse, defiling of soules, chaunging of byrth, disordering of mariages, adulterie, and vncleanenesse.

27 For why, the honouring of " abhomible images, is the beginning, the cause and ende of all euill.

" Or, of idols that ought not once to be named of vs.

28 For [they that worship idols] eyther they are madde when they be merie, or prophesie lies, or liue " vngodly, or els lightly forsweare them selues.

" Or, vniustlye.

29 For insomuche as their trust is in the idols whiche haue no " soule, though they sweare falsely, yet they thinke it shall not hurt them.

" Or, lyfe.

30 Therefore commeth a great plague vpon them, and that worthyly for both causes: for they haue an euyll opinion of God that geue heede vnto idols, and they sweare vniustly in deceipt, despising holynes.

31 For it is not the power of them by whom they sweare: but it is the iust " vengeaunce of sinners that punisheth alwayes the offence of the vngodly doers.

" Or, iudgement.

¶ The. xv. Chapter.

¶ The boyce of the faythfull praysing the mercy of God, by whose grace they serue not idols.

A 1 BUt thou O our God art gratious, true, and long suffring, and in mercy ordrest thou all thinges.

2 Though we sinne, yet are we thyne, for we knowe thy strength: but we wyll not sinne, because we knowe we are counted thyne.

3 For to knowe thee, is perfect righteousnes: yea to knowe thy power, is the roote of immortalitie.

4 As " for the thing that men haue found out through their euyll science it hath not deceaued vs, nor the paynters vnprofitable labour [to wit] an image " spotted with diuers colours,

" Or, for neither the malicious deuise of men deceaued vs.

" Or, stayned.

5 Whose sight entiseth the ignoraunt to lust after it, and he desireth the " picture of a dead image that hath no breath.

" Or, fourme.

6 Both they that make them, they that desire them, and they that worship them, loue euyls, and are worthy to haue suche thinges to trust vpon. B

7 For the potter tempereth soft earth, laboureth it, and geueth it the fashion, of whatsoeuer vessell serueth for our vse: and of the selfe same clay he maketh both the vessels that serue for cleane vses, and also such as serue to the contrary: wherevnto euery vessell serueth, the potter hym selfe beyng the iudge.

8 So by his wicked labour he maketh a vayne god of the same clay, this doth euen he whiche a litle before was made of earth hym selfe, and within a litle whyle after returneth to the same out of whiche he was taken, when the lone of his lyfe shalbe demaunded from him agayne.

9 Not-

B 9 Notwithstanding, he careth not the more for this that he must labour, nor that his life is short: but striueth to excell goldsmythes and siluersmythes, and endeoureth to do like the coppersmythes, and taketh it for an honour to make " deceauable thinges.

" Or, false counterfaite.

10 His heart is but asches, his hope is more vayne then earth, and his lyfe of " lesse honour then clay.

" Or, more vile.

11 Forsomuche as he knoweth not his owne maker that gaue him his soule of power to worke, and breathed in hym the breath of life.

12 But they counted our lyfe but a pastime, and [our] conuersation to be but a market for gayne, and that men should euery way be getting, yea though it were by euyll meanes.

13 Nowe he that of earth maketh frayle vessels and images, knoweth hym selfe to offende aboue all other.

14 All the enemies of thy people that hold them in subiection, are most vnwyse, & are more miserable then very " fooles.

" Or, very babes.

C

15 For they iudge all the idols of the heathen to be gods, whiche neither haue eyesight to see, nor noses " to smell, nor eares to heare, nor fingers or hands to grope, and as for their feete, they are [to] slowe to go.

" Or, to draw the ayre, or, breath.

16 For man made them, and he that borowed his owne spirit fashioned them: but no man can make a god lyke vnto hym selfe.

17 For seyng he is but mortall, it is but mortall that he maketh with vnrighteous handes: he him selfe is better then they whom he worshippeth, for he liued as they dyd neuer.

18 Yea they worshipped [such] beastes also as are " most hatefull: for if they were compared for " madnesse, they are worse then others.

" Or, their most enemies.
" Or, lacke of vnderstanding.

19 Neither haue they any beautie why to be desired in respect of other beastes: but are all voyde of the prayse of God, and his blessing.

The. xvj. Chapter.

1 The punishment of idolaters. 20 The benefites done vnto the faythfull.

A 1 Therfore by such things are they worthyly punished, & thorowe the multitude of beastes are they " rooted out.

" Or, the same.

2 In steede of the whiche punishmentes thou hast graciously ordred thine owne people, preparing for the desire of their appetite a straunge taste, *euen quayles to be their meate:

Num. xi. g.

3 To the intent that by the thinges whiche were shewed & sent vnto them, they that were so greedie of meate, might begin to lothe euen their necessarie appetite, and they which had suffred penurie for a short space, might be partakers of the newe taste.

4 For it was requisite that without any excuse pouertie should come vpon those whiche vsed tirannie, and to shewe onlye vnto the other howe their enemies were " destroyed.

" Or, appeared. Num. xxi. b.

5 *For when the cruell " woodnesse of the beastes came vpon them, and they perished thorowe the stinges of the cruell serpentes, [Notwithstanding] thy wrath endured not perpetually.

" Or, fierce rage.

6 But they were " put in feare for a litle season, that they might be reformed, hauing a " token of saluation to remember the commaundement of thy lawe.

" Or, the brasen serpent.

7 For he that looked backe [to it] was not healed by the thing that he sawe, but by thee O sauiour of all.

B

8 So in this thou shewedst our enemies, that it is thou whiche deliuerest from all euyll.

9 For then * when they were bitten with grashoppers and flyes, they dyed, neither was there any remedie founde for their life, for they were worthy to be punished by suche. Exod. x. a.

10 But not the very teeth of venemous dragons dyd ouercome thy chyldren: for thy mercy was euer by them, and healed them.

11 For they were pricked because they should remember thy wordes, but speedyly were they healed agayne, lest they shoulde fall into so deepe forgetfulnesse, that they might not be called backe by thy benefite.

12 For it was neither herbe nor plaster that restored them to health: but thy word O Lord, which healeth al things.

13 It is thou O Lord that hast the power of life and death, *thou leadest " vnto deathes dooze, and bringest vp againe. Deut. 32. f. i. Reg. ii. a.

" Or, downe to hell gates.

14 A man in deede thorowe his wickedG (iij) nesse,

nesse may slay [another] but when his spirite is gone foorth, it turneth not agayne, neither may he call agayne the soule that is taken away.

C 15 *But it is not possible to escape thy hande.

Exod.ix.c.

16 For the vngodly that woulde not knowe thee, were punished by the strength of thyne arme: with straunge raynes, hayles, and showres were they persecuted that they coulde not auoyde, and thorowe fire were they consumed.

17 For it was a wonderous thing that fire might do more then water whiche quencheth all thinges: but the worlde is the auenger of the righteous.

18 For sometimes was the fyre so tame, that the beastes whiche were sent to punish the vngodly, brent not, and that because they should see and knowe that they were persecuted with the punishment of God.

19 And sometyme brent the fire in the middest of the water, that it might destroy the fruites of the vniust lande.

Exod.xvi.c. 20 *In steede wherof, thou hast fed thine owne people with angels foode, and sent them bread redye from heauen without their labour, "being very pleasaunt and of good taste.

" Or, beyng of force for all pleasures, and apt to euery taste.

21 For this thy substaunce vnto thy chyldren declared thy sweetenes, and seruing to his appetite that toke it, tempered it selfe according to his desire.

Exod.ix.d. 22 *But the snowe and yse abode the violence of the fire and melted not, that they might know that the fire burning in the hayle, & sparkeling in the rayne, destroyed the fruite of the enemies.

23 The fire also forgat his owne strength agayne, that the righteous might be nourished. D

24 For the creature that serueth thee whiche art the maker, is fierce in punishing the vnrighteous, but is easie [and gentle] to do good, vnto such as put their trust in thee.

25 Therefore dyd it alter at the same tyme into all fashions, and was obedient vnto thy grace, whiche is the nurse of all thinges, according to the desire of them that had neede thereof:

26 That thy chyldren O Lorde whom thou louest, might knowe *that it is not the " growing of fruites that feedeth men, but that it is thy word which preserueth them that put their trust in thee.

Deut.viii.a. Math.iiii.a.

" Or, increase and reuenues.

27 For looke what " myght not be destroyed at all with the fire, assoone as it was warmed with a litle sunne beame, it melted:

" Or, coulde.

28 That all men might knowe, that thankes ought to be geuen vnto thee before the sunne ryse, and that thou oughtest to be " worshipped before the day spring.

" Or, prayed vnto at.

29 For the hope of the vnthankfull shall melt away as the winter yse, and flowe away as vnprofitable water.

¶ The. xvij. Chapter.

¶ The iudgementes of God against the wicked.

A 1 For great are thy iudgmentes [O Lorde] and can not be expressed: therefore men do erre that wyll not be refourmed [by thy wysdome.]

Rom.xi.c.

Exod.x.c. 2 *For when the vnrighteous thought to haue thy holy people in subiection, they were bounde with the bandes of darknesse and long night, shut vp vnder roofes, and lay there to escape the eternall prouidence.

3 And whyle they thought to be hyd in the darknesse of their sinnes, they were scattered abrode in the very middest of the darke couering of forgetfulnesse, put to horrible feare, and " wonderouslye vexed.

" Or, astonied with sighten of straunge apparitions.

4 For the corner where they lay hyd, might not kepe them from feare, because the soundes came rounde about them and vexed them, yea many terrible and " straunge visions appeared vnto them.

" Or, phantasies, with woful countenaunces.

5 No power of the fire might geue them light, neither might the cleare flambes of the starres lightē the horrible night:

6 But there appeared vnto them a sodayne fire only, very dreadfull: At the which sight, wherin they sawe nothing throughly, they were so afrayde, that they thought the thing whiche they sawe to be " the more fearefull.

" Or, the worse.

7 As for the illusions of the magicall art, they came to naught: and it was a most shamefull reproche of the pryde that they had of their owne wysdome.

8 For

B 8 For they that promised to driue away the feares and troubles from the sicke soule, were sicke them selues with feare worthy to be laughed at.

9 For though no terrible thing did feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissing of the serpentes.

10 Insomuch that with trembling they "sowned, and "sayde they sawe not the ayre, whiche no man yet may escape.

11 For malice is a dreadfull thing, that is condempned by his owne witnesse: and beyng pressed with conscience, it euer "suspecteth cruel thinges.

12 For feare is nothing els but a "betraying of the succours whiche reason offereth.

13 And looke howe muche the lesse his hope is within, the greater doth he recount his ignoraunce of that cause that bryngeth the torment.

C 14 But they [that dyd indure] the night that in deede was intollerable, and that came from the dungeons of intollerable hell, sleping the same sleepe,

15 Were somtimes chased with monsterous apparitions, and sometymes they sowned, as their owne soules had betrayed them: for an hastie feare, & that was not looked for, came vpon them.

16 And thus, whosoeuer was there fallen, he was in pryson, but without chaines:

17 For whether a man had occupied husbandrie, or had ben an heardman or labourer in the "woods, if he were taken, he suffred "intollerable necessitie.

18 For they were all bounde with one chayne of darknesse: whether it were a blasing winde, or a sweete song of the byrdes among the thicke braunches of the trees, or the vehemencie of hastie running water,

19 Or great noyse of the falling downe of stones, or the runnyng of playing beastes whiche they sawe not, or the mightie noyse of roaring wilde beastes, or "the sounde that aunswered agayne in the holonesse of mountaynes: these terrible thinges made them sowne [for very feare.]

20 For all the "earth shined with cleare light, and no man was hindered in his labour.

21 Onlye vpon them there fell a heauie night, an image of darknesse that was to come vpon them: Yea they were vnto them selues more heauie then darknesse.

"Or, dyed.
"Or, and denied euen to see the ayre.
"Or, forecasteth.
"Or, a forsaking and reuolting of the helpes which reason suggesteth.
"Or, alone or, in the desertes.
"Or, that coulde not be escaped.
"Or, ecco.
"Or, worlde.

¶ The. xviij. Chapter.

3 The firie piller that the Israelites had in Egypt. 8 The deliueraunce of the faythfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wyldernesse. 21 Aaron stoode betweene the liuing and the dead with his censure.

A 1 Neuerthelesse, thy saintes had a very great light, whose voyce they hearing, and not seeing their figure, for that they suffred not the same thinges, they thought them blessed.

2 And for that they dyd not hurt them nowe of whom they had ben wronged before, they thanked them, & besought them pardon of that they had ben enemies.

3 Therfore thou gauest them a burning piller of fire to leade them in the vnknowen way, and the sunne not to hurt them in their honourable iourney.

4 But reason it was that they shoulde leese the light and be put in the pryson of darknesse, whiche had kept thy chyldren "shut vp, by whom the vncorrupt light of the lawe was to be geuen vnto the worlde.

5 *After when they thought to slay the babes of the saintes, one chylde beyng cast out, and preserued to reproue them, thou tokest away the whole multitude of their chyldren, and destroyedst them altogether in a mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had geuen credence, might be of good cheare.

7 Thus thy people receaued the health of the righteous, but the vngodly were destroyed.

"Or, in bondage.
Exod. i. c. and. ii. a.
Exo xiiii. f. and. xxiiii. g

B 8 For like as thou hast "reuenged our enemies, so hast thou promoted vs whom thou hast called.

"Or, punished.

9 For the righteous chyldren of the good men offred secretely, and made a godly lawe with one consent, that the saintes should in like maner receaue together both good and euil, and that the fathers nowe should first sing prayses.

10 But there was heard a disagreing voyce of the enemies, and there was a miserable lamentation for chyldren that were bewayled.

11 The maister and the seruaunt were punished after one maner: and lyke as the king, so suffred the common people:

12 So they had innumerable that dyed with one kinde of death altogether: *neither were the liuing sufficient to bury "the dead, for in the twinckling of an eye the noblest ofspring of them was destroyed.

Exod.xii.c.

"Or, them.

13 For whereas they would discredite all thinges by reason of the inchauntmentes, in the destruction of the first borne they acknowledged that this people was the chyldren of God.

C 14 For whyle all thinges were styl in silence, and when the night was in the middest of her course, thy almightie worde O Lorde lept downe from heauen out of thy royall trone,

15 As a "rough man of warre in the middest of the land that was destroyed,

"Or, fierce.

16 And brought thyne vnfayned commaundement as a sharpe sworde, and standing vp, filled all thinges with death, yea it stoode vpon the earth and reached vnto the heauen.

17 Then the sightes of the euyl dreames vexed them sodainly, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead [halfe quicke] and shewed the cause of his death.

19 For the visions that vexed them, shewed them these thinges afore, that they might not be ignorant wherefore they perished.

20 Yea the temptation of death touched the righteous also, and "among the multitude in the wildernesse there was "insurrection: but thy wrath endured not long.

"Or, of

"Or, a slaughter.

21 * For the blameles man went in all the haste, and toke the battayle vpon hym, brought foorth the weapon of his ministration, euen prayer and the reconciliation of incense, set hym selfe against the wrath, and so brought the miserie to an ende, declaring [therby] that he was thy seruaunt.

D Num.xvi.g.

22 For he ouercame not the "multitude with bodyly power or force of weapons: but with the word he subdued him that "vexed, alleaging the oth and couenaunt made vnto the fathers.

"Or, the destroyer.

"Or, that punished.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middest, "pacified the wrath, and "parted the way that it might not come to the liuing.

"Or, cut of.

"Or, brake.

24 *And why: in his long garment was all the beautie, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiestie was wrytten in the "crowne of his head.

Exod.28.a

"Or, diademe.

25 Unto these the destroyer gaue place, and was afrayde of them: for it was inough that they onlye tasted of the wrath.

¶ The. xix. Chapter.

1 The death of the Egyptians, and the great ioy of the Hebrues. 11 The meate that was geuen at the desire of the people. 17 All the elementes serue to the will of God.

A 1 AS for the vngodly, the wrath came vpō them without mercy vnto the ende: for he knewe before what shoulde happen vnto them:

2 How that when they had consented to let them go, and had sent them out with great diligence, they would repent and "folowe vpon them.

"Or, pursue them.

Exod.xiiii.a 3 *For whyles they were yet mourning and making lamentation by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had (a) cast out afore with prayer.

(a) That is, the chyldren of Israel whō they before had desired and prayed for to go their way.

4 For the "necessitie whiche they had deserued brought them vnto this ende, and made them forget the thinges that had alredy happened, that they might by tormentes fulfill their punishment whiche remayned:

"Or, destinie

5 And

5 And that thy people might trye a marueylous passage: and these might fynde a straunge death.

6 For euery creature in his kynde was fashioned agayne of newe, seruyng the peculiar offices as was commaunded them, that thy children myght be kept without hurt:

B 7 For the cloude ouershadowed their tentes, and the drye earth appeared where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene fielde:

8 wherthrough all the people went that were defended with thy hande, seyng thy marueylous straunge Wonders.

9 For as the horses, ryght so they neyed, and leaped lyke lambes, prayseng thee (O Lord) which hadst deliuered them.

10 And why: they were yet myndefull of the thynges that were done whyle they dwelt in the straunge laude, howe the grounde brought foorth flies in steade of cattell, and howe the riuer scrawled with the multitude of frogges in steade of fisshes.

Exod.xvi.c. Num.xi.g. 11 *But at the last they sawe a newe generation of birdes, what tyme as they were stirred with lust, and desired delicate meates.

12 For why: the quayles came vp to them from the sea for their comfort: but punishmentes came vpon the sinners, not without the signes which came before to passe by vehemencie of the thicke lyghtnynges: For they suffered worthyly accordyng to their wickednesse, because they dealt so churlishly & with an hate of straungers.

" Or, theyes vnknowen. 13 For some would not receaue " men that came vnto them and were vnknowen: and some brought the straungers into bondage that dyd them good.

14 Nor only so, but yf they had ben any where regarded, they coulde not suffer it: for they entreated straungers very dispitefully. ℂ

15 Others that had receaued them with great solempnitie, when they were admitted vnto their " societie, they afflicted them with grecuous labours. " Or, rightes

Gen.xix.c. 16 *Therfore were they stricken with blindnesse, like as when they that were couered with sodayne darkenesse at the doores of the ryghteous, sought euery one of them the entraunce of his doores.

17 Thus the elementes beyng chaunged, agreed among them selues, lyke as when tunes are chaunged vpon an instrument of musicke, and yet kepe styll a melodie: which may easyly be perceaued by the syght of the thynges that are come to passe.

18 For the earthy thynges were turned into waterie: and the thyng that before swamme in the water, nowe went vpon the grounde.

19 The fire had power in the water, forgetting his owne vertue: and the water forgat his owne kynde to quenche [the fire.]

20 Agayne, the flambes hurted not the flesshe of the corruptible liuing thynges though they walked therin, neither melted they that slie kynde of immortall meate that was of nature apt to melt.

21 For in all thynges hast thou promoted thy people (O Lord) and brought them to honour, thou hast not dispised them, but alway and in all places hast thou " stande by them. " Or, assisted them.

VV. C.

The ende of the booke of wisdome.

The booke of Iesus the sonne of Sirach

which is called in latine Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.

MAny and great men haue declared wisdome vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the which thynges Israel ought to be cõmended by the reason of doctrine and wisdome: Therfore they that haue it, and reade it, shoulde not only them selues be wise therthrough, but serue other also with teachyng and writyng. After that my graundefather Iesus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised hym selfe therin: he purposed also to write some thyng of wisdome and good maners, to the intent that they which were wyllyng to learne, and to be wise, myght haue the more vnderstandyng, and be the more apt to leade a good conuersation. Wherfore I exhort you to receaue it louyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is written in the Hebrue tongue, soundeth not so well when it is translated into another speache: Not only this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwise then they do when they are spoken in their owne language.

Nowe in the thirtie and eyght yere when I came into Egypt in the tyme of Ptolomie Euerges, and continued there a long season, I founde bookes there left full of great and profounde learnyng, wherfore I thought it good and necessarie to bestowe my diligence and trauayle to interprete this booke: And considerynge that I had tyme, I laboured and dyd my best to perfourme this booke, and to bryng it vnto lyght, that the straungers also which are disposed to learne, myght apply them selues vnto good maners, and lyue accordyng to the lawe of the Lorde.

The first Chapter.

1 Wisdome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdome.

ALl wisdome *[commeth] of god the Lord, & hath ben euer with him, and " is before all tyme.

2 Who hath numbred the sande of the sea, the droppes of the rayne, and the dayes of "time: Who hath measured the heyght of heauen, the breadth of the earth, and the deepenesse of the sea:

3 Who hath sought out the grounde of Gods Wisdome, Which hath ben before all thynges:

4 *Wisdome hath ben created before all thinges, and the vnderstandyng of prudence from euerlastyng.

5 (Gods worde in the heyght is the well of Wisdome, and the euerlastyng commaundementes are the entraunce of her.)

6 *Vnto whō hath the roote of wisdome ben declared: or who hath knowen her wit:

7 Vnto whom hath the doctrine of wisdome ben discouered and shewed: and who hath vnderstande the manifolde entraunce of her: 25

8 There is one, euen the hyest, the maker of all thynges, the almightie, the kyng of power, of whom men ought to stand greatly in awe, Which sitteth vpon his throne, beyng a God of dominion.

9 He hath created her through the holy ghost, he hath seene her, numbred her, and measured her.

10 He hath powred her out vpon all his workes, and vpon all flesh, accordyng to his gyft, he geueth her richely vnto them that loue hym.

11 The feare of the Lorde is worshyp and triumph, gladnesse, and a ioyfull crowne.

12 The feare of the Lorde maketh a mery heart, geueth gladnesse, ioy, and long lyfe.

13 Who so feareth the Lorde, it shall go well

3 Reg. 3 b. Iob. 18 c. Iacob. 1. a.

" Or, and is with him for euer.

" Or, the worlde.

Rom. xi. c.

Rom. xi. d.

well with him at the last, and in the day of his death he shalbe blessed.

14 The loue of God is honorable Wisdome: loke vnto whom it appeareth, they loue it, for they see what wonderous thinges it doth.

15 *The feare of the Lorde is the begynnyng of wisdome, and was made with the faythfull in the mothers wombe, it shall go with the chosen women, and shalbe knowen of the ryghteous and faythfull. *Psal.cxi.b. Prou.ix.c.

16 The feare of the Lorde is the ryght Gods seruice,

17 That preserueth & iustifieth the heart, and geueth mirth and gladnesse.

18 Who so feareth the Lorde shalbe happy, and when he hath neede of comfort he shalbe blessed.

19 She hath buylt her euerlastyng foundations with men, and is geuen to be with their seede.

20 To feare God is the wisdome that maketh riche, and bryngeth all good with her.

21 She fylleth the whole house with her giftes, & the garners with her treasure.

22 The feare of the Lorde is the crowne of wisdome, and geueth plenteous peace and health: he hath seene her and numbred her: both these are the gyftes of God.

23 Knowledge and vnderstandyng of wisdome hath he powred out as rayne, and them that helde her fast hath he brought vnto honour.

24 The feare of the Lorde is the roote of wisdome, & her braunches are long lyfe.

25 In the treasures of wisdome is vnderstandyng & deuotion of knowledge, but wisdome is abhorred of sinners.

26 The feare of the Lorde driueth out sinne, and whē she is present, she driueth away anger.

27 For he that is without feare can not be made ryghteous, and his wylfull boldenesse is his owne destruction.

28 A patient man wyll suffer vnto the tyme, and then shall he haue the reward of ioy.

29 A good vnderstandyng wyll hyde his wordes for a tyme, and many mens lippes shall speake of his wisdome.

30 In the treasures of wisdome is the declaration of doctrine: but the sinner abhorreth the worshyp of God. E

31 My sonne yf thou desire wisdome, kepe the commaundement, and God shall geue her vnto thee:

32 For the feare of the Lorde is wisdome and nurture: he hath pleasure in fayth and louyng mekenesse, and he shall fyll the treasures therof.

33 Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double heart.

34 Be not an hypocrite in the syght of men, and take good heede what thou speakest.

35 Exalt not thy selfe, lest thou happen to fall and bryng thy soule to dishonour, and so discouer thy secretes, and cast thee downe in the myddest of the congregation: because thou wouldest not receaue the feare of God, & because thy heart is full of faynednesse and deceipt.

The.ij.Chapter.

1 He exhorteth the seruauntes of God to righteousnesse, loue, vnderstandyng, and patience. 11 To trust in the Lorde. 13 A curse vpon them that are faynt hearted and impatient.

A Mat.iiii.a. 2.Tim.iii.c.

1 My sonne *yf thou wylt come into the seruice of God, stande fast in righteousnesse & feare, and arme thy soule to temptation.

2 Settle thyne heart and be patient, bowe downe thine eare, receaue the wordes of vnderstandyng, and shrynke not away when thou art assaulted.

3 Holde thee fast vpon God, ioyne thy selfe vnto hym, and suffer that thy lyfe may encrease at the last.

4 Whatsoeuer happeneth vnto thee, receaue it: suffer in heauinesse, & be patient in thy trouble.

5 *For lyke as golde and siluer are tryed in the fire, euen so are acceptable men in the furnace of aduersitie. Sap.iii.a. Pro.xvii.a.

6 Beleue in God and he shall helpe thee: order thy way a right, and put thy trust in hym: holde fast his feare and growe therin,

7 Ye that feare the Lorde, take sure holde of his mercie, shrynke not away from

from hym, that ye fall not.

B 8 O ye that feare the Lorde, beleue hym, and your rewarde shall not be emptie.

(a) That is, loke for good thynges, and trust to haue the rewarde of euerlastyng life, promised to them that with patience continue in his feare.

9 O ye that feare the Lorde, (a) trust in good thynges, and mercie shall come vnto you for pleasure.

10 O ye that feare the Lorde, set your loue vpon hym, and your heartes shalbe lyghtened.

11 Consider the olde generations of men (O ye children) and marke them well: *was there euer any one confounded that put his trust in the Lorde? who euer continued in his feare, and was forsaken? Or whom dyd he euer dispise that called faythfully vpon hym?

Psal.xxxi.a Esai.xxvi.b.

12 For God is gratious and mercifull, he forgeueth sinnes in the tyme of trouble, and is a defendour for al them that seke hym in the trueth).

* Or, double.

13 Wo be vnto them that haue a *fearefull heart, wicked lippes, and euyll occupied handes, and to the sinner that goeth two maner of wayes.

C 14 Wo be vnto them that are faint harted, which put not their trust in God, and therfore shall they not be defended of hym.

15 Wo be vnto you that haue lost patience, forsaken the ryght wayes, and are turned backe into frowarde wayes: what wyll you do when the Lord shall begin to visite you?

16 They that feare the Lorde, wyll not disobey his worde: and they that *loue him, wyll kepe his commaundementes.

Iohn.xiiii.c

17 They that feare the Lorde wyll seke out the thinges that are pleasaunt vnto him: *and they that loue him, be fulfylled with his lawe.

Rom.x.iii.c

18 They that feare the Lorde wyll prepare their heartes, and humble their soules in his syght.

19 They that feare the Lorde kepe his cõmaundementes, and wyll be patient tyll they see hym selfe,

20 Saying: *If we do not repent, we shall fall into the handes of the Lorde, and not into the handes of men.

2.Reg.24.c Susan.d.

21 For his mercie is as great as him selfe.

The.iij.Chapter.

2 To our father and mother ought we to geue double honour. 10 Of the blessyng and curse of the father and mother. 22 No man ought ouer curiously to searche out the secretes of God.

A 1 The children of wisdome are a congregation of the ryghteous, and their offspryng is obedience and loue.

2 Heare your fathers iudgement (O my deare children) and do therafter, that ye may be safe.

Exod.xx.a. Deut.v.b. 3 *For the Lorde wyll haue the father honored of the children: and loke what a mother commaundeth her children to do, he wyll haue it kept.

4 Who so honoureth his father, his sinnes shalbe forgeuen hym: and he shall abstayne from them, and shall haue his dayly desires.

Ephe.vi.a. 5 *And he that honoureth his mother, is like one that gathereth treasure together.

6 Who so honoureth his father, shall haue ioy of his owne children: & when he maketh his prayer, he shalbe heard.

7 He that honoureth his father, shall haue a long lyfe: and he that is obedient vnto the Lorde, shall comfort his mother.

8 He that feareth the Lorde, honoureth his father and mother, and doth them seruice as it were vnto lordes. B

9 *Honour thy father and mother, in deede, in worde, and in all patience, that thou mayest haue Gods blessyng: and his blessyng shall abide with thee at the last.

Exod.xx.c Deut.v.b.

10 *The blessyng of the father stablisheth the houses of the children: but the mothers curse rooteth out the foundations.

Gen.27.d. Deut.33.a.

11 Reioyce not when thy father is reproued: for it is not honour vnto thee, but a shame.

12 For the worshyp of a mans father, is his owne worshyp: & the reproche of the mother, is the dishonestie of the sonne.

13 My sonne, make much of thy father in his age, and greeue hym not as long as he lyueth.

14 And yf his vnderstandyng fayle, haue patience with hym, and dispise hym not in thy strength.

15 For the good deede that thou shewest vnto thy father, shall not be forgotten: and

and when thou thy selfe wantest, it shalbe rewarded thee: and for thy mothers offence thou shalt be recompensed with good, yea it shalbe founded for thee in ryghteousnesse.

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away, lyke as the yse in the fayre warme weather. ℭ

17 He that forsaketh his father, shal come to shame: and he that defieth his mother, is cursed of God.

18 My sonne, performe thy workes with louyng meekenesse, so shalt thou be loued aboue other men.

Philip.2. 19 The greater thou art, the more *humble thy selfe in all thynges, and thou shalt fynde fauour in the sight of God.

20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke.

21 For great power belongeth only vnto God, and he is honoured of the lowly.

Psal.9.a. Pro.xxv.a. Rom.xii.a. 22 *Seke not out the thynges that are aboue thy capacitie, and searche not the grounde of such thynges as are to mightie for thee:

23 But loke what God hath commaunded thee, thynke vpon that alway, & be not curious in many of his workes: For it is not needefull for thee to see with thyne eyes the thynges that are secrete.

24 Make not to much searche in superfluous thynges, and be not curious in many of his workes: for many thynges are shewed vnto thee alredy which be aboue the capacitie of men.

25 The medlyng with such, hath beguiled many a man, and tangled their wittes in vanitie. D

26 Thou canst not see without eyes, therfore professe not the thyng that thou hast not.

27 An harde heart shall feare euyll at the last: and he that loueth daunger, shall perishe therin.

28 An heart that goeth two wayes shall not prosper: and he that is frowarde of heart, wyll euer be worse and worse.

29 An obstinate heart shalbe laden with sorowes, and the vngodly sinner wyll heape one sinne vpon another.

30 The counsayle of the proude hath no health, & his footsteppes shalbe plucked vp: for the plant of sinne hath taken roote in hym.

31 The heart of hym that hath vnderstandyng, shall perceaue hye thynges: and a good eare wyll gladly hearken vnto wisdome.

32 An heart that is wise and hath vnderstandyng, wyll abstayne from sinnes, and increase in the workes of ryghteousnesse.

33 Water quencheth burnyng fire, *and mercie reconcileth sinnes. Psal.xli.a.

34 God hath respect vnto hym that is thankfull: he thinketh vpon him against the tyme to come, so that whē he falleth he shall fynde a strong holde.

The .iiij. Chapter.

1 Almes must de done with gentlenesse. 12 The studie of wisdome and her fruite.
20 An exhortation to eschewe euyll, and to do good.

A Deut.xv.d. 1 My sonne, *defraude not the poore of his almes, and turne not away thyne eyes from hym that hath neede.

2 Dispise not an hungry soule, and defie not the poore in his necessitie.

3 Greeue not the heart of hym that is helpelesse, and withdrawe not the gyft from the needefull.

4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needy.

5 Cast not thyne eyes aside from the poore for any euyll wyll, that thou geue him not occasion to speake euyll of thee.

6 For yf he complayne of thee in the bitternesse of his soule, his prayer shalbe heard: euen he that made hym shall heare hym.

7 Be curteous vnto the company of the poore, humble thy soule vnto thy elder, and bowe downe thy head to a man of worshyp. B

8 Let it not greeue thee to bowe downe thine eare vnto the poore, (a) but pay thy debt, and geue him a friendly aunswere, and that with meekenesse.

(a) As a man must of duetie be curteous to the poore, humble to the auncient; bow downe to the worshipfull: so is it his duetie to comfort, helpe, and deliuer the innocent and simple soule from the crueltie of the vngodly.

9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faynt hearted when thou sittest in iudgement.

10 Be mercifull vnto the fatherlesse as a father,

father, and be in steade of an husbande vnto their mother: so shalt thou be as an obedient sonne of the hyest, and he shall loue thee more then thy mother doth.

11 Wisdome exalteth her children, receaueth them that seke her, & wyl go before them in the way of ryghteousnesse.

12 He that loueth her, loueth lyfe: and they that seke her diligently, shall haue great ioy.

13 They that kepe her, shall inherite glorie: for where she entreth in, there is the blessyng of God.

℄ 14 They that honour her, shalbe the seruauntes of the holy one: and they that loue her, are beloued of God.

15 Who so geueth eare vnto her, shall iudge the heathen: and he that hath "respect vnto her, shall dwell safely.

" Or, goeth.

16 He that beleueth her, shall haue her in possession, and his generation shall endure.

" Or, walketh.

17 For when he "falleth, she doth go with hym, and choseth hym among the best: Feare, dreade, and temptation shall she bryng vpon hym, and trye hym in her doctrine, tyll she haue so proued hym in his thoughtes, that he commit his soule vnto her.

18 Then shall she stablishe hym, bryng the ryght way vnto hym, make hym a glad man, shewe hym her secretes, and heape vpon him the treasures of knowledge, & vnderstandyng of righteousnes.

19 But yf he go wrong, she shall forsake hym, & geue hym ouer into the handes of destruction and ruine.

Ro.xii.b. 20 *My sonne, make much of the tyme, eschewe the thyng that is euyll:

21 And for thy lyfe shame not to say the trueth: (b) For there is a shame that bryngeth sinne, and there is a shame that bryngeth worshyp and fauour.

D (b) To be ashamed to confesse thy god, thy faith, to refuse the trueth, and to repugne sinne, doth bryng sunne vnto thee: the contrarie shame bryngeth worshyp.

22 Accept no person after thyne owne wyll, that thou be not confounded to thyne owne decay: Be not ashamed of thy neyghbour in his aduersitie.

23 And kepe not backe thy counsayle when it may do good, neither hyde thy wisdome in her beautie.

24 For in the tongue is wisdome knowē, so is vnderstandyng, knowledge, and learnyng in the talkyng of the wise, and stedfastnesse in the workes of ryghteousnesse.

25 In no wise speake agaynst the worde of trueth: but be ashamed of the lyes of thyne owne ignorannce.

26 Shame not to confesse thyne errour, and resist not the course of the riuer.

27 And submit not thy selfe vnto a foolishe man, neither accept the person of the mightie.

28 And striue thou not agaynst the streame: But for ryghteousnesse take paynes with all thy soule, and for the trueth striue thou vnto death, and God shall fyght for thee agaynst thyne enemies.

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thyne owne house, destroying thy housholde folkes, and oppressyng them that are vnder thee.

31 *Let not thyne hande be stretched out to receaue, and shut when thou shouldest geue. Act.xx.g.

The.v.Chapter.

1 In riches may we not put any confidence. 7 The vengeaunce of God ought to be feared, and repentaunce may not be deferred.

A Luk xii.c. Eccle.xi.c.

1 TRust not vnto thy riches, * & say not, tushe I haue inough for my lyfe, for it shall not helpe in the tyme of vengeaunce and temptation.

2 Folowe not the lust of thyne owne heart in thy strength,

3 And say not, tushe howe haue I had strength: or Who wyll bryng me vnder because of my workes: For doubtlesse God shall auenge it.

4 And say not, I haue sinned, and what euyll hath happened me: For the almightie is a patient rewarder.

5 *Because thy sinne is forgeuen thee, be not therfore without feare, neither heape one sinne vpon another. Rom.vii.a.

6 *And say not, tushe, the mercie of the Lorde is great, he shall forgeue me my sinnes be they neuer so many: *For lyke as he is mercifull, so goeth wrath from hym also, and his indignation commeth downe vpon sinners. Eccle.xxi.a. Eccle.xvi.a.

7 Make no tarying to turne vnto the Lorde,

Lorde, and put not of from day to day: for sodenly shall his wrath come, and in the tyme of vengeaunce he shall destroy thee.

B 8 *Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wrath.

Prou. x.a. Ezech. vii.d Sophon. i.c.

9 Be not caried about with euery winde, and go not into euery way: for so doth the sinner that hath a double tongue.

10 Stande fast in the way of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace and righteousnesse.

11 Be gentle to heare the worde of God, that thou mayest vnderstande it: and make a true aunswere with wisdome.

Iacob.i.c. 12 *Be swyft to heare, but slowe and pacient in geuing aunswere.

13 If thou hast vnderstanding, shape thy neighbour an aunswere: yf no, laye thy hande vpon thy mouth, lest thou be trapped in an vndiscreete word, and so confounded.

14 Honour and shame is in the talke, but the tongue of the vndiscrete is his owne destruction.

15 *Be not a priuy accuser as long as thou lyuest, and vse no slaunder with thy tongue: For shame & sorowe goeth ouer the thiefe, and an euyll name ouer him that is double tongued: but he that is a priuy accuser of other men, shalbe hated, enuied, and confounded. Leu. xix.d.

16 Do not rashly neither in great nor small.

The.vj.Chapter.

1 It is the propertie of a sinner to be euyll tongued. 6 Of friendship. 33 Desire to be taught.

A 1 BE not of a friende an enemie, (a) for such a man getteth an euyll name, shame, and rebuke: and whosoeuer beareth enuie & a double tongue, offendeth.

(a) For that is agaynst the rule of charitie, whiche beareth all, and hateth nothing but only sinne.

Rom. xii.b. 2 *Be not proude in the deuice of thine owne vnderstanding, lest thy soule rent thee as a (b) bull,

(b) As a bull teareth in peeces a young tree with his hornes, so thou trustyng in thine owne wisdome, and standyng in thine owne conceipt, because of thy witte, thy power, or riches, shoulde destroy thy self.

3 And lest thy leaues wyther, and thy fruite be destroyed, and so thou be left as a drye tree in the wildernesse.

4 For a wicked soule destroyeth hym that hath it, maketh him to be laughed to scorne of his enemies, and bryngeth him to the portion of the vngodly.

Eccle. xx. b. 5 *A sweete worde multiplieth friendes, & pacifieth them that be at variaunce: and a thankfull tongue wyll be plenteous in a good man.

6 Holde friendship with many, neuerthelesse haue but one counsellour of a thousande.

B 7 If thou gettest a friende, *proue him first, and be not hastye to geue him credence.

Deu. xiii.b. Mich. vii.a. Mat. x.c.

8 For some man is a friende but for his owne turne, and wyll not abyde in the day of trouble.

9 And there is some friend that turneth to enimitie, and taketh part agaynst thee: and if he knowe any hurt by thee, he telleth it out.

10 *Agayne, some friende is but a companion at the table, and in the day of neede he continueth not. Eccle. 37.a.

11 But in thy prosperitie he wyll be as thou thy selfe, and deale playnly with thy housholde folke.

12 If thou be brought lowe he wyll be agaynst thee, and wyll be hidden from thy face.

13 Depart from thyne enemies, yea and beware of thy friendes.

14 A faythfull friende is a strong defence, who so findeth such one, fyndeth a treasure. C

15 A faythfull friende hath no peare, the wayght of golde and siluer is not to be compared to the goodnesse of his fayth.

16 A faythfull friende is a medicine of lyfe and immortalitie, and they that feare the Lorde shall fynde hym.

17 Who so feareth the Lorde, shall prosper with friendes: and as he is hym selfe, so shall his friende be also.

18 My sonne receaue doctrine from thy youth vp, so shalt thou fynde wisdome tyll thou be olde.

19 Go to her as one that ploweth and soweth, and wayte patiently for her good fruites: For thou shalt haue but litle labour in her worke, but thou shalt eate of her fruites ryght soone.

20 O howe exceeding sharpe is wisdome to vnlearned men: an vnstedfast body wyll not remayne in her.

21 Unto

D 21 Unto such she is as it were a touche-
stone, and he casteth her from him in
all the haste.
22 For wisdome is with him but in name,
there be but fewe that haue knowledge
of her.
23 But with them that knowe her, she
abideth euen vnto the appearyng of
God.
24 Geue eare my sonne, receaue my doc-
trine, and refuse not my counsayle.
Mat.xi.d. 25 Put thy foote into her lynckes, *and
take her yoke vpon thy necke.
26 Bowe downe thy shoulder vnder her,
beare her patiently, and be not weery
of her bandes.
27 Come vnto her with thy whole heart,
and kepe her wayes with al thy power.
28 Seke after her, and she shalbe shewed
thee: and when thou hast her, forsake
her not.
29 For at the last thou shalt fynde rest in
her, and that shalbe turned to thy great
ioy.
E 30 Then shall her fetters be a strong
defence for thee, and her yoke a glorious
rayment.
31 For there is a golden ornament in her,
& her bandes are laces of purple colour.
32 Thou shalt put her on as a robe of
honour, and shalt put her about thee as
a crowne of ioy.
33 My sonne, yf thou wylt take heede,
thou shalt haue vnderstandyng, and yf
thou wylt apply thy mynde, thou shalt
be wyse.
34 Yf thou wylt bowe downe thine eare,
thou shalt receaue doctrine: and yf thou
delyte in hearyng, thou shalt be wyse.
35 Stande with the multitude of such
elders as haue vnderstandyng, and
consent vnto their wisdome with thyne
heart.
36 *That thou mayest heare all godly Eccle. viii.a.
sermons, and that the worthy sentences
escape thee not.
37 And yf thou seest a man of discrete vn-
derstandyng, get thee soone vnto hym,
& let thy foote treade vpon the steppes
of his doores.
38 *Let thy mynde be vpon the com- Psal. i.a.
maundementes of God, and be earnest-
lye occupied in his lawes: so shall he
stablishe thy heart, and geue thee wis-
dome at thyne owne desire.

The .vij. Chapter.

2 we must forsake euyll, and yet not iustifie our selues. 23 The behauiour of the wise towarde his wyfe, his friende, his children, his seruauntes, his father and mother.

A 1 DO no euyl, so shal there
no harme happen vnto
thee.
2 Depart away from
the thyng that is wic-
ked, and no misfortune
shall meddle with thee.
3 My sonne, sowe no euyll thynges in
the forowes of vnryghteousnes, so shalt
thou not reape them seuen folde.
4 Labour not to the Lorde for prehe-
minence, neither vnto the kyng for the
seate of honour.
Psal.142.a. Eccle.vii.c. Iob.ix.a. Luk.18.b. 5 *Iustifie not thy selfe before God, for
he knoweth the heart: and desire not to
be reputed wise in the presence of the
kyng.
6 Make no labour to be made a iudge,
except it so were that thou couldest
mightily put downe wickednesse: for
yf thou shouldest stande in awe of the
presence of the mightie, thou shouldest
fayle in geuyng sentence.
7 Offende not in the multitude of the B
citie, and put not thy selfe among the
people.
8 *Bynde not two sinnes together: for in Eccle.xii.c.
one sinne shalt thou not be vnpunished.
9 Say not, tushe, God wyll loke vpon the
multitude of my oblations, & when I
offer to the hyest God he wyll accept it.
10 Be not faynt hearted when thou
makest thy prayer, neither slacke in
geuyng of almes.
11 Laugh no man to scorne in the hea-
vinesse of his soule, for God (which seeth
all thinges) is he* that can bring downe, i. Reg.ii.b.
and set vp agayne.
12 Accept no leasyng agaynst thy brother,
neither do the same agaynst thy friend.
13 Use not to make any maner of lye: for
the custome therof is not good.
14 Make not many wordes when thou
art among the elders: *and when thou Mat.vi.a.
prayest, make not much babblyng.
15 *Let no labourous workes be tedious Rom.xii.b.
vnto

vnto thee, neither the husbandry which the almightie hath created.

16 Make not thy boaste in the multitude of thy wickednesse: but humble thy selfe euen from thyne heart,

17 And remember that the wrath shal not be long in tarying, and that the vengeaunce of the flesshe of the vngodly is a very fire and worme.

18 Geue not ouer thy friend for any good, nor thy faythful brother for the best gold.

19 Depart not from a discrete & good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gift of her honesty is aboue golde.

Luk.xix.c. 20 *Where as thy seruaunt worketh truely, intreate hym not euyll, nor the hyreling that is faythfull vnto thee.

21 Loue a discrete seruaunt as thyne owne soule, defraude him not of his libertie, neither leaue him a poore man.

Deu.xxv.b. 22 *If thou haue cattell, loke wel to them: and if they be for thy profite, kepe them.

Eccl.xxx.a. 23 *If thou haue sonnes bring them vp in nurture and learning, and hold them in awe from their youth vp.

24 If thou haue daughters kepe their body, and shewe not thy face thereful towarde them.

25 Mary thy daughter, and so shalt thou performe a wayghtie matter: but geue her to a man of vnderstanding.

26 If thou haue a wife after thyne owne mynde, forsake her not: but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart: and forget not the sorowfull trauayle that thy mother had with thee. Eccle iii a. Tob.iiii.a.

28 Remember that thou wast borne thorow them, and howe canst thou recompence them the thinges that they haue done for thee?

29 Feare the Lord with al thy soule, and honour his ministers.

30 Loue thy maker with all thy strength, *and forsake not his seruauntes. Deut.xii.e.

31 Feare the Lord with all thy soule, & honour his priestes: *gene them their portion of the first fruites and increase of the earth, like as it is commaunded thee: & reconcile thy selfe of thy negligence with the litle flocke, geue them the shoulders, and their appoynted offeringes & firstlinges. Nu.xviii.b.

32 Reache thyne hande vnto the poore, that God may blesse thee with plenteousnes.

33 Be liberall vnto all men liuyng: yet let not, but do good euen to them that are (a)dead.

34 Let not them that weepe be without comfort, but mourne with such as mourne.

35 Let it not greeue thee to visite the sicke, for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hande, remember the end, and thou (b)shalt neuer do amisse.

(a) To burye their bodies with honour, against the day of the resurrection, as did Abraham, Ioseph &c. to succour and helpe, and deale faythfully and truely with their children committed to thy charge, as dyd Dauid with the children of his friend Jonathan.

(b) Do all thinges to the glorie of god, and the profit of thy neyghbour, or otherwyse remember the day of death, of the last iudgemēt, of euerlasting ioy or payne.

The .viii. Chapter.

1 We must take heede with whom we haue to do.

A 1 STryue not with a mightie man, lest thou chaunce to fall into his handes.

Mat.v.d. 2 *Make no variaunce with a riche man, lest he happen to bring vp an harde quarell against thee: *For golde and siluer hath vndone many a man, yea euen the heartes of kinges hath it made to fall. Eccl.xxxi.a

3 Stryue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Kepe no companie with the vnlearned, lest he geue thy kinred an euyll report. Gal.vi.a. 1.Cor.ii.b.

5 *Despise not a man that turneth hym selfe away from sinne, and cast him not in the teeth withall: but remember that we are fraple euerichone.

6 *Thinke scorne of no man in his olde age, for we ware olde also. Leui.xix.g.

B 7 Be not glad of the death of thyne enemie: but remember that we must dye all the sort of vs, and fayne would we come vnto ioy.

8 *Despise not the sermons of such elders as haue vnderstandyng, but acquaynt thy selfe with the wyse sentences of them: for of them thou shalt learne wisdome, & the doctrine of vnderstandyng, and howe to serue great men without complaynt. Eccle.vi.b.

9 Go not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou shalt learne vnderstanding, so that thou mayest make aunswere in the time of neede.

10 Kindle not the coales of sinners when thou rebukest them, lest thou be brent in the fyre flambes of their sinnes.

11 Resist not the face of the blasphemer, that they lay not wayte for thy mouth.

Eccl.xxix.a 12 *Lende not vnto hym that is mightier then thy selfe: yf thou lendest hym, count it but lost.

13 Be not suertie aboue thy power: if thou be, then thinke surely to paye it.

14 Go not to lawe with the iudge: for he will iudge accordyng to his owne honour.

15 *Trauayle not by the way with hym that his brayneless, lest he do the euyll: for he foloweth his owne wilfulnesse, and so shalt thou perishe thorowe his follie. Gen.iiii.b.

16 *Striue not with him that is angry and cruel, & go not with him into the wildernesse: for blood is nothing in his sight, and where there is no helpe he shall murther thee. Pro.xii. Esa.iii.a.

17 *Take no counsel at fooles: for they can not kepe a thing close. Eccle.ix.e. xxxvii.a.

18 Do no secrete thing before a straunger, for thou canst not tell what will come of it.

19 Open not thine heart vnto euery man, lest he be vnthankefull to thee, and put thee to reproke.

The. ix. Chapter.

1 Of iealousie. 12 An olde friend is to be preferred before a newe. 18 Righteous men shoulde be bidden to thy table.

A 1 BE not ielous ouer the wife of thy bosome, that she shew not some shrewd poynt, (a) lest thou teache her an euil lesson against thy selfe.

(a) Let her not haue rule ouer thee, for then will she be contrarie vnto thee, take away thy be art and strength, and bring thee to confusion among thyne enemies, as did Eue to Adam, Dalila to Sampson, and straunge woman to Solomon.

2 Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded.

3 Loke not vpon a woman that is desyrous of many men, lest thou fall into her snares.

4 Vse not the companie of a woman that is a player & a dauncer, & heare her not, lest thou perishe thorow her entising.

5 Behold not a mayden, that thou be not hurt in her beautie.

Pro.v.a. 6 *Cast not thy minde vpon harlots in any maner of thing, lest thou destroy both thy selfe and thyne heritage.

7 Go not about gasing in euery lane of the citie, neither Wander thou abrode in the streetes therof.

Mat.v.c. 8 *Turne away thy face from a beautifull woman, and loke not vpon the fayrnesse of other: *Many a man hath ben deceaued thorowe the beautie of Women, for thorow it the desire is kindled as it were a fire.

Gen 34.a. i.Reg. xi.a. Iud.x.xi.xii

9 An adulterous woman shalbe troden vnder foote as myre, of euery one that goeth by the way.

10 Many a man wondering at the beautie of a straunge woman, hath ben cast out: for her wordes kyndle as a fyre.

11 Sit not with an other mans wife by any meanes, lye not with her vpon the bed, make no wordes with her at the wine: lest thyne heart consent vnto her, and so thou with thy blood fall into destruction.

12 Forsake not an olde friende, for the new shall not be lyke him: A newe friende is newe wine, let hym be olde and thou shalt drinke hym with pleasure.

13 Desire not the honour and riches of a sinner: for thou knowest not what destruction is for to come vpon hym.

14 Delyte not thou in the thing that the vngodly haue pleasure in, beyng sure that the vngodly shall not be accepted € vntill their graue.

15 Kepe thee from the man that hath power to slay, so needest thou not to be afrayde of death: And yf thou commest vnto hym, make no fault, lest he happen to take away thy lyfe: Remember that thou goest in the middest of snares, and vpon the bulwarkes of thy citie.

16 Beware of thy neyghbour as nye as thou canst, *and meddle with such as be wyse and haue vnderstanding. Eccle. viii.c. and 37.a.

17 Let iust men be thy gestes, let thy mirth be in the feare of God.

18 Let

18 Let the remembraunce of God be in thy mynde, *and let all thy talking be in the commaundementes of the hyghest.
Deut.vi.b. and xi.c.
19 In the handes of craftes men shall the workes be commaunded: *so shall the princes of the people in the wysdome of their talking.
1.Reg.iii.c.
20 A man full of wordes is perilous in his citie: and he that is rashe in his talking, shalbe abhorred.

The. x. Chapter.

1 Of kinges and iudges. 7 Pryde and couetousnesse are to be abhorred, 28 Labour is praysed.

A wyse iudge will order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it well.
Pro.xxix.a. 2 *As the iudge of the people is him selfe, euen so are his officers: and loke what maner of man the ruler of the citie is, such are they that dwell therin also.
iii.Re.xii.a. 3 *An vnwyse king destroyeth his people: *but where they that be in auctorite are men of vnderstanding, there the citie prospereth.
Pro.xi.d. and xxix.a.
4 The power of the earth is in the hande of God, and all iniquitie of the people is to be abhorred: and when his time is, he shall set a profitable ruler vpon it.
5 In the hande of God is the prosperitie of man, and vpon the person of the scribe shall he lay his honour.
Leui.xix.a. 6 *Be not angry for any wrong of thy neyghbour, and meddle thou with no B vnrighteous workes.
7 Pryde is hatefull before God and man, (a) and all wickednesse of the heathen is to be abhorred.
(a) That is, chefly idolatrie, falfe religion, and fornications and banne in lyfe.
8 Because of vnrighteous dealing, wrong, blasphemies, and diuers deceytes, a realme shalbe translated from one people to another.
9 There is nothing worse then a couetous man: why art thou proude O thou earth and asshes? There is not a more wicked thing then to lone money: and why? such one hath his soule to sel, yet is he but filthy dounge while he lyueth.
10 All tyrannie is of smal endurance, and the disease that is harde to heale greeueth the phisition.
11 And though the phisition shew his helpe neuer so long, yet in conclusion it goeth after this maner, To day a king, to morowe dead.
12 For when a man dieth, he is the heyre of serpentes, beastes and wormes.
13 The beginning of mans pryde, is to fall away from God: and why? his heart is gone from his maker.
14 For pryde is the originall of all sinne: C who so taketh hold therof, shalbe filled with cursinges, and at the last it shall ouerthrowe hym: Therefore hath the Lorde brought the congregations of the wicked to dishonour, and destroyed them to the end.
15 *God hath destroyed the seates of proude princes, and set vp the meeke in their steade.
Sap.vi.b. Luk.i.c 14.c and xviii.b.
16 God hath wythered the rootes of the proude heathen, and planted the lowely for them.
17 *God hath ouerthrowen the landes of the heathen, & destroyed them vnto the grounde: he hath caused them to wither away, he hath brought them to naught, & made the memoriall of them to ceasse from out of the earth.
Gen.xxix.b
18 God hath destroyed the name of the proude, and left the name of the humble of mynde.
19 Pryde was not made for man, neither wrothfulnesse for mens children.
20 The seede of men that feareth God shalbe brought to honour: but the seede which transgresseth the commaundementes of the Lorde shalbe shamed.
21 He that is the ruler among brethren, D is holden in honour among them: and he that regardeth such as feare the Lorde, is acceptable in his sight.
22 The feare of the Lord causeth that the kingdome faileth not: but the kingdome is lost by crueltie and pryde.
23 The glorie of the riche, of the honorable, and of the poore, is the feare of God.
24 Despyse not thou the iust poore man that hath vnderstanding, and magnifie not the riche vngodly.
25 Great is the iudge and mightie in honour, yet is there none greater then he that feareth God.

Pro. xxii a. ii. Reg. xii. d. 26 *Unto the seruaunt that is discrete, shal the free do seruice: *He that is wyse and well nurtured will not grudge when he is refourmed, and an ignoraunt body shall not come to honour.

27 Be not proude to do thy worke, and dispayre not in the time of aduersitie.

Pro. xii b. 28 *Better is he that laboureth and hath plenteousnes of al thinges, then he that is gorgious, and wanteth bread.

29 My sonne, get thy soule honour by mekenesse, & geue her her due honour.

30 Who shall iustifie him that sinneth against him selfe? Who will honour hym that dishonoureth his owne soule?

31 The poore is honoured for his fayhtfulnesse and trueth: but the riche is had in reputation because of his goodes.

32 He that ordereth hym selfe honestly in pouertie, howe much more shal he behaue hym selfe honestly in riches? And who so ordreth hym selfe vnhonestly in riches, how much more shall he behaue him selfe vnhonestly in pouertie?

The. xi. Chapter.

1 The prayse of humilitie. 2 After the outward appearaunce ought we not to iudge. 7 Of rash iudgement. 14 Al things come of God. 29 Al men are not to be brought into thine house.

A 1 The wysdome of hym that is brought lowe shall lift vp his head, and shall make hym to
2 sit among great men.

Commende not thou a man in his beautie, neither despise a man in his vtter appeeraunce.

3 The Bee is but a smal beast among the foules, yet is her fruite exceeding sweet.

Actes. xii. d. 4 Be not proude of thy rayment, *& exalt not thy selfe in the day of thy honour: for the workes of the hiest onely are wonderfull: yea glorious, secrete, and vnknowen are his workes.

5 Many tyrauntes haue ben fayne to sit
i. Reg. xv. f. Hester. vi. a. downe vpon the earth, *and the vnlikely hath worne the crowne.

6 Many mightie men haue ben brought low, & the honorable haue ben deliuered into other mens handes.

Deut. xiii b. 7 *Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then refourme righteously.

B Pro. xvii. c. 8 *Geue no sentence before thou hast hearde the cause: but first let men tel out their tales.

9 Stryue not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners.

10 My sonne, meddle not with many mat-
Mat. xix. c. i. Tim. vi. b. ters: *and if thou gaine much thou shalt not be blamelesse, & if thou folow after it thou shalt not attayne it: and though thou runnest thy way afore, yet shalt thou not escape.

Pro. x c. Psal. 128 a. 11 *There is some man that laboureth and taketh payne, and the more he weerieth him selfe, the lesse he hath.

12 Againe, some man is slouthfull, hath neede of helpe, wanteth strength, and hath great pouertie:

13 And gods eye loketh vpon him to good, setteth him vp from his lowe state, *and lifteth vp his head: so that many Iob. xlii. c. men maruel at hym, and geue honour vnto God.

14 *Prosperitie and aduersitie, lyfe and Iob. i. c. death, pouertie and richesse, come all of Ezc. 28. b. the Lorde.

15 Wysedome, nurture, and knowledge of the lawe are with God, loue and the wayes of good are with him.

16 Errour and darkenesse are made for C sinners, and they that exalt them selues in euyll, waxe olde in euyll.

17 The gift of God remayneth for the righteous: and his good will shall geue prosperitie for euer.

18 Some man is riche by his care and nigardship, and that is the portion of his rewarde:

19 In that he sayth, *Now haue I gotten Luk. xii. b. rest, and nowe will I eate and drinke of my goodes my selfe alone: and yet he considereth not that the time draweth nye, and death approcheth, that he must leaue all these thinges vnto other men, and dye him selfe.

20 Stand thou fast in thy couenaunt, and exercise thy selfe therin, and remayne in the worke vnto thy age.

21 Maruell not at the workes of sinners, but put thy trust in God and byde in thy labour: for it is but an easie thing in the sight of God to make a poore man riche, and that sodenly.

22 The blessing of God hasteth to the rewarde of the righteous, and maketh his fruites soone to florishe and prosper.

23 Say

23 Say not, What helpeth it me? and What good thing shall I haue hereafter?
24 Againe, say not, I haue enough, how can I want?
Eccle.xviii.c 25 *When thou art in welfare, forget not aduersitie: and when it goeth not well with thee, haue a good hope that it shal be better:
26 For it is but a small thing vnto God in the day of death to reward euery man according to his wayes.
27 The aduersitie of an houre maketh one to forget al pleasure: & when a man dieth, his workes are discouered.
D 28 Judge no man blessed before his death: for a man shalbe known in his children.
29 Bring not euery man into thyne house: for the disceytfull layeth wayte diuersly, & are like stomackes that belche filthyly.
(a) That is, after they knowe thy secretes, vtter the same with filthy rayling.
30 Like as a partrych in a maunde, so is the heart of the proude: and like as a spie that loketh vpon the fall of his neyghbour.
31 For he turneth good vnto euyll, and slaundreth the chosen.
32 Of one sparke is made a great fire, and of one disceytfull man is blood increased: and an vngodly man layeth wayte for blood.
33 Beware of the disceytfull, for he imagineth wicked thinges, to bring thee into a perpetuall shame.
34 If thou takest an aliaunt vnto thee, he shall destroy thee in vnquietnesse, and driue thee from thyne owne wayes.

The. xii. Chapter.

1 Vnto whom we ought to do good. 16 Enemies ought not to be trusted.

A 1 When thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites.
Galvin. i.Tim.v.a. 2 *Do good vnto the righteous, and thou shalt finde great reward, though not of him, yet [no doubt] the Lorde him selfe shall reward thee.
3 He standeth not in a good case that is alway occupied in euil, & geueth no almes: for the hyghest hateth the sinners, and hath mercie vpon them that shewe the workes of repentaunce.
4 Geue thou vnto such as feare God, and receaue not a sinner.
5 As for the vngodly and sinners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath.
6 Geue thou vnto the good, and receaue not the sinner, do well vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen him, that he be not mightier then thy selfe therin: for so shalt thou receaue twyse as much euyll in all that good that thou doest vnto
B him.
7 And why? the highest hateth sinners, and shall reward vengeaunce to the vngodly.
8 In prosperitie a friende shalbe knowen, & in aduersitie an enemie shal not be hid.
9 For when a man is in wealth, it greeueth his enemies: but in heauinesse and trouble a mans very friend will depart from him.
10 Trust neuer thyne enemie: for like as an yron rusteth, so doth his wickednesse.
11 And though he make much crouching and kneeling, yet kepe well thy mind, & beware of him: and thou shalt be to him as he that wypeth a glasse, & thou shalt knowe that al his rust hath not ben wel wyped away.
12 Set him not by thee, neither let him sit at thy right hand: lest he turne him, get into thy place, take thy roome, and seke thy seate, and so thou at the last remember my wordes, and be pricked at my sayinges.
C 13 *Binde not two sinnes together: for there shall not one be vnpunished. Eccl.vii.a. and xxiii.a.
14 Who wil haue pitie of the charmer that is stinged of the serpent, or of all such as come nye the beastes?
15 Euen so is it with him that kepeth companie with a wicked man, and lappeth him selfe in his sinnes.
16 For a season wil he bide with thee: but if thou stumble, he tarieth not.
17 *An enemie is sweet in his lippes, he can make many wordes, and speake many good thinges: Yea he can wepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if Iere.xli.b

he may fynde oportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt find him there first, and though he pretende to do thee helpe, yet shal he vndermine thee.

19 He shall shake his head, and clap his handes ouer thee for very gladnesse: and whyle he maketh many wordes, he shall disguyse his countenaunce.

The. xiii. Chapter.

1 The companies of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

A 1 Who so toucheth pytch, shalbe defiled withall: and he that is familier with the proude, shall cloth him selfe with pryde.

2 He taketh a burthen vpon him that accompanieth a more honorable man then him selfe, therfore kepe no familiaritie with one that is richer then thy selfe: Howe agree the kettel and the pot together? for if the one be smitten against the other, it shalbe broken.

3 The riche dealeth vnrighteously, and threatneth withal: but the poore beyng oppressed and wrongfully dealt withall, suffereth scarcenesse, and geneth fayre wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shal forsake thee.

5 As long as thou hast any thing of thyne owne, he shalbe a good felow with thee: yea he shall make thee a bare man, and not be sory for thee.

6 If he haue neede of thee, he shall defraude thee, and with a priuie mocke shall he put thee in an hope, & geue thee all good wordes, and say: What wantest thou?

B 7 Thus shal he shame thee in his meate, vntill he haue supt thee cleane vp twyse or thryse, & at the last shall he laugh thee to scorne: Afterwarde, when he seeth that thou hast nothing, he shall forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, and wayte vpon his hande.

9 Beware that thou be not disceaued and brought downe in thy simplenesse: Be not to humble in thy wysedome, lest when thou art brought lowe thou be disceaued through foolishnesse.

10 If thou be called of a mightie man, absent thy selfe, so shall he call thee to him the more oft.

11 Preasse not thou vnto him, that thou be not shut out: but go not thou farre of, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleue not his many wordes: For with much communication shall he tempt thee, and with a priuie mocke shal he question with thee of thy secretes.

13 The vnmercifull mynde of his shall marke thy wordes, he shall not spare to do thee hurt, and to put thee in prison.

14 Beware and take good heede to thy selfe, for thou walkest in peryll of thy ouerthrowing: Now when thou hearest his wordes, make thee as though thou wast in a dreame, and wake vp. C

15 Loue God all thy lyfe long, and call vpon him in thy neede.

16 Euery beast loueth his like: euen so let euery man loue his neyghbour.

17 All fleshe will resort to their like, and euery man wil kepe companie with such as he is him selfe.

18 But as the woolfe agreeth with the lambe: so doth the vngodly with the righteous.

19 (a) What peace is there betweene Hyena and a dogge? Howe can the riche and the poore agree together?

20 The wilde asse is the lions pray in the wildernesse: euen so are poore men the meate of the riche.

21 Like as the proude may not away with lowlinesse: euen so doth the riche abhorre the poore.

22 If a riche man fal, his friendes set him vp againe: but when the poore falleth, his acquayntaunce forsake him.

23 If a riche man fall into an errour, he hath many helpers, he speaketh proude wordes, and yet men iustifie him: but if a poore man go wrong, he is punished, yea though he speake wysely, yet can it haue no place.

(a) That is, with a sinner that returneth continually to his sinne agayne as a dogge to his vomit: or els after the other translation Hyena is a subtill beast, watching about sheap-heardes foldes resembling a mans voyce, and learning tertayne names doth call them foorth and so destroy them, whose nature is contrarie to the dogge, which is a keper of the folde and friendly vnto man.

24 When

24 When the riche man speaketh, euery body holdeth his tongue, and loke what he sayth, they prayse it vnto the cloudes: But if the poore man speake, they say, what felow is this: and if he do amisse, they shall destroy hym.

25 Riches are good vnto hym that hath no sinne in his conscience: and pouertie is a wicked thing in the mouth of the vngodly.

26 The heart of man chaungeth his countenaunce, whether it be in good or euyll.

27 A chearfull countenaunce is a token of a good heart: for els it is an harde thing to knowe the thought.

The .xiiii. Chapter.

1 The offence of the tongue. 17 Man is but a vayne thing. 21 Happy is he that continueth in wysdome.

1 BLessed is the man *that hath not fallen with the worde of his mouth, & is not pricked with the conscience of sinne. A Eccle.xix.c. and xxv.c. Iames.iii.a.

2 Happy is he that hath no heauinesse in his minde, and is not fallen from his hope in the Lorde.

3 It becommeth not a couetous man and a nygarde to be riche: and what should an enuious man do with money?

4 He that with all his carefulnesse heapeth together vnrighteously, gathereth for other folkes, and another man shall make good cheare with his goodes.

5 He that is wicked vnto him selfe, howe should he be good vnto other men? how can such one haue any pleasure of his goodes.

6 There is nothing worse then when one disfauoureth him selfe: and this is a reward of his wickednesse.

7 If he do any good, he doth it not knowing therof and against his will, and at the last he declareth his vngraciousnesse.

8 A nygarde hath a wicked eye, he turneth away his face, and despiseth men.

Pro.xvii.c Eccle.ii.a. 9 *A couetous mans eye hath neuer enough in the portion of wickednesse, vntill the time that he wyther away, and haue lost his owne soule.

A fey by that a couetous & enuious coueteth all lost that is not layd vp in him selfe, and gnaweth as a fey at an enuious mans teeth. Though such be carnall, yet the time of it is vnknowen to the. Ecclesiast.a. Tobit.b. Luc.xvi.b. 10 (a) A wicked eye enuieth bread, and there is scarcenesse vpon his table.

11 My sonne, do good to thy selfe of that thou hast, and geue the Lorde his due offeringes.

12 Remember that death tarieth not, and how that the (b) graue is not shewed vnto thee: for the couenaunt of this world shall dye the death.

13 *Do good vnto thy friende before thou dye, and according to thy abilitie reache out thyne hande & geue vnto the poore.

14 Be not disapoynted of the good day, and let not the portion of the good desire ouerpasse thee.

15 Shalt thou not leaue thy trauayles and labours vnto other men? In the deuiding of the heritage geue and take, and sanctifie thy soule.

16 Worke thou righteousnes before thy death: for in the hell there is no meate to finde.

17 *All fleshe shall fade away lyke a garment, and lyke a flowrishing leafe in a greene tree. Esa.lx.a. i.Pet.i.d. Iames.i.b.

18 Some growe, some are cast downe, euen so is the generation of fleshe and blood: one commeth to an ende, another is borne, and this is the condition of all times, thou shalt dye the death.

19 All transitorie thinges shal fayle at the last, & the worker therof shal go withal.

20 Euery chosen worke shalbe iustified, and he that medled withall shall haue honour therin.

21 Blessed is the man that kepeth hym in wysdome, and exerciseth him selfe in vnderstanding, and with discretion shall thinke vpon the foreknowledge of God, C

22 Whiche considereth the wayes of wysdome in his heart, hath vnderstanding in her secretes,

23 Goeth after her as one that seketh her out, and continueth in her ways,

24 He loketh in at her windowes, & harkeneth at her doores,

25 He taketh his rest beside her house, and fasteneth his stake in her walles: he shal pitche his tent nye vnto her hand, and in his tent shall good thinges rest for euermore.

26 He shal set his children vnder her couering, & shall dwell vnder her braunches.

27 Vnder her couering shall he be defended from her heate, and in the glorie shal he rest.

The.xv. Chapter.

1 The goodnesse that folowety hym which feareth God. 8 God reiecteth and casteth of the sinner, 11 God is not the auctour of euyll.

1 HE that feareth God, Wil do good: & Who so kepeth the lawe, shall obtayne Wysdome.

2 As an honorable mother shall she meete hym, and (a) she as his Wife maried of a virgin shal reteaue hym.

(a) As a pure virgin newely maried, doth friendly entreat her husband: so shall iustice pure & vndefiled, gently entertayne her louers. Mat.xiii.a. Ioh.iiii.a.

3 *With the bread of lyfe and vnderstanding shal she feede hym, *& geue him the Water of Wholsome Wisdome to drinke.

4 If he be constant in her, he shall not be moued, and if he holde him fast by her, he shall not come to confusion.

5 She shall bring him to honour among his neyghbours, and in the middest of the congregation shall she open his mouth: with the spirite of Wysdome and vnderstanding shall she fyll him, and cloth him with the garment of glorie.

6 She shall heape the treasure of myrth and ioye vpon him, and geue him an euerlasting name to heritage.

7 Foolishe men Will not take holde vpon her, but such as haue vnderstanding, Will meete her: Foolishe men shall not see her, for she is farre from pryde and disceyte.

8 Men that go about With lyes, Will not remember her: but men of trueth shalbe founde in her, and shall prosper euen vnto the beholding of God.

9 Prayse is not seemely in the mouth of the vngodly, for he is not sent of the Lorde.

10 But if prayse come of Wysdome and be plenteous in a faythfull mouth, then the Lorde Will prosper it.

11 Say not thou, it is the Lordes fault that I am gone by: for thou shalt not do the thing that God hateth.

12 Say not thou, he hath caused me to do Wrong: for he hath no neede of the vngodly.

13 God hateth al abhomination of errour, and they that feare God Will loue none such.

14 *God made man from the beginning, and left him in the hande of his counsell: He gaue his commaundementes and preceptes. ℂ Gen.i.d.

15 If thou Wilt obserue the commaundementes and kepe acceptable faythfulnesse for euer, they shall preserue thee.

16 *He hath set Water and fyre before thee, reache out thine hande vnto Which thou Wilt. Ier.xxi.b.

17 Before man is lyfe and death, good and euyll: loke What him lyketh, shalbe geuen him.

18 For the Wysdome of God is great and mightie in power, and beholdeth all thinges continually:

19 The eyes of the Lorde are vpon them that feare him, and he knoweth all the Workes of man.

20 He hath commaunded no man to do vngodly, neither hath he geuen any man licence to sinne: for he desireth not a multitude of infidels and vnprofitable children.

The.xvi. Chapter.

1 Of vnhappie and wicked children. 19 No man can hyde him selfe from God. 24 An exhortation to the receauing of instruction.

1 DElite not thou in the multitude of vngodly children, and haue no pleasure in them if they feare not God.

2 Trust not thou to their lyfe, and regarde not their labours.

3 For one sonne that feareth God, is better then a thousand vngodly: And better it is for a man to dye Without children, then to leaue beynde hym such children as are vngodly.

4 For by one that hath vnderstanding, may a Whole citie be vpholden: but though the vngodly be many, yet shal it be wasted through them.

5 Many such thinges hath mine eye seene, and greater thinges then these haue I heard With myne eares.

6 *In the congregation of the vngodly shal a fire burne, and among vnfaythful people shall the Wrath be kindled. Eccle.xxii.b

7 *The olde giauntes optayned no grace for their sinnes, Whiche were destroyed trusting to their owne strength: Gen.vi.a

8 Nei-

8 Neither spared he them among whō Lot was a *straunger: but smote them, and abhorred them because of the pride of their wordes.

Gen.xix.c.

9 He had no pitie vpon them: but destroyed all the people that were so stout in sinne.

10 * And forsomuch as he ouersawe the sixe hundred thousand that gathered them selues together in the hardnesse of their heart, in afflicting them, in pitying them, in smiting them, and healing them with mercie and chastisement: it were maruell if one being hardnecked should be free:

Nu.xiiii.c.

Eccle.v.a.

11 * For mercy & wrath is with him, he is both mightie to forgeue, and to powre out displeasure.

12 Lyke as his mercy is great, euen so is his punishement also: he iudgeth a man according to his workes.

13 The vngodly shall not escape in his spoyle, & the long patience of him that sheweth mercie, shall not byde behinde.

14 He will make a place for euery mercifull deede, and euery man shall finde according to his workes.

15 The Lorde hardened Pharao that he should not know him, and that his workes might be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures, he hath seperated his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from God: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among so many creatures?

18 Beholde, the heauen, yea the heauen of heauens of God, the deepe, the earth, and all that therein is, shalbe moued at his presence.

19 The mountaynes, the hilles, and the foundations of the earth shall shake for feare, when God visiteth them.

20 These thinges doth no heart vnderstand worthyly: but he vnderstandeth euery heart.

21 And who vnderstandeth his wayes? No man seeth his stormes, and the most part of his workes are secrete.

22 Who will declare the workes of his righteousnesse? or who shalbe able to abide them? For the couenaunt is farre from some, and trying out of men is in the ende.

23 He that is humble of heart, thinketh vpon such thinges: but an vnwyse and erronious man casteth his minde vnto foolishe thinges.

24 My sonne, hearken thou vnto me, and learne vnderstanding, and marke my wordes with thyne heart: I will geue thee a sure doctrine, and plainely shall I instruct thee.

25 Marke my wordes then in thyne heart: for in righteousnesse of the spirite do I speake of the wonders that God hath shewed among his workes from the beginning, & in the trueth do I shew the knowledge of him.

26 God hath set his workes in good order from the beginning, & part of them hath he sundred from the other.

27 He hath garnished his workes from euerlasting, and their beginninges according to their generations: they are not hungrie nor weeried in their labours, nor ceasse from their offices.

28 None of them hindred another, neither was any of them disobedient vnto his wordes.

29 After this God loked vpon the earth, and filled it with his goodnesse.

30 With all maner of liuing beastes hath he couered the grounde, and they all shalbe turned vnto earth againe.

¶ The .xvii. Chapter.

1 The creation of man, and the goodnesse that God hath done vnto him.
20 Of almes, 26 and repentaunce.

Gen.i.d.

1 GOd * shaped man of the earth, & made him after his owne image, and turned him vnto earth againe, and cloathed him with his owne strength.

2 He gaue him the number of dayes and certaine time, yea and gaue him power of the thinges that are vpon earth.

3 He made all flesh to stand in awe of him, so that he had the dominion of all beastes and foules.

Gen.ii.d.

4 *He made out of him an helper lyke vnto him selfe, & gaue them discretion and tongue, eyes, and eares, and a heart to vnderstande:

vnderstande:
5 He gaue them a spirite and a speache to declare his workes, & filled them with instruction and vnderstanding.
6 He created for them also the knowledge of the spirite, filled their heartes with vnderstanding, and shewed them good and euill.
B 7 He set his eye vpon their heartes, declaring vnto them his great and noble workes:
8 That they should prayse his holy name together, reioyce of his wonders, and be telling of his noble actes.
Exo.xx.a. 9 *Beside this, he gaue them instruction, and the lawe of life for an heritage, that
(a) Through their owne transgression. they might now know that they were (n) mortall.
10 He made an euerlasting couenaunt with them, and shewed them his righteousnesse and iudgementes.
11 They saw the maiestie of his glorie with their eyes, and their eares heard the maiestie of his voyce, and he saide vnto them: beware of all vnrighteous thinges.
12 He gaue euery man also a cõmaundement concerning his neighbour.
C 13 Their wayes are euer before him, and are not hid from his eyes.
(b) That is, softe and gentle, for the holy ghoste to write his lawes in. 14 Euery man from his youth is geuen to euill, and their stony heartes can not become (b) fleshe.
Rom xiii.c. Deu. iii.c. 15 *He hath set a ruler vpon euery people, * but Israel is the Lordes portion:
16 Whom he nourisheth with discipline as his first borne, and geueth him most louing light, and doth not forsake him.
17 All their workes are as the sunne, in the sight of God, & his eyes are alway looking vpon their wayes.
18 All their vnrighteousnesses are manifest vnto him, and al their wickednesses are open in his sight.
D 19 And as he is mercifull and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.
Eccle.29.b. (c) As a thing sealed vp is surely founde again, so is mercie layde vp in store. 20 * The mercie that a man sheweth is (c) as a seale with him, and the grace that is geuen to man preserueth him as the apple of an eye, and geueth repentaunce to their sonnes and daughters.
21 At the last shall he awake, and reward euery man vpon his head, & shall turne them together into the neathermost partes of the earth.
22 *But vnto them that wyll repent he hath geuen the way of righteousnesse: As for such as be weake, he comforteth them, suffereth them, and sendeth them the portion of the veritie. Act.iii.c.
23 O turne then vnto the Lorde, forsake thy sinnes, make thy prayer before the Lorde, do the lesse offence.
24 Turne againe vnto the Lorde, for he wyll bring thee from darkenesse vnto holsome light, forsake thyne vnrighteousnesse, be an vtter enemie to abhomination,
25 Learne to know the righteousnesse and iudgementes of God, stand in the portion that is set foorth for thee, and in the prayer of the most hye God. E
26 Go in the portion of the holy worlde with such as be lyuing, & geue thankes vnto God.
27 *Who wil prayse the Lorde in the hel: abide not thou in ỹ errour of the vngodlie, but geue him thankes before death. Psalm.vii.a
28 As for the dead, thankfulnes perisheth from him as nothing: Geue thou thankes in thy lyfe, yea whyle thou art lyuing and whole shalt thou geue thankes, and prayse God, and reioyce in his mercie.
29 O how great is the louing kindnesse of the Lorde, and his mercifull goodnes vnto such as turne vnto him:
30 For all thinges may not be in man, and why: the sonne of man is not immortal, and he hath pleasure in the vanitie of wickednesse.
31 What is more cleare then the sonne: F yet shall it fayle.
32 Or what is more wicked then the thyng that fleshe and blood hath imagined: and that same shalbe reproued.
33 The Lorde seeth the power of the hye heauen, and al are but earth and asshes.

¶ The

The .xviii. Chapter.

1 The marueylous workes of God. 6 The miserie and wretchednes of man.
9 Against God ought we not to complaine. 21 The performing of vowes.

A 1 HE that lyueth for euermore, made al thinges together: God onely is righteous, and there is none other but he, and remaineth a victorious king for euer.

Genes.ia.

2 He ordereth the worlde with the power of his hande, and all thinges obey his wyl: for he gouerneth all thinges by his power, and deuideth the holy thinges from the prophane.

3 * Who shalbe able to expresse the workes of him: Who wyll seeke out the grounde of his noble actes:

Psalm.cv.a.

4 Who shall declare the power of his greatnesse: or Who wyll take vpon him to tell out his mercie:

5 As for the wonderous workes of the Lord, there may nothing be taken from them, nothing may be put vnto them, neither may the grounde of them be founde out.

6 But when a man hath done his best, he must beginne againe: and when he thinketh to be come to an ende, he must go againe to his labour.

B 7 What is man: Whereto is he worth: What good or euill can he do:

Psal.cxx.

8 * If the number of a mans dayes be almost an hundred yeres, it is much: and no man hath certaine knowledge of his death.

9 Lyke as the droppes of rayne are vnto the sea, and as a graueli stone is in comparison of the sande: * so are these fewe yeres to the dayes of euerlasting.

ii.Pet.iii.b.

10 Therefore is the Lorde patient with them, and powreth out his mercie vpon them.

11 He sawe and perceaued the thoughtes and imaginations of their heart that they were euill, therefore heaped he vp his mercifull goodnesse vpon them, and shewed them the way of righteousnes.

12 The mercie that a man hath reacheth to his neighbour, but the mercie of god is vpon all flesh: he chasteneth, he teacheth and nurtureth: yea euen as a sheepheard turneth againe his flocke, so doth he all them that receaue chastening, nurture, and doctrine.

13 * Mercyfull is he vnto them that diligently seeke after his iudgementes.

Esa.lxvi.a.

14 My sonne, When thou doest good, make no grudging at it: and whatsoeuer thou geuest, speake no discomfortable wordes. C

15 Shall not the deawe coole the heate: euen so is a worde better then a gift.

16 * Is not a friendly worde a good honest gifte: but a gratious man geueth them both.

Pro.xv.a.

17 * A foole shall cast a man in the teeth and that roughly: and a gift of the nigarde putteth out the eyes.

Eccle.xli.b.

18 Get thee righteousnes before thou come to iudgement, learne before thou speake, and go to physicke or euer thou be sicke.

19 * Examine and iudge thy selfe before the iudgement come, and so shalt thou finde grace in the sight of God.

i.Cor.xi.

20 Humble thy selfe afore thou be sicke: and whilest thou mayst (a) sinne, shew thy conuersation.

(a) For he is more perfit that may sinne and doth resist it then he that doth folowe after it.

21 Be not let to pay thy vowe in good time, and tary not to be iustified vnto thy death: for the rewarde of God endureth for euer.

D 22 Before thou prayest, prepare thy soule, and be not as one that tempteth God.

23 Thinke vpon the wrathfull indignation that shalbe at the ende, and the houre of vengeaūce when he shall turne away his face.

24 When thou hast inough, remember the time of hunger: and when thou art rich, thinke vpon the time of pouertie and scarsenesse.

Eccle.xi.d

25 From the morning vntyl the euening the time is chaunged, & all such thinges are soone done in the sight of God.

26 A wyse man feareth God in al thinges, and in the dayes of transgression he kepeth him selfe from sinne: but the foole doth not obserue the time.

27 A discreete man hath pleasure in wysdome, and he that findeth her, maketh much of her.

28 They that haue had vnderstanding haue dealt wysely in wordes, haue vnderstand the trueth and righteousnesse, and haue sought out wyse sentences

and

and iudgementes.

29 The chiefe authoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart.

Rom.vi.b. 30 *Folowe not thy lustes, but turne thee from thyne owne wyll.

31 For if thou geuest thy soule her desires, it shall make thyne enemies to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse, and meddle not to much withall.

33 Make not to great cheare of the thing that thou hast wonne by aduauntage, lest thou fall into pouertie and haue nothing in thy purse, els thou shouldest slaunderously lye in wayte for thyne owne lyfe.

¶ The .xix. Chapter.

2 Wine and whordome bringeth men to pouertie. 6 In thy wordes must thou vse discretion. 22 The difference of the wysdome of God and man, 27 whereby thou mayst know what is in a man.

A 1 A Labouring man that is geuen vnto drunkennes, shall not be rich: and he that maketh not much of small thinges, shall fall by litle and litle.

Gene xix.g Iiii.Reg.xi.a. 2 *Wine and Women* make wyse men runagates, and put men of vnderstanding to reproofe:

3 And he that companieth adulterers, shal become an impudent man: mothes and wormes shal haue him to heritage, yea he shal be set vp to a great example, and his soule shalbe rooted out of the number.

Iosu.xxiiic. 4 *He that is hastie to geue credence, is light minded, & doth against him selfe.

5 Who so reioyceth in wickednesse, shalbe punished: but he that resisteth pleasures, crowneth his owne soule: he that refraineth his tongue, may lyue with a troublesome man: he that hateth to be reformed, his lyfe shalbe shortened: & he that abhorreth babling of wordes, quencheth wickednesse.

6 He that offendeth against his owne soule, shall repent it: and he that reioyceth in wickednes, shalbe punished.

B 7 Rehearse not a wicked and churlishe worde twyse, and thou shalt not be hindered.

8 Shewe thy secretes neither to friende nor foe: and if thou hast offended, tell it not out.

9 For he shall hearken vnto thee, and marke thee: and when he findeth opportunitie, he shall hate thee, and so shall he be alway about thee.

Eccle.xxiic 10 *If thou hast heard a worde against thy neighbour, let it be dead within thee: and be sure thou shalt haue no harme thereby.

11 A foole trauayleth with a worde, lyke as a woman that is payned with bearing of a childe.

12 Lyke as an arrowe shotte in a thigh of flesshe, so is a worde in a fooles heart.

C Leui.xix.d. 13 *Tell thy friende his fault, lest he be ignorant, and say, I haue not done it: or if he haue spoken, that he do it no more.

14 Reproue thy neighbour, that he keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy neighbour his fault, for oft times an offence is made: and geue not credence to euery worde.

16 A man falleth sometime with his tongue, but not with his will: for *What Eccle.xiiiia is he that hath not offended in his tongue?

17 Geue thy neighbour warning before thou threaten him: and geue place vnto the lawe of the Lorde.

18 The feare of the Lorde is the first degree to be receaued of him: & wysdome obtayneth his loue.

19 The knowledge of the commaundementes of the Lorde, is the doctrine of lyfe: and they that obey him, shall receaue the fruite of immortalitie. D

20 The feare of God is all wysdome: and he that is a righteous man keepeth the lawe.

21 If a seruaunt say vnto his maister, I wyll not do as it pleaseth thee: though afterwarde he do it, he shall displease him that nourisheth him.

22 As for the doctrine of wickednes, it is no wysdome, & the prudence of sinners is no good vnderstanding: it is but wickednes, and abhomination, and a blasphe-

23 A ming of wysdome.

23 A simple man of small vnderstanding that feareth God, is better thē one that hath much wysdome, and transgresseth the lawe of the highest.

24 A craftie suttle man can be wyse, but he is vnrighteous, and with giftes he wresteth the open and manifest lawe: agains, there is that is wise and iudgeth righteously.

25 A wicked man can behaue him selfe humbly, and can ducke with his head, and yet is he but a deceauer within: He hydeth his face, * and disguiseth it, and

Mich.vi.b.

because he shoulde not be knowen, he preuenteth thee.

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he shall do some euill.

27 A man may be knowen by his face, and one that hath vnderstanding may be perceaued by the looke of his countenaunce.

28 * A mans garment, laughter, and going, declare what he is. Eccle.xi.c.

The .xx. Chapter.

1 Of correction and repentaunce. 6 Of the gift of the wyse man, and of the foole. 23 Of lying.

A Eccle.xi.d.

1 SOme man * reproueth his neighbour oft times, but not in due season: Againe, some man holdeth his tongue, and he is wyse and discreete.

2 It is much better to geue warning and to reproue, then to beare euill wyll: for he that knowledgeth him selfe openly, shalbe preserued from hurt and destruction.

3 Lyke as when a gelded man through desire and lust defileth a mayden: euen so is it with him that vseth violence and vnrighteousnesse in the lawe.

4 O how good a thing is it, a man that is reproued to shewe openly his repentaunce: for so shalt thou escape wylfull sinne.

5 Some man keepeth silence and is founde wyse: but he that is not ashamed what he saith, is hatefull.

6 Some man holdeth his tongue, because he hath not vnderstanding of the language: and some man keepeth silence, wayting a conuenient time.

7 * A wyse man wyll holde his tongue tyll he see opportunitie: but a wanton and vndiscreete body shall regarde no time.

B Eccle.iii.a.

8 He that vseth many wordes, shal hurt his owne soule: and he that taketh authoritie vpon him vnrighteously, shalbe hated.

9 Some man hath oft times prosperitie in wicked thinges: Againe, some man getteth much, and hath harme & losse.

10 There is some gift that is nothing worth: Againe, there is some gift whose rewarde is double.

11 There is an humilitie for glories sake, and some commeth to worship from lowe estate.

12 Some man byeth much for a litle price, and must pay for it seuen folde.

13 * A wyse man with his wordes maketh him selfe to be beloued: but the merie tales of fooles shalbe powred out. Eccle.vi.d. C

14 The gift of the vnwyse shall do thee no good, nor yet of the enuious, for his importunitie is seuen folde: for he loketh to receaue many thinges for one.

15 * He shall geue litle, & say he gaue much: he openeth his mouth and cryeth out, as it were one that cryed out wide. Eccle.xviii.c

16 To day he lendeth, to morowe asketh he againe: and such a man is to be hated of God and man.

17 The foole saith, I haue no freend, I haue no thanke for all my good deedes: yea euen they that eate my bread speake no good of me: O how oft and of how many shal he be laughed to scorne?

18 He taketh a more perilous fall by such wordes, then if he fel vpon the grounde: euen so shal the fall of wicked men come hastyly.

19 In the mouth of him that is vntaught, are many vnconuenient and vnmeete wordes.

20 A wyse sentence shall not be alowed at the mouth of the foole: for he speaketh it not in due season. D

21 Some man sinneth not, because he hath not wherewithall, and in his rest he shalbe stinged.

22 Some man there is that destroyeth his owne soule with shame, and for an vnwyse

vnwyse bodyes sake destroyeth he it, and with accepting of persons shall he vndoe him selfe.

23 Some man promyseth his friende a gift for very shame: and getteth an enemie of him for nought.

24 A lye is a wicked shame in a man: yet shall it be euer in the mouth of the vnwyse.

25 A theefe is better then a man that is accustomed to lye: but they both shall haue destruction to heritage.

26 The conditions of lyers are vnhonest: and their shame is euer with them.

27 A wyse man shall bring him selfe to honour with his wordes: *and he that hath vnderstanding shalbe set by among great men. Gene.xli.f.

28* He that tylleth his lande, shall encrease his heape of corne: he that worketh righteousnesse shalbe exalted, and he that pleaseth great men, shall escape much euill. Pro.xii.b.

29 *Rewardes and giftes blinde the eyes of the wyse, and make him dumbe that he can not tell men their faultes. Eccle.23.a.

30 *Wysdome that is hid, and treasure that is hoorded vp, what profite is in them both? Eccle.xli.c.

31 Better is he that kepeth his ignoraũce secrete, then a man that hideth his wysdome.

32 The necessarie patience of him that foloweth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The .xxj. Chapter.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wyse man. 26 The thought of the foole.

A 1 My sonne, if thou hast sinned, do it no more: *but pray for thy foresinnes that they may be forgeuen thee. Eccle.v.a.

2 Flee from sinne, euen as from a serpent: for if thou comest to nye her, she wyll bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 The wickednesse of man is as a sharpe two edged sword, which maketh such woundes that they cannot be healed.

4 Strife and wrongfull dealing, shall waste away a mans goodes, & through pride a riche house shalbe brought to naught: so the riches of the proude shalbe rooted out.

5 *The prayer of the poore goeth out of the mouth, & commeth vnto the eares, and his vengeaunce [or defence] shall come hastyly. Exo.iii.b.

6 Who so hateth to be refourmed, it is a tokẽ of an vngodly person: but he that feareth God, wyll remember him selfe.

B 7 A mightie man is knowen a farre of by his tongue: but he that hath vnderstanding, perceaueth that he shall haue a fall.

8 Who so buildeth his house with other mens cost, (a) is lyke one that gathereth stones to make his graue.

9 *The congregation of the vngodly, is lyke stubble gathered together, their ende is a flambe of fire. Eccle.xvi.a.

(a) with goodes borowed and not paide againe, robbed, stolẽ, or craftyke conuayed: gathereth stones in winter, to buylde, when the frost doth so congeale the mortar, that it can not holde the stones together.

10 The way of the vngodly is set with stones: but in their ende is hell, darkenesse, and paines.

11 He that kepeth the lawe, wyll holde fast the vnderstanding thereof: and the ende of the feare of God is wysdome and vnderstanding.

12 He that is not wyse, wyl not be taught in good, but the vnwyse man aboundeth in wickednesse: and where bitternesse is, there is no vnderstanding.

13 The knowledge of the wyse shal flowe lyke water that runneth ouer, and his counsaile is lyke a pure fountaine of life. C

14 The heart of a foole is lyke a broken vessel, he can keepe no wysdome.

15 When a man of vnderstanding heareth a wyse worde, he shall commend it and make much of it: but if a voluptuous man heare it, he shall haue no pleasure therein, but cast it behinde his backe.

16 The talking of a foole is lyke an heany burthen by the way: but to heare a wise man speake, it is pleasure.

17 Where a doubt is in the congregation, it is asked at the mouth of the wyse, and they shall ponder his wordes in their heartes.

18 Lyke as is a house that is destroyed, euen so is wysdome vnto a foole: as for the knowledge of the vnwyse, it is but darke wordes.

19 Doctrine is vnto him that hath no vnderstanding,

derstanding, euen as fetters about his feete, and lyke manicles vpon his right hande.

20 * A foole lifteth vp his voyce with laughter: but a wyse man shall scase laugh secretly.

21 Learning is vnto a wyse man a iewell of golde, and lyke an armlet vpon his right arme.

22 A foolishe mans foote is soone in his neighbours house: but one that hath experience shalbe ashamed at the person of the mightie.

23 A foole wyll peepe in at the windowe into the house: but he that is wel nurtured wyll stande without.

24 A foolishe man standeth hearkening at the dooze: but he that is wyse wyll be ashamed.

25 The lippes of the vnwyse wyl be telling foolishe thinges: but the wozdes of such as haue vnderstanding shalbe wayed in the balaunce.

26 The heart of fooles is in their mouth: but the mouth of the wyse is in their heart.

27 When the vngodly curseth the (b) blasmer, he curseth his owne soule.

28 * A priuie accuser of other men shall defile his owne soule, and be hated of euery man: but he that keepeth his tongue and is discreete, shal come to honour.

(b) For while he curseth an other, he doth the same thing, and so curseth him selfe. Leui. xix.d.

¶ The .xxii. Chapter.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

1 A Slouthfull bodye is moulded (a) of a stone of claye, and euery man wyll speake to his dispraise.

2 A slouthfull body is made of the doung of oxen, and euery one that toucheth him must washe his handes againe.

3 A misnurtured sonne, is the dishonour of the father: a foolishe daughter shalbe litle regarded.

4 A wyse daughter is an heritage vnto her husband: but she that cõmeth to dishonestie, bringeth her father in heauinesse.

5 A daughter that is past shame, dishonoureth both her father and her husband: the vngodly shall regarde her, but they both shall despise her.

6 A tale out of time, is as musicke in mourning: but wysdome knoweth the seasons of correction and doctrine.

7 If children lyue honestly and haue wherewithall, they shall put away the shame of their parentes:

8 But if children be proude with hautines and foolishnes, they blot out the nobilitie of their kinred.

9 Who so teacheth a foole, is euen as one that gleweth a potsharde together, as one that telleth a tale to him that heareth him not, and as one that rayseth a man out of an heauy sleepe.

10 Who so telleth a foole of wysdome, is euen as a man which speaketh to one that is a sleepe: When he hath tolde his tale, he saith, What is the matter?

11 When one dyeth, lamentation is made for him, because the light fayleth him: euen so, let men mourne ouer a foole, for he wanteth vnderstanding. Make but litle weeping because of the dead, for he is come to rest: but the lyfe of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation ouer the vnwyse and vngodly should endure all the dayes of their lyfe.

13 Talke not much with a foole, and go not with him that hath no vnderstanding: beware of him, lest it turne thee to trauaile, and thou shalt not be defiled with his sinne. Depart from him, and thou shalt finde rest, and shalt not be drawen backe into his foolishnes.

14 (b) What is heauier then leade? and what shoulde a foole be called els but leade?

15 * Sande, salte, and a lumpe of iron is easier to beare, then an vnwyse, foolishe, and vngodly man.

16 Lyke as the bande of wood bounde together in the foundation of the house can not be loosed: euen so is it with the heart that is stablished in the thought of counsell. The thought of the wyse shall neuer feare, nor be offended at any time.

17 Lyke as a faire plastered wall in a winter house and a hye building may not

(a) That is, lyke as the vile stone gathereth moste and filth, so doth the slothfull body sickenesse of body and corruption of minde: and is ruyn man both: maye the filthynesse of doung, and shakeh it off: so doth he auoyde the company of vngodly persones, lest he be accompted lyke vnto them.

(b) Though leade be heauy, yet may it be borne, but the insolent foole may not be borne, as Pro. xxvii. Heauy is the stone and weightie is the sonde: but the furie of a foole doth passe them both.

not abide the winde and storme: euen so is a fooles heart afraide in his imagination, he feareth at euery thing, and can not endure.

8 A wauering heart in the imagination of a foole wyll not euer stande in awe: but he that abideth in the commaundementes of God, wyll alway feare.

D 19 He that nippeth a mans eye, bringeth forth teares: and he that pricketh the heart, bringeth forth the meaning and thought.

20 Who so casteth a stone at the birdes, frayeth them away: and he that blasphemeth his freend, breaketh frendship.

21 Though thou drewest a sworde at thy freend, yet dispaire not: for thou mayst come againe to thy freend.

22 If he speake sourely, feare not: for ye may be agreed together againe, except it be that thou blaspheme him, disdayne him, open his secretes, and wounde him trayterously: for all such thinges shall dryue away a freend.

23 Be faithfull vnto thy neighbour in his pouertie, that thou mayst reioyce with him also in his prosperitie: abyde stedfast vnto him in the time of his trouble, that thou maist be heyre with him in his heritage: for pouertie is not alwayes to be contempned, nor the riche that is foolish to be had in estimation.

24 Lyke as the vapour and smoke goeth out at the ouen before the fire: euen so euill wordes, rebukes, and threatninges go before bloodshedding.

25 Be not ashamed to defende thy freend, as for me I wyll not hide my face from E him though he should do me harme: whosoeuer heareth it, shall beware of him.

26 Who shal set a watch before my mouth, Psal.cxli. and a sure seale vpon my lippes, that I fall not with them, and that my tongue destroy me not:

The .xxiii. Chapter.

1 Prayer against pride, lechery, and gluttony. 13 Of othes, blasphemy, and vnwyse communication. 16 Of the three kindes of sinnes. 23 Many sinnes proceede of adultrie. 27 Of the feare of God.

A 1 O Lorde, father and gouernour of my lyfe, leaue me not in their imagination and counsell: Oh let me not fall
2 in such reproofe.

Who wyll keepe my thought with the scourge, and the doctrine of wysdome in myne heart: that he spare not myne ignorance, that I fall not with them:

3 Lest myne ignorances increase, that myne offences be not many in number, and that my sinnes exceede not: lest I fall before myne enemies, and so my aduersarie reioyce, whose hope is farre frō thy mercie.

4 O Lorde thou father and God of my lyfe, leaue me not in their imagination: O let me not haue a proude looke, but turne away all voluptuousnesse fro me.

5 Take from me the lustes of the body, let not the desires of vnclennesse take holde vpon me,

6 And geue me not ouer into an vnshamefast and obstinate minde.

7 Heare me O ye children, I wyll geue you a doctrine how ye shall order your mouth: Whoso kepeth it shal not perishe through his lippes, nor be hurt through wicked workes.

8 As for the sinner, he shalbe taken in B his owne vanitie: he that is proude and cursed, shall fall therein.

9 *Let not thy mouth be accustomed Exo.xx.b. with swearing, for in it there are many fals: let not the naming of God be continually in thy mouth, and meddle not with the names of saintes, for thou shalt not be excused of them.

10 For lyke as a seruaunt which is oft punished, can not be without some sore: euen so whatsoeuer he be that sweareth and nameth God, shall not be cleane purged from sinne.

11 A man that vseth much swearing shal be filled with wickednesse, & the plague shall neuer go from his house: if he beguile his brother, his fault shalbe vpon him, if he knowledge not his sinne, he maketh a double offence, & if he sweare in vaine, he shall not be founde righteous: for his house shalbe full of plagues.

12 *The wordes of the swearer bringeth Leui.24.c. death, God graunt that it be not founde in the house of Jacob: but they that feare

feare God eschue all such, and lye not weltering in sinne.

13 *Use not thy mouth to vnhonest & filthy talking, for in it is the word of sinne.

C 14 Remember thy father and thy mother when thou art set among great men: lest God forget thee in their sight, and lest thou doting in thy custome, suffer rebuke, and wishe not to haue ben borne, and so curse the day of thy natiuitie.

15 *The man that is accustomed with the wordes of blasphemie, will neuer be refourmed all the dayes of his lyfe.

16 To sinne twise is to much, but the third bringeth wrath and destruction: *An hot stomacke can not be quenched (euen like a burning fire) til it haue swalowed vp some thing: euen so an vnchaste man hath no rest in his fleshe, till he haue kindled a fire.

17 All bread is sweete to an whoremonger, he will not leaue of till he dye.

18 A man that breaketh wedlocke, and regardeth not his soule, but sayth, *Tushe who seeth me? I am compassed about with darkenesse, the walles couer me, no body seeth me, whom neede I to feare? the hyghest will not remember my sinnes:

19 He vnderstandeth not that his eyes see all thinges, for all such feare of men dryueth away the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the Lord are clearer then the sunne, beholding all the wayes of men, & the ground of the deepe, and loking euen to mens heartes in secrete places.

20 The Lorde God knewe all thinges or euer they were made, and after they be brought to passe also he loketh vpon them all.

21 *The same man shalbe openly punished in the streetes of the citie, & shalbe chased abrode lyke a young horse foale: and when he thinketh least vpon it, he shalbe taken. Leui. xx.b. Deut. xxii.b D

22 Thus shall he be put to shame of euery man, because he woulde not vnderstand the feare of the Lorde: And thus shal it go also with euery wyfe that leaueth her husbande, and getteth inheritaunce by a straunge mariage.

23 *First, she hath ben vnfaythful vnto the lawe of the hyghest: secondly, she hath forsaken her owne husbande: thyrdly, she hath played the whore in adultrie, & gotten her children by an other man. Exo. xx.c.

24 She shalbe brought out of the congregation, and her children shalke loked vpon.

25 Her children shal not take roote: and as for fruite her braunches shall bring foorth none.

26 A shamefull report shall she leaue behinde her, and her dishonour shall not be put out.

27 And they that remayne, shall knowe that there is nothing better then the feare of God, and that there is nothing sweeter then to take heed vnto the commaundementes of the Lorde.

28 A great worship is it to folow the Lord: for long lyfe shalbe receaued of hym.

The. xxiiii. Chapter.

1 A prayse of wysdome proceeding foorth of the mouth of God. 6 Of her workes and place where she resteth.

A 1 Wysdome shall prayse her selfe, and be honoured in God, & reioyce in the middest of the people:

2 In the congregations of the hyghest shall she open her mouth, and triumph in the beholding of his power.

3 In the middest of her people shall she be exalted, and wondred at in the holy fulnesse.

4 In the multitude of the chosen she shalbe commended, and among such as be blessed she shalbe praysed, and shal say,

5 I am come out of the mouth of the hyghest, first borne before all creatures.

6 I caused the light that fayleth not to aryse in the heauen, and couered all the earth as a cloude.

7 My dwelling is aboue in the heygth, and my seate is in the pyller of the cloude. B

8 I my selfe alone haue gone round about the compasse of heauen, and pearsed the grounde of the deepe.
9 I haue walked in the fluddes of the sea, and haue stande in all landes, my dominion is in euery people and in euery nation, and with my power haue I troden downe the heartes of all, both hye and lowe.
10 In all these thinges also I sought rest, and a dwelling in some inheritaunce.
11 So the creator of all thinges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and sayd vnto me: Let thy dwelling be in Iacob, and thine inheritaunce in Israel, & roote thy selfe among my chosen.
Pro.viii.c. 12 *I was created from the beginning and before the world, and shall not leaue of vnto the world to come: Exo.xxxi.a *In the holy habitation haue I serued before hym, and so was I stablished in Sion.
Psal.132.a. 13 *In the holy citie rested I in like maner, and in Hierusalem was my power.
14 I toke roote in an honorable people, euen in the portion of the Lorde and in his heritage, and kept me in the fulnesse of the sainctes.
15 I am set vp an hye like a Cedar vpon Libanus, and as a Cipers tree vpon the mount Hermon.
16 I am exalted lyke a palme tree in Cades, and as a rose plant in Jericho, as a fayre Olive tree in the fielde, and am exalted like as a plantaine tree by the water side.
17 I haue geuen a smell in the streetes as the Cinamon and Balme that hath so good a sauour, yea a sweet odour haue I geuen as it were myrre of the best: I haue made my dwellinges to smell as it were of Rosin, Galbanum, of Cloues, Insence, and as Libanus when it is not hewen downe, and myne odour is as the pure balme.
(a) Terebint is a harde tree spread a=brode with long boughes, where out of runneth the gome called a pure turpentine, which cleanseth the stomacke of putrified humours, & purifieth the eares: so the wisdome of God declared in his scriptures, spreadeth abrode her manifolde braunches of knowledge & vnderstanding, to purge the inward eares and corruption of the soule.
18 As the (a) Terebint haue I stretched out my braunches, and my braunches are the braunches of honour and louing sauour.
19 As the vine haue I brought foorth fruite of a sweete sauour, & my floures are the fruite of honour and riches.
20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I gene eternall thinges to all my children to whom God hath commaunded.
21 In me is all grace of lyfe and trueth, in me is all hope of lyfe and vertue.
22 D come vnto me al ye that be desirous of me, & fill your selues with my fruites. D
23 For my spirite is sweeter then hony, and so is myne inheritaunce more then the hony combe: the remembraunce of me endureth for euer more.
24 They that eate me, shall haue the more hunger: and they that drinke me, shall thirst the more.
25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke in me shall not offende: they that take me to be knowen, shall haue euerlasting lyfe.
26 All these thinges are the booke of lyfe, the couenaunt of the highest, and the knowledge of the trueth: *Moyses commaunded the lawe in the preceptes of righteousnesse for an heritage vnto the house of Jacob, and committed the promise vnto Israel. Exo.xx.a and xxiii.a
27 Be not weery to behaue yourselues valiauntly with the Lord, that he may also confirme you: Cleaue vnto him, for the Lord almightie is but one God, and besides hym there is none other sauiour.
28 (*Out of Dauid his seruaunt he ordeyned to rayse vp a most mightie king, sitting in the seate of honour for euermore.) Psa.lxxxix.b. Act.ii.d. E
29 *This filleth with wysdome, lyke as the fludde of Phison, and as the fludde of Tigris when the newe fruites are a growing. Deute.xliii.a. and xxix.b.
30 *This bringeth a plenteous vnderstanding like Euphrates, and filleth it vp as Jordane in the time of harueste. Iosu.iii.c.
31 This maketh nurture to breake foorth as the light, and as the Water Gehon in the haruest.
32 The first hath not knowen her perfectly: no more shall the last seke out the grounde of her.
33 For her thought is fuller then the sea, and her counsell is profounder then the great deepe.
34 I wysdome haue cast out fluddes, I am as a great water brooke out of the riuer, I am as the riuer Dorix, and as a water conduite am I come out of the garden of pleasure.
35 I sayde, I will water the garden of my young plantes, and fil the fruite of my byrth: So my water brooke became exceeding great, and my riuer approched vnto the sea.

36 For

36 For I make doctrine to be vnto al men as light as the faire morning, and I shal make it to be euer the clearer.
37 I will pearse thorowe all the lower parties of the earth, I will loke vpon al such as be a sleepe, and lighten all them that put their trust in the Lorde.
38 I shall yet powre out doctrine lyke as prophecie, and leaue it vnto such as seke after wysdome, and their generations shall I neuer fayle vnto the holy euerlasting worlde.
39 *Beholde howe that I haue not laboured for my selfe onely: but for all them that seke after the trueth. Ecc.xxxiii.b.

The .xxv. Chapter.

1 Of three thinges whiche please God, and of three which he hateth. 7 Of nyne thinges that be not to be suspect, and of the tenth. 15 Chiefely of the malice of a woman.

A 1 THree thinges there are that my spirite fauoureth, which be also alowed before God and men: *The vnitie of brethren, *the loue of neyghbours, *a man and wyfe that agree well together.
Gene.xlii.d. Rom.xii.b. Eccle.xl.d.
2 Three thinges there be which my soule hateth, and I vtterly abhorre the life of them: A poore man that is proude, a riche man that is a lyar, *and an old body that doteth and is vnchaste.
Gen.xviii.b
3 If thou hast gathered nothing in thy youth, what wilt thou find then in thine age?
4 O howe pleasaunt a thing is it when gray headed men are discrete, and when the elders can geue good counsell?
5 O howe comely a thing is wisdome vnto aged men? yea, vnderstanding & counsel to men of honour is a glorious thing.
6 The crowne of olde men, is to haue much experience: and the feare of God, is their worship.
B 7 There be nyne thinges which I haue iudged in my heart to be happy, and the tenth will I tell forth vnto men with my tongue: A man that whyle he liueth hath ioy of his children, and seeth the fal of his enemies.
8 Well is hym that dwelleth with an houswyfe of vnderstanding, *and that hath not fallen with his tongue, and that hath not ben fayne to serue such as are vnmeete for hym.
Eccle.xix.c. and xxviii.a. Lamen.iii.a.
9 Well is hym that findeth "a faythfull friend: and well is him which talketh of wysdome to an eare that heareth hym.
"Or, syncere.
10 O howe great is he that findeth wysdome and knowledge? yet is he not aboue hym that feareth the Lorde.
11 The feare of God hath set it selfe aboue all thinges.
12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whom shall he be likened that kepeth it fast?
13 The feare of God is the beginning of his loue: and the beginning of fayth, is to cleaue fast vnto it.
14 The heauinesse of the heart is all the punishement, and the wickednesse of a woman goeth aboue all. C
15 All punishement and plague is nothing in comparison of the plague of the heart: euen so, al wickednesse is nothing to the wickednesse of a woman.
16 What so euer happeneth vnto a man, is nothing in comparison of it that his euil willers do vnto him: and al vengeaunce is nothing to the vengeaunce of the enemie.
17 There is not a more wicked head then the head of the serpent: and there is no wrath aboue the wrath of a woman.
18 *I will rather dwel with a lion and dragon, then to kepe house with a wicked wyfe. Pro.xxi.a.
19 The wickednesse of a woman chaungeth her face, she shal muffle her countenaunce as it were a beare, and as a sacke shal she shewit among the neyghbours.
20 Her husbande is brought to shame among his neyghbours because of her: & when he heareth it, it maketh him to sigh.
21 All wickednesse is but litle to the wickednesse of a woman: the portion of the vngodly shall fall vpon her. D
22 Lyke as the clymyng vp a sandy way is to the feete of the aged: euen so is a wife full of wordes to a still quiete man.
23 *Loke not too narowly vpon the beautie of a woman, lest thou be prouoked in desire towarde her. Eccle.xlii.a. ii.Reg.xi.a. and xiii.a.

24 The wrath of a woman is dishonour and great confusion: If a woman get the mastrie, then is she contrarie to her husbande.

25 A wicked wyfe maketh a sory heart, an heauy countenaunce, and a dead wound: *weake handes & feeble knees is a woman that her husband is not the better for.

Gen.iii.c. i.Tim.ii.b.

26 Of the woman came the (a) beginning of sinne, & thorowe her we all are dead.

27 Geue thy water no passage, no not a litle, neither geue a wicked woman her will.

28 If she walke not after thy hande, she shall confounde thee in the sight of thine enemies: Cut her of then from thy flesh, that she do not alway abuse thee.

(a) 1.Timo.2. Adam was not deceaued. But to the Rom.5.he sayth. By one man sinne entred into the worlde. The occasion was offered by the woman, but the sinne was finished by the man consenting therevnto.

The.xxvi. Chapter.

1 The prayse of a good woman. 5 Of the feare of three thinges, and of the fourth. 6 Of the iealousie and drunkennesse of a woman. 28 Of two thinges that cause sorowe, of the thyrde whiche moueth wrath.

A 1 HAppy is the man that hath a vertuous wyfe: for the nũber of his yeres shalbe double.

2 An honest woman maketh her husbande a ioyfull man, and she shall fill the yeres of his lyfe in peace.

3 A vertuous woman is a noble gift, Whiche shalbe geuen for a good portion vnto such as feare God:

4 Whether a man be riche or poore, he may haue euer a mery heart, & a chearefull countenaunce.

5 There be three thinges that my heart feareth, and my face is afrayde of the fourth: treason in a citie, a seditious people, and noysome tongues: all these are heauyer then the death.

B 6 When one woman is iealous ouer an other, it bringeth payne and sorowe vnto the heart: and a woman that telleth out all thinges, is a scourge of the tongue.

Iud.xvi.a.

7 When one hath an euyll wyfe, it is euen as when an vnlyke payre of oxen must drawe together: *he that getteth her, getteth a scorpion.

8 A drunken woman is a great plague: for she can not couer her owne shame.

Eccle.xlii.d. 9 The whordome of a woman may be knowen in the pryde of her eyes and eye liddes.

10 *If thy daughter be not shamefast, hold her straytly, lest she abuse her selfe thorowe ouer much libertie.

11 Beware of all the dishonestie of her eyes, & maruel not if she do against thee.

☞ 12 As a way faring man that is thirstie, when he hath founde a well drinketh of euery water: so will she sit downe by euery hedge, and make her selfe common to euery man that passeth by.

13 A louing wyfe reioyceth her husbande, C & feedeth his bones with her wysdome.

14 A woman of fewe wordes is a gift of God: to all nurtured myndes may nothing be compared.

15 An honest and manerly woman is a gift aboue other giftes: and there is no wayght to be compared vnto a minde that can rule it selfe.

16 Like as the sunne when it ariseth, is an ornament in the hie heauen of the Lord: so is a vertuous wyfe the beautie of all her house.

17 Like as the cleare light is vpon the holy candelsticke: so is the beautie of the face vpon an honest body. Can.v.d.

18 *Like as the golden pillers are vpon the sockettes of siluer: so are the fayre feete vpon a woman that hath a constant mynde.

19 Perpetual are the foundations that be layed vpon a whole stony rocke: so are the commaundementes of God vpon the heart of an holy woman.

20 There be two thinges that greeue my heart, & in the thirde is displeasure come D vpõ me: when an experte man of warre suffreth scarsenesse and pouertie, when men of vnderstanding and wisdome are not set by, and when one departeth from righteousnesse vnto sinne: who so doth such, the Lorde hath prepared him vnto the sworde.

21 There be two maner of thinges which me thinke to be harde and perilous: A marchaunt can not lightly kepe hym from wrong, neither a tauerner hym selfe from sinne.

The

The. xxvii. Chapter.

3 Of the poore that woulde be riche. 5 The probation of the man that feareth God.
13 The vnconstantenesse of a foole. 16 The secretes of a frend are not to be vttered.
20 The wicked imagineth cupll, whiche returneth vpon him selfe.

A 1 BEcause of pouertie haue many one offended: and he that seketh to be riche, turneth his eyes aside.

2 Like as a nayle in the wal sticketh fast betwixt two stones: euen so doth sinne sticke betwixt the bier and the seller.

3 If he holde him not diligently in the feare of the Lorde, his house shall soone be ouerthrowen.

4 Like as when one sifteth, the filthynesse remayneth in the syue: So remayneth there some vncleane thing in the thought of man.

5 The ouen proueth the potters vessel: *so doth temptation of trouble trye righteous men. Sa.iii.a. i.Pet.iii.b.

6 *The tree of the fielde is knowen by his fruite: so is the thought of mans heart knowen by his wordes. Mat.vii.b.

B 7 Prayse no man except thou haue heard him: for a man is knowen by his wordes.

8 If thou folowest righteousnes, thou shalt get her, and put her vpon thee as a fayre garment: and thou shalt dwell with her, and she shall defende thee for euer, and in the day of knowledge thou shalt finde stedfastnesse.

9 The byrdes resorte vnto their lyke: so doth the trueth turne vnto them that be occupied withall.

10 The lion wayteth the pray: so doth sinne vpon them that worke vnrighteousnesse.

11 The talking of him that feareth God, is nothing but wysdome: as for a foole he chaungeth as the moone.

12 If thou be among the vndiscrete, kepe thy wordes to a conuenient time: but among such as be wise, speake on hardyly.

13 The talking of fooles is abhomination, and their sport is volupteousnesse and nusnurture.

Ecc.xxii.b. 14 *Much swearing maketh the heere to stande vp: and to stryue with such, stoppeth the eares.

15 The stryke of the proude is bloodshedding, and their blaspheming is heauy to heare.

16 *Who so discouereth secretes, leeseth his credence, and fyndeth no friende after his will. Ecc. xix b. and .xxii.d.

17 Loue thy friende, and binde thy selfe in faythfulnesse with him: but if thou bewrayest his secretes, thou shalt not get him againe.

18 For like as the man is that destroyeth his enemie: so is he also that dealeth falsly in the friendship of his neyghbour.

19 Like as one that letteth a byrde go out of his hande, can not take her againe: Euen so thou, if thou geue ouer thy friende, thou canst not get him againe.

20 Yea thou canst not come by him, for he is to farre of: He is vnto thee as a Roe escaped out of the snare, for his soule is wounded.

21 As for woundes, they may be bounde vp againe, and an cupll worde may be reconciled: but who so bewrayeth the secretes of a friende, there is no more hope D to be had vnto him.

22 *He that winketh with the eyes, imagineth some cupll: and he that knoweth him, will let him alone. Pro.ix.b.

23 When thou art present, he shall hyghlie commende and prayse thy wordes: but at the last he shall turne his tayle, and sclaunder thy saying.

24 Many thinges haue I hated, but nothing so cupll: for the Lorde him selfe also abhorreth such a one.

25 *Who so casteth a stone an hye, it shal fal vpon his owne head: and he that smyteth with guyle, woundeth him selfe. Exo. xxi. b.

26 Who so diggeth a pit shall fall therein, and he that layeth a stone in his neyghbours way, shall stumble theron, and he that layeth a snare for another, shall be taken in it him selfe.

27 *Who so geueth a wicked notsome counsell, it shall come vpon hym selfe, and he shall not knowe from whence. Deut vii.d. Psal.vii.d. Pro xxvi.c. Eccle.x.a.

28 The proude blaspheme and are scorneful: but vengeaunce lurketh for them as a lion,

29 They that reioyce at the fall of the righteous shall be taken in the snare: anguishe of heart shall consume them before they dye.

30 Anger and rigorousnesse are two abhominable thinges, and the vngodly hath them both vpon hym.

The .xxviii . Chapter.

1 we ought not to desire vengeaunce, but to forgeue the offence. 13 Of the vices of the tongue, and of the daungers therof.

A

Deut.32.a. Roma.xii.c.

1 HE *that seketh vengeaunce, shal find vengeaunce of the Lorde, which shal surely kepe hym his sinnes.

Mat.v. b.vi. b.xviii.b.

2 *Forgeue thy neyghbour the hurt that he hath done thee, and so shal thy sinnes be forgeuen thee also when thou prayest.

3 A man that beareth hatred against another, how dare he desire forgeuenesse of God?

4 He that sheweth no mercie to a man which is like him selfe, how dare he aske forgeuenesse of his sinnes?

5 If he that is but flesh, beareth hatred and kepeth it, who will intreate for his sinnes?

6 Remember the ende, and let enmitie passe whiche seketh death and destruction, and abyde thou in the commaundementes.

B

7 Remember the commaundementes, so shalt thou not be rigorous ouer thy neyghbour: Thinke vpon the couenaunt of the hyghest, and forgeue thy neyghbours ignorannce.

Eccle.viii.a.

8 *Beware of stryfe, and thou shalt make thy sinnes fewer.

9 For an angry man kindleth variaunte: and the vngodly disquieteth friendes, and putteth discorde among them that be at peace.

Pro.xxvi.c.

10 *The more wood there is, the more vehement is the fire, and the mightier that men be, the greater is the wrath: according to his riches his anger increaseth, and the longer the stryfe endureth, the more it burneth.

11 And hastie brawling kindleth a fyre, and an hastie stryfe sheddeth blood: A tongue also that beareth false witnesse, bringeth death.

12 If thou blow the sparke it shall burne, yf thou spyt vpon it, it shall go forth, and both these come out of the mouth.

13 *The sclaunderer and doubble tongued is cursed: for many one that be friendes, setteth he at variaunce. Eccle. xxi.d

C

14 The "thirde tongue hath disquieted many one, and dryuen them from one lande to another: Strong cities of the riche hath it broken downe, and ouerthrowen the houses of great men: The strength of the people hath it brought downe, and ben the decay of mightie nations.

"Or, A doubble tongue: which sayth and vnsayth, or speaketh one thing and thinketh an other. The third tongue do some take for that which speaketh neither out of the newe nor the old testament, but of their owne brayne.

15 The thirde tongue hath cast out many an honest woman, and robbed them of their labours.

16 Who so hearkeneth vnto such, shal neuer finde rest, and neuer dwell safely.

17 The stroke of the rod maketh printes in the skinne: but the stroke of the tongue smyteth the bones in sunder.

18 There be many that haue perished with the sworde: but many mo thorow the tongue.

19 Well is him that is kept from an euyll tongue, and commeth not in the anger thereof, which draweth not the yoke of such, and is not bounde in the bandes of it.

20 For the yoke therof is of yron, and the bande of it of "steele. "Or, brasse.

21 The death therof is a very euyl death: hell were better for one, then such a D tongue.

22 But the fire of it may not oppresse them that feare God, and the flambe thereof may not burne them.

23 Such as forsake the Lorde, shall fall therin, and it shall burne them, and no man shall be able to quenche it: It shall fall vpon them as a lion, and deuour them as a leoparde.

24 Thou hedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth?

25 Thou

25 Thou wayest thy gold and siluer: why doest thou not waye thy wordes also vpon thy balaunce, and make a doore, and a barre, and a sure bridell for thy mouth:

26 Beware that thou slide not thy tongue, and so fal before thyne enemies that lay wayte for thee, and thy fal be incurable, euen vnto death.

The. xxix. Chapter.

1 How we ought to lende our money, and do almes. 15 Of a faythfull man answering for his friende. 22 Of liberalitie and hospitalitie.

A 1 Who so will shewe mercie, *let hym lende vnto his neyghbour: and he that is able, let him kepe the commaundementes.
Deute.xv.a. Luk.vi.d.

2 Lend vnto thy neyghbour in time of his neede, and paye thou thy neyghbour againe in due season.

3 Kepe thy worde, and deale faythfully with him: and thou shalt alway finde the thing that is necessarie for thee.

4 There haue ben many, that when a thing was lent them, reckened it to be founde, and made them trauayle and labour that had helped them.

5 Whyle they receaue any thing, they kisse the handes of such as geue them, and for their neyghbours good they humble their voyce: but when they should paye againe, they kepe it backe, and geue euyl wordes, and make many excuses by reason of the time.

6 And though he be able, yet geueth he scarse the halfe againe, and reckeneth the other to be founde: And if he withholde not his money, yet hath he an enemie of him, and that vndeserued: he payeth him with cursing and rebuke, and geueth him euyll wordes for his good deede.

B 7 There be many one which are not glad for to lende, not because of euyl: but they feare to lose the thing that they lende.

8 Yet haue thou patience with the simple, and withholde not mercie from him.

9 Helpe the poore for the commaundementes sake, and let hym not go emptie from thee, because of his necessitie.

10 Lose thy money for thy brother and neyghbours sake, and burie it not vnder a stone where it rusteth and corrupteth.

Mat.vi.c. Luk.xii.d. i.Tim.vi.d.

11 *Gather thy treasure after the commaundement of the hyghest, and so shal it bring thee more profite then golde.

12 *Lay vp thyne almes in the hande of the poore, and it shall kepe thee from all euyll. Tob.iiii.d. "Or. In the secrete chambers.

13 *A mans almes is as a purse with hym, & shal kepe a mans fauour as the apple of an eye: and afterwarde shall it arise and paye euery man his rewarde vpon his head. Dan.iiii.d. Luk.xii.d. Act.x.a.

14 It shall fight for thee against thyne enemies, better then the shielde of a gyaunt or speare of the mightie. C

15 A good honest man is a suertie for his neyghbour, but a wicked person: letteth him come to shame.

16 Forget not the friendship of thy suertie: for he hath geuen his soule for thee.

17 The vngodly despiseth the good deede of his suertie. (a) As he is a foole that is, suretie for euery man: so is he vngodly that in no case will be suretie for one man.

18 (a) The wicked will not become suertie, and the vnthankeful and ignoraunt leaueth his suertie in daunger.

19 Some man promiseth for his neyghbour: & when he hath lost his honestie, he shall forsake him.

20 Suertishippe hath destroyed many a riche man, and remoued them as the waues in the sea: Mightie people hath it dryuen away, and caused them to wander in straunge countreys.

21 An vngodly man transgressing the commaundement of the Lorde, shall fal into an euyll suertiship: and though he force him selfe to get out, yet shall he fall into iudgement. D

22 Helpe thy neyghbour out after thy power, and beware that thou thy selfe fall not in such debte.

23 *The chiefe thing that kepeth in thy life, is water, & bread, clothing, and lodging, to couer the shame. Eccle 39.

24 Better is it to haue a poore lyuing in a mans owne house, then delicate fare among the straunge.

25 *Be it litle or much that thou hast, hold thee content withall: and thou shalt not be blamed as a vagabounde. Psal 36.b. i.Tim.vi.b. Heb.xiii.a.

26 For a miserable lyfe is it to go from house to house, and where a man is (a) feemde, he dare not open his mouth.

(a) That is, a straunger without acquayntaunce or kindred.

27 Though one be lodged, & haue meate and drinke, yet shall he be taken as vnworthy, and heare many bytter rough wordes, [namely thus:]

28 Go thy way thou straunger, and prepare a table for thy selfe, and feede me also of that thou hast.

29 Geue place thou straunger to an honorable man, my brother commeth into my house, and so telleth him the necessitie of his house.

30 These thinges are heauy to a man that hath vnderstanding: [namely] the forbidding of the house, and that the lender casteth him in the teeth.

The. xxx. Chapter.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull lyfe. 18 Of hyd wysdome. 22 Of the ioy and sorowe of the heart.

A 1 WHo so loueth his child, *holdeth hym still vnder correction, that he may haue ioy of him afterwarde, and that he grope not after his neyghbours doores.

Pro.xiii.f. and xxiii b.

Deut.vi.a. 2 *He that teacheth his sonne shall haue ioy in hym, and neede not to be ashamed of him among his aquayntaunce.

3 Who so enfourmeth and teacheth his sonne, greeueth the enemie: and before his friendes he may haue ioy of him.

4 Though his father dye, yet is he as though he were not dead: for he hath left one behinde him that is like hym.

5 In his lyfe he sawe him and had ioy in him, and was not sory in his death, neither was he ashamed before the enemies.

6 For he left behynde hym an auenger against his enemies, and a good doer vnto the friendes.

B 7 For the lyfe of children, he shall bynde the woundes together, and his heart is greeued at euery crye.

8 An vntamed horse will be harde, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shal make thee afrayde: and if thou play with hym, he shall bring thee to heauinesse.

10 Laugh not with hym, lest thou wepe with hym also, & lest thou gnashe with thy teeth at the last.

Eccle.vii.c. 11 *Geue him no libertie in his youth, and excuse not his follie.

12 Bowe downe his necke whyle he is young, hyt him vpon the sides whyle he is yet but a childe, lest he ware stubburne, & geue no more force of thee, & so shalt thou haue heauinesse of soule.

13 Teach thy childe, and be diligent therein, lest it be to thy shame.

C 14 Better is the poore beyng whole and strong, then a man to be riche, and not to haue his health:

15 Health and welfare is aboue all golde, and a whole body aboue all treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter lyfe, and eternall rest better then continuall sickenesse.

18 (a) The good thinges that are put in a close mouth, are lyke as when meate is layde vpon the graue.

(a) Like as meate that is set vpon the graues of dead men is vnprofitable for that they eate is not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable. Eccle.41. wysdome that is hyd.&c. Bel.d.

19 What good doth the offering vnto an idoll: * for he can neither eate, tast, nor smell: Euen so is he that is chased of the Lorde, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man, that lyeth with a virgin, and sygheth.

21 *Geue not ouer thy mynde into heauinesse, and vexe not thy selfe in thyne owne counsell.

Pro. xxii.d. xv.b.xvii.d.

22 *The ioy & chearefulnesse of the heart is the lyfe of man, and a mans gladnesse is the prolonging of his dayes.

Eccle.38.c. Pro.xiiii.b.

23 Loue thyne owne soule, and comfort thyne heart: as for sorowe & heauinesse, driue it farre from thee, *for heauinesse hath slayne many a man, and bringeth no profite.

ii.Cor.vii.b.

24 Zeale and anger shorten the dayes of the lyfe: carefulnesse and sorowe bring age before the time.

25 Vnto a mery heart euery thing hath a good tast that he eateth.

The

The .xxxj. Chapter.

1 we ought to geue diligent heede to honestie. 2 Of them that take paine to gather riches. 8 The prayse of the rich man without a fault. 12 We ought to flee drunkennesse and folowe sobernesse.

A 1 WAuasle and carefulnesse for * riches taketh away the sleepe, and maketh the flesshe to consume.

1 Tim.vi.b.

2 When one lyeth and taketh care, he waketh euer vp, lyke as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering his riches together, and then with the pleasure of his riches he taketh his rest and is refreshed.

4 But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger.

5 He that loueth riches, shal not be iustified: and who so foloweth corruption, shall haue inough thereof.

Eccle.viii.a. 6 * Many one are come in great misfortune by the reason of golde, and haue founde their destruction before them.

B 7 It is a tree of falling vnto them that offer it vp, and all such as be foolishe fal therein.

8 Blessed is the rich which is founde without blemishe, & hath not gone after golde, nor hoped in money & treasures.

9 Where is there such a one, and We shal commend him and call him blessed: for wonderfull thinges doth he among his people.

10 Who so is tryed and founde perfect in such thinges, shalbe commended and praysed: Who might offende, and hath not offended: Who coulde do euill, and hath not done it:

11 Therfore shall his good be stablished, and the Whole congregation shall declare his almes.

12 If thou sit at a great mans table, open not thy mouth Wide vpon it, and say not there is much meate on it.

C 13 Remember that an euil eye is a shrewe: What thing created is worse then a wicked eye: therefore weepeth it before euery mans face:

14 Laye not thyne hande vpon euery thing that thyne eye seeth: and striue not with him in the dishe.

Matth.vii.a. 15 * Ponder by thy selfe What thy neighbour would faine haue, and be discreete in euery poynt.

16 Eate the thing that is set before thee manerlie as it becommeth a man, and eate not to much, lest thou be abhorred.

17 Leaue thou of first of al, because of nurture, lest thou be he Whom no man may satisfie, Which may turne to thy decay.

18 When thou sittest among many men, reache not thyne hand out first of al, neither call thou first for drinke.

19 * O how Well content is a Wyse man with a litle Wine: so that in sleepe thou shalt not be sicke thereof, nor feele any payne. Eccle.37.c. D

20 A sweete holsome sleepe shall such a one haue, and feele no inwarde greefe, he ryseth vp betimes in the morning, and is wel at ease in him selfe: but an vnsatiable eater sleepeth vnquietly, and hath ache and payne of the body.

21 If thou feelest that thou hast eaten to much, arise, go thy Way, cast it of thy stomacke, and take thy rest: and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body.

22 My sonne heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: * In all thy Workes be diligent and quicke, so shall there no sicknesse happen vnto thee. Rom.xii.c.

23 Who so is liberall in dealing out his meate, many men shall blesse him, and prayse him With their lippes: and the same is a sure token of his loue & faithfulnesse.

24 But he that is vnfaithfull in meate, the Whole citie shall complaine of him: and that is a sure experience of his infidelitie and Wickednesse. E

25 Shewe not thy valiantnes in Wine, for Wine hath destroyed many a man.

26 The fire prooueth the hard iron: euen so doth Wine prooue the heartes of the proude, When they be druncken.

27 * Wine soberly druncken, quickeneth the lyfe of man: If thou drinkest it measurably, thou shalt be temperate: What is the lyfe of him that is ouercome With wine: What taketh away the lyfe: euen death. Pro xxii.a.

28 Wine

28 Wine was made from the beginning to make men glad, and not for dronkennesse: wine measurably dronken is a reioycing of the soule and body: A measurable drinking is health to soule and body.

29 But if it be dronken with excesse, it maketh bitternesse and sorowe vnto the minde.

30 Dronkennesse filleth the minde of the foolishe With shame & ruine, minisheth the strength, and maketh woundes.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: Geue him no dispitefull wordes, and preasse not vpon him with contrary sayinges. Eccle.xxx.

¶ The .xxxii. Chapter.

1 Of the discretion and prayse of the preacher and of the hearer. 15 Of the feare, faith, and confidence in God.

A 1 IF thou be made a ruler, * pride not thy selfe therein, but be thou as one of the people: *take diligent care for them, and loke well thereto. Deu.xvii.d. Rom.xii.b.

2 And When thou hast done all thy ducie, sit thee downe, that thou mayst be mery With them, and receaue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but With sure knowledge: hinder not musicke.

4 Speake not Where there is no audience: * and poure not foorth Wysdome out of time at an importunitie. Eccle.iii.a.

5 Lyke as the carbuncle stone shineth that is set in golde: so doth a song garnishe the wine feaste.

6 And as the Smaradge that is set in golde: so is the sweetenes of musicke by the mirth of wine.

B 7 Geue care and be still, and for thy good behauour thou shalt be loued.

8 Thou young man speake that becommeth thee, and that is profitable, and yet scarse When thou art twyse asked.

9 Comprehende much With fewe wordes, in many thinges be as one that is ignoraunt: geue care and holde thy tongue withall.

10 If thou be among men of high authoritie, desire not to compare thy selfe vnto thē: and When an elder speaketh, make not thou many wordes therein.

11 Before the thunder, goeth lightening: and before nurture and shamefastnesse, goeth loue and fauour.

12 Stand vp betimes, and be not the last: but get thee home soone,

13 And there take thy pastime, and do what thou Wilt: so that thou do no euil, and defie no man.

14 But for all thinges geue thankes vnto him that hath made thee, and replenished thee With his goodes. C

15 Who so feareth the Lord, Wyl receaue his doctrine: and they that get them to him betimes, shall finde grace.

16 He that seeketh the law, shall be filled withal: as for him that is but fayned, he Wyll be offended thereat.

17 They that feare the Lorde shall finde the iudgement, and their righteousnesse shalbe kindled as a light.

18 An vngodly man Wyll not be reformed, but can helpe him selfe With the example of other in his purpose.

19 A man of vnderstanding despiseth no good counsaile: but a Wylde and proude body hath no feare, yea euen When he hath dealt rashly With another man: but his owne doinges shalbe his rebuke.

20 My sonne, do nothing without aduisement: so shall it not repent thee after the deede. D

21 Go not in the way Where thou mayst fall, nor Where thou mayst stumble against the stone: againe, neither trust thou to the way that is playne.

22 And beWare of thyne owne children, and take heede of them that be of thyne owne householde.

23 In all thy Workes put thy trust in God from thy Whole heart: for that is the keeping of the commaundementes.

24 Who so beleueth gods Worde, taketh heede to the commaundementes: and he that putteth his trust in the Lorde, shall Want nothing.

¶ The

The .xxxiii. Chapter.

1 The deliueraunce of him that feareth God. 4 The aunswere of the wyse. 5 The litle discretion of a foole. 12 Man is in the hande of God, as the earth is in the hande of the potter. 25 We ought not to dispose our selues to become subiect to other.

A 1 There shall no euil happen vnto him that feareth God: but when he is in temptation, the Lorde shall deliuer him, & keepe him from euill.

2 A wyse man hateth not the lawe: but an hypocrite (a) is as a ship in raging water.

3 A man of vnderstanding geueth credence vnto the lawe of God, and the law is faithfull vnto him.

4 Be sure of the matter, then talke therof: be first wel instructe, then mayst thou geue aunswere.

5 The heart of the foolishe, is lyke a cart wheele, and his thoughtes runne about lyke the axeltree.

6 (b) Lyke as a wylde horse that neyeth vnder euery one that sitteth vpon him, so it is with a scornefull friende.

7 Why doth one day excell an other, seeing all the dayes of the yere come of the sunne?

8 The wysdome of the Lorde hath so parted them a sunder, and so hath he ordayned the times and solempne feastes.

9 Some of them hath he chosen and halowed before other dayes.

10 And all men are made of the * grounde, and out of the earth of Adam: In the multitude of science hath the Lorde sundred them, and made their wayes of diuers fashions.

11 Some of them hath he blessed, made much of them, halowed them, and claymed them to him selfe: but some of them hath he cursed, brought them low, and put them out of their estate.

12 Lyke as the claye is in the potters hande, and all the ordering therof at his pleasure: so are men also in the hande of him that made them, so that he may gene them as lyketh him best.

13 *Against euil is good, and against death is lyfe: so is the vngodlie against such as feare God.

14 Beholde, these are the workes of the hiest, and (c) there are euen two against two, and one set against another.

15 I am awaked vp last of al, as one that gathereth after in haruest: in the giftes of God and in his blessing I am increased, and haue filled my wine presse, lyke a grape gatherer.

16 * Beholde how I haue not laboured onely for my selfe, but for all such as loue nurture and wysdome. Eccle.24.d.

17 Heare me, O ye great men of the people, and hearken with your eares ye rulers of the congregation. D

18 Geue not thy sonne, and wyfe, thy brother, and friend, power ouer thee whyle thou liuest: and geue not away thy substaunce & good to another, lest it repent thee, and thou be faine to aske of them againe.

19 As long as thou lyuest and hast breath (d) let no man chaunge thee.

20 For better it is thy children to pray thee, then that thou shouldest be faine to loke in their handes.

21 In all thy workes be excellent, that thy honour be neuer stayned.

22 At the time when thou shalt ende thy dayes and finishe thy lyfe, distribute thyne inheritaunces.

23 The fodder, the whippe, and the burthen belongeth vnto the asse: meate, correction, and worke vnto the seruaunt.

24 If thou set thy seruaunt to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: but tame thou thy euill seruaunt with bondes and correction.

26 Sende him to labour, that he go not idle: for idlenesse bringeth much euill. E

27 Set him to worke, for that belongeth vnto him, and becommeth him wel.

28 If he be not obedient, binde his feete: but do not to much vnto him in any wyse, and without discretion do nothing.

29 If thou haue a [faithfull] seruaunt, let him be vnto thee as thyne owne soule: entreate him as a brother, for in blood hast thou gotten him: if thou haue a seruaunt holde him as thy selfe, for thou haste

(a) As a ship in the surging waues without a guide, dasheth against the rockes, or runneth on the sandes: so the hypocrite that is not stayde vpon gods worde, is onerthrowen with euery blast of trouble and temptation.

(b) As a horse careth euery man, and yet neyeth after euery mare: so is a scornefull friend that wyll flatter and serue euery man, and yet laugh him to scorne.

Gene.ii.23

(c) Because of the contrarye qualities which kepeth the vniuersall harmonie of ol thinges, one counteruayling an other in number, weight, and measure, or els would one getting the gouernment, destroy all the rest: so that colde doth temper the heate, moysture the drouth, lightnes, heauines, brightnes, darkenes: and contrarywyse, so that all thinges do stand of concord and discorde.

(d) Let no man vse thee as his seruaunt, when thou hast committed all thy goodes into his hande.

hast neede of him as of thy selfe:
30 If thou intreatest him euil, and kepest him hard, and makest him to be proude, and to runne away from thee, thou canst not tell what way thou shalt seeke him.

The .xxxiiij. Chapter.

1 Of dreames, diuinations, and enchauntmentes. 6 We ought to confute baine hope, and lying. 13 The prayse of them that feare God. 22 Of diuers workes of men. 27 God doth not alowe the workes of an vnfaithfull man.

A 1 VAnyse people beguile them selues with vaine and deceitfull hope,
" Or, dremes make fooles to haue winges: For honour, eyches, pleasures, & such lyke, are but vaine dreames, wherin fooles do glorie: for when they awake from their long sleepe, this thing shalbe vanquished cleane away.
" and fooles trust in dreames.
2 Who so regardeth dreames, is lyke him that wyll take holde of a shadowe, and folowe after the winde.
3 Euen so is it with the appearinges of dreames: before the face is the lykenesse of a face.
4 Who can be cleansed of the vncleane? or what trueth can be spoken of a lyer?
5 Soothsaying, Witchcrafte, sorceric, and dreaming is but vaine: lyke as when a woman trauayleth with childe, & hath many fantasies in her heart.
6 Where as such visions come not of God, set not thyne heart vpon them:
7 For dreames haue deceaued many a
B man, and they failed that put their trust therein.
8 The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth: What knowledge hath he that is not tryed?
9 A wyse man that is well instruct, vnderstandeth much: and he that hath good experience, can talke of wysdome.
10 He that hath no experience, knoweth litle, and he that erreth, causeth much wickednesse: he that is not tryed, What thinges knoweth he? he that hath ben deceaued, is full of subtiltie.
11 When I was yet in errour, I learned much also: yea, I was so learned, that I could not expresse it all,
12 And came oft in perill of death therefore, tyll I was delyuered from it through the grace of God.
C 13 Now I see that they which feare God, haue the right spirit, for their hope standeth in him that can helpe them: and the eyes of the Lorde are on them that loue him.
14 Who so feareth the Lorde, standeth in awe of no man, and is not afraide: for the Lorde is his hope and comforte.
15 Blessed is the soule of him that feareth the lord: in whom putteth he his trust? Who is his strength?
16 For the eyes of the Lord haue respect vnto them that loue him, he is their mightie protection and strong grounde: A defence for the heate, a refuge for the hot noone day, a succour for stumbling, and an helpe for falling.
17 He setteth vp the soule, and lighteneth the eyes: he geueth lyfe and blessing.
18 He that geueth an offering of vnrighteous good, his offering is refused: and the scornefull dealinges of the vnrighteous please not God.
19 The Lorde is theirs onely that patiently abide him in the way of the trueth D and of righteousnesse.
20 The highest doth not alowe the giftes of the wicked: and God hath no delight in the offeringes of the vngodly, neither may sinne be reconciled in the multitude of oblations.
21 Who so bringeth an offering out of the goodes of the poore, doth euen as one that killeth the sonne before the fathers eyes.
22 The bread of the nedefull, is the lyfe of the poore: he that defraudeth him thereof, is a man of blood.
23 Who so robbeth his neighbour of his lyuing, doth as great sinne as though he slue him to death: he that defraudeth the labourer of his hyre, is a blood shedder.
24 When one buildeth and an other breaketh downe: What profite haue they then but labour?
25 (a) When one prayeth and another curseth, whose voyce wyl the Lorde heare?
26 He that washeth him selfe because of a dead body, and then toucheth the dead againe, What doth his washing?
27 So is it with a man that fasteth for his sinnes, and doth them againe: Who wyll heare his prayer? or what doth his fasting helpe him?
(a) When one riche man hauing gotten his goodes by robberie, extortion, bribery, or craft, and subtelte, vsurie or simonie, or withholding seruauntes or labourers wages, and of that wyl offer a gift vnto God that he may heare his prayer: on the other part, the poore which is oppressed or defrauded, prayeth to God to see & iudge his cause: whose prayer thinke you wyll god most chiefely heare?
¶ The

¶ The .xxxv. Chapter.

1 It is well done to pray and to do sacrifice. 14 The prayer of the fatherlesse, and of the widowe, and of him that humbleth him selfe.

A 1 WHo so kepeth the lawe, * bringeth offeringes inough: he that holdeth fast the cõmaundement, offereth the right health offering.
Leui.vii.c.
2 He that is thankefull and recompenceth, offereth fine floure: * who so is merciful and geueth almes, that is the right thanke offering.
Heb.xiii.c.
3 God hath pleasure when one departeth from sinne: and to forsake vnrighteousnesse, reconcileth vs with him.
Exo.xx.a. 4 * Thou shalt not appeare emptie before the Lorde:
5 For al such is done because of the commaundement of God.
Gen.iiii.a. 6 * The offering of the righteous maketh the aulter fat, and a sweete smell is it before the highest.
B 7 The offering of the righteous is acceptable vnto God, and shall neuer be forgotten.
8 Geue God his honour with a chearefull heart: and keepe not backe the firstlinges of thyne handes.
ii.Cor.ix.b. 9 * In all thy giftes shewe a chearefull countenaunce, and halowe thy tythes vnto God with gladnesse.
Tobi.iiii.b. 10 Geue vnto God according as he hath enriched and prospered thee: * and loke what thyne hande is able, geue with a chearefull eye.
11 For the Lorde recompenceth, and geueth thee seuen times as much againe.
12 Geue no vnrighteous giftes, for such wyll he not receaue: Beware of wrong offeringes, for the Lorde is a righteous iudge, and regardeth no mans person.
13 He accepteth not the person of the poore: but he heareth the prayer of the oppressed.
14 * He despiseth not the desire of the fatherlesse, nor the wydowe when she powreth out her prayer before him.
Iudith.iiii.b C
15 Doth not God see the teares that runne downe the cheekes of the wydowe? or heareth he not the complaint ouer such as make her to weepe? For from her cheekes do the teares go vp vnto heauen, and the Lord which heareth them doth accept them.
16 Who so serueth God after his pleasure, shalbe accepted: and his prayer reacheth vnto the cloudes.
Tre.iii.d.
17 * The prayer of him that humbleth him selfe, goeth through the cloudes: till she come nye she wyll not be comforted, nor go her way tyll the highest God haue respect vnto her, geue true sentẽce, and performe the iudgement.
18 And the Lorde wyll not be slacke in comming, nor tary long, tyll he haue smitten in sunder the backes of the vnmercifull, and auenged him selfe of the heathen, tyll he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, tyll he geue euery man after his workes, and rewarde them after their doinges, tyll he haue deliuered his people, maintayned their cause, and reioyced them in his mercie.
19 O how faire a thing is mercie in the time of anguishe and trouble: it is like a cloude of rayne that commeth in the time of drouth.

¶ The. xxxvi. Chapter.

1 A prayer to God in the person of all faithfull men. 22 The prayse of a good woman.

1 HAue mercie vpon vs, O Lorde, thou God of all thinges, haue respect vnto vs: shewe vs the light of thy mercies,
2 And sende thy feare among the heathen and straungers which seeke not after thee, that they may knowe that there is no God but thou, and that they may shewe thy wonderous workes.
3 Lyft vp thyne hande ouer the outlandishe heathen, that they may learne to knowe thy might and power.
4 Like as thou art halowed in vs before them: so bring to passe that thou mayst be magnified also in them before

fore vs.
5 That they may know thee, lyke as we know thee: for there is none other God but onely thou O Lorde.
6 Renue the tokens, and chaunge the wonderous workes: shew thyne hand and thy right arme gloriously.
7 Raise vp thyne indignation, and poure out thy wrath: take away the aduersarie, and smite the enemie.
8 Make the time shorte, remember thy couenaunt, that thy wōderous workes may be praysed.
9 Let the wrath of the fyre consume them that lyue so careleſſe: and let them perishe that do thy people hurt.
10 Smyte in sunder the head of the princes that be our enemies, and say, there is none other but we.
11 Gather all the tribes of Jacob together againe, that they may knowe how that there is none other God but onely thou, that they may shewe thy wonderous workes: and be thou thy peoples heritage, lyke as from the beginning.
12 O Lorde haue mercie vpon the people that hath thy name, and vpon Israel * whom thou hast lykened to a first borne sonne.
Exo.iiii.c.
13 O be mercifull vnto Hierusalem the citie of thy sanctuarie, *the citie of thy rest.
1.Par.vi.g.
14 Fill Sion with thyne vnspeakable vertues, and thy people with thy glorie.
15 Geue witnesse vnto thy creature who thou madest from the beginning, and rayse vp the prophesies that haue ben shewed in thy name.
16 Reward them that wayte for thee, that thy prophetes may be founde faithfull.
17 O Lorde heare the prayer of thy seruauntes according to the blessing of Aaron ouer thy people, and guide thou vs in the Way of righteousnes: *that al they which dwell vpon the earth may know that thou art the Lorde the eternall God, Which is from euerlasting.
Num.vid.
18 The belly deuoureth all meates: yet is one meate better then another.
19 Lyke as the tongue tasteth venison: so doth an heart of vnderstandyng marke false wordes.
D
i.Cor.i.b.
20 A froward heart geueth heauines: but a man of experience lyfteth him vp againe.
21 The woman receiueth euery man: yet is one daughter better then another.
22 A faire wyfe reioyceth her husband: and a man loueth nothing better.
23 If there be in her tongue gentlenes, meekenes, and holsome talke: then is not her husband lyke other men.
24 He that hath gotten a vertuous woman, hath a goodlie possession: she is vnto him a helpe, and piller Wherevpon he resteth.
25 Where no hedge is, there the goodes are spoyled: and Where no huswyfe is, there the frendles mourneth.
26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: so is not the man beleued that hath no nest, and must turne in where he may abide in the night.

The .xxxvii. Chapter.

1 Howe a man should knowe frendes and counsellers. 12 and searche the company of an holy man.

A 1 Euery friende sayth, I Wyll be friendly vnto him also: but there is some friend, Which is onely a frende in name.
2 Remaineth not there heauines vnto death, When a companion and friend is turned to an enemie?
3 O most wicked presumption: from Whence art thou sprong vp to couer the earth With falshood and disceite?
4 *There is some compasion Which in prosperitie reioyceth With his friend: but in the time of trouble, he taketh part against him.
Eccle.vi.b.
5 *There is some companion that mourneth With his friend for the bellies sake: but When trouble commeth, he taketh holde of the shielde.
* Or, There is some companion that helpeth his friend for the bellies sake, & taketh vp the buckler against the enemie.
6 Forget not thy friend in thy minde, & thinke vpon him in thy riches.
7 Seeke no counsell at thy kinsmen, and hide thy counsel from such as beare thee no good Wyll.
8 * Euery counseller prayseth his counsell: neuertheleſſe, there is some that counselleth but for his owne profite.
Eccle.viii.f.
9 Beware

9 Beware of the counseller, and be aduised afore whereto thou wylt vse him (for he wyll counsaile for him selfe) lest he cast the lot vpon thee,
10 And say vnto thee, Thy way and purpose is good: and afterwarde he stande against thee, and loke what shal become of thee.
11 Aske no counsaile at him that suspecteth thee for an enemie, & hide thy counsaile from such as hate thee: aske no counsell for religion of him that is without religion, nor for iustice of him that hath no iustice: aske no counsel at a woman, touching her of whō she is ielous, nor at a fearefull and faint harted body in matters of warre: or at a marchaunt how deare he wyl cheape thy wares toward his: or at a byer, of selling: or at an enuious man, of thankesgeuing: or at the vnmercyful, of louing kindnesse: or at an vnhoneſt man, of honestie: or at the slothfull, of worcking: or at an hyreling which hath no house, of profit or wealth: or at an idle body of much labour: take no such folkes to counsell.
12 But be diligent to seeke counsaile at a vertuous man that feareth God, such a one as thou knowest to be a keper of the commaundementes, which hath a minde after thyne owne minde, and is sory for thee when thou stumblest.
13 And holde thy counsell fast in thyne heart: for there is no man more faithfull to kepe it, then thou thy selfe.
14 For a mans minde is sometime disposed to tell out more, then seuen Watchmen that sit aboue in an hie place loking about them.
15 And aboue all this, pray the highest that he wyll leade thy way in faithfulnes and trueth.
16 Before all thy workes aske counsell first: and or euer thou doest any thing, be well aduised.
17 There be foure thinges that declare a chaunged heart, whereout there springeth euill and good, death and lyfe, and a maisterfull tongue that bableth much.
18 Some man is apt and well instructed in many thinges, and yet very vnprofitable vnto him selfe.
19 Some man there is that can geue wyse and prudent counsel, and yet is he hated and continueth a begger, D
20 For that grace is not geuen him of God to be accepted.
21 Another is robbed of al wysdome: yet is he wyse vnto him selfe, and the fruite of vnderstanding is commēdable in his mouth.
22 A wyse man maketh his people wyse, & the fruites of his wysdome fayle not.
23 A wyse man shalbe plenteously blessed of God: and all they that see him, shall speake good of him.
24 The lyfe of man standeth in the number of the dayes: but the dayes of Israel are innumerable.
25 A wyse man shall obtayne faithfulnes and credence among his people, and his name shalbe perpetuall.
26 My sonne, proue thy soule in thy selfe, and if thou see any euill thing, geue it not vnto her:
27 * For all thinges are not profitable for all men, neither hath euery soule pleasure in euery thing. i.Cor.vi.c.
28 Be not greedy in euery eating, and be not to hastie vpon all meates.
29 *For excesse of meates bringeth sickenesse, and gluttonie commeth at the last to an vnmeasurable heate. Eccle.xxx.b
30 Through surfet haue many one perished: but he that dieteth him selfe temperatelie, prolongeth his lyfe.

¶ The. xxxviij. Chapter.

1 A phisition is commendable. 16 To burie the dead. 24 The wysdome of him that is learned.

A 1 Honour the phisition, honour him with that honour that is due vnto him, because of necessitie: for God hath
2 created him. For of the highest commeth medicine, and he shall receaue gifts of the king.
3 The wysdome of the phisition bringeth him to great worship, and in the sight of the great men of this worlde he shalbe honourably taken.
4 The Lorde hath created medicine of the earth: and he that is wyse, wyll not abhorre it.
5 * Was not the bitter water made sweete with a tree, that men might Exo.xv.b.

learne

learne to knowe the vertue thereof.
6 The Lord hath geuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes.
25 7 With such doth he heale men, and taketh away their paynes:
8 Of such doth the pothecarie make a confection, yet can no man perfourme al his workes: for of the Lorde commeth prosperous wealth ouer all the earth.
ii.Par.xvi.d 9 My sonne, despise not this in thy sickenes: but * pray vnto the Lorde, and he shall make thee whole.
10 Leaue of from sinne, and order thy handes a right, clense thyne heart from all wickednesse.
11 Geue a sweete sauoured offering, and the fine floure for a token of remembraunce: make the offering fat, as one that geueth the first fruites,
12 And geue roome to the phisition, for the Lorde hath created him: let him not go from thee, for thou hast neede of him.
℣ 13 The houre may come, that the sicke may be helped through them,
14 When they pray vnto the Lorde, that he may recouer and get health to lyue longer.
15 He that sinneth before his maker, shall fall into the handes of the phisition.
Eccle.xxii.c 16 My sonne, * bring foorth thy teares ouer the dead, and beginne to mourne as if thou haddest suffered great harme thy selfe: and then couer his body after a conuenient maner, and despise not his buriall.
17 Enforce thy selfe to weepe, & prouoke
ii.Tes.iiii. thy selfe to mourne, and make lamentation expediently, and be earnest in mourning, and vse lamentation as he is worthie, and that a day or two, lest thou be euill spoken of: and then comfort thy selfe, because of the heauines.
Pro.xii.d. 18 * For of heauines commeth death, the heauines of the heart breaketh strēgth.
D 19 Heauines and pouertie, greeueth the heart in temptation and offence.
20 Take no heauines to heart, driue it away, and remember the last thinges.
21 Forget it not, for there is no turning againe, thou shalt do him no good, but hurt thy selfe.
22 Remember his iudgement, thyne also shalbe lyke Wyse: vnto me yesterday, vnto thee to day.
ii.Reg.xii.c. 23 * Let the remembraunce of the dead ceasse in his rest, & comfort thee againe ouer him, seing his spirite is departed from him.
24 The wysdome of the scribe is at conuenient time of rest: and he that ceasseth from exercises and labour, shalbe wyse.
25 How can he get wysdome that holdeth the plough, and he that hath pleasure in the goade and in driuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes: ℣
26 He setteth his heart to make forowes, and is diligent to geue the kine fodder.
27 So is euery carpenter also and Workmaister, that laboureth still night and day: he caruеth, graueth, cutteth out, & his desire is in sundry cunning thinges, his heart imagineth how he may cunningly cast an image, his diligence also and watching perfourmeth the worke.
28 The iron smith in lyke maner bydeth by his stithie, and doth his diligence to labour the iron: the vapour of the fyre brenneth his flesh, and he must fight with the heate of the fornace: the noyse of the hammer euer soundeth in his eares, and his eyes loke still vpon the thing that he maketh: he hath set his minde thereupon that he Wyll make out his worke, & therefore he watcheth how he may set it out, and bring it to an ende.
29 So doth the potter set by his worke: he turneth the Wheele about with his feete, he is diligent and carefull in all doinges, and maketh his worke in number.
30 He fashioneth the clay with his arme, and with his feete he tempereth it: his heart imagineth howe he may make it pleasaunt, and his diligence is to clense the ouen.
31 All these hope in their handes, & euery one thinketh to be cunning in his worke. F
32 Without these may not the cities be mayntayned, inhabited, nor occupied:
33 Yet come they not hye in the congregation, neither sit they vpon the iudgement seates: they vnderstand not the couenaunt of the lawe, they can not declare equitie and iudgement, they can not finde out the darke sentences.
34 But through them shall the creature of the worlde be maintayned, their desire concerneth onely the worke and labour of cunning.

¶ The

The. xxxix. Chapter.

1 A wyse man. 16 The wozkes of God. 24 Unto the good, thinges do profite: but vnto the euyll, euen good thinges are euyll.

A 1 HE that applieth his mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde time, and exercyseth hym selfe in the prophetes.

2 He kepeth the sayinges of famous men, and preasseth to the vnderstanding of darke sentences of wysdome.

3 He seketh out the misterie of secrete sayinges, and exercyseth him selfe therin continually.

4 He doth seruice among great men, and appeareth before the prince: he goeth into a straunge countrey, and trauayleth thorowe it: loke what good or euyll is among men, he proueth and seketh it out.

5 He purposeth in his heart to resort early vnto the Lord that made him, and to pray before the highest God: he openeth his mouth in prayer, and prayeth for his sinnes.

6 When the great Lorde will, he shalbe filled with the spirite of vnderstanding, that he may then powre out wyse sentences, and geue thankes vnto the Lord in his prayer.

B 7 He shall order his deuice, and leade his knowledge a right, and geue him vnderstanding of secrete thinges.

8 He shall shewe forth the science of his learning, and reioyce in the couenaunt of the lawe of the Lorde:

9 The whole congregation shall commende his wysdome, and it shall neuer be put out: the remembraunce of hym shall neuer be forgotten, and his name shal continue from one generation to an other.

Eccl.xliii.b 10 *His wysdome shalbe spoken of among the people, and the whole congregation shall openly declare his prayse.

11 While he liueth, he hath a greater name then a thousand beside: and after death, the same name remayneth vnto hym.

12 Yet will I speake of mo men of vnderstanding, for I am ful as the moone.

13 Hearken vnto me ye holy vertuous children, bring forth fruite as the rose that is planted by the brookes of the fielde,

14 And geue ye a sweete smell as incense, florishe as the rose garden, sing a song of prayse. O geue thankes vnto God ouer all his Wozkes: C

15 Geue magnificence vnto his name, and set hym forth in his prayse with your lippes, & with musicke and harmonie: Yea euen with the song of your lippes, with harpes and playing, and in geuing thankes vnto him, say after this maner:

16 *All the Wozkes of the Lord are exceeding good, & all his commaundementes are meete and conuenient in due season. Gen.i.d.

17 A man neede not to say, What is that: What is that? for at a time conuenient they shall all be sought: At his commaundement the water was as a wall, and at the worde of his mouth the water stoode still.

18 *In his commaundement is euery thing acceptable and reconciled, and his healthy can not be minished. Gen. vii.b.

19 The wozkes of all flesh are before him, and there is nothing hyd from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing to wonderful or hye vnto hym.

21 A man neede not to say then, What is this, or that: for he hath made al thinges to do good vnto man.

22 His blessing shall run ouer as the streame, and moysture the earth lyke a fludde of water.

23 Like as he maketh the drouth: so shall his wrath fall vpon the heathen.

24 His Wayes are playne and right vnto the iust: but the vngodly stumble at them. Ose.xiiii.b. Rom.viii.d.

25 (a) For the good, are good thinges created from the beginning, & euyll thinges for the vngodly.

26 All thinges necessarie for the lyfe of man are created from the beginning: Water, fire, iron, and salt, meale, Wheate, and hony, milke, and Wine, oyle and clothing:

27 All these thinges are created for the best to the faythfull: but to the vngodly shall all these thinges be turned to hurt and harme.

(a) The creatures of God are good by creation. But as good men vse them to the glorie of God, the profite of others, & their owne necessitie: so the vngodly do not acknowledge them as the good gifres of god, but abuse them either in riot & excesse, or els in miserable keping of them, take them for their God.

28 There be spirites that are created for vengeaunce, and in their rigorousnesse haue they fastened their tormentes: *In the time of the ende they shall poure out their strength, and pacifie the wrath of him that made them.

Mat. xxv d

29 *Fire, hayle, hunger, and death: al these thinges are created for vengeaunce.

Ecclc. xl. b.

30 The teeth of wilde noysome beastes, the scorpions, serpentes, and the sworde, are created also for vengeaunce, to the destruction of the vngodly.

31 They shalbe glad to do his commaundementes, and when neede is, they shalbe redy vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde.

32 Therfore haue I taken a good courage vnto me from the beginning, and haue thought to put these thinges in writing, and to leaue them behinde me:

33 *All the workes of the Lorde are good, and he geueth euery one in due season, and when neede is.

Gen. vi. b.

34 So that no man neede not to say: This is worse then that: for in due season they are all pleasaunt and good.

35 And therefore prayse the Lorde with whole heart and mouth, & geue thankes vnto his name.

The. xl. Chapter.

1 Many miseries light in mans life. 11 All thinges passe away, but a firme and stable fayth ramayneth. 14 Of the blessing of the righteous, and prerogatiue of the feare of God.

1 A Great trauaile is created for all men, and an heauy yoke vpon all the sonnes of Adam, from the day that they go out of their mothers wombe, till they be buried in [the earth] the mother of all thinges.

2 [Namely] their thoughtes and imaginations, feare of the heart, counsel, meditations, longing & desire, the day of death:

3 From the hyghest that sitteth vpon the glorious seate, vnto the lowest and most simple vpon the earth:

4 From him that is gloriously arayde and weareth a crowne, vnto him that is but homely and simplie clothed.

5 There is nothing but wrath, zeale, fearefulnesse, vnquietnesse, and feare of death, rigorousnes, anger, & stryfe: And in the night when one shoulde rest and sleepe vpon his bed, the sleepe chaungeth his vnderstanding and knowledge.

6 A litle or nothing is his rest in the sleepe, as vel as in the day of labour: he feareth & is disquieted in the vision of his heart, as one that runneth out of a battayll.

B 7 And in the time of health he awaketh, and marueyleth that the feare was nothing.

8 Such thinges happen vnto all fleshe, both man and beast: but seuen folde to the vngodly.

9 *Moreouer, death, bloodshedding, strife, and sworde, oppression, hunger, destruction, and punishement:

Ec. xxxix. c

10 These thinges are all created against the vngodly, *and for their sakes came the fludde also.

Gen. vii. d.

11 *All that is of the earth, shall turne to earth againe, and al waters ebbe againe into the sea.

Gen. iii. d.

12 All bribes and vnrighteousnesse shalbe put away: but faythfulnesse and trueth shall endure for euer.

13 The substaunce and goodes of the vngodly shalbe dryed vp, and sinke away as a water fludde, (a) & they shal make a sound like a great thunder in the rayne.

(a) That is, with great tumult and trouble shall they be dispersed, and scattered abroade like as the roring thunder.

14 Like as the righteous reioyceth when he openeth his hande: so shall the transgressours be faynt when their goodes vanishe and consume away.

15 *The children of the vngodly shal not obtayne many braunches:

Eccl. xli. b.

16 And the vncleane rootes vpon the hye rockes, shalbe rooted out before the grasse by the water side, & vpon the riuer bankes.

17 Frendlinesse and liberalitie in the increase & blessing of God, is like a paradise and garden of pleasure: such mercie also and kindnesse endureth for euer.

18 *To labour and to be content with that a man hath, is a sweete pleasaunt life: and that is, to finde a treasure of al treasures.

i. Tim. vi. b. Phil. iii. b.

19 To

19 To beget children and to repayre the citie, maketh a perpetuall name: but an honest woman is more worth then they both.

20 Wine and minstrelsie reioyceth the heart: but the loue of Wysdome is aboue them both.

D 21 Pyping and harping make a sweete noyse: but a friendly tongue goeth beyonde them both.

22 Thyne eye desireth fauour and beautie: but a greene seede time, rather then they both.

23 A friende and companion come together at opportunitie: but aboue them both is a wyfe that agreeth with her husbande.

24 Brethren and helpes are profitable in time of trouble: but almes shal deliuer more then they both.

25 Golde and siluer fasten the feete: but a good counsell is more pleasaunt then they both.

26 Temporal substaunce and strength lift vp the minde: but the feare of the Lord, more then they both: The feare of the Lorde wanteth nothing, and needeth no helpe.

27 The feare of the Lorde is a pleasaunt garden of blessing, and nothing so beautifull as it is.

28 My sonne leade not a beggers lyfe: for better it were to die then to begge.

29 The life of hym that loketh vpon an other mans table, is not to be counted for a life, for he defileth his soule in other mens meate: but a wyse and well nurtured man will beware therof.

30 Begging is sweete in the mouth of the vnshamefast: but in his belly there burneth a fire.

The. xli. Chapter.

1 Of the remembraunce of death. 5 Death is not to be feared. 8 A curse vpon them that forsake the lawe of God. 12 Good name and fame. 14 An exhortation to geue heede vnto wysdome. 17 Of what thinges a man ought to be ashamed.

O Death (a) how bitter is the remembraunce of thee to a man that seketh rest and comfort in his substaunce & riches, vnto the man that hath nothing to vexe him, & that hath prosperitie in all thinges, yea vnto him that yet is able to receaue meate?

(a) Temporal death is bitter to fiue sortes of men, to wicked that liue ioyfully in this world: for they no life after this: for ye, to them that set their pleasure in their riches from whence they must needes depart: third, to them that neuer thought of the ioyes fourth, to them that be strong and lusty in body, for they feare strongly struggle with death: but sweete vnto the contrarie.

2 O death, howe acceptable and good is thy iudgement vnto the needefull; and vnto him whose strength fayleth, and that is nowe in his last age, and that in all thinges is full of care and fearfulnesse, vnto him also that is in dispayre, and hath no hope nor patience?

3 Be not thou afraide of death, remember them that haue ben before thee, and that come after thee: this is the iudgement of the Lord ouer all flesh.

Gene viii.d. 4 *And why wouldest thou be against this pleasure of the hyghest? whether it be ten, an hundreth, or a thousand yeres, death asketh not howe long one hath lyued.

*Or, There is no defence against the graue.

5 The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly.

Eccle.xl.c. 6 *The inheritaunce of vngodly children shall come to naught, & their posteritie shal haue perpetuall shame & confusion.

7 The children complayne of an vngodly father: and why? for his sake they are rebuked and dispised.

8 Wo be vnto you, O ye vngodly which haue forsaken the lawe of the hyghest God: for though ye do encrease, yet shal you perishe.

9 If ye do liue, ye shalbe accursed: if ye die, the curse shall be your portion.

Eccle.xl.b. 10 *All that is of the earth, shall turne to earth againe: so go the vngodly also out of the curse into destruction.

11 Though men mourne for their body: yet the name of the vngodly shall be put out, for it is nothing worth.

Eccle.xxii.a 12 *Labour to get thee a good name: for that shall continue surer by thee, then a thousande great treasures of golde.

13 A good life hath a number of dayes: but a good name endureth euer.

Eccl.xx.b. 14 *My children, kepe wisdome in peace: for wisdome that is hid and a treasure that is not seene, what profite is in them both?

15 A man that hydeth his foolishenes, is better then a man that hydeth his wysdome.

16 Therefore be ye turned at my wordes: for it is not good in all thinges and alway to be ashamed: (a) True fayth must proue and measure it.

17 Be ashamed of Whordome before father and mother: be ashamed to leasing before the prince and men of auctoritie:

18 Of sinne, before the iudge and ruler: of offence, before the congregation & people: of vnrighteousnes, before a companoin and friende:

19 Of theft, before thy neyghbours: As for the trueth of God and his couenaunt, be not ashamed therof: (b) be ashamed to lye with thyne elbowes vpon the bread, or to be reproued for geuing or taking,

20 And of silente vnto them that salute thee: be ashamed to loke vpon harlottes:

21 Be ashamed to turne away thy face from thy kinsman, be ashamed "to take and not to geue,

22 Be ashamed also to loke vpon an other mans wyfe, and to make many trifling wordes with her mayden, or to stand by her bed side.

23 Be ashamed to vnbrayde thy friende: When thou geuest any thing, cast hym not in the teeth Withall,

24 Or to report the matter that thou hast heard, or to disclose the secrete wordes: so shalt thou well be shamefast, and shalt find fauour with all men.

(a) True fayth doth all thinges in season and opportunitie, when and how euery one ought to be ordered. For strong meate and hard bread nourisheth some, & straungleth other: some one hearbe healeth some mans disease, and increaseth some againe.

(b) Beyng bidden to an other mans table, presume not to the highest place, be not so homely that thou lye with thine elbowes vpon the table ouer thy bread, for that is vnmannerly. Luc. 14.

" Or, to take away a gift from any man

D

The. xlii. Chapter.

1 The lawe of God must be taught, 9 A daughter, 14 A woman. 18 God knoweth all thinges, yea euen the secretes of the heart.

A 1 OF these thinges be not ashamed, and accept no person to offend. [Namely of these thinges be not ashamed:]

2 Of the lawe of God, of the couenaunt, of iudgement to bring the vngodly from his vngodlinesse vnto righteousnesse, & to make him a good man,

3 To deale faithfully with thy neyghbour and companion, to distribute the heritage vnto the friendes:

4 To be diligent to kepe true measure & wayght: to be content whether thou gettest much or litle:

5 To deale truely with temporall goodes in bying and selling, to bring vp children with diligence, to correct an euyll seruaunt:

6 To kepe that thyne is from an euyll wyfe, to set a locke where many handes are:

B 7 What thou deliuerest and geuest out to be kept, to tell it, and to wey it: to write vp all thy outgeuing and receauing:

8 To enforme the vnlearned and vnwise, of the aged that are iudged of the young: If thou be diligent in these thinges, truely thou shalt be learned and wyse, and accepted of all men.

9 The daughter maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleepe, yea in her youth, lest she shoulde ouergrowe him, and when she hath an husbande lest she shoulde be hated:

10 Lest she shoulde be defiled or rauished in her virginitie, or gotten with childe in her fathers house: or when she commeth to the man, lest she behaue her selfe not right, or continue vnfruitefull.

11 If thy daughter be wanton, kepe her straytly, lest she cause thyne enemies to laugh thee to scorne, and the whole citie to geue thee an euyll report: and so thou be fayne to heare thy shame of euery man, and be confounded before all the people.

12 *Behold not euery bodies beautie, and haue not much dwelling among Wome. Eccl. xxv.

13 For like as the worme and moth commeth out of clothing: *so doth wickednesse come of Women. Gen. iii. d.

14 It is better to be with an euyll man, then with a friendly wyfe that putteth one to shame and rebuke. C

15 I will remember the wordes of the Lord, and declare the thing that I haue seene: In the wordes of the Lorde are his workes.

16 The sunne ouerlooketh all thinges with his

his shine, "and all his workes are full of the clearenes therof.

17 Hath not the Lord brought to passe, that his sainctes shoulde tell out all his wonderous workes which the almightie Lord hath stablished? Al thinges endure in his glorie.

18 He seketh out the grounde of the deepe, and the heart of men, and he knoweth all their imaginations and wisdome: for the Lord knoweth all science, and he loketh into the token of the time.

19 He declareth the thinges that are past and for to come, and discloseth thinges that are secrete.

20 *No thought may escape hym, neither may any worde be hyd from him.

21 He hath garnished the hye excellent workes of his wysdome, and he is from euerlasting to euerlasting: Unto him may nothing be added, neither can he be minished, he hath no neede also of any mans counsel.

22 O howe amiable are all his workes, and as a sparke to loke vpon?

23 They liue all, and endure for euer: and when so euer neede is, they are all obedient vnto him.

24 They are all double, one against another: he hath made nothing that hath fault or blemishe.

25 He hath stablished the goodes of euery one: (a) and who may be satisfied with his glorie when he seeth it?

(a) As who should say, no man, for wher Dauid sayth Psal. 17. I shalbe satisfied when the glorie appeareth, he speaketh of that glorie whiche he desireth to obtaine, which he yet wanting is not satisfied: but when he hath obtayned it, he hath the thing he doth desire, & yet is not weery of it, but deliteth in that ioy which neuer shalbe ended as. 1. Pet. 1.

The. xliii. Chapter.

The summe of the creation of the workes of God.

A 1 The glorie of the height is *the faire and cleare firmament, the beautie of the heauen is his glorious clearnesse.

2 The sunne when it appeareth, declareth the day in the goyng out of it, a maruelous worke of the hyghest:

3 At noone it burneth the earth, and who may abyde for the heate therof?

4 Who so kepeth an ouen when it is hot, three times more doth the sunne burne vpon the mountaynes: when it breatheth out the fire beames & shineth, with the brightnesse of it it blindeth the eyes.

5 Great is the Lorde that made it, and in his commaundement he causeth it to runne hastyly.

6 *The moone also in al thinges according to her season is a declaration of the time, and a signe for the world.

B 7 *The token of the solempne feast is taken of the moone, a light that minisheth and increaseth againe.

8 The moneth is called after the moone, it groweth wonderously in her changing.

9 The armie of heauen also is in ye heyght: in the firmament of heauen it geueth a cleare and a glorious shyne: This is the clearnesse of the starres, the beautifull apparell of heauen, the apparel that the Lorde lighteneth in the heyght.

10 In his holy worke they continue in their order, and not one of them fayleth in his watch.

11 *Loke vpon the raynebow, and prayse hym that made it: very beautifull is it in his shine.

12 He compasseth the heauen about with a glorious circle, the handes of the highest haue bended it.

13 Through his commaundement he maketh the snow to fall, and the thunder of his iudgement to smyte hastyly.

14 Thorowe his commaundement the treasures are opened, and the cloudes flee as the foules.

15 In his power hath he strengthened the cloudes, and broken the hayle stones.

16 The mountaynes "leape at the sight of hym, the winde bloweth according to his will.

17 The sounde of his thunder beateth the earth, & so doth the storme of the north: the whirle wind also lighteth downe as a fethered foule, casteth out & spreadeth the snowe abrode, and as the grashoppers that destroy al, so falleth it downe.

18 The eye maruayleth at the beautie of the whytenesse therof, and the heart is afrayde at the rayne of it.

19 He powreth out the frost vpon earth like salt, and when it is frosen, it is as sharpe as the pricke of a thistle.

20 When the colde north winde bloweth, harde christall commeth of the water: he lighteth downe vpon all the gatheringes together of water, and putteth on the water as a brestplate.

Ioh. xlii. c. Esa. xxix. c. Psal. viii. a. Gen. ix. d. Gene. i. b. Exo. xii. a. C "Or, moue.

21 He deuoureth the mountaynes, & burneth the wildernesses: and loke what is greene, he putteth it out lyke fire.
22 The medicine of all these is, when a cloude commeth hastyly, and when a deaw commeth vpon the heate, it shalbe refreshed againe.
23 In his worde he stilleth the winde, in his counsell he appeaseth the deepe, and hath planted Iles in it.
24 They that sayle ouer the sea, tel of the perils and harmes therof, and when we heare it with our eares, we maruell therat.
25 For there be straunge wonderous workes, diuers maners of nyte beastes, and whale fishes.
26 Through him are al thinges set in good order and perfourmed, and in his word all thinges endure.
27 I speake much, but I can not sufficiently attayne vnto it: for he hym selfe onely is the perfection of all wordes.
28 We shoulde prayse the Lorde after all our power, for he is great in all his workes.
29 The Lorde is to be feared, yea very great is he, * & maruelous is his power. Psal. cxvi.a
30 Prayse the Lord, and magnifie him as much as ye may, yet doth he far exceede all prayse: *O magnifie him with al your power, and labour earnestly, yet are ye in no wise able sufficiently to prayse him. Psal.cvi.a.
31 Who hath seene hym, that he might tell vs? *Who can magnifie hym so greatly as he is? Deut.v.c. Iohn.i.b.
32 For there are hyd yet greater thinges then these be: as for vs, we haue seene but fewe of his workes.
33 For the Lorde hath made all thinges, & geuen wisdome to such as feare God.

The. xliii. Chapter.

1 The prayse of certayne holy men, 16 Enoch, 17 Noe, 17 Abraham, 22 Isaac, and Jacob.

1 LEt vs commende the noble famous men, & the generation of our fore elders and fathers.
2 Many more glorious actes haue the Lorde done in them, and shewed his great power euer sence the beginning.
3 The noble famous men raigned in their kingdomes, and bare excellent rule, in their wysdome and vnderstanding, they folowed the counsel shewed in the prophecies.
Exo.xviii.c. 4 *They led the folke through the counsell and wysdome of the scribes of the people, wyse sentences are founde in their instruction:
5 They sought the sweetnesse and melodie of musicke, and brought forth the pleasaunt songues in scripture:
6 They were riche also, and coulde comfort and pacifie those that dwelt with them.
7 All these were very noble and honorable men in their generations, & were well reported of in their times.
8 These haue left a name behynde them, so that their prayse shall alway be spoken of.
9 Afterward, there were some whose remembraunce is gone, *they came to naught & perished as though they had neuer ben, and became as though they had neuer ben borne, yea and their children also with them. Gen.vii.k.
10 Neuertheless these are louyng men, whose righteousnesse shall neuer be forgotten, but continue by their posteritie.
11 Their children are an holy good heritage: their seede endured fast in the couenaunt.
12 For their sakes shall their children and seede continue for euer, and their prayse shal neuer be put downe.
13 Their bodies are buried in peace, but their name lyueth for euermore.
14 The people can speake of their wysdome, and the congregation can talke of their prayse.
15 *Enoch walked right and acceptably before the Lorde, therfore was he translated for an example of amendement to the generations. Eccle. xli. c. Gen.v.c.
16 *Noe was a stedfast and righteous man, and in the time of wrath he became a reconciling: therfore was he left a remnaunt vnto the earth when the fludde came. Gen.vi.a and vii. viii.

17 An

17 An euerlasting couenaunt was made with hym, that all flesshe should*perishe no more with the Water. Gen.ix.c.

Gen.xvii.a. 18 Abraham was a*great father of many people, in glorie was there none like vnto hym.

19 He kept the law of the hyghest, & came into a couenaunt with him.

20 He set the couenaunt in his flesshe, and when he*was proued, he was founde faythfull. Gen.xxii.a.

D 21 Therfore swore God vnto him with an oth, that he would blesse all people in his seede, that he would multiplie and increase him as the dust of the earth, and to exalt his seede as the starres: yea and that his seede shoulde haue the possession, an inheritaunce of the lande, from sea to sea, and from the riuer vnto the borders of the worlde.

22* With Isaac dyd he stablishe the same couenaunt for Abraham his fathers sake: Yea that gratious blessing & health of all men, and couenaunt dyd he stablishe with Isaac, and made it rest vpon the head of Jacob. Gen.xxvi.a

23 (a) He knewe him, in that he prospered him so wel and richely, and gaue him an heritage, and sundered his portion by it selfe, and parted among the twelue tribes.

24 Mercifull men brought he out of hym, whiche founde fauour in the sight of all flesshe.

(a) He did allow him, and made hym worthy and sheete for such blessinges of riches and increase: or els he made it knowen by this blessing Laban his vncle so often changing his wages, yet did God prosper him, that it did well appeare he bare a fauour to him as to Joseph and Daniel, &c.

The.xlv. Chapter.

1 The prayse of Moyses, 6 Aaron, and Phinehes.

A 1 MOyses*beloued of God & men, whose remembraunce is in hie prayse: Exo.xi.a. Act.vii.c.

2 Hym that the Lorde made like in the glorie of the sainctes, & magnified him, so that the enemies stoode in awe of him.

3 Through his wordes he did great Wonders: he made hym glorious in the sight of kinges, gaue him commaundement before his people, and shewed him glorious power.

Num.xii.a. 4 *He stablished hym with faythfulnesse and meknesse, and chose him out of all men.

5 For he hearde his voyce, and he led hym in the darke cloude, *and there he gaue him the commaundementes, yea the law of life and wysdome: that he might teach Jacob the couenaunt and Israel his lawes. Exo.xix.d.

6 He chose Aaron his brother also out of the tribe of Leui, exalted him, and made hym such like.

B 7 An euerlasting couenaunt made he with him, and gaue hym the priesthod in the people: he made him glorious in beautifull aray, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded hym with strength, he deckt hym with side clothes and a tunicle, with an ouerbody coate also, and a girdle.

9 Round about made he hym belles of golde, and that many: *that when he went int, he founde might be heard, that they might make a noyse in the sanctuarie, and geue the people warning. Exo.xviii.f.

10 The holy garment was wrought and bordered with golde, yelow silke, and purple: and in the brestlappe there was a goodly worke, Wherin was fastened light and perfectnesse.

11 *Upon the same also there was a worke fastened and set with costly precious stones all bound with golde, and this he brought in his ministration: The stones were fastened for a remembraunce, after the number of the twelue tribes of Israel. Exo.xxiii.c.

12 Upon his miter there was a plate of pure gold, a grauen image of holinesse, a famous and noble worke, garnished, and pleasaunt to loke vpon.

13 Before hym were there seene no such faire ornamentes, & these it behoued him alway to vse: There might none other put them on, but onely his children, and his childers children perpetually.

14 Dayly performed he his burnt offerinages two times. C

15 *Moyses filled (b) his handes, & annoynted him with holy oyle: This was now confirmed him with an euerlasting couenaunt, and to his seede as the dayes of heauen: namely, that his children should alway minister before him, & perfourme the office of the priesthood, and wysshe the people good in his name. Leuit.viii.a.

(b) That was, either he put into his hand the booke of the law writte to reade vnto the people, or els some sacrifice that he might offer vnto God for their offences.

16 Before al men lyuing chose he him, that he shoulde offer incense before the Lord, and make odours for a sweete sauour and remembraunce, that he should reconcile the people of the Lord with hym agayne.

Deu. xvii.c. and xix a. Mal.ii.a. 17 *He gaue him auctoritie also in his commaundementes and in the couenaunt, that he should teach Jacob the statutes and testimonies, and to enfourme Israel in the lawe.

Nu.xvi.a. 18 *Therfore there stoode vp certayne against him, and had enuie at him in the Wildernesse: namely they that were of Dathan and Abirons side, and the furious congregation of Core.

19 This the Lorde saw, and it displeased hym, and in his wrathfull indignation were they consumed: A great wonder did he vpon them, and consumed them with the fire.

Exo.xxv.f. Le.xxiiii.b. 20 *Besides this, he made Aaron yet more honorable and glorious, he gaue hym an heritage, & parted the first fruites vnto him: *Unto him specially he appoynted the bread of sustenaunce,

Deut. xii b. and xviii. D 21 For the priestes dyd eate of the offeringes of the Lorde: this gaue he vnto him and his seede.

22 *Els had he no heritage nor portion in the land & With the people: for the Lord him selfe is his portion & inheritaunce. Eze. xliii.b.

23 The thirde noble and excellent man, is *Phinehes the sonne of Eleazer, which pleased the God of Israel, because he had the zeale and feare of the Lord: For when the people were turned backe, he put him selfe forth right soone, and that with a good will, to pacifie the wrath of the Lord towarde Israel. Num. xv.c.

24 Therfore was there a couenaunt of peace made with him, that he should be the principall among the righteous in the people, that he and his posteritie shoulde haue the office of the priesthood for euer.

25 Like as there was made a couenaunt with Dauid of the tribe of Juda, that from among his sonnes only there shoulde be a king: and that Aaron also and his seede should be an heritage, to geue vs wysdome in our heart, to iudge his people in righteousnesse, that his goodes shoulde not come into forgetfulnesse, and that their honour might endure for euer.

The .xlvi. Chapter.

1 The prayse of Josue. 9 Caleb, 13 Samuel.

A Io.xii.c. Nu xxvii.d Deu.34.b. Iosue.i.a. 1 MAnly & strong in battel *was Jesus the sonne of Naue, and was the successour of Moyses in prophesies, & was geuen to be captaine of the people, which according vnto his name was a great sauiour vnto the elect of God, to punishe the enemies that rose vp against Israel, that Israel might optayne their inheritaunce.

2 O how great, noble, and excellent was he, When he lift vp his hande and drewe out his sworde against the cities:

3 who stoode so manly before him: for the Lord him selfe brought in the enemies:

Iosue.x.c. 4 *Stoode not the sunne still at his commaundement, and one day was as long as two:

5 He called vpon the hyghest and most mighty when the enemies preassed vpon him on euery side, and the mighty Lord heard him with the hayle stones.

6 They smote the heathenishe people mightyly, and in falling downe they slue all the aduersaries: so that the heathen knew his boast, and all his defence, that the Lord him selfe fought against them: for he followed vpon the mighty men of them. Nu.xxiiii.a.

7 *In the time of Moyses also, he and Caleb the sonne of Jephune dyd a good worke, Whiche stoode against the enemies, withheld the people from sinne, and stilled the wicked murmuring. B Nu.xxvi.g.

8 *And of sixe hundreth thousande people of foote, they two were preserued to bring them into the heritage, namely, a lande that floweth with mylke & hony. Iosue.xiii.c.

9 *The Lord gaue strength also vnto Caleb, Which remayned with him vnto his age: so that he went vp into the hie places of the land, and his seede conquered the same for an heritage:

10 That al the children of Israel might see howe good a thing it is to be obedient vnto the Lorde.

11 And

11 And the iudges or rulers euery one after his name, whose heart went not a whoring nor departed from the Lorde, and that forsooke not the Lord vnfaithfully, whose remembraunce hath a good report.

12 Yea their bones florishe out of their place, and their names shall neuer be chaunged: but honour remayneth still with the children of those holy men:

13 Samuel the prophete, beloued of the Lorde his God,* ordayned a king, and annoynted the princes ouer the people. i.Reg.x.a.

14 In the lawe of the Lord ruled he, and iudged the congregation, and the Lorde had respect vnto Jacob.

15 The prophete was founde diligent in his faithfulnes: yea & he is knowen faithful in his workes, because he sawe the God of light. i.Reg.vii.a.

16 * He called vpon the Lorde almightie, when the enemies preassed vpon him on euery side, what time as he offered the sucking lambe.

17 And the Lorde thundered from heauen, & made his voyce to be heard with a great noyse.

18 He discomfited the princes of Tyre, and all the rulers of the Philistines.

19 * Before his last ende, he made protestation in the sight of the Lorde and his annoynted, that he toke neither substaunce nor good of any man, no not so much as a shoe: and no man might accuse him. i.Reg.xii.a. D

20 After this he tolde that his ende was at hand, and shewed the king also his ende and death: and from the earth lyft he vp his voyce in the prophecie, that the vngodlie people should perishe.

The .xlvii. Chapter.

1 The prayse of Nathan, 2 Dauid, 12 and Solomon.

A

1 Fterward in the time of king Dauid, there rose vp a prophet called Nathan.

2 For lyke as the fat is taken away from the offering: so was Dauid chosen out of the children of Israel.

3 He played with the lions as with kidds, and with beares lyke as with lambes of sheepe. i.Reg.xvii.f.

4 * Slewe he not a giaunt when he was yet but young, & toke away the rebuke frō his people, what time as he toke the stone in his hande, and smote downe proude Goliath with the sling:

5 For he called vpon the highest Lorde, which gaue him strength in his right hande, so that he ouerthrewe the mightie giaunt in the battaile, that he might set vp the horne of his people againe.

6 So he glorified him in ten thousand, and made him to haue a good report in the prayse of the Lorde, that he should weare a crowne of glorie.

B i.Reg.v.b.

7 * For he destroyed the enemies on euery side, rooted out the Philistines his aduersaries, and brake their horne in sunder, lyke as it is broken yet this day.

8 In all his workes he prayed the hyest and holiest, and ascribed the honour vnto him: with his whole heart did he prayse the Lorde, and loued God that made him.

9 * He set singers also before the aulter, ii.Par.xvi.a. & in their tune he made sweete songes, that they might geue prayses euery day to God with songes.

10 He ordayned to kepe the holy dayes worshipfully, & that the solempne feastes through the whole yere should be honorably holden, with praysing the name of the Lorde, and with singing betimes in the morning in the sanctuary.

11 * The Lorde toke away his sinnes, and exalted his horne for euer: he gaue him the couenaunt of the kingdome, and the throne of worship in Israel. ii.Reg.xii.d

12 * After him there rose vp the wyse sonne [called Solomon.] Who by him dwelt in a large possession, and for his sake he droue the enemies away far of. iii.Reg.iii.c.

13 This Solomon raigned with peace in his time, and he obtayned glory: For God gaue him rest from his enemies on euery side, that he might builde him an house in his name, and prepare the sanctuarie for euer.

14 How wyse wast thou in thy youth, and filled with wysdome and vnderstanding, as it were with a Water flood:

15 Thou coueredst and filledst the whole lande with similitudes, & wyse prudent sentences.

16 Thy

16 Thy name went abrode in the Iles, because of thy peace thou wast beloued.
17 All landes marualled at thy songes, prouerbes, similitudes, and at thy interpretations.
18 And in the name of the Lorde God, which is called the God of Israel, *thou gatheredst golde as tinne, & thou hadst as much siluer as leade.
iii.Reg.x b.
D
iiii.Reg.xi.a
19 Thou wast moued in inordinate loue toward women, and wast ouercome in affection.
20 Thou staynedst thy honour & worship, yea thy posteritie defiledst thou also, in bringing the wrath of the Lorde vpon thy children, and hast felt sorowe for thy folly.
iii Reg xii.c
21 *So that thy kingdome was deuided, and Ephraim became an vnfaithfull and a rebellious kingdome.
ii Reg.vii.c.
22 Neuertheless, God forsooke not his mercie, neither was he vtterly destroyed because of his workes, that he should leaue him no posteritie: as for the seede that came vpon him, which he loued, he brought it not vtterly to naught, but gaue yet a remnaunt vnto Jacob, and a roote vnto Dauid out of him.
23 Thus rested Solomon with his fathers, and out of his seede he left behinde him a verie foolishnes of the people, and such one as had no vnderstanding: *euen Roboam, which turned away the people through his counsell, iii.Re.xii.b
and Jeroboam the sonne of Nabat, * iii.Re.xiid.
which caused Israel to sinne, and shewed Ephraim the way of vngodlines:
24 Insomuch that their sinnes and misdeedes had the vpper hande so sore, that at the last they were driuen out of the lande for the same:
25 Yea, he sought out and brought vp all wickednes, tyll the vengeaunce came vpon them.

¶ The. xlviij. Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

A 1 Then stoode vp * Elias the prophete as a fyre, and his worde brent lyke a cresset.
ii Re.xvii.a.
2 He brought an hunger vpon them, and in his zeale he made the fewe in number: for they might not away with the commaundementes of the Lorde.
3 Through the worde of the Lorde he shut the heauen, *& three times brought he the fire downe.
iii.Reg 18.c.
4 O Elias, howe honorable art thou in thy wonderous deedes: who may make his hoast to be lyke thee:
5 * One that was dead thou raysedst vp from death, and in the worde of the hyest thou broughtest him out of the graue againe.
iii.Reg 17.c.
6 Thou hast cast downe kinges and destroyed them, and the honorable from their seate.
B 7 Vpon the mount Sina thou heardest the iudgement, & vpon Horeb the iudgement of the vengeaunce.
i.Reg 19.c.
8 Which diddest annoynt kinges to recompence, *and ordaynedst prophetes after thee.
iii.Reg.ii.c.
9 *Thou wast taken vp in the stormе of fire, in a charet of firie horses.
10 Thou wast ordayned in the reprooues in time, to pacifie the wrath of the Lorde before it *raged, to turne the hearte of the fathers vnto the children, & to set vp the tribes of Jacob againe.
Luk.i.a.
11 Blessed were they that sawe thee, and were garnished in loue, for we lyue in lyfe: but after death we shall haue no such name.
12 *Elias was couered in the stormе, but Elizeus was filled with his spirite: while he lyued he was afrayde of no prince, and no man might ouercome him.
iiii.Reg.ii.e.
13 There coulde no worde deceaue him, *and after his death his body prophecied.
C
iiii.Reg.xiii.d.
14 He did wonders in his lyfe, & in death were his workes marualous.
15 For all this the people amended not, neither departed they from their sinnes, *tyll they were caryed away prisoners out of the lande, and were scattered abrode in all countries, so that of them there remayned but a very litle people, and a prince vnto the house of Dauid.
4.Re.xviii.
16 Howbeit some of them did right, and some heaped vp vngodlynes.
17 * Ezechias made his citie strong, conueyed water into it, digged through the stony
ii.Para.xxx.

stony rocke with iron, and made vp a wall by the water side.

4.Regis.a 18 * In his time came Sennacherib vp, and sent Rabsakes, lyft vp his hande against Sion, & defied them with great pride.

D 19 Then trembled their heartes and handes, so that they sorowed lyke a woman trauayling with childe.

20 So they called vpon the Lord which is mercifull, and lyft vp their handes before him, immediately the Lorde heard them out of heauen.

21 He thought no more vpon their sinnes, nor gaue them ouer to their enemies: but deliuered them by the hande of Esaias.

4.Rexix.g 22 * He smote the hoast of the Assyrians, and his angel destroyed them.

23 For Ezechias had done the thing that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaias the great & faithfull prophete in the sight of God had commaunded him.

4.Re.xx.b. 24 In his time the sunne went backward, and he lengthened the kinges lyfe.

25 With a right spirite prophecied he what shoulde come to passe at the last: and to such as were sorowfull in Sion, he gaue consolation, wherewith they might comfort them selues for euermore.

26 He shewed thinges that were for to come and secrete, or euer they come to passe.

¶ The .xlix. Chapter.

Of Josias, Ezechias, Dauid, Jeremie, Ezechiel, Zorobabel, Jesus, Nehemias, Enoch, and Joseph.

A 4.Reg.22.a. 1 THe remembraunce of * Josias, is lyke as whē the apothecarie maketh many precious sweete smelling thinges together: his remembraunce shalbe sweete as hony in all mouthes, and as the playing of musicke at a banket of wine.

2 He was appoynted to turne the people againe, and to take away all abhominations of the vngodlie.

3 He directed his heart vnto the Lorde, and in the time of the vngodlie he set vp the worshyp of God againe.

(a) These also were sinners, but eyther they were not idolaters which here is chefly counted sinne: or els they did repent, so that their sinnes were couered, for that they were enemies to idolatrie.

4 All kinges except (a) Dauid, Ezechias, and Josias, committed wickednes: for euen the kinges of Juda also forsoke the lawe of God.

5 For they gaue their honne vnto other, their honour & worshyp also to a straūge people.

6 Therefore was the elect citie of the sanctuarie brent with fire, * and the streetes therof layd desolate and waste in the hande of Jeremie.

4.Reg.25.d.

B (b) That is, according to the prophesie of Jeremie: for the hande in scripture is taken for any manis office, and function.

7 For they entreated him euill, (b) which neuertheless was a prophete, ordayned from his mothers wombe, that he might roote out, breake of, and destroy: and that he might builde vp, and plant againe.

8 Ezechiel sawe the glorie of the Lorde in a vision, which was shewed him vpon the charet of the Cherubims.

9 For he thought vpon the enemies in the rayne, to do good vnto such as had ordered their wayes aright.

10 And the bones of the twelue prophetes florished from out of their place: for they gaue comfort and consolation vnto Jacob, and deliuered them faithfully.

11 * How shal we prayse Zorobabel, which was as a ring on the right hande? Agg.ii.a.

12 * So was Jesus also the sonne of Josedec: these men in their times builded the house, & set vp the sanctuarie of the Lorde againe, which was prepared for an euerlasting worshyp. Aggi.i.a.

13 And among the elect was Nehemias, whose renowme was great, which set vp for vs the walles that were broken downe, made the portes and barres againe, and builded our houses anew. C

14 * But vpon the earth is there no man created lyke Enoch: for he was taken vp from the earth. Gene.v.e.

15 Neither was there a lyke man vnto Joseph, which was lord of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

(c) For that he prophecied of the deliuerance of Israel from Egypt into Canaan, and also of the resurrection to be made by Christ. Hebr.xi.

16 Seth and Sem were in great honour among the people, and so was Adam aboue all the beastes when he was created.

¶ The

The .1. Chapter.

1 Of Simon the sonne of Onias. 22 An exhortation to prayse the Lorde.

A 1 SImon * the sonne of Onias the hye priest, which in his lyfe set vp the house againe, and in his dayes made fast the temple.

a.Machab.1.a

2 The height of the temple also was founded of him, the double building, and the hye walles of the temple.

3 In his dayes the welles of water flowed out, and were exceeding full as the sea.

4 He toke care for his people, and delivered them from destruction: he kept his citie & made it strong, that it shoulde not be besieged.

5 How honorable was his conversation among the people, and when he came out of the house couered with the vaile?

6 He gaue lyght as the morning starre in the middest of the cloudes, and as the moone when it is full:

B 7 He shined as the sunne in the temple of God, he is as bright as the rayneboWe in the faire cloudes,

8 And florisheth as the floures and roses in the spring of the yere, and as lylies by the riuers of water, like as the braunches vpon the mount Libanus in the time of summer:

9 As a fire and incense that is kindled, lyke as an whole ornament of pure gold set with all maner of precious stones,

10 And as an Olive tree that is fruiteful, and as a Cypres tree which groweth vp an hye.

11 When he put on the garment of honour, and was clothed with al beawtie, when he went to the holy aulter, he made the garment of holynes honorable.

12 When he toke the portions out of the priestes hande, he him selfe stoode by the hearth of the aulter, and his brethren rounde about in order: as the braunches of Cedar tree vpō the mount Libanus, so stoode they rounde about him:

C 13 And as the braunches of the Olive tree, so stoode all the sonnes of Aaron in their glory, and the oblations of the Lorde in their handes before al the congregation of Israel.

14 And that he might sufficiently perfourme his seruice vpon the aulter, and garnishe the offering of the highest god,

15 He stretched out his hande, and toke of the drinke offering, and powred in of the wine: so he poured vpon the bottome of the aulter a good smell vnto the highest prince.

16 Then began the sonnes of Aaron to sing, and to blow with trumpettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde.

17 Then al the people together were hasted, and fell downe to the earth vpon their faces to worship the Lorde their God, & to geue thankes to the almightie God.

18 They song goodly also with their voyces, so that there was a pleasaunt noyse in the great house of the Lorde.

19 And the people in their prayer besought the Lorde the highest that he would be D mercifull, tyll the honour of the Lorde were perfourmed, and they had ended their ministration and seruice.

20 Then went he downe and stretched out his handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He began yet once also to pray, that he might openly shewe the thankesgeuing before the highest,

22 [Namely thus] O geue prayse and thankes all ye vnto the Lord our God, which hath euer done noble and great thinges, which hath increased our dayes from our mothers wombe, and dealt with vs according to his mercie,

23 That he wyll geue vs the ioyfulnes of heart, and peace for our time in Israel:

24 which faithfully kepeth his mercie for vs euermore, and alway deliuereth vs in due season.

25 There be two maner of people that I abhorre from my heart, as for the third whom I hate, it is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foo-

lishe

lishe people that dwelt in Sichimis.

27 ¶ Jesus, the sonne of Sirach Eleazarus, of Hierusalem, haue tokened vp these informations and documentes of wysdome and vnderstanding in this booke, and poured out the wysdome of my heart.

28 Blessed is he that exercyseth himselfe therein: & Who so taketh such to heart, shalbe wyse for euer.

29 If he do these thinges, he shalbe strong in all: for the lyght of the Lorde leadeth him, Which geueth wysdome to the godlie: The Lorde be praysed for euermore, so be it, so be it.

¶ The. lj. Chapter.

The prayer of Jesus the sonne of Sirach.

A 1 I wyll thanke thee O Lorde and king, and prayse thee O God my sauiour: I wyll yeelde prayse vnto thy name.

2 For thou art my defender and helper, and hast preserued my body from destruction, from the snares of trayterous tongues, and from the lippes that are occupied with lyes.

3 Thou hast ben my helper from such as stoode vp against me, and hast deliuered me after the multitude of thy mercie, and for thy holy names sake, from the roring of them that prepared themselues to deuour me, out of the handes of such as sought after my lyfe, from the multitude of them that troubled me,

4 And from them that went about to set fyre vpon me on euery syde, so that I am not brent in the middest of the fyre:

5 From the deepe of hell, from an vncleane tongue, from lying wordes, from false accusation to the king, and from an vnrighteous tongue.

6 My soule shall prayse the Lorde vnto death: for my lyfe drewe nye vnto hell

B downewarde.

7 They compassed me round about on euery syde, and there was no man to helpe me: I loked about me if there were any man that would succour me: but there was none.

8 Then thought I vpon thy mercie O Lorde, and vpon thy actes that thou hast done euer of olde: [namely] that thou deliuerest such as put their trust in thee, and riddest them out of the handes of the heathen.

9 Thus lyft I vp my prayer from the earth, and prayed for deliueraunce from death.

10 I called vpon the Lorde the father of my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the proude.

11 I wyll prayse thy name continually, yeelding honour and thankes vnto it: and so my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous time: therefore wyll I acknowledge and prayse thee, and magnifie the name of the Lorde.

C

13 When I was yet but young, or euer I went astray, I desired (a) wysdome openly in my prayer.

(a) wysdome is obtayned by one of these three meanes: first by prayer, as Solomon did and Jacob, secondly, by diligent reading of gods booke, where in wysdome is conteyned Psal. 19. Pa. 6. Thirdly, by godly conuersation and continuing in the feare of God. Pro. 2. Iohn. 7. If any man wyll do my wyll, he shall knowe my doctrine.

14 I came therfore before the temple and sought her vnto the last: then flourished she vnto me, as a grape that is soone rype.

15 My heart reioyced in her, then went my foote the right way: yea from my youth vp sought I after her.

16 I bowed downe myne eare and receaued her: I founde me much wysdome, and prospered greatly in her.

17 Therfore wyll I ascribe the glory vnto him that geueth me wysdome.

18 For I am adulsed to do thereafter, I wyll be gelous to cleaue vnto the thing that is good, so shall I not be confounded.

D

19 My soule hath wrestled with her, and I haue ben diligent to be occupied in her: I lift vp myne handes on hye, then was my soule lightened through wysdome that I knowledged my foolishnes.

20 I ordered my soule after her, she and I were one heart from the beginning, and I found her in cleannesse, and therfore shall I not be forsaken.

21 My heart longed after her, and I gat a good treasure.

22 Through her the Lorde hath geuen me a new tongue, wherewith I wyll prayse him.

23 *Come vnto me ye vnlearned, and dwell in the house of wysdome:
Esai.lv.a.
24 Withdraw not your selues from her, but talke & commune of these thinges: for your soules are very thirstie.
25 I opened my mouth, and spake: Come and bye wysdome without money.
26 Bowe downe your necke vnder her yoke, and your soule shall receaue wysdome: she is harde at hande, and is content to be founde.
27 Beholde with your eyes, *howe that I haue had but litle labour, & yet haue founde much rest. Eccle.vi.c.
28 Receaue wysdome, and ye shal haue plenteousnes of siluer and golde in possession.
29 Let your minde reioyce in his mercie, and be not ashamed of his prayse.
30 Worke his worke betimes, and he shal geue you your rewarde in due season.

The ende of the booke of Iesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

The booke of the Prophete Baruch.

¶ The first Chapter.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Jeconias and all the people. 10 The Iewes sent the booke with money vnto Hierusalem to their other brethren, to the entent that they should pray for them.

1 AND these are the wordes of the booke, which were(a) writtē by Baruch the sonne of Nerias, the sonne of Maasias, ỹ sonne of Sedechias, the sonne of Helchias, at Babylon,
2 In the fifth yere, and in the seuenth day of the moneth, what time as the Chaldees toke Hierusalem, and brent it vp with fyre.
3 And Baruch did reade the wordes of this booke that Iechonias the sonne of Joachim king of Juda might heare, and in the presence of all the people that were come to heare the booke,
4 And before all the nobles, the kinges sonnes, and before the elders, and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babylon, by the water of "Sody,
5 which when they heard it, wept, fasted, and prayed before the Lorde.
6 They made a collection also of money, according to euery mans power:
7 And sent it to Hierusalem vnto Joachin the sonne of Helchia, the sonne of Salom priest, with the other priestes, and to all the people which were with him at Hierusalem, B
8 (what time as they had gotten the "vessels of the temple of the Lord that were taken away out of the temple, that they might bring them againe into the lande of Juda the tenth day of the moneth (b) Siuan [namely] siluer vessels which Sedechias the sonne of Josias king of Juda had made,)
9 After that Nabuchodonozor king of Babylon had taken Iechonias, with al his princes, lordes, and all the people, and led them captiue from Hierusalem vnto Babylon:
10 And they saide, Beholde, we haue sent you money.* to bye you burnt offrynges and incense withall, prepare a meate offering, and offer for sinne vpon the aulter of the Lorde our God: Deu.14.c.
11 *And (c) pray for the prosperitie of Nabuchodonozor i.Tim.ii.b.

(a) Baruch was secretarie to Jeremie the prophete, of whō in Jeremie is often made mention

"Or Sud.

"Or, ornamentes.

(b) Siuan contayneth part of May, and part of June, it is the third moneth after the reckoning of the Iewes.

(c) By this example we are taught to pray for kinges and princes as 1. Timo. 2.

buchodonozor king of Babylon, and for the welfare of Balthasar his sonne, that their dayes may be vpon earth as the dayes of heauen:

12 That God also may geue vs strength, and lighten our eyes, that We may lyue vnder the defence of Nabuchodonozor king of Babylon, and vnder the protection of Balthasar his sonne, that We may long do them seruice, and finde fauour in their sight.

℣ 13 Pray for vs also vnto the Lorde our God: for We haue sinned against the lord our God, and vnto this day is not his wrath turned yet away from vs.

14 And see that ye reade this booke, Which We haue sent vnto you to be rehearsed in the temple of the Lorde vpon the hye dayes, and at time conuenient.

Baru.ii.d. 15 Thus shall ye say: *The Lorde our God is righteous, but We are worthy of confusion and shame, lyke as it is come to passe this day vnto all Juda, and to euery one that dWelleth at Hierusalem,

16 To our kinges, princes, priestes, prophetes, and to our fathers.

17 We haue sinned before the Lorde our God, We haue not put our trust in him, nor geuen him credence,

18 We haue not obeyed him, We haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, We haue ben euer a misbeleeuing and an vnfaithfull people vnto the Lorde our God, destroying our selues vtterly, and shrincking backe, that We should not heare his voyce. ℣

20 *Wherefore there are come vpon vs great plagues and diuers curses, lyke as the Lord deuised by Moyses his seruaunt, *which brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with milke & hony, lyke as it is to see this day. Leui.26. Exo.xiii.

21 Neuertheless, We haue not hearkened vnto the voyce of the Lorde our God, according to all the wordes of the prophetes, Whom he sent vnto vs [and to our rulers:]

22 But euery man followed his owne minde and wicked imagination, to offer vnto straunge goddes, and to do euil in the sight of the Lorde our God.

The .ii. Chapter.

1 The Jewes confesse that they iustly suffer for their sinnes. 2 The true confession of the christen. 11 The Jewes desire to haue the wrath of God turned from them. 21 The Lorde wyll that we obeye vnto princes, although they be euill. 32 He promyseth that he wyll call againe the people from captiuitie, and geue them a newe and an euerlasting testament.

A 1 Dan.ix.b. FOr the* Which cause the Lorde our God hath performed his deuice, Whereof he certified vs, & our heades that ruled in Hierusalem, yea & our kinges, our princes, With all Israel and Juda:

2 And such plagues hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, *according as it is Written in the lawe of Moyses, Deu.28.f.

3 That a man shoulde eate the flesh of his owne sonne, & the flesh of his owne daughter.

4 Moreouer, he hath deliuered them into the handes of all the kinges that are rounde about vs, to be confounded and desolate, and scattered them abrode in al landes and nations.

5 Thus are We brought beneath and not aboue, because We haue sinned against the Lorde our God, and haue not ben obedient vnto his voyce.

6 * Therefore the Lorde our God is righteous, and We With our fathers [as reason is] are brought to open shame, as it is to see this day. Baruch. i.d.

7 And as for these plagues that are come vpon vs alredy, the Lorde had deuised them for vs: ℣

8 Yet would We not pray vnto the Lord our God, that We might euery man turne from his vngodlie wayes.

9 So the Lord hath caused such plagues to come vpon vs: for he is righteous in all his Workes Which he hath cõmaunded vs:

10 Which We also haue not done, nor hearkened vnto his voyce for to Walke in the commaundementes of the Lorde, that he

he hath geuen vnto vs.

Dan.ix.c. 11 *And nowe O Lorde God of Israel, thou that * hast brought thy people out Exo.vii.d. of the lande of Egypt with a mightie hande, with tokens and wonders, with thy great power & outstretched arme, and hast gotten thy selfe a name, as it is come to passe this day:

12 O Lord our God, We haue sinned, We haue done wickedly, We haue behaued our selues vngodly in all thy righteousnesses.

13 Turne thy wrath from vs [we beseche thee,] for We are but a fewe left among € the heathē where thou hast scatered vs.

14 *Heare our prayers O Lorde, and our ii.Par.vi.c. petitions, bring vs out of captiuitie for thyne owne sake, get vs fauour in the sight of them which haue led vs away:

15 That all landes may know that thou art the Lorde our God, and that Israel and his generation calleth vpon thy name.

16 *O Lorde loke downe from thy holy Deu.26.c. house vpon vs, encline thyne eare and heare vs.

17 Open thyne eyes, and beholde: *for the Psal.cxiii.c. dead that be gone downe to their graues, & whose soules are out of their bodies, ascribe vnto the Lorde neither prayse nor righteousnes:

18 But the soule that is vexed for the multitude [of her sinnes,] which goeth on heauyly and weakly, whose eyes begin to faile, yea such a soule ascribeth prayse and righteousnes vnto the Lorde. D

19 For We poure out our prayers before thee, and require mercie in thy sight O Lorde our God, not for any godlynes of our fathers:

20 But because thou hast sent out thy wrath and indignation vpon vs, according as thou diddest threaten vs by thy seruauntes the prophetes, saying:

Ier.xxviii.a 21 *Thus saith the Lorde, Bowe downe your shoulders and neckes, and serue the king of Babylon: so shall ye remaine still in the lande that I gaue vnto your fathers.

22 But if ye wyll not heare the voyce of the Lorde your God, to serue the king of Babylon,

23 I wyll destroy you in the cities of Juda within Hierusalem and without: I wyll also take from you the voyce of mirth and the voyce of ioy, the voyce of the bridegrome and the voyce of the bride, and there shal no man dwel more in the lande.

24 But they would not hearken vnto thy voyce, to do the king of Babylon seruice: and therefore hast thou performed the wordes that thou spakest by thy seruauntes the prophetes: [namely] that the bones of our kinges and the bones of our fathers should be translated out of their places:

25 And lo, nowe are they layde out in the heate of the sunne, and in the colde of the night, and dead in great miserie, with hunger, with sword, [with pestilence] and € are cleane cast foorth.

26 As for the temple wherein thy name was called vpō, thou hast layd it waste, as it is to see this day, and that for the wickednesse of the house of Israel and the house of Juda.

27 O Lorde our God, thou hast intreated vs after all thy goodnes, and according to all that great louing mercie of thyne,

28 Lyke as thou spakest by thy seruaunt Moyses, in the day when thou diddest commaunde him to write thy lawe before the children of Israel, saying: Deu.iiii.d.

29 *If ye wyl not harkē vnto my voyce, then shall this great multitude be turned into a very small people among the nations, for I wyll scatter them abrode.

30 Notwithstanding, I am sure that this folke wyl not heare me, for it is an hard necked people: but in the lande of their captiuitie they shall remember them selues,

31 And learne to know that I am the Lorde their God, when I geue them an heart to vnderstande, and eares to heare. F

32 Then shal they prayse me in the lande of their captiuitie, and thinke vpon my name.

33 Then shal they turne them from their hardebackes, and from their vngodlines: then shall they remember the thinges that happened vnto their fathers which sinned against me.

34 So wyll I bring them againe into the lande which I promysed with an oth vnto their fathers Abraham, Isahac, and Jacob, and they shalbe lordes of it, yea I wyll encrease them, and not minishe them.

35 * And I wyll make an other cou- Heb.viii.c. naunt with them, such one as shall endure

dure for euer: [namely] that I will be their God, and they shalbe my people: and I will no more driue my people the children of Israel out of the lande that I haue geuen them.

The. iii. Chapter.

1 The people continueth in their prayer begun for their deliueraunce. 9 He prayseth wysdome vnto the people, shewing that so great aduersities came vnto them for the despising therof. 36 Only God was the finder of wysdome. 37 Of the incarnation of Christ.

1 AND nowe, O Lorde almightie, thou God of Israel: our soule that is in trouble, and our spirite that is vexed cryeth vnto thee:

2 Heare vs O Lord, and haue pitie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned before thee.

3 Thou endurest for euer: shoulde we then vtterly perishe?

4 O Lorde almightie, thou God of Israel, heare nowe the prayer *of the dead Israelites and of their children, whiche haue sinned before thee, and not hearkened vnto the voyce of the Lorde their God, for the whiche cause these plagues hang nowe vpon vs.

5 O Lord remember not the wickednesse of our forefathers, but thinke vpon thy power and name nowe at this time:

6 For thou art the Lorde our God, and thee O Lorde will we prayse.

7 *For thou hast put thy feare in our hearts, to the intent that we should call vpon thy name and prayse thee in our captiuitie, & that we might turne from the wickednesse of our forefathers that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abhomination, curse, and subiect to exactions; *like as it hath happened vnto our fathers also, because of al their wickednesse and departing from thee.

9 O Israel heare the commaundementes of lyfe, ponder them well with thyne eares, that thou maiest learne wisdome.

10 But howe happeneth it Israel that thou art in thyne enemies lande? thou art waxen olde in a straunge countrey, and defiled with the dead.

11 Why art thou become lyke them that go downe to their graues?

12 Euen because thou hast *forsaken the well of wysdome.

13 For if thou hadst walked in the way of God truely, thou shouldest haue remayned still safe in thyne owne lande.

14 *O learne then where is wysdome, where "vertue is, where vnderstanding is: that thou mayest knowe also from whence commeth * long continuaunce and lyfe, the light of the eyes, and quietnesse.

15 Who euer founde out her place? or who came euer into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beastes vpon the earth,

17 They that had their pastime with the foules of the ayre, they that hoorded vp siluer & gold wherin men trust so much, and made no end of their gathering?

18 What is become of them that coyned siluer, and were so carefull, and coulde not bring their workes to passe?

19 They be rooted out and gone downe to hell, and other men are come vp in their steades.

20 Young men haue seene light, and dwelt vpon earth: but the way of reformation haue they not knowen,

21 Nor vnderstande the pathes therof: neither haue their children receaued it, yea right farre is it from them.

22 It hath not ben heard of in the land of Chanaan, neither hath it ben seene at Theman.

23 The Agarenes sought after wisdome, but that whiche is earthly, like as the marchauntes of the lande do: they of Theman are cunning also, they labour for wysdome & vnderstanding: but the way of true wysedome they knowe not, neither do they thinke vpon the pathes therof.

24 O Israel howe great is the house of God? and howe large is the place of his possession?

25 *Great is he, and hath none ende: yea hye and vnmeasurable.

26 What is become of those famous gyauntes, that were so great of bodies, and so worthy men of warre?

27 Those

Fyfteth. Dauid. Ieremie. and.vi.

Exodus. Psal.77.a.

Psal.xix.a

Pro.xi.a. and.iii.a. "Or, strength

Psal. xix.b. and cxix. a.

Deute iiii f. Ier.xxiii. b. Psal.cxlv.a.

27 Those hath not the Lorde chosen, neither haue they founde the way of reformation:

28 Therfore were they destroyed, and for so much as they had no wysdome, they perished because of their foolishenesse.

29 Who hath gone vp into heauen, to take wisdome there, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to fynde her, and hath chosen her aboue golde, and so brought her hyther?

31 No man knoweth the wayes of wysedome, neither is there any that can seke out her pathes.

32 But he that woteth all thinges, knoweth her, and hath founde her out with his foreknowledge: *this same is he

Gen.i.d.

which prepared the earth at the beginning, and filled it with all maner of foules and beastes.

33 *When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

Iosu.i.c. Esa.38.b. Eccle.xlvi.a

34 The starres kepe their watch and geue their light, yea and that gladly: when he calleth them they say, Here we be: and so with chearfulnesse they shewe light vnto him that made them.

35 *This is our God, and there shal none other be compared vnto him.

Psa.148.a. Deu.iiii.a.

36 It is he that hath founde out all wysedome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued.

37 *Afterwarde did he shewe hym selfe vpon earth, and dwelt among men.

Ioan.i.a. i.Ioan.i.a.

The .iiii. Chapter.

1 The reward of them that kepe the lawe, and the punishment of them that despise it. 12 A comforting of the people beyng in captiuitie. 19 A complaynt of Hierusalem, and vnder the figure therof, of the church. 25 A consolation and comforting of the same.

A 1 THis is the booke of the commaundementes of God, and the law that endureth for euer: all they that kepe it shall come to lyfe, but such as forsake it shall come to death.

2 Turne thee O Jacob, and take holde of it, walke by this way thorowe his brightnesse and shyne.

3 Geue not thyne honour to another, and thy worship to a straunge people.

Psal.xcüi.b. 4 O Israel, *howe happy are we, seyng that God hath shewed vs such thinges as are pleasaunt vnto hym:

5 Be of good cheare thou people of God, O thou auncient Israel.

4.Reg.17.d. and 25. 6 *Now are ye solde among the heathen, howbeit not for your vtter destruction: but because ye prouoked God the Lorde to wrath and displeasure, therfore were ye deliuered vnto your enemies.

B 7 For ye displeased the euerlasting God that made you, offering vnto deuils, and not to God.

8 Ye haue forgotten hym that brought you vp, and ye haue greeued Hierusalem that nursed you.

9 When she sawe that the wrath of God was comming vpon you, she said: Hearken O ye that dwell about Sion, for God hath brought me into great heauinesse.

10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euerlasting God will bring vpon them.

11 With ioy dyd I norishe them: but nowe must I leaue them with weeping and sorowe.

12 Let no man reioyce ouer me wyddowe and forsaken, which for the sinnes of my children am desolate of euery man: For why? they departed from the lawe of God.

13 They woulde not know his righteousnesse, nor walke in the way of his commaundementes: and as for the pathes of trueth and godlinesse, they had no lust to go in them.

14 O ye dwellers about Sion, come and C let vs call to remembraunce the captiuitie that the euerlasting God hath brought vpon my sonnes & my daughters.

15 *He hath brought a people vpon them from farre, an vnrighteous people, and of a straunge language: whiche neither regarde the olde, nor pitie the yonng.

Deut.28.c. Ier.v.b.

16 These haue caried away the deare beloued of my widdowes, leauing me alone both desolate and childlesse.

17 But alas, What can I helpe you?

18 Now

18 Nowe he that brought these plagues vpon you, deliuer you also from the handes of your enemies.

19 Go your way O my children, go your way: for I am desolate and forsaken.

Deu iiij.b. and xxx.a. Psal cxxx.a

20 *I haue put of the clothing of peace, & put vpon me the sacke cloth of prayer, and for my time I will call vpon the most hyghest.

21 Be of good cheare O my children, crye vnto the Lorde, and he shall deliuer you from the power of the princes your enemies. D

22 For verily I haue euer a good hope of your prosperous health, yea a very gladnesse is come vpon me from the holy one, because of the mercie that ye shal haue of our euerlasting sauiour.

23 With mourning and Weeping dyd I let you go fro me: but with ioy and perpetuall gladnesse shall the Lorde bring you againe vnto me.

24 Like as the neyghbours of Sion saw your captiuitie from God: euen so shall they also see shortly your health in God, which shall come on you with great honour and euerlasting Worship.

Ba.xvi.b. 25 O my children, *suffer patiently the wrath that shal come vpon you: for the enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My dearlinges haue gone rough hard wayes, for they are led away as a flocke that is scattered abrode with the enemies.

27 But be of good comfort O my children, and crye vnto the Lorde: for he that led you away, hath you yet in remembraunce.

28 And like as ye haue ben mynded to swarue from your God: *so shall ye now endeuour your selues ten times more to turne againe, and to seke him. E Esa.lx.b.

29 For he that hath brought these plagues vpon you, shall bring you euerlasting ioy againe with your health.

30 Take a good heart vnto thee O Hierusalem: for he Whiche gaue thee that name, exhorteth thee so to do.

31 *The wicked doers that now put thee to trouble, shall perishe: & such as haue reioyced at thy fall, shalbe punished. Iere.l.a. b.c.

32 The cities whom thy children serue, and that haue caryed away thy sonnes, shalbe corrected.

33 For like as they be nowe glad of thy decay, and reioyce at thy fal: so shal they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheare shalbe turned to sorowe.

35 For a fire shall fall vpon them from the euerlasting God long to endure, & it shal be inhabited of deuyls for a great season. F

36 O Hierusalem, loke about thee toward the east, and beholde the ioy that commeth vnto thee from God.

37 For lo, thy sonnes whom thou hast forsaken, and that were scattered abrode, come gathered together from the east and West, reioycing in the worde of the holy one, vnto the honour of God.

The. v. Chapter.

1 Hierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure therof, the church.

A 1 PUT of thy mourning clothes O Hierusalem and thy sorow, & decke thee with the worship & honour that commeth vnto thee from God with euerlasting glorie.

2 God shal put the garment of righteousnesse vpon thee, & set a crowne of euerlasting Worship vpon thyne head:

3 For vpon thee Will God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlasting name shall be geuen thee of God, with peace of righteousnesse, and the honour of gods feare.

5 Arise O Hierusalem, stande vp on hye, loke about thee towarde the east, and beholde thy children gathered from the east vnto the West, Whiche reioyce in the holy Worde, hauing God in remembraunce.

6 They departed from thee on foote, and were led away of their enemies: but now shall the Lorde bring them caryed with honour, as children of the kingdome.

7 For God is purposed to bring downe al stout mountaynes, yea & all hie rockes, to fill the valleys, and so to make them euen with the ground, that Israel may be diligent to liue vnto the honour of God.

8 The woods & all pleasaunt trees, shall ouershadowe Israel at the commaundement of God.

9 For hyther shal God bring Israel with ioyfull mirth, and in the light of his maiestie, with the mercie and righteousnesse that commeth of him selfe.

The. vi. Chapter.

In this chapter the makers and maintaynors of images mightyly confuted.

A copie of the epistle that Jeremie sent vnto the Jewes, whiche were led away prisoners by the king of Babylon: wherin he certifieth them of the thing that was commaunded him of God.

A 1 BEcause of the sinnes that ye haue done against God, ye shalbe *led away captiue vnto Babylon, euen of Nabuchodonozor the king of Babylon.

*Ier.xxv.a.

2 So when ye be come into Babylon, ye shall remayne there many yeres, and for a long season, [namely] (a) seuen generations: and after that will I bring you away peaceably from thence.

(a) That is, seuentie yeres

3 Nowe shall ye see in Babylon gods of golde, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearfulnesse before the heathen.

4 But loke that ye do not as the other: be not ye afraide, & let not the feare of them ouercome you.

5 Therfore when ye see the multitude of people worshipping them behynde and before, say ye in your heartes: O Lorde, *it is thou that oughtest only to be worshipped.

Deu.vi.c.

6 Myne angell also shalbe with you, and I my selfe will care for your soules.

7 As for the "timber of those gods, the carpenter hath pulliſhed them: yea gilted be they and layed ouer with siluer, yet are they but vayne thinges, and can not speake.

"Or tongue.

B

8 Like as a wench that loueth paramours is trimly dect: euen so are these made and hanged with golde.

9 Crownes of golde veryly haue their gods vpon their heades: so the priestes them selues take golde and siluer from them, and put it to their owne vses:

10 Yea they gene of the same vnto harlottes, & trimme their whores withall: againe, they take it from the whores, and decke their gods therwith:

11 *Yet can not these gods deliuer them selues from rust and mothes.

*Ier.x.a.

12 When they haue couered them with clothing of purple, they wype their faces for the dust of the temple, whereof there is much among them.

13 One hath a scepter in his hande as though he were iudge of the countrey, yet can he not slay such as offende hym.

14 Another hath a sworde or an axe in his hand: for al that, he is neither able to defende hym selfe from battayle, nor from murtherers. C

15 By this ye may vnderstande, that they be no gods: therefore see that ye neither worship them, nor feare them.

16 For like as a vessell that a man vseth, is nothing worth when it is broken, euen so is it with their gods: when they be set vp in the temple, their eyes be ful of dust throwe the feete of those that come in.

17 And like as the doores are shut in round about vpon hym that hath offended the king, or as it were a dead body kept beside the graue: Euen so, the priestes kepe the doores with barres & lockes, lest their gods be spoyled with robbers.

18 They set vp candels before them, yea veryly and that many, wherof they can not see one: but euen as blockes, so stande they in the temple.

19 It is sayd, that the serpentes & wormes whiche come of the earth gnawe out their hartes, eating them & their clothes also, and yet they feele it not.

20 Their faces are blacke, throwe the smoke that is in the temple. D

21 The owles, swalowes, and byrdes flee vpon them, yea and the cattes run ouer their heades.

22 By

22 By this ye may be sure that they are not gods, therfore feare them not.
23 The golde that they haue is to make them beautifull: for all that, except some body dight of their rust they wil geue no shine, and when they were cast into a fourme, they felt it not.
24 They are bought for money, and haue no breath of lyfe within them.
25 *They must be borne vpon mens shoulders as those that haue no feete, whereby they declare vnto men that they be nothing worth: *confounded be they then that worship them.
26 For if they fall to the ground, they can not rise vp againe of them selues: yea though one helpe them vp and set them right, yet are they not able to stande alone, but must haue proppes set vnder them like dead men.
27 As for the thing that is offred vnto them, their priestes sell it, & abuse it, yea the priestes wyues take thereof: but vnto the sicke & poore they geue nothing of it.
28 The women with childe and the menstruous lay handes of their offringes: By this ye may be sure that they are no gods, therefore be not ye afrayde of them.
29 For from whence commeth it then that they be called gods: the women sit before the gods of siluer, golde, and wood,
30 And the priestes sit in their temples, hauing open clothes, whose heades and beardes are shauen, and haue nothing vpon their heades,
31 Roaring and crying vpon their gods, as men do at the feast when one is dead.
32 The priestes also take away the garmentes of the images, and decke their wyues and children withall.
33 Whether it be good or euyll that any man do vnto them, they are not able to recompence it: they can neither set vp a king, nor put him downe.
34 In like maner, they may neither geue riches, nor rewarde euyll: *though a man make a vow vnto them and kepe it not, they will not require it.
35 They can saue no man from death, neither deliuer the weake from the mightie.
36 They can not restore a blind man to his sight, nor helpe any man at his neede.
37 They can shewe no mercie to the widowe, nor do good to the fatherlesse.
38 Their gods of wood, stone, golde, and siluer, are but euen as other stones that be hewen of the mountayne: they that worship them, shalbe confounded.
39 Howe shoulde they then be taken for gods: yea howe dare men call them gods?
40 And though the Chaldees worshipped them not, hearing that they were but dombe and coulde not speake:
41 Yet they them selues offer vnto Bel, and would fayne haue hym to speake: as who say they coulde feele, that may not moue.
42 But when these men come to vnderstanding, they shall forsake them, for their gods haue no feeling.
43 A great sort of women girde with coardes, sit in the streetes, & burne "olyue beries: Now if one of them be conueyed away, and lye with such as come by, she casteth her neyghbours in the teeth, because she was not worthyly reputed, nor her coarde broken.
44 What so euer is done for them, it is but in vayne and lost: Howe may it then be thought or sayde, that they are gods?
45 Carpenters and goldesmithes make them: neither be they any other thing, but euen what the workemen wil make of them.
46 Yea the goldsmithes them selues that make them are of no long continuaunce: howe shoulde then the thinges that are made of them, be gods?
47 Vayne therfore are the thinges, yea very shame is it that they leaue behinde them for their posteritie.
48 For assoone as there commeth any warre or plague vpon them, then the priestes imagine where they may hyde them selues with them.
49 Howe can men thinke then that they be gods, whiche neither may defende them selues from warre, nor deliuer them from misfortune?
50 For seyng they be but of wood, of stone, of siluer, and of golde, all people and kinges shall knowe hereafter that they be but vayne thinges: yea it shalbe openly declared that they be no gods, but euen the very workes of mens handes, and that God hath nothing to do with them.
51 It is manifest then that they are no gods, but the workes of mens handes,

"Or, straw.

and no worke of God in them.

52 They can set no king in the lande, nor geue rayne vnto men.

53 They can geue no sentence of a matter, neither defende the lande from wrong: for they are not able to do so much as a crowe that fleeth betwixt heauen and earth.

54 When there happeneth a fire into the house of those gods of wood, and siluer, and of golde, the priestes will escape and saue them selues, but the gods burne as the balkes therin.

55 They can not withstande any king or battell: howe may it then be thought or graunted that they be gods?

56 Moreouer, these gods of wood, of stone, of gold and siluer, may neither defend them selues from theeues nor robbers:

57 Yea the very wicked are stronger then they: these stryp them out of their apparell that they be clothed withall, these take their golde and siluer from them, & so get them away, yet can they not helpe them selues.

58 Therfore it is much better for a man to be a king, and so to shewe his power, or els a profitable vessell in a house, wherin he that oweth it might haue pleasure, yea or to be a doore in a house, to kepe such thinges safe as be therein: then to be such a vayne god.

59 The sunne, the moone, & al the starres, seing they geue their shine and light, are obedient, and do men good.

60 When the lightning glistreth, all is cleare.

61 The Winde bloweth in euery countrey: & When God commaundeth the cloudes to go rounde about the whole worlde, they do as they are bidden.

62 When the fire is sent downe from aboue and commaunded, it burneth vp hilles & woodes: but as for those gods, they are not like one of these thinges, neither in beautie, neither in strength.

63 wherfore, men shoulde not thinke nor say that they be gods, seing they can neither geue sentence in iudgement, nor do men good.

64 Forsomuch nowe as ye are sure that they be no gods, then feare them not:

65 For they can neither speake euyll nor good of kinges.

66 They can shew no tokens in heauens for the heathen, neither shyne as the sunne, nor geue light as the moone:

67 Yea the vnreasonable beastes are better then they: for they can get them vnder the rooke, and do them selues good.

68 So can ye be certified by no maner of meanes that they be gods, therefore feare them not.

69 For like as a scarcrowe in a garden of herbes kepeth nothing: euen so are their gods of wood, of siluer, and golde.

70 And like as a white thorne in an orcharde that euery byrd sitteth vpon, yea lyke as a dead body that is cast in the darke: euen so is it with those gods of wood, siluer, and golde.

71 By the purple & scarlet which they haue vpon them and soone faydeth away, ye may vnderstande that they be no gods: yea they them selues shall be consumed at the last, whiche shalbe a great confusion of the lande.

72 Blessed is the godly man that hath no images and worshippeth none: for he shalbe farre from reproofe.

The ende of the prophete Baruch, whiche is not in the Canon of the Hebrue.

The song of the three children, whiche were put into the hot burning ouen. The common translation readeth this song in the iii. Chapter of Daniel.

25 The prayer of Azarias. 46 The crueltie of the king. 48 The flambe deuoureth the Chaldeans. 49 The angell of the Lorde was in the fornace. 51 The three childzen prayse the Lorde, and prouoke all creatures to the same.

24 AND they walked in the middest of the flambe, prayssing God & magnifiyng the Lorde.

25 Then Azarias stoode vp, & prayed on this maner: euen in the middest of the fire opened he his mouth, and sayde:

26 Blessed be thou O Lorde God of our fathers, right Worthy to be praysed and honoured is that name of thine for euermore:

27 For thou art righteous in al the thinges that thou hast done to vs, yea faythfull are al thy Workes, thy wayes are right, and all thy iudgementes true.

€ 28 In all ỹ thinges that thou hast brought vpon vs, and vpon the holy citie of our fathers, euen Hierusalem, thou hast executed true iudgement: yea according right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For Why? We haue offended and done Wickedly, departing from thee.

Deut.ix.c. 30 *In all thinges haue we trespassed, & not obeyed thy commaundementes, nor kept them, neither done as thou hast bidden vs, that We may prosper.

Baruc.iii.b. 31 *Wherefore all that thou hast brought vpon vs, and euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our enemies, among vngodly and Wicked abhominations, and to an vnrighteous king, yea the most frowarde vpon earth.

33 And nowe We may not open our mouthes, We are become a shame and reproofe vnto thy seruauntes, & to them that Worship thee.

34 Yet for thy names sake [we beseche thee] geue vs not vp for euer, breake not thy conenaunt,

35 And take not away thy mercie from vs for thy beloued Abrahams sake, for thy seruaunt Isaacs sake, and for thy holy Israels sake:

36 To whom thou hast spoken and promised * that thou Wouldest multiplie their seede as the starres of heauen, & as the sande that lyeth vpon the sea shore. F Gen.xv.c. Deut.x.d.

37 For We O Lord, are become lesse then any people, and be kept vnder this day in all the Worlde, because of our sinnes.

38 So that nowe We haue neither prince, duke, prophet, burnt offering, sacrifice, oblation, incense, nor sanctuarie before thee.

39 Neuertheless, in a contrite heart and an humble spirite let vs be receaued, that we may obtayne thy mercie.

40 Like as in the burnt offering of rammes and bullockes, and like as in thousandes of fat lambes: so let our offering be in thy sight this daye, that it may please thee: *for there is no confusion vnto thē that put their trust in thee. 1.Pet.ii.a. Rom.x.c. Esa.28.d. Rom.ix.g.

41 And nowe We folowe thee With al our heart, We feare thee, and seke thy face.

42 Put vs not to shame: but deale With vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs by thy miracles O Lorde, and get thy name an honour: that all they Whith do thy seruauntes euyl, may be confounded:

44 Let them be ashamed thorow thy almightie power, and let their strength be broken:

45 That they may knowe, how that thou only art the Lorde God, and honour Worthy throughout all the Worlde.

46 And the kinges seruauntes that put them in, ceassed not to make the ouen hot With (a) Wild fire, drie straw, pitche, towe, and fagottes: (a) which is called Naphtha, which is certeyne kind of fat and chalkie clay.

47 So that the flambe Went out of the ouen vpon a fourtie and nyne cubites:

48 Yea it toke away and brent vp those Chaldees that it gat holde vpon beside the ouen.

49 But the angell of the Lorde came downe into the ouen to Azaria and his felowes, and smote the flambe of the fire out of the ouen,

50 And made the middes of the ouen as it had ben a colde winde blowing: so the fire neither touched them, greeued them, nor dyd them hurt.

51 Then these three as out of one mouth, praysed, honoured, and blessed God in the fornace, saying:

i.Mac.iii.d. 52 *Blessed be thou O Lorde God of our fathers: for thou art prayse and honour worthy, yea & to be magnified for euermore.

Psa.lxxii.c. 53 *Blessed be the holy name of thy glorie, for it is worthy to be praysed & magnified in all worldes.

54 Blessed be thou in the holy temple of thy glorie: for aboue all thinges thou art to be praysed, yea and more then worthy to be magnified for euer.

G 55 Blessed be thou in the throne of thy kingdome: for aboue al thou art worthy to be well spoken of, and to be more then magnified for euer.

56 Blessed be thou that lokest thorow the deepe, and sittest vpon the Cherubims: for thou art worthy to be praysed, and aboue all to be magnified for euer.

57 Blessed be thou in the firmament of heauen: for thou art prayse and honour worthy for euer.

58 O all ye workes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

Psal.cii.c. and cxlix.b 59 *O ye angels of the Lorde speake good of the Lord: prayse him, and set hym vp for euer.

60 O ye heauens speake good of the Lord: prayse hym, and set him vp for euer.

61 O all ye waters that be aboue the firmament speake good of the Lorde: prayse hym, and set him vp for euer.

62 O all ye powers of the Lorde speake good of the Lorde: prayse him, and set him vp for euer.

Psa.cxlix.a. 63 *O ye sunne and moone speake good of the Lord: prayse him, and set hym vp for euer.

64 O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

Psa.xcv.a. 65 *O ye showres and deaw speake good of the Lorde: prayse him, and set him vp for euer.

66 O all ye windes of God, speake good of the Lorde: prayse him, and set hym vp for euer.

67 O ye fire and heate speake good of the Lorde: prayse hym, and set him vp for euer.

68 O ye winter and sommer speake good of the Lord: prayse hym, and set him vp for euer.

69 O ye deawes and frostes speake good of the Lorde: prayse him, and set him vp for euer.

70 O ye frost and colde speake good of the Lorde: prayse hym, and set him vp for euer.

71 O ye yce and snowe speake good of the Lorde: prayse him, and set hym vp for euer.

72 O ye nightes and dayes speake good of the Lorde: prayse him, and set him vp for euer.

73 O ye light and darkenesse speake good of the Lord: prayse him, and set hym vp for euer.

74 O ye lightninges and cloudes speake good of the Lorde: prayse him, and set hym vp for euer.

75 O let the earth speake good of the Lorde: yea let it prayse him, and set him vp for euer.

76 O ye mountaynes and hilles speake good of the Lorde: prayse hym, and set hym vp for euer.

77 O all ye greene thinges vpon the earth speake good of the Lorde: prayse him, and set hym vp for euer.

78 O ye welles speake good of the Lord: prayse him, and set hym vp for euer.

79 O ye seas and fluddes speake good of the Lord: prayse hym, and set him vp for euer.

80 O ye whales and all that moue in the waters speake good of the Lord: prayse him, and set him vp for euer.

81 O all ye foules of the ayre speake good of the Lorde: prayse him, and set him vp for euer.

82 O all ye beastes and cattel speake good of the Lorde: prayse him, and set him vp for euer.

83 O ye children of men speake good of the Lorde: prayse him, and set hym vp for euer.

84 O let Israel speake good of the Lord: prayse him, and set him vp for euer.

85 O ye priestes of the Lord speake good of the Lorde: prayse him, and set him vp for euer.

86 O ye

86 *O ye ſeruauntes of the Lord ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

Pſal.cxxii.a. 87 O ye ſpirites and ſoules of the righteous ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

88 O ye holy and humble men of heart, ſpeake ye good of the Lord: prayſe him, and ſet him vp for euer.

89 O Anania, Azaria, and Miſael ſpeake ye good of the Lorde, prayſe ye him & ſet him vp for euer:* Which hath deliuered vs from the hell, kept vs from the hande of death, ridde vs from the middeſt of the burning flambe, and ſaued vs euen in the middeſt of the fyre. Iere.xx.c.

90 * O geue thankes therefore vnto the Lorde for he is kinde hearted, and his mercie endureth for euer. Pſal.cxvii.a

91 O all deuout men, ſpeake ye good of the Lorde, the God of all goddes: O prayſe him and geue him thankes, for his mercie endureth worlde without ende.

The ſtory of Suſanna, vvhich is the thirteenth Chapter of Daniel after the Latine.

8 The two gouerners are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 She chooſeth rather to obey God, though it be to the daunger of her lyfe. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

A 1 THere dwelt a man in Babylon, called Joacim,

2 That toke a wyfe whoſe name was Suſanna, the daughter of Helcia, a very faire woman, and ſuch one as feared God.

3 Her father and her mother alſo were good people, and taught their daughter accoʒding to the lawe of Moyſes.

4 Now Joacim [her huſband] was a great rich man, and had a faire oʒchard ioyning vnto his houſe: and to him reſoʒted the Jewes commõly, becauſe he was a man of reputation among them.

5 The ſame yere were there made two iudges, ſuch as the Lorde ſpeaketh of, The wickednes of Babylon commeth from the elders [that is] from the iudges which ſeeme to rule the people.

6 Theſe came oft to Joacims houſe: and all ſuch as had any thing to do in the lawe, came thyther vnto them.

7 Now when the people departed away at noone, Suſanna went into her huſbandes oʒchard to walke. B

8 The two elders ſeeing this, that ſhe went in dayly and walked, they burned for luſt to her,

9 Yea they were almoſt out of their wittes, and caſt downe their eyes, that they ſhould not ſee heauen, noʒ remember that God is a righteous iudge.

10 For they were both wounded with the loue of her, neither durſt one ſhewe another his griefe:

11 And for ſhame they durſt not tell her their inoʒdinate luſt, that they woulde faine haue had to do with her:

12 Yet they layed wayte for her earneſtly from day to day, that they might [at the leaſte] haue a ſight of her.

13 And the one ſaid to the other: Up, let vs go home, for it is dinner time. So they went their way one from an other.

14 When they returned againe, they came together, enquiring out the matter betwixt them ſelues, yea the one tolde the other of his wicked luſt: Then appoynted they a time when they might take Suſanna alone.

15 It

15 Jt happened alſo that they ſpied out a conuenient time when ſhe went foorth to walke, as her maner was, and no body with her but two maydens, and thought *to waſhe her ſelfe in the garden: for it was an hot ſeaſon. Exo.ii.c.

16 And there was not one perſon there, except the two elders that had hid themſelues to beholde her.

17 So ſhe ſaide to her maydens: Go fet me oyle and ſope, and ſhut the orchard doore, that J may waſhe me.

18 And they did as ſhe bad them, and ſhut the orchard doore, and went out them ſelues at a backe doore to fetch the thing that ſhe had commaunded: *but Suſanna knew not that the elders laye there hid within. *Or, but they ſawe not the elders because they were hid.

D 19 Now when the maydens were gone foorth, the two elders gat them vp, and ranne vpon her, ſaying:

20 Now the orchard doores are ſhut that no man can ſee vs, we haue a luſt vnto thee, therefore conſent vnto vs, and lye with vs:

21 Jf thou wylt not, we ſhall bring a teſtimonial againſt thee, that there was a young felowe with thee, & that thou haſt ſent away thy maydens from thee for the ſame cauſe.

22 Suſanna ſighed, and ſaide, Alas, J am in trouble on euery ſide: though J folowe your minde, it wyl be my death: and if J conſent not vnto you, J can not eſcape your handes.

23 Wel, it is better for me to fall into your hande without the deede doing, then to ſinne in the ſight of the Lorde.

24 And with that ſhe cryed out with a loude voyce: the elders alſo cryed out againſt her.

E 25 Then ranne there one to the orchard doore, and ſmote it open.

26 Now Whē the ſeruauntes of the houſe heard the crye in the orchard, they ruſhed in at the backe doore to ſee what the matter was.

27 So when the elders tolde them, the ſeruauntes were greatly aſhamed: for why? there was neuer ſuch a report made of Suſanna.

28 On the morowe after came the people to Joacim her huſband, and the two elders came alſo ful of miſchieuous imaginations againſt Suſanna, to bring her vnto death,

29 And ſpake thus before the people: Send for Suſanna the daughter of Helchias, Joacims wyfe. And immediatly they ſent for her.

30 So ſhe came with her father and mother, her children and all her kindred.

31 Now Suſanna was a tender perſon, and marueylous faire of face.

32 Therefore the wicked men commaunded to take her clothes from her face (for ſhe was couered) that at the leaſt they might ſo be ſatisfied in her beautie.

33 Then her friendes, yea and all they that knew her, began to weepe.

34 Theſe two elders ſtoode vp in the middeſt of the people, *& layed their handes vpon the head of Suſanna, E *Leui.24.c.

35 Which wept, and loked vp toward heauen: for her heart had a ſure truſt in the Lorde.

36 And the elders ſaide: As we were walking in the orchard alone, this woman came in with her two maydens, whom ſhe ſent away from her, and ſparred the orchard doores:

37 With that a young felowe which there was hid, came vnto her, and lay with her.

38 As for vs, we ſtoode in a corner of the orchard: and when we ſawe this wickednes, we ranne to them, and we ſawe them as they were together.

39 But we could not holde him, for he was ſtronger then we. Thus he opened the doore and gat him away.

40 Now whē we had taken this woman, we aſked her what young felowe this was, but ſhe would not tel vs. This is the matter, & we be witneſſes of the ſame.

41 The common ſorte beleeued them, as thoſe that were the elders and iudges of the people, & ſo they condemned her to death). F

42 Suſanna cryed out with a loude voyce and ſaide: O euerlaſting God, *thou ſearcher of ſecretes, thou that knoweſt all thinges before they come to paſſe: *Hebre. iiii.c

43 Thou wotteſt that they haue borne falſe witneſſe againſt me, and behold J muſt dye, whereas J neuer did any ſuch thinges as theſe men haue maliciouſly inuented againſt me.

44 And the Lorde heard her voyce.

45 For when ſhe was led foorth to death, the lord rayſed vp the ſpirite of a young childe, whoſe name was Daniel,

46 Which cryed with a loude voyce, *J am *ii Reg.iii.f.

am cleane from this blood.

47 Then all the people turned towarde him, & ſaide: What meane theſe Wordes that thou haſt ſpoken?

48 Daniel ſtoode in the middeſt of them, and ſaide: are ye ſuch fooles O ye children of Iſrael, that ye can not diſcerne nor know the trueth? Ye haue here condēpned a daughter of Iſrael vnto death, and knowe not the trueth wherefore?

49 Go ſit in iudgement againe: for they haue ſpoken falſe witneſſe againſt her.

f 50 Wherefore the people turned againe in all the haſte: and the elders [that is the principall heades] ſaide vnto him: Come ſit downe here among vs, and ſhewe vs this matter, ſeeing God hath geuē thee as great honour as an elder.

51 And Daniel ſaide vnto them: * put theſe two aſyde one from an other, and then ſhall I examine them. *1.Reg.iii.d.

52 When they were put aſunder one from an other, he called one of them and ſaide vnto him: O thou olde cankarde carle that haſt vſed thy Wickednes ſo long, thyne vngratious deedes which thou haſt done afore are now come to light.

53 For thou haſt geuen falſe iudgementes, thou haſt oppreſſed the innocent, and letten the giltie go free: Where as yet the Lorde ſaith, * The innocent and righteous ſee thou ſlay not. *Exod.23.

54 Well then, if thou haſt ſeene her, tel me vnder what tree ſaweſt thou them companying together? He aunſwered: vnder a " Wulbery tree. "Or, a Lentiſcus.

55 And Daniel ſaide: Very well, nowe thou lyeſt euen vpon thyne head: lo, the meſſenger of the Lorde hath receaued the ſentence of him, to cut thee in two.

56 Then put he him aſide, and called for the other, and ſaide vnto him: O thou ſeede of Chanaan, but not of Iuda, fairenes hath deceaued thee, and luſt hath ſubuerted thyne heart.

57 Thus dealt ye afore with the daughters of Iſrael, and they for feare conſented vnto you: but the daughter of Iuda would not abide your Wickednes.

58 Now tel me then vnder what tree didſt thou take them companying together? He aunſwered: vnder a " Pomegranate tree. "Or, a prune tree, or a mirtell tree.

59 Then ſaide Daniel vnto him: Very well, nowe thou lyeſt alſo euen vpon thyne head: the meſſenger of the Lord ſtandeth wayting with the ſword to cut thee in two, and ſlay you both.

60 With that all the whole multitude gaue a great ſhoute, and prayſed God * which alway deliuered them that put their truſt in him. Pſal.xvii.a.

61 And they came vpon the two elders, whom Daniel had conuict with their owne mouth, that they had geuen falſe witneſſe, G

62 And dealt with them euen lykewyſe as they woulde haue done with their neighbours, yea they did * according to the law of Moyſes, and put them to death: Thus the innocent blood was ſaued the ſame day. Deu.xix.d.

63 Then Helcias and his wyfe prayſed God for their daughter Suſanna, with Joacim her huſband, and al the kinred: that there was no diſhoneſtie founde in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

65 And king Aſtyages was layde with his fathers, and Cyrus of Perſia raigned in his ſteede.

¶ The ende of the ſtory of Suſanna.

¶ The story of Bel and of the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.

A

1 DAniel did eate at the kinges table, and was had in reuerence aboue all his friendes.

2 There was at Babylō an image called Bel, and there were spent (a) vpon him euery day (b) twelue takes, fourtie sheepe, and sixe great (c) pottes of wine.

(a) Of Bel the meate geuen to him, which the priestes deuoured.
(b) Or twelue great measures of fine floure called Artaba, whereof euery one contayned somwhat more then nine gallons, which maketh in all an hundred and eyght gallons at the least.
(c) Called Metreta, and euery one of these contayned about ten gallons, which in all maketh.lx. gallons.

3 Him did the king worship him selfe, and went dayly to honour him, but Daniel worshipped his owne God: And the king saide vnto him, Why doest not thou worship Bel?

4 He answered and saide: *Because I may not worship thinges that be made with handes, but the liuing God which made heauen and earth, and hath power vpon all flesh.

5 The king said vnto him: Thinkest thou not that Bel is a lyuing God? or seest thou not how much he eateth and drinketh euery day?

6 Daniel smyled and saide, O king deceaue not thy selfe: for this is but made of clay within, and of brasse without, *neither eateth he euer any thing.

Eccle 30.c.

B

7 Then the king was wroth, and called for his priestes, and saide vnto them: If ye tell me not who is this that eateth vp these expences, ye shall dye:

8 But if ye can certifie me that Bel eateth them, then Daniel shall dye: for he hath spoken blasphemie against Bel. And Daniel said vnto the king: Let it so be, according as thou hast saide.

9 The priestes of Bel were threescore and ten, besides their wyues and children: And the king went with Daniel into the temple of Bel.

10 So Bels priestes saide, Lo, we wyl go out: & set thou the meate there O king, and poure in the wine, then shut the doore fast, and seale it with thyne owne signet:

11 And to morowe when thou commest in, if thou findest not that Bel hath eaten vp all, we wyll suffer death: or els Daniel, that hath lyed vpon vs.

12 The priestes thought them selues sure inough: for vnder the "aulter they had made a priuy entraunce, and there went they in euer, and did eate vp what there was.

"Or, table.

13 So when they were gone forth, the king set meates before Bel: Now Daniel had commaunded his seruauntes to bring asshes, & these he "sifted throughout all the temple, that the king might see: then went they out and sparred the doore, sealing it with the kinges signet, and so departed.

"Or, strewed.

C

14 In the night came the priestes, with their wyues and children, as they were wont to do, and did eate and drinke vp all.

15 In the morning betimes at the breake of the day the king arose, and Daniel with him.

16 And the king said: Daniel, are the seales whole yet? He answered: yea O king, they be whole.

17 Now assoone as he had opened the doore, the king loked vnto the "aulter, & cryed with a loude voyce: Great art thou O Bel, and with thee is no deceite.

"Or, table.

18 Then laughed Daniel, and held the king that he should not go in, and saide: Beholde the pauement, marke well whose footesteps are these?

19 The king saide: I see the footesteps of men, women, and children.

20 Therefore the king was angry, and toke the priestes, with their wyues and children: and they shewed him the priuie doores where they came in, and dyd eate vp such thinges as were vpon the

D

aulter:

21 For the which cause the king slue thē, *and deliuered Bel into Daniels power, which destroyed him and his temple.

Ier.li.g. Esai.xlvi.

22 And in that same place there was a great Dragon, which they of Babylon worshipped.

23 And the king said vnto Daniel, Sayest thou that this is but a god of brasse also? Lo, he lyueth, he eateth & drinketh, so that thou canst not say that he is no lyuing God: therfore worship him.

24 Daniel saide vnto the king: I wyll worship the Lorde my God, *he is the true lyuing God: as for this, he is not the God of lyke.

25 But geue me leaue O king, and I shal destroy this Dragon without sworde or staffe

staffe. The king said: I geue thee leaue.
26 Then Daniel toke pitch, fat, and heary wooll, and did seeth them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel saide: Lo, there is he whom ye worshipped,
27 when they of Babylon heard that, they toke great indignation, and gathered them together against the king, saying: The king is become a Iewe, and he hath destroyed Bel, he hath slaine the Dragon, & put the priestes to death.
28 So they came to the king, and saide: Let vs haue Daniel, or els we will destroy thee and thyne house.
29 Nowe when the king sawe that they rushed in so sore vpon him, and that necessitie constrained him, * he deliuered Daniel vnto them:
Daniel.vi.c.
30 which cast him into the lions denne, where he was sixe dayes.
31 In the denne there were seuen lions, & they had geuen them euery day two bodies & two sheepe: which then were not geuen them, to the intent that they might deuoure Daniel.
32 There was in Iurie a prophete called
f Habacuc, which had made potage, & broken bread in a boule, & was going into the fielde for to bring it to the reapers.
33 But the angel of the Lorde saide vnto Habacuc: Go cary the meate that thou hast, into Babylon vnto Daniel, which is in the lions denne.
34 And Habacuc saide: Lorde, I neuer sawe Babylon, and as for the denne I know it not.
Ezec.viii.a.
35 * Then the angell of the Lorde toke him by the toppe, and bare him by the heere of the head, and through a mighty winde set him in Babylon vpon the denne.
36 And Habacuc cryed, saying: O Daniel * thou seruaunt of God, haue, take the * breakfast that God hath sent thee.
iii.Reg.17.a.
* Or, dinner.
37 And Daniel saide: O God, hast thou thought vpon me? Wel, thou neuer fayleste them that loue thee.
38 So Daniel arose & did eate. And the angell of the Lorde set Habacuc in his owne place againe immediatly.
39 Upon the seuenth day, the king went to beweepe Daniel: and when he came to the denne, he loked in, and beholde, Daniel sate [in the middest of the lions.]
40 Thē cryed the king with a loude voyce, saying: Great art thou O Lorde God of Daniel, and there is none other besides thee. G
41 *And he drew him out of the lions den, & cast those that were the cause of his destruction into the denne, and they were deuoured in a moment before his fate.
Iere.37.b.
42 After this, wrote the king vnto al people, kinredes and tongues, that dwelt in all countries,
43 Saying, Peace be multiplied with you: My cōmaundement is in al the dominion of my realme, that men feare and stand in awe of Daniels God, for he is the lyuing God, which endureth euer:
44 His kingdome abideth vncorrupt, and his power is euerlasting:
45 It is he that can deliuer and saue, he doth wonders and meruailous workes in heauen and in earth: for he hath saued Daniel from the power of the lions.

¶ *The prayer of Manasses king of Iuda, when he* was holden captiue in Babylon.

O Lorde almightie, God of our fathers, Abraham, Isahac, and Iacob, and of the righteous seede of them: which hast made heauen and earth, with al the ornament therof, which hast * ordained the sea by the worde of thy commaundement, which hast shut vp the deepe, and hast sealed it for thy fearefull and laudable name, which all men feare, and tremble before the face of thy power, and not for the anger of thy threatning, the which is importable to sinners, but the mercie of thy promise is great and vnsearchable: for thou art the Lorde God most high aboue all the earth, long suffering, and exceeding mercifull, and repentaunt vpon the malice of men: Thou Lord after thy goodnes hast promysed repentaunce of the remission of sinnes, and thou that art the god of the righteous, hast not put repentaunce to the righteous Abraham, Isahac, and Iacob, vnto them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of the sea, and that myne iniquities are multiplied, I am " humbled with many bandes of iron, and there is in me no breathing, I haue prouoked thyne anger, and haue done euil before thee, in committing abhominations, and multiplying offences: And now I bowe the knees of my heart, requiring goodnesof thee O Lord. I haue sinned Lord, I haue sinned, and know myne iniquitie, I desire thee by prayer O Lord forgeue me, forgeue me, & destroy me not with myne iniquities, neither do thou alwayes remember myne euils to punishe them: but saue me (which am vnworthy) after thy great mercie, and I will praise thee euerlastingly all the dayes of my lyfe: for all the powre of heauen prayseth thee, and vnto thee belongeth glory, worlde without ende, Amen.

* Or, bounde the sea.
" Or, croked.

The

The first booke of the Machabees.

The first Chapter.

1 After the death of Alexander the king of Macedonia, 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenaunt with the Gentiles. 21 Antiochus subdueth Egypt and Hierusalem vnto his dominion. 43 Hierusalem being burnt, they make lawes of their owne, and forbid to kepe gods lawes. 50 Antiochus setteth vp an idoll ouer the aulter of God.

A 1 Fter that Alexander king of Macedonia sonne of Philip went forth of the lande of "Cethim, and (a) slew Darius king of the Persians and Medes, and raigned for him as he had done before in Grecia:

" Or, Chetthim.

(a) The first battaile with the Carthaginenses was fought at this time.

2 It happened that he toke great warres in hand, wanne very many strong cities, and slue many kinges of the earth,

3 Going through to the endes of the worlde, and getting many spoyles of the people, insomuch that the whole worlde stoode in awe of him, * and therfore was he proude in his heart.

Iudith.i.b.

(b) The beginning of the kingdome of Egipt.

4 (b) Now when he had gathered a mightie strong hoast,

5 And subdued the landes and people with their princes, so that they became tributaries vnto him,

6 Then he fell sicke, and when he perceaued that he must needes dye,

B 7 He called for his noble estates, which had ben brought vp with him of childe, * and parted his kingdome among them while he was yet aline.

Daniel.vii.a

8 So Alexander raigned twelue yeres, and then dyed.

(c) The beginning of the kingdome of Syria.

9 (c) After his death fell the kingdome vnto his princes, and they obtayned it euery one in his roome,

10 And caused them selues to be crowned as kinges: and so did their children after them many yeres, and much wickednes increased in the worlde.

" Or, Epiphanes.

11 Out of these came the vngratious roote " noble Antiochus, the sonne of Antiochus the king, * which had ben a pledge at Rome: and he raigned in the hundred thirtie and seuen yere of the empire of the Grekes.

i.Mac.viii.a.

12 (d) In those dayes went there out of Israel wicked men, which moued much people with their counsel, saying, * Let vs go and make a couenaunt with the heathen that are rounde about vs: * for since we departed from them, we haue had much sorowe.

(d) The beginning of the kingdome of the Parthians.

Deu.vii.a.

Ier.xliii.c.

C

13 So this deuice pleased them well,

14 (e) And certaine of the people toke vpon them for to go vnto the king, which gaue them licence to do after the ordinaunce of the heathen.

(e) Iosephus. Li.12.Cap.6.

15 * (f) Then set they vp an open schoole at Hierusalem of the lawes of the heathen:

i.Mac.iii.b.

(f) The wicked fall headlong into mischiefe.

16 (g) And made themselues vncircumsized, but forsooke the holy testament, and ioyned them selues to the heathen, * and were cleane soulde to do mischiefe.

(g) Epiphanius libro de ponderibus et mensuris saith, that it was by drawing the skin ouer that part that was circumcised.

17 So when Antiochus began to be mightie in his kingdome, he went about to obtayne the lande of Egypt also, that he might haue the dominion of two realmes.

18 * Upon this entred he into Egypt with a strong hoast, with charets, Elephants, horsemen, and a great number of ships,

i.Mac.v.a.

19 (h) And began to warre against Ptolome the king of Egypt: But Ptolome was afrayde of him, and fled, and many of his people were wounded to death.

(h) The second battaile with the Carthaginenses.

D

20 Thus Antiochus wanne many strong cities, and toke away great good out of the lande of Egypt.

21 * And after that Antiochus had smitten Egypt, he turned againe in the hundred fourtie and three yere, and went toward Israel,

ii.Mac.v.c.

22 And came vp to Hierusalem with a mightie people,

23 And entred proudely into the sanctuarie, and toke away the golden alter, the candelsticke, and al the ornaments therof, the table of the shewbread, the pouring

ring vessels, the chargers, the golden spoones, the bayle, the crownes, & golden apparell of the temple, and brake downe all in peeces.

24 He toke also the siluer and golde, the precious iewels, and the secret treasures that he founde.

25 And when he had taken away altogether, caused a great murther of men, and spoken very proudly, the departed into his owne lande.

26 Therefore there was great lamentation throughout all Israel.

27 The princes and the elders of the people mourned, the young men and the maydens were * defiled, and the faire beautie of women was chaunged:

* Or made feble.

28 The bridegrome and the bryde toke them to mourning,

29 The lande and those that dwelt therein was moued: for all the house of Jacob was brought to confusion.

(l) The battel of Machabeus.

30 (l) * After two yeres the king sent his chiefe treasurer vnto the cities of Juda, which came to Hierusalem with a great multitude of people,

31 Speaking peaceable wordes vnto the, but all was deceite: for when they had geuen him credence,

32 He fell sodenly vpon the citie, & smote it sore, & destroyed much people of Israel:

1. Mac. vi. b. 33 * And when he had spoyled the citie, he set fire on it, casting downe houses and walles on euery side.

34 The women and their children toke they captiue, and led away their cattell.

F 35 Then builded they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Beside all this, they set wicked people and vngodlie men to kepe it,

37 Stored it with weapons and vitailes, gathered the goodes of Hierusalem, and layed them vp there: Thus became it a theeuishe castel.

38 Thus they became a heauy burthen, laying wayte for the people that went into the sanctuary, and for the cruell destruction of Israel.

39 Thus they shed innocent blood on euery side of the sanctuary, and defiled it:

40 Insomuch that the citezins were faine to depart, and the citie became an habitation of straungers, being desolate of her owne seede: for her owne natiues were faine to leaue her.

41 * Her sanctuary was cleane wasted, her holy dayes were turned into mourning, her Sabbathes were had in derision, & her honour brought to naught. 1. Obi. 11. a.

42 (k) Loke how great her glory was before, so great was her confusion, and her ioye turned into sorowe. (k) Iosephus. li. 12. Cap. 6. ct 7.

43 * Antiochus also the king sent out a commission vnto all his kingdome, that all the people should be one. 1. Mac. vi. a.

44 Then they left euery man his lawe, and al the heathen agreed to the commaundement of king Antiochus:

45 Yea, many of the Israelites consented therevnto, offering vnto idols, and defiling the Sabbath.

46 So the king Antiochus sent his messegers with his commission vnto Hierusalem, and to all the cities of Juda, that they should folow the lawes of the heathen:

47 And forbad either burnt offering, meate offering, or peace offering to be made in the temple of God, & that there should no Sabbath nor hie feast day be kept:

G

48 But commaunded that the sanctuary and the holy people of Israel should be defiled:

49 He commaunded also, that there should be set vp other aulters, temples, & idols, to offer vp swines flesh, and other vncleane beastes,

50 That men should leaue their children vncircumcized, to defile their soules with all maner of vncleanesse and abhominations:

51 That they might so forget the lawe, and chaunge all the holy ordinaunces of God,

52 And that whosoeuer would not do according to the commaundement of king Antiochus, should suffer death.

53 In lyke maner cõmaunded he throughout all his realme, and set rulers ouer the people, for to compell them to do these thinges:

54 Commaunding al the cities of Juda to do sacrifice vnto idols.

55 Then went the people vnto the heathen by heapes, forsooke the law of the Lorde, and committed much euil in the lande:

56 And drone the Israelites into secrete places, euen where so euer they coulde flee for succour.

57 The fifteenth day of the moneth * Casleu, November.

Daniel.ix. Math.24.

leu, in the hundred threescore and fifth yere, set king Antiochus an*abhominable idoll of desolation vpon the aulter of God, and they builded aulters throughout all the cities of Juda on euery side,

58 Before the doores of the houses, and in the streates, where they brent incense and did sacrifice.

Ier.36.c. (1) It is a manifest note of the enemies of God, to burne the bookes of the lawe. Hist. ecclesiasti.ii. 8. Cap.1.

59 * And as for the bookes of the lawe of God, they brent them in the fire,* and rent them in peeces.

60 Whatsoeuer he was that had a booke of the testament of the Lorde founde by him, yea whosoeuer endenoured him selfe to kepe the lawe of the Lorde, the kinges cōmaundement was, that they should put him to death.

61 And through his aucthoritie they executed these thinges euery moneth, vpon the people of Israel that were founde in the cities.

62 * The twentie and fifth day of the moneth, what time as they did sacrifice vpon the aulter, which stoode in the steade of the aulter of the Lorde: ii.Mac.vi.b.

63 According to the commaundement of king Antiochus they put certaine women to death, which had caused their children to be circumcized:

64 Not onely that, but they hanged vp the childrē by the neckes throughout al their houses, and slue the circumcizers of thē.

65 Yet were there many of the people of Israel, which determined in thē selues that they woulde not eate vncleane thinges: but chose rather to suffer death, then to be defiled with vncleane meates:

66 So because they would not breake the blessed lawe of God, they were cruelly slaine.

67 And this great tiranny encreased very sore vpon the people of Israel.

The .ii. Chapter.

1 The mourning of Mathathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idols. 24 The zeale of Mathathias for the lawe of God. 33 They are slaine and wyll not fight againe, because of the Sabbath day. 49 Mathathias dying, commaundeth his sonne to sticke by the worde of God, after the example of the fathers.

A 1 IN those dayes there did stand vp one Mathathias the sonne of John, the sonne of Simeon the priest, out of the kinred of Joarib, from Hierusalem, and dwelt vpon the mount of Modin,

2 And had fiue sonnes: John, called Gaddis,

3 Simon called Thasi,

4 Judas, otherwyse called Machabeus,

5 Eleazer, otherwyse called Abaron, and Jonathā whose sirname was Apphus.

6 These sawe the euill that was done among the people of Juda and Hierusalem.

lem.
7 And Mathathias sayd: Wo is me, alas that euer I was borne, to see this misB rie of my people, & the piteous destruction of the holy citie, and thus to sit so still, it beyng deliuered into the handes of the enemies.
8 *Her sanctuarie is come into the power of straungers, her temple is as it were a man that hath lost his good name:
9 Her pretious ornamentes are caried away captiue, her olde men are slayne in the streetes, and her young men are fallen thorow the sworde of the enemies.
10 What people is it that hath not some possession in her kingdome: or who hath not gotten some of her spoyles?
11 *All her glorie is taken away, she was a free woman, and nowe she is become an handemayde.
12 Behold our sanctuarie, our beautie and honour is wasted away and defiled by the gentiles.
13 What helpeth it vs then to liue?
C 14 And Mathathias rent his clothes, he and his sonnes, and put sackecloth vpon them, and mourned very sore.
15 Then came the men thyther whiche were sent of king Antiochus, to compell such as were fled into the citie of Modin, for to do sacrifice, & to burne incense vnto idoles, and to forsake the lawe of God.
16 So many of the people of Israel consented and enclined vnto them: but Mathathias and his sonnes remayned stedfast.
17 Then spake the commissioners of king Antiochus, and sayd vnto Mathathias: Thou art a noble man, of hye reputation, and great in this citie, hauing many fayre children and brethren:
18 Come thou therfore first and fulfill the kinges commaundement, like as all the heathen haue done, yea and the men of Juda, and such as remayne at Hierusalem: so shalt thou and thy children be in the kinges fauour, and enriched with golde, siluer, and great rewardes.
19 Mathathias answered, & spake with a loude voyce: Though all nations obey the king Antiochus, and fall away euery man from keping the lawe of their fathers, though they consent to his commaundementes:
20 (a) Yet will I and my sonnes and my brethren not fall from the lawes of our fathers.
21 God forbid we shoulde: that were not good for vs* that we shoulde forsake the lawe and ordinaunces of God, and to agree vnto the commaundement of king Antiochus. D Acces.v.b.
22 Therfore we will do no such sacrifice, neither breake the statutes of our lawe, *to go another way. Pro.iiii.c.
23 And when he had spoken these wordes, there came one of the Jewes, whiche openly in the sight of all, did sacrifice vnto the idoles vpon the aulter in the citie of Modin according to the kinges commaundement.
24 When Mathathias sawe this, it greeued (b) hym at the heart, so that his reynes shoke withall, and his wrath kindled for very zeale of the law: with that he start vp, and killed the Jewe beside the aulter: (b) It is a griefe to the godly to see the people offend. Exod.23. 3.Reg.19.
25 Yea and slue the kinges commissioner that compelled hym to do sacrifice, & destroyed the aulter at the same time:
26 Such a zeale had he vnto the lawe of God, *like as Phinees dyd vnto Zambri the sonne of Salomi. Nu.xxv.b.
27 And Mathathias cryed with a loude voyce thorow the citie, saying: Who so is feruent in the law, and will kepe the couenaunt, let him folowe me.
28 *So he and his sonnes fled into the mountaynes, and left all that euer they had in the citie. ii.Mach.v.e.
29 Many other godly men also which lyued iustly and vprightly departed into the wildernesse, with their children, their E wiues, and their cattell, and remayned there: for the tiranny increased sore vpon them.
30 Now when the kinges seruauntes, and the hoast whiche was at Hierusalem in the citie of Dauid, hearde that certayne men had broken the kinges commaundement, and were gone their way to the wildernesse into secrete places:
31 Then many pursued after them, and after they had ouertaken them, they camped them selues, and set the battell in aray against them in the Sabbath day,
32 And sayd vnto them: Will ye yet rebell? Get you hence, and do the commaundement of king Antiochus, and ye shall lyue.
33 They answered: *We will not go [for] Iosu.v.c. thee, neither will we do the kinges commaundemēt, to defile the Sabbath day.

34 Then began they to fight against them:
35 But the other gaue them none o-ther aunswere, neither cast they one stone at them, nor made fast their priuie places:
36 But sayde, We will dye all in our inno-centie, heauen & earth shall testifie with vs that ye put vs to death wrongfully.
F 37 Thus they fought against them vpon the Sabbath, and slue both men & cat-tayle, their wyues and their children, to the number of a thousande people.
38 When Mathathias and his friendes heard this, they mourned for them right sore,
39 And sayde one to another: If so be that we al do as our brethren haue done, and fight not for our lyues and for our lawes against the heathen, then shall they the sooner roote vs out of the earth.
40 So they concluded among them selues at the same time, saying:
41 Whatsoeuer he be that commeth to make battayle with vs vpon the Sabbath day, We will fight against him, and not dye all as our brethren that were murthered in the Wildernesse.
42 Upon this came the assemblie of the Assideans vnto them, whiche were of the strongest men in Israel, and all such as were feruent in the lawe:
43 And al they that were fled for persecu-tion, came to helpe them, and to stand by them:
44 Insomuch that they gathered an hoast of men, and slue the wicked doers in their gelousie, and the vngodly men in their wrath: but the rest fled vnto the heathen, and escaped.
45 Then Mathathias and his friendes went about, and destroyed the aulters,
46 And circumcised the children that had not yet receaued circumcision, as many as they found within the coastes of Is-G rael:
47 And followed mightily vpon the proud men: and this acte prospered in their handes,
48 Insomuch that they kept the lawe a-gainst the power of the gentiles and the kinges, and gaue not ouer their domi-nion vnto wicked doers.
49 After this, When the time drewe on fast that Mathathias shoulde dye, he sayde vnto his sonne: Now is pryde and persecution increased, nowe is the time of destruction & wrathfull displeasure:
50 Wherefore O my sonnes, be ye feruent in the lawe, and leoparde your liues for the testament of the fathers.
51 Call to remembraunce what actes our fathers dyd in their time, so shall ye re-ceaue great honour and an euerlasting name.
52 *Remember Abraham: Was not he founde faythful in temptation, & it was reckened vnto him for righteousnesse? Iames.ii.d. Rom.iiii.a. Gen.xxii.b. Heb.xi.d.
53 *Joseph in time of his trouble kept the commaundement, & was made a Lorde of Egypt. Ecc.xliii.c. Gen.xli.f.
54 *Phinehes our father was so feruent for the honour of God, that he obtayned the couenaunt of an euerlasting priest-hood. Nu.xxvii.d Ecclc.xlv.f.
55 *Josuah for fulfilling the Word of God, was made the captayne of Israel. Nu.xxvii.c. Iosu.i.a.
56 *Caleb bare recorde before the congre-gation, and receaued an heritage. Num.xiiii.a
67 *Dauid also in his mercifull kindnesse, obtayned the throne of an euerlasting kingdome. 1.Reg.25.c.
58 *Elias being ielous and feruent in the lawe, was taken vp into heauen. 4.Reg.7.c.
59 *Ananias, Azarias, and Misael remay-ned stedfast in faith, and were deliuered out of the fire. Dan.iii.c.
60 In like maner *Daniel beyng vngiltie, was saued from the mouth of the lions. Dan.vi.e.
61 And thus ye may consider throughout all ages sence the worlde began, *that Whosoeuer put their trust in God, were not ouercome. Heb.xi.b.
62 *Feare not ye then the wordes of an vngodly man, * for his glorie is but doung and wormes: Mat.x.d. Esa.xl.a. and li.c.
63 To day is he set vp, and to mo rowe is he gone: for he is turned into earth, and his memoriall is come to naught. 1.Pet.i.b. Iames.i.b. Eccl.xuii.b. Psal.xxvi.c.
64 Wherefore O my sonnes, take good heartes vnto you, and quyte your selues like men in the lawe: for if ye do the thinges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne great honour therin.
65 And beholde, I knowe that your bro-ther Simon is a man of wysdome: see that ye geue care vnto him alway, he shalbe a father vnto you.
66 As for Judas Machabeus, he hath euer ben mightie and strong from his youth vp: let him be your captayne, and order the battayle of the people.

67 Thus

67 Thus shall ye bring vnto you all those that fauour the lawe, and see that ye auenge the wrong of your people,
68 And recompence the heathen againe, & applie your selues wholly to the commaundement of the lawe.
69 So he gaue them his blessing, and was layed by his fathers:
70 And died in the hundred fourtie and fiue yere at Modin, where his sonnes buried him in his fathers sepulchre, and all Israel made great lamentation for him.

The .iii. Chapter.

1 Judas is made ruler ouer the Jewes. 11 He killeth Apollonius and Seron the prince of Syria. 44 The confidence of Judas towarde God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captayne ouer his hoast. 60 The praier of the assemblers.

A 1 THen stoode vp Judas Machabeus in his fathers steade,
2 *And all his brethren helped hym, and so dyd all they that helde with his father, and fought with cherefulnesse for Israel.
3 So Judas gate his people great honour: he put on a brest plate as a giaunt, and arayed him selfe with his harnesse, and defended the hoast with his sword.
4 In his actes he was like a lion, and as a lions whelpe roring at his pray.
5 *He was an enemie to the wicked, and hunted them out, *and brent vp those that vexed his people:
6 So that his enemies fled for feare of hym, and all the workers of vngodlinesse were put to trouble: such lucke and prosperitie was in his hande.
7 This grieued diuers kinges: but Jacob
B was greatly reioyced thorow his actes, and he gate hym selfe a great name for euer.
8 He went thorow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel,
9 And releauing such as were oppressed: and the fame of him went vnto the vttermost part of the earth.
10 Then Apollonius [a prince of Syria] gathered a mightie great hoast of the heathen, & out of Samaria, to fight against Israel:
11 Whiche when Judas perceaued, he went forth to meete him, fought with him, slue him, & a great multitude with hym: the remnaunt fled, and he toke their substaunce.
12 Judas also toke Apollonius owne sworde, and fought with it all his lyfe long.
13 Nowe when Seron a prince of the armie of Syria, heard say that Judas had gathered vnto hym the congregation and church of the faythfull,
14 He sayde: I will get me a name and a prayse thorowout the realme: for I will go fight with Judas and them that are with hym, as many as haue despised the kinges commaundement. C
15 So he made him redy, and there went with hym a great mightie hoast of the vngodly, to stand by him, and to be auenged of the children of Israel.
16 And when they came nye vnto Bethoron, Judas went forth against them with a small companie.
17 And when his people sawe such a great hoast before them, they sayde vnto Judas: howe are we able, beyng so few, to fight against so great a multitude and so strong, seyng we be so weery, and haue fasted all this day? i.Re. xliii.a.
18 *But Judas sayde, It is a small matter for many to be ouercome with fewe: yea there is no difference to the God of heauen, to deliuer by a great multitude, or by a small companie:
19 *For the victorie of the battell standeth not in the multitude of the hoast, but the strength commeth from heauen. 2.Para.25.b.
20 Beholde, they come against vs with a cruell and proude multitude, to destroy vs, our wyues, and our children, and to robbe vs:
21 But we will fight for our lyues, and for our lawes, D
22 And the Lorde hym selfe shall destroy them before our face: therefore be not ye afrayde of them.
23 Assoone as he had spoken these wordes, he leapt sodenly vpon them: Thus was Seron smitten, & his hoast put to flight,

24 And Judas folowed vpon them beyonde Bethoron, vnto the playne fielde, where there were slaine eyght hundreth men of them, and the residue fledde into the lande of the Philistines.

25 Then all the heathen on euery side were afrayde of Judas & his brethren:

26 So that the rumour of him came vnto the kinges eares, for all the gentiles coulde tell of the warres of Judas.

27 So when king Antiochus heard these tidinges, he was angry in his mynde: wherfore he sent foorth, and gathered an hoast of his whole realme, very strong armies:

& 28 And opened his treasurie, and gaue his hoast a yeres wages in hande, commaunding them to be redy at all times.

29 Neuertheless, when he saw that there was not money enough in his treasuries, and that thorow the discorde and persecution which he made in the lande to put downe the lawes that had ben of olde times, his customes and tributes of the lande were minished:

30 He feared that he was not able for to beare the coastes and charges any lenger, nor to haue such giftes to geue so liberally as he dyd afore, more then the kinges that were before him.

31 Wherfore he was heauy in his minde, and thought* to go into Persides for to take tributes of the lande, and so to gather much money. i.Mach.vi.a.

32 So he left Lysias a noble man of the kinges blood to oversee the kinges businesse, from the water Euphrates vnto the borders of Egypt:

33 And to kepe well his sonne Antiochus, till he came againe.

34 Moreouer, he gaue hym halfe of his hoast, and Elephantes, and committed vnto him euery thing, and gaue him the charge of all thinges that he woulde haue done, concerning those whiche dwelt in Juda and Hierusalem:

53 That he shoulde sende out an armie against them, to destroy and to roote out the power of Israel and the remnaunt of Hierusalem, to put out their memoriall from that place,

F 36 To set straungers for to inhabite all their quarters, and to part their land among them.

Iosep.cap.x lib.antiq. 37 *Thus the king toke the other part of the hoast, and departed from Antioche a citie of his realme, ouer the water Euphrates, in the hundreth & fourtie and seuen yere, and went thorowe the hye countreys.

38 *And Lysias chose vnto hym Ptolomi the sonne of Dorymintus, Nicanor and Gorgias, mightie men, and the kinges friendes. i.Mac. viii.d

39 These he sent with fourtie thousande footemen, and seuen thousande horsemen, for to go into the land of Juda, and to destroy it, as the king commaunded.

40 So they went foorth with all their power, and came to Emmaus into the playne fielde.

41 When the marchauntes of the countrey hearde the rumour of them, they & their seruauntes toke very much siluer & gold for to bye the children of Israel to be their bondemen: There came vnto them also yet mo men of warre on euery syde, out of Syria, and from the Palestines.

42 Now when Judas and his brethren saw that trouble increased, and that the hoast drew nye vnto their borders, considering the kinges wordes whiche he commaunded vnto the people [namely] that they shoulde vtterly waste and destroy them:

43 They sayde one to another, Let vs redresse the decay of our people, let vs fight for our folke & for our sanctuarie.

44 Then the congregation were soone redy gathered to fight, to pray and to make supplication vnto God for mercie and grace. G

45 *As for Hierusalem, it lay voyde, & was as it had ben a wildernesse: there went no man in nor out at it, and the sanctuarie was troden downe, the aliauntes kept the castle, there was the habitation of the heathen, the mirth of Jacob was taken away, the pype and the harpe was gone from among them. i.Mach.i.d.

46 The Israelites gathered them together, & came to Maspha before Hierusalem: for in Maspha was the place *Where they prayed aforetime in Israel. i.Reg.viii.b.

47 So they fasted that day, and put sackeclothes vpon them, cast asshes vpon their heades, rent their clothes,

48 And layde foorth the bookes of the lawe, wherout the heathen sought to paynt the lykenesse of their images:

49 And brought the priestes ornamentes, the firstlinges, and the tithes: they set there also the* Nazarites, which had accomplished their vowes before God: Nume.vi.b

50 And

50 And cryed with a loude voyce toward heauen, saying: What shall we do with these? and whyther shall we cary them away?
51 For thy sanctuarie is troden downe and defiled, the priestes are come to heauinesse and dishonour,
52 And beholde, the heathen are come together for to destroy vs: Thou knowest what thinges they imagine against vs.
53 Howe may we stande before them, except thou (O God) be our helpe?
54 Then they blewe out the trumpet also with a loude voyce.
55 Then Judas ordeyned *captaynes ouer the people, ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. *Exod.d.
56 But as for such as builded them houses, maried wyues, planted them vineyardes, and those that were fearfull, he commaunded them euery man to go home againe, according *to the lawe. *Deut.xx.a.
57 So the hoast remoued, and pitched vpon the south side of Emmaus. Iud. vii.a.
58 And Judas sayd: Arme your selues, be strong O my children, make you redy against to morowe in the morning, that ye may fight with these people, whiche are agreed together to destroy vs and our sanctuarie.
59 Better is it for vs to dye in battayle, then to see our people and our sanctuarie in such a miserable case.
60 *Neuertheless, as thy Will is O God in heauen, so be it. *Math. vi. b Luk.xi.a.

The. iiii. Chapter.

1 Judas goeth against Gorgias, which lyeth in wayte. 14 He putteth Gorgias & his hoast to flight. 28 Lysias inuadeth Jurie. 29 But Judas dryueth him out. 43 Judas purifieth the temple, and dedicateth the aulter.

Then toke Gorgias fiue thousand *mē of foote, and a thousand of the best horsmen, and remoued out of the campe by night, *Iosep.li.xii. cp.x.
2 To come nye where the Jewes hoast lay, & so to slay them sodenly: (Nowe the men that kept the castle, were the conueyers of them.)
3 Nowe when Judas heard this, he remoued, and al the strong men that were with hym, to smyte the chiefe and principall of the kinges hoast at Emmaus:
4 For the army was not yet come together.
5 In the meane season came Gorgias by night into Judas tentes, and when he founde no man there, he sought them in the mountaynes, and thought they had ben fled away because of him.
6 But when it was day, Judas shewed hym selfe in the fielde with three thousande men only, which had neither harnesse, nor swordes to their mindes.
7 But on the other side, they saw that the heathen were mightie and well harnessed, and their horsemen about them, and all these well expert in feates of warre.
8 Then sayde Judas to the men that were with him: Feare not ye the multitude of them, be not afrayde of their violent running.
9 Remember howe our fathers were deliuered *in the red sea, when Pharao followed vpon them with a great hoast. *Exo.xiiii f.
10 Euen so let vs also crye nowe toward heauen, and the Lord shall haue mercie vpon vs, and remember the couenaunt of our fathers, yea & destroy this hoast before our face this day:
11 And all the heathen shall knowe, that it is God him selfe which deliuereth and saueth Israel.
12 Then the heathen lift vp their eyes, and when they sawe that they were comming against them,
13 They went out of their tentes into the battayle, and they that were with Judas blewe vp the trumpettes.
14 *So they buckled together, and the heathen were discomfited, and fled ouer the playne fielde: ii.Ma vii.d.
15 But the hinmost of them were slayne with the sword: For they followed them vnto "Assaremoth, and into the fieldes of Idumea toward Azot and Jamnia: so that there were slayne of them vpon a three thousande men. "Or, Gazeron.
16 So Judas turned againe with his hoast,

17 And sayd vnto the people, Be not greedy of the spoyles, we haue yet a battayle to fight:
18 For Gorgias and his hoast are here by vs in the mountaynes, but stand ye fast against our enemies, & ouercome them, then may ye safely take the spoyles.
19 As Judas was speaking these wordes, behold, there appeared one part of them vpon the mount.
20 But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceauing this, were very sore afrayde:
℄ 21 And when they sawe also that Judas and his hoast were in the fielde redy to stryke battayle,
22 They fled euery one into the lande of the heathen.
23 So Judas turned againe to spoyle the tentes, where they gat much golde and siluer, precious stones, purple, and great riches.
24 Thus they went home, and song a Psalme of thankesgeuing, and praysed God in heauen, *For he is gracious, and his mercie endureth for euer.
25 And so Israel had a great victorie in that day.
26 Now all the heathen that escaped, came and tolde Lysias euery thing that had happened:
27 Wherfore Lysias was sore afrayde and greeued in his minde, because Israel had not gotten such misfortune as he woulde they should, neither as the king commaunded.
D 28 The next yere following, gathered Lysias three score thousande chosen men of foote, and fyue thousande horsemen, to fight against Hierusalem.
29 So they came into Jurie, and pitched their tentes at Bethoron: where Judas came against them with ten thousande men.
30 And when he sawe so great and mighty an hoast, he made his prayer, & sayde: Blessed be thou O sauiour of Israel, *which diddest destroy ẏ violent power of the giaunt in the hande of thy seruaunt Dauid, *& gauest the hoast of the heathen into the hand of Jonathan the sonne of Saul, & of his harnesse bearer:
31 Put this hoast now into the hand of thy people of Israel, & let them be confounded in their multitude and horsemen.
32 Make them afrayde, and discomfite the boldnesse of their strength, that they may be moued thorowe their destruction.
33 Cast them downe thorowe the sworde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgeuing.
34 So they stroke the battell, and there were slayne of Lysias hoast fiue thousande men.
35 Then Lysias seyng the discomfyting of his men, and the manlinesse of the Jewes, howe they were redy either to lyue or to dye lyke men: he went vnto Antioch, and chose out men of warre, that when they were gathered together, they might come againe into Jurie.
36 Then sayde Judas and his brethren: Behold, our enemies are discomfited, let vs nowe go vp to clense and to repayre the sanctuarie. €
37 *Upon this, al the hoast gathered them together, and went vp into mount Sion. ii.Mach.x.a
38 Nowe when they sawe the sanctuarie layed wast, the aulter defiled, the doores brent vp, the shrubbes growing in the courtes, like as in a wood or vpon mountaynes, yea and that the priestes chambers were broken downe:
39 They rent their clothes, & made great lamentation, cast asshes vpon their heades,
40 Fell downe flat to the grounde vpon their faces, made a great noyse with the trumpettes, and cryed toward heauen.
41 Then Judas appoynted certayne men to fight against those which were in the castle, till they had clensed the sanctuarie.
42 So he chose priestes that were vndefiled, such as had pleasure in the lawe of God:
43 And they clensed the sanctuarie, and bare out the defiled stones into an vncleane place.
44 And forsomuch as the aulter of burnt offeringes was vnhalowed, he toke aduisement what he might do F withall:
45 So he thought it was best to destroy it, lest it shoulde happen to do them any shame, for the heathen had defiled it: and therfore they brake it downe.
46 As for the stones, they layed them vp vpon the mountayne by the house in a con-

Pſa.cvii.a. Pſa.xviii.a
i.Re.xvii.a. i.Re.xiiii.b.

conuenient place, till there came a prophete to shewe what shoulde be done with them.

Exo.xx.d. De.xxvii.a. Iosue.viii.g. 47 *So they toke whole stones, according to the lawe, and buylded a newe aulter, such one as was before,

48 And made vp the sanctuarie within and without, & haloWed the house and the courtes:

49 They made newe holy ornamentes, & brought the candlesticke, the aulter of incense, and the table into the temple.

50 The incense layed they vpon the aulter, & lighted the lampes Whiche were vpon the candelsticke, that they might burne in the temple:

51 They set the shew bread vpon the table, and hanged vp the vayle, and finished all the workes which they had begun to make,

52 *And vpon the twentie and fifth day of the nynth moneth (Whiche is called the moneth of" Casleu) in the hundred fourtie and eyght yere:

1.Mach.x.a

Nouemb

53 They rose vp betimes in the morning, for to do sacrifice according to the lawe vpon the newe burnt offring aulter that they had made.

54 After the time and season that the heathen had defiled it, the same day was it set vp againe, with songues, pypes, harpes, and cymbales,

55 And all the people fel vpon their faces, worshipping and thanking the God of heauen, Whiche had geuen them the victorie.

56 *So they kept the dedication of the aulter eyght dayes, offring burnt sacrifices and thanke offeringes with gladnesse:

ii.Par. vii.b.

57 They deckt the forefrunt of the temple also with crowNes and shieldes of gold, and haloWed the portes and celles, and hanged doores vpon them.

58 Thus there Was very great gladnesse among the people, because the blasphemie of the heathen Was put aWay.

59 So Judas and his brethren, with the whole congregation of Israel, ordeyned *that the time of the dedication of the aulter shoulde be kept in his season from yere to yere, by the space of eyght dayes, from the twentie and fifth day of the moneth" Casleu With myrth and gladnesse.

Ioh.x.c.

Nouember.

60 And at the same time buylded they vp the mount Sion, With hye Walles and strong towres round about, lest the gentiles shoulde come and treade it doWne, as they did afore.

61 Therfore Judas set men of Warre in it to kepe it, and made it strong for to defend *Bethsura, that the people might haue a refuge against the Edomites.

1.Mac.6.b.f.

The .v. Chapter.

3 Judas banquisheth the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Jonathas. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorowe it.

A 1 IT happened also, that when the heathen rounde about hearde howe that the aulter *& the sanctuarie Were set vp in their old estate, it displeased them very

Ios. cap xii. lib xiii.

sore,

2 wherfore they thought to destroy the generation of Jacob that was among them: in so much that they began to slay and to persecute certayne of the people.

Eze.xxv.b. and xxxv.a i.Mach.c. 3 *Then Judas fought against the children of Esau in Idumea at Arabathane: for they dWelt rounde about the Israelites, Where he slue and spoyled a great multitude of them.

4 He thought also vpon the malice and vnfaythfulnesse of the children of Bean, how they were a snare and stoppe vnto the people, and howe they layed Wayte for them in the hye Way:

5 wherfore he shut them vp into towres, and came vnto them, besieged them, and destroyed them vtterly, & brent vp their towres, With all that Were in them.

6 Afterward Went he against the children of Ammon, Whereof he founde a mighty power and a great multitude of people, With Timothi their captayne.

7 So he stroke many battayles With them, Which Were destroyed before hym. 25

8 And When he had slayne them, he Wan Gazer the citie, With the townes belonging therto, and so turned againe into Jurie.

9 The heathen also in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Dathemam,

10 And sent letters vnto Judas and his brethren, saying: The heathen that are about vs are gathered against vs on euery side, to destroy vs.

11 And nowe they make them redy for to come and lay siege to the castel wherevnto we are fled, and Timothi is captayne of their hoast:

12 Come therefore and deliuer vs out of their handes, for there is a great multitude of vs slayne alredy.

13 Yea and our brethren that were at Tubin, are slayne and destroyed wellnye a thousande men and their wyues, their children and their goodes haue the enemies led away captiue.

€ 14 Whyle these letters were yet a reading, beholde there came other messengers from Galilee with rent clothes, whiche tolde euen the same tidinges,

15 And sayde, that they of Ptolomais, of Tyrus, and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel.

1. Mach. 8. c. 16 *When Judas and the people hearde this, they came together a great congregation, to deuise what they might do for their brethren that were in trouble and besieged of their enemies.

17 And Judas sayd vnto Simon his brother: Choose thee out certayne men, & go deliuer thy brethren in Galilee: As for me & my brother Jonathas, We will go into Galaaditim.

18 So he left Josephus the sonne of Zachari, and Azarias, to be captaynes of the people, to kepe the remnaunt of the hoast in Jewry,

19 And commaunded them, saying: Take the ouersight of this people, and see that ye make no warre against the heathen, vntill the time that We come againe.

20 And vnto Simon he gaue three thousand men for to go into Galilee: but Judas him selfe had eyght thousand in Galaaditim.

D 21 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whom he discomfited,

22 And followed vpon them into the port of Ptolomais: and there were slayne of the heathen almost three thousande men.

23 So he toke the spoyles of them, and caried away the Israelites that were in Galilee and Arbatis, with their wyues, their children, and all that they had, and brought them into Jewry with great gladnesse.

24 Judas Machabeus also and his brother Jonathas went ouer Jordane, and trauayled three dayes tourney in the wildernesse:

25 where the Nabathees met them, and receaued them louingly, and tolde them euery thing that had happened vnto their brethren in Galaaditim:

26 And howe that many of them were besieged in Barasa, Bosor, Alimis, Casbon, Mageth, and Carnaim (all these are strong walled and mightie great cities,)

27 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bring their hoast vnto these cities, to take them, and to destroy them in one day.

28 So Judas and his hoast turned in all € the haste in the wildernesse toward Bosor, and wan the citie, slue all the males with the sworde, toke all their goodes, and set fire vpon the citie:

29 And in the night they toke their tourney from thence, and came to the castell,

30 And betimes in the morning when they loked vp, beholde there was an innumerable people bearing ladders and other instrumentes of warre, to take the castell, and to ouercome them.

31 When Judas sawe that the battayl began, and that the noyse therof went vp and rang into the heauen, and that there was so a great crye in the citie,

32 He sayd vnto his hoast, Fight this day for your brethren:

33 And so came behinde their enemies in three companies, and blewe vp the trumpettes, and cryed in their prayer to God:

34 But so soone as Timotheus hoast perceaued that Machabeus was there, they fled from hym: and he slue them downe right sore, so that there were killed of them the same day almost eyght thousande men.

35 Then departed Judas vnto Masipha, F layed siege vnto it, and wan it, slue al the males in it, spoyled it, and set fire vpon it.

36 From thence went he and toke Casbon, Mageth, Bosor, and the other cities in Galaaditim.

37 After

37 * After this, gathered Timothi another hoast, which pitched their tentes before Raphon beyond the Water.

38 Judas also sent to spye the hoast, and they brought him Worde againe, saying: All the heathen that be rounde about vs, are gathered vnto him, and the hoast is very great:

39 Yea, they haue hired the Arabians to helpe them, & haue pitched their tentes beyond the Water, and are redie to come and fight against thee. So Judas went on to meete them.

40 And Timothi saide vnto the captaines of his hoast: Whē Judas and his hoast come nye the ryuer, if he go ouer first, we shall not be able to withstand him: for why? he wyll be to strong for vs.

41 But if he dare not come ouer, so that he pitch his tent beyond the Water: then wyll we go ouer, for we shalbe strong inough against him.

42 Now assoone as Judas came to the riuer, he appoynted certaine scribes of the people by the riuer, and cōmaunded them, saying: See that ye leaue none behinde vpon this side of the riuer, but let euery man come to the battaile.

43 So he went first ouer vnto them, & all his people after him, and al the heathen were discomfited before him, & let their weapons fall, and ranne into the temple that was at Carnaim,

44 Which citie Judas wanne, and brent the temple, with all that were in it: So was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their children, a very great hoast, for to come into the lande of Israel.

46 * So they came vnto Ephron, which was a mightie great and strong citie, and laye in their way: for they coulde not go by it, neither on the right hande nor on the left, but must go through it.

47 Neuertheless, they that were in the citie, woulde not let them go through, but walled vp the portes with stones: And Judas sent vnto them with peaceable wordes, saying:

48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body do you harme, we wyl but onely go through on foote. But they would not let them in.

49 Wherfore Judas commaunded a proclamation to be made throughout the hoast, that euery man should assault the citie in his order.

50 And so they did their best, lyke valiaunt men: and Judas besieged the citie all that day, and all that night, and so wanne it,

51 where they slue as many as were males, and destroyed the citie, and spoyled it, and went through al the citie ouer them that were slaine.

52 Then went they ouer Jordane into the playne fielde before Bethsam.

53 And Judas helped those forward that came behinde, and gaue the people good exhortation al the way through, til they were come into the lande of Juda.

54 Thus they went vp vnto the mount Sion, where they offered burnt offeringes with mirth* and thankesgeuing, because there were none of them slaine, but came home againe peaceably. ii.Par.xx.a. G

55 Now what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Josephus the sonne of Zachari and Azarias the captaynes, hearing of the actes that were done, and of the battailes that were striken, saide:

57 Let vs get vs a name also, and go fight against the heathen that are rounde about vs.

58 So they gaue their hoast a commaundement, and went toward Jamnia.

59 Then came Gorgias and his men out of the citie, to fight against them:

60 Josephus also and Azarias were chased vnto the borders of Jewry, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israel, i.Mac.v.b.

61 * And all because they were not obedient vnto Judas and his brethren, but thought they shoulde quite them selues manfully.

62 Neuertheless, they came not of the seede of these men by whom Israel was helped.

63 But the men that were with Judas were greatly commended in the sight of all Israel, and all the heathen, wheresoeuer their name was heard vpon.

64 And the people came vnto them, bidding them welcome.

65 After

65 After this, went Judas foorth with his brethren, and fought against the children of Esau in the lande that lyeth toward the south, where he wan the citie of Hebron and the townes that lye beside it: and as for the walles and towers rounde about it, he brent them vp.

66 Then remoued he to go into the lande of the Philistines, and went through Samaria.

67 At the same time were there [many] priestes slaine in the battaile, which wilfully and without aduisement went out for to fight to get them honour.

68 And when Judas came to Azot in the Philistines lande, he brake downe their aulters, brent the images of their idols, spoyled the cities, and came againe into the lande of Juda. Deu.vii.a.

The. vj. Chapter.

1 Antiochus wylling to take the citie of Elymas for a pray, is driuen away of the citezins. 8 He falleth into sickenesse and dyeth. 17 His sonne Antiochus is made king. 34 The besieging of the towre of Sion. Eupator commeth into Jewry with a great armie. 43 The boldnesse of Eleazar.

A 1 NOw when king Antiochus trauailed thorough ẏ hie countries, he heard that Elymas in Persia was a noble and plenteous citie in siluer and golde,

2 And that there was in it a very rich temple, where as were clothes, coate armours, and shieldes of golde, which Alexander the sonne of Philip king of Macedonia that raigned first in Grecia had left behinde him.

3 Wherefore he went about to take the citie & to spoyle it, but he was not able: for the citezins were warned of it, and fought with him:

4 And so he fled, and departed with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidinges in Persia, * that his hoastes which were in the lande of Juda were driuen away, i.Mac.iii.c.

6 And how that Lysias went foorth first with a great power, and was dryuen away of the Jewes, how that they had wonne the victory, and gotten great goodes out of the hoastes that perished,

25 7 How they had broken downe the abhomination * which he set vp vpon the aulter at Hierusalem, & fenced the sanctuary with hie walles, lyke as it was afore, yea and Bethsura his citie also. i.Mac.i.f.

8 So it chaunced, that when the king heard these wordes, he was afrayde, & greeued very sore: wherefore he layde him downe vpon his bed, and fell sicke for very sorowe, and all because it had not happened as he had deuised.

9 And there continued he long: for his griefe was euer more and more, so that he sawe he must needes dye.

10 Therfore he sent for all his friendes, & saide vnto them: The sleepe is gone fro myne eyes for the very sorowe and vexation of heart that I haue.

11 For when I consider in my minde the great aduersitie that I am come vnto, and the fluddes of heauines which I am come in, where as afore time I was so merie, and so greatlie set by by reason of my power:

12 Againe, considering the euill that I haue done at Hierusalem, from whence I toke all the riches of golde and siluer that were in it, and sent to destroye the inhabitours of Jurie without any reason why:

13 I know that these troubles are come vpon me for the same cause: and behold, I must dye with great sorowe in a straunge lande.

14 Then called he for one Phillip, a frend of his, whom he made ruler of all his realme,

15 And gaue him the crowne, his robe, and his ring, that he shoulde take his sonne Antiochus vnto him, & bring him vp, till he might raigne him selfe.

16 * So the king Antiochus died there, in the hundred fourtie and nine yere. ii.Mac.ix.a. Iosep.cap. xiii.lib.xii.

17 When Lysias knew that the king was dead, he ordained Antiochus his sonne, whom he had brought vp, to raigne in his fathers steede, and called him Eupator.

18 Nowe they that were in the castle [at Hierusalem] kept in the Jewes rounde about the sanctuary, and sought euer still

still to do them harme, for the strengthening of the Heathen.

D 19 Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege vnto them.

20 So they came together in the hundred and fiftie yere, and besieged them, laying foorth their ordinaunce & instrumentes of warre.

21 Then certaine of them that were besieged, went foorth: vnto whom some vngodly men of Israel ioyned them selues also,

22 And went vnto the king, saying: how long wyll it be or thou punishe, and auenge our brethren?

23 We haue euer ben minded to do thy father seruice, to walke in his statutes, and to obey his commaundementes,

24 Therfore our people fell from vs: and wheresoeuer they founde any of vs, they slue them, and spoyled our enheritaunce.

25 And they haue not onely medled with vs, but with all our countries.

E 26 And beholde, this day are they besieging the castle at Hierusalem to take it, *and haue made vp the strong holde in Bethsura:

i.Mac.iiii.g.

27 And if thou doest not preuent them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

i.Mac.ij.d. 28 *When the king heard this, he was very angry, and called all his friendes, the captaines of his armie, and [all his footemen and] horsemen:

29 He hired men of warre also, of other realmes pertayning to the kinges that were confederate with him, and of the Iles of the sea, which came vnto him.

30 And the number of his hoast was an hundred thousand footemen, and twentie thousand horsemen, and thirtie & two Elephantes well exercised to battaile.

i.Mac.iiii.g. 31 *These came through Idumea vnto Bethsura; and besieged it a long season, & made diuers instrumentes of warre against it: but the Jewes came out and brent them with fire, & fought like men.

32 Then departed Judas from the castle [at Hierusalem] and remoued the hoast toward Bethzacaran, ouer against the kinges armie.

F

33 So the king arose before the day, and brought the power of his hoast into the way to Bethzacarā: where the hoastes made them redie to the battaile, blowing the trumpettes.

34 And to prouoke the Elephantes for to fight, they shewed them the sappe of red grapes, and mulberies,

35 And deuided the Elephantes among the hoast: so that by euery Elephant there stoode a thousand men well harnessed, & helmettes of steele vpon their heades: yea, vnto euery one of the Elephantes also were ordained fine hundred horsemen of the best;

36 Which wayted on the Elephant, going wheresoeuer he went, and departed not from him.

37 Euery Elephant was couered with a strong towre of wood, fastened thereon with instrumentes, whereupon were thirtie, and two valiaunt men with weapons to fight, and within was a man of Inde, to rule the beaste.

38 As for the remnaunt of the horsemen, he set them vpon both the sides in two partes with trumpettes, to prouoke the hoast, & to stirre vp such as were slowe in the armie.

39 And when the sunne shone vpon their shieldes of golde and steele, the mountaines glistered againe at them, & were as bright as the cressets of fire.

40 The kinges hoast also was deuided, one parte vpon the hie mountaines, the other low beneath: so they went on, taking good heede, and keping their order. G

41 And all they that dwelt in the lande, were afrayd at the noyse of their hoast when the multitude went foorth, and when the weapons smote together: for the hoast was both great and mightie.

42 Judas also and his hoast entred into the battaile, and slue sixe hundred men of the kinges armie.

43 Now when Eleazar the sonne of *Saura did see one of the Elephantes deckt with the kinges badge, and was a more goodly beast then the other, he thought the king should be vpon him:

* Or, Abaron.

44 And ieoparded him selfe to deliuer his people, & to get him a perpetual name.

45 Wherfore he ranne with a courage vnto the Elephant in the middest of the hoast, smiting them downe on both the sides, and slue many about him.

46 So went he to the Elephantes feete, and gat him vnder him, (a) and slue him: then fel the Elephant downe vpon him, and

(a) This example is not to be followed, because it is contrary to the cōmaundement.

and there he dyed.

47 Judas also and his men, seeing the power of the king and the mightie violence of his hoast, departed from them.

48 And the kinges armie went vp against them toward Hierusalem, and pitched their tentes in Jurie beside mount Sion.

49 Moreouer, the king toke truce with them that were in* Bethsura: but whē they came out of the citie (because they had no vitayles, but were shut vp within, and the lande lay vntilled)

i.Mac.iiii g.

50 The king toke Bethsura, and set men to keepe it, and turned his hoast to the place of the sanctuary,

51 And layed siege to it a great while, where he made all maner ordinaunce, handbowes, firie dartes, racketts to cast stones, scorpions to shoote arrowes, and slinges.

52 The Jewes also made ordinaunce against theirs, and fought a long season.

53 But in the citie there were no vittailes, for it was the seuenth yere of ỹ warres: and those heathen that remayned in Jurie, had eaten vp all their store.

54 And in the sanctuary were fewe men left: for the hunger came so vpon them, that they were scattred abrode euery man to his owne place.

55 So when Lysias heard that Philip *(whom Antiochus the king while he was yet liuing, had ordained to bring vp Antiochus his sonne, that he might be king)

ii.Mac.vi.b.

56 Was come againe out of Persia & Medea with the kinges hoast, and thought to obtaine the kingdome with the gouernaunce of all thinges:

57 He gate him to the king in al the haste, and to the captaynes of the hoast, and saide, We decrease dayly, and our vittailes are but small: Againe, the place that we laye siege vnto is very strong, & it were our part to see for the realme:

58 Let vs agree with these men, and take truce with them, and with al their people,

59 And graunt them to lyue after their lawe, as they did afore: for they be greeued, and do all these thinges against vs, because we haue" despised their lawe.

" Or, broken.

60 So the king and the princes were content, and sent vnto them to make peace: and they receaued it.

61 Now when the king and the princes had made an oth vnto them, they came out of the castle,

62 And the king went vp to mount Sion: but when he saw that the place was well fenced, he brake the oth that he had made, and commaunded to destroy the wall rounde about.

63 Then departed he in all the haste, and returned vnto Antioch, where he found Philip hauing dominion of the citie: So he fought against him, and toke the citie againe into his handes.

The. vij. Chapter.

1 Demetrius raigned after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsel of certaine wicked persons. 37 The prayer of the priestes against Nicanor. 41 Judas killeth Nicanor, after he hath made his prayer.

A 1 IN the hundred fiftie and one yere, came Demetrius the sonne of Seleucus from the citie of Rome with a smal company of men, vnto a citie of the sea coast, and there he bare rule.

2 And when he came to Antioch the citie of his progenitours, his hoast toke Antiochus and Lysias, to bring them vnto him.

3 But when it was tolde him, he saide: let me not see their faces.

4 So the hoast put them to death. Now whē Demetrius was set vpon the throne of his kingdome,

5 There came vnto him wicked and vngodlie men of Israel, whose captayne was Alcimus, that would haue ben made hie priest:

6 These men accused the people of Israel vnto the king, saying: Judas and his brethren haue slaine thy frendes, and driuen vs out of our owne lande.

7 Wherfore, send now some man, to whō thou geuest credence, that he may go and see al the destruction which he hath done vnto vs and to the kinges lande, and let him be punished, with all his frendes and fauourers.

8 Then the king chose Bacchides a friend of

of his, which was a man of great power in the realme beyond the water, and faithful vnto the king, and sent him [to see the destruction that Judas had done.]

9 And as for that wicked Alcimus, he made him hie priest, and commaunded him to be auenged of the children of Israel.

10 So they departed [from the king] and came with a great hoast into the lande of Juda, sending messengers to Judas and his brethren, & speaking vnto them with peaceable wordes, but vnder disceite.

i.Mac.ib. 11 *Therefore Judas and his people beleued not their saying: for they saw that they were come with a great hoast.

12 After this, came the scribes together vnto Alcimus & Bacchides, to entreate of reasonable couenauntes:

13 And the Assideans were the first a- ℭ mong the children of Israel that required peace of them,

14 Saying: Alcimus the priest is come of the seede of Aaron, how can he deceaue vs though he come with an armie:

15 So he gaue them louing wordes, and swore vnto them, & saide: we wyl do you no harme, neither your friendes.

16 And they beleued him: but the very same day toke he threescore men of them, and slue them, according to the wordes that are written,

Psal.xcix.a 17 * They haue cast the flesshe of thy sainctes and shed their blood rounde about Hierusalem, & there was no man that would burie them.

18 So there came a great feare and dreade among al ỹ people, saying: There is neither trueth nor righteousnesse in them: for they haue broken the appoyntment and oth that they made.

19 And Bacchides remoued his hoast frō Hierusalem, & pitched his tent at Bethzetha, Where he sent foorth, & toke many of them that had forsaken him: He slue many of the people also, and cast them into a great pit.

ℭ 20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him selfe Went vnto the king.

21 And thus Alcimus defended his hye priesthood.

22 And all such as vexed Israel, resorted vnto him: insomuch that they obtayned the lande of Juda, and did much euill vnto the Israelites.

23 Nowe When Judas sawe all the mischiefe that Alcimus and his company had done (yea more then the heathen them selues) vnto the Israelites:

24 He went foorth rounde about all the borders of Jurie, and punished those vnfaithfull runnagates, so that they came no more out into the countrie.

25 So When Alcimus sawe that Judas & his people had gotten the vpper hand, and that he was not able to abide them: he went againe to the king, and saide all the worst of them that he coulde.

26 Then the king sent Nicanor, one of his chiefe princes, Which bare euil wil vnto ℰ Israel, and commaunded him that he should vtterly destroy the people. ii.Mac.xv.a

27* So Nicanor came to Hierusalem with a great hoast, and sent vnto Judas and his brethren With friendly wordes: but vnder disceyte, saying:

28 There shall be no warre betwixt me and you, I wyll come with a fewe men to see how ye do With frendship.

29 Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence.

30 Neuertheless, it was tolde Judas that he came vnto him but vnder disceyte: Wherfore he gate him away from him, and would see his face no more.

31 When Nicanor perceaued that his counsel was bewrayed, he went out to fight against Judas, beside "Capharsalama: "Or, Caraphalama.

32 Where there were slaine of Nicanors hoast fiue thousand men, and the residue fled vnto the castle of David.

33 After this came Nicanor vp vnto mount Sion, and the priestes with the elders of the people went foorth to salute ℱ him peaceably, & to shewe him the burnt sacrifices that were offered for the king.

34 But he laughed them and the people to scorne, mocked them, defiled their offeringes, and spake disdainefully:

35 Yea, and swore in his wrath, saying: *If Judas and his hoast be not deliue- ii.Mac.14.c. red nowe into my handes, assoone as euer I come againe and fare well, I shall burne vp this house. With that Went he out in a great anger.

36 Then the priestes came in, and stoode before the aulter of the temple, weeping, and saying:

37 For

37 *Forsomuch as thou O Lorde hast chosen this house, that thy name might be called vpon therin, and that it should be an* house of prayer and petition for thy people:

Esa.lvi b.

38 Be auenged of this man and his hoast, and let them be slaine with the sword: remember the blasphemies of them, and suffer not them to continue any longer.

39 When Nicanor was gone from Hierusalem, he pitched his tent at Bethoron, and there an hoast met him out of Syria.

40 And Judas came to Adarsa with three thousand men, and made his prayer vnto God, saying:

41 O Lorde, *because the messengers of king Sennacherib blasphemed thee, the angell went forth and slue an hundred fourscore and fiue thousand of them:

Esai.37.f.

42 Euen so, destroy thou this hoast before vs to day, that other people may knowe howe that he hath blasphemed thy sanctuary, and punishe him according to his maliciousnes.

43 And so the hoastes stroke the fielde the thirteenth day of the moneth "Adar: and Nicanors hoast was discomfited,

Februari.

*and he him selfe was first slaine in the battaile.

ii.Mac.xv.d

44 When Nicanors men of warre sawe that he was killed, they cast away their weapons and fled:

45 But the Jewes folowed vpon them a whole dayes iourney, from Adazer vnto Gazara, blowing with the trumpettes, and making tokens after them.

46 So the Jewes came forth of all the townes rounde about, & blew out their hornes vpon them, and turned against them: Thus were they all slaine, and not one of them left.

47 Then they toke their substaunce for a pray, and smote of Nicanors head, and his right hande * Which he helde vp so proudely, and brought it with them, and hanged it vp afore Hierusalem.

ii.Ma.xiiii.c

48 Wherefore the people were exceedingly reioyced, and passed ouer that day in great gladnes.

49 And Judas ordayned that the same day [namely] the thirteenth day of the moneth Adar, shoulde be kept in mirth euery yere.

50 Thus the lande of Juda was in rest a litle while.

The. viij. Chapter.

2 Judas considering the power and godly pollicie of the Romaines, maketh peace with them. 22 The rescript of the Romaines sent vnto the Jewes.

1 Judas heard also the fame of the Romaines, that they were nughtie and valiaunt men, and agreeable to all thinges that are required of them, and make peace with all men which come vnto them,

2 And how they were doughtie men of strength: besides that, it was tolde him of their battailes and noble actes which they did in Galatia, how they had conquered them, and brought them vnder tribute,

"Or, Frechmen.

3 And what great thinges they had done in Spayne: how that with their wysdome and sober behauour they had wonne the mines of siluer and gold that are there,

4 And obtayned al the land, with other places farre from them: how they had discomfited & slaine downe the kinges that came vpon them from the vttermost parte of the earth, and how other people gaue them tribute euery yere:

5 How they had slaine and ouercome Philip and Perses kinges of "Cethim, and other mo in battaile, which had brought their ordinaunce against them:

"Or, the Macedonians.

6 How they discomfited great Antiochus king of Asia, that woulde needes fight with them, hauing an hundred and twentie Elephantes, with horsemen, charets, and a very great hoast:

7 How they toke him selfe aliue, and ordained him, with such as shoulde raigne after him, to pay them a great tribute, yea and to finde them good suretie and pledge besides all this:

25

8 How they had taken from him India, Media, and Lydia, his best landes, and geuen them to king Eumenus:

9 Againe, how they perceauing that the Grekes were comming to vexe them,

10 Sent against them a captayne of an hoast,

hoast, which gaue them battaile, slue many of them, led away their Wyues and children captiue, spoyled them, tooke possession of their lande, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day.

11 Moreouer, how that as for other kingdomes and Iles which sometime with stoode them, they destroyed them, and brought them vnder their dominion:

12 But kept amitie with their owne frendes, and those that were confederate with them, and conquered kingdomes both farre and nye: & that whosoeuer heard of their renowme, was afrayde of thē.

13 For whom they would helpe to their ℭ kingdomes, those raigned: and whom it lyked not them to raigne, they put them downe: And howe they were come to great preheminence,

14 Hauing no king among them, neither any man clothed in purple to be magnified therethrough:

15 But had ordained them selues a " parliament, wherin there sat three hundred and twentie senatours dayly vpon the counsell, to dispatch euer the busines of the people, and to kepe good order:

16 And howe that euery yere they chose a " Maire to haue the gouernaunce of al their lande, to whom euery man was obedient, and there was neither euill wyll nor discention among them.

17 Then Judas chose Eupolemus, the sonne of John the sonne of " Jacob, and Jason the sonne of Eleazar, and sent them to Rome for to make frendship and a bonde of loue with them,

18 That they might take from them the bondage of the Grekes: for the Jewes saw that the Grekes would subdue the kingdome of Israel.

19 So they went vnto Rome, a very great iourney, & came vnto the " parliament, ℭ and saide:

20 Judas Machabeus, with his brethren, and the people of the Jewes, hath sent vs vnto you, to make a bond of frendship and peace with you, and ye to note vs as your louers and friendes.

21 And that matter pleased the Romanes right well:

22 Wherefore it was written vp: of the which the Romanes made a writing in tables of brasse, and sent it to Hierusalem, that they might haue by them a memoriall of the same peace and bonde of frendship, after this maner:

23 God saue the Romanes and the people of the Jewes both by sea & by lande, and kepe the swoorde and enemie from them for euermore:

24 If there come first any warre vpon the Romanes or any of their frendes throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time requireth, and that with all their heartes.

26 Also they shall neither gene nor send vnto their enemies vitailes, weapons, money, nor shippes: but fulfil their couenauntes at the Romanes pleasure, taking nothing of them therefore. ℭ

27 Againe, if the people of the Jewes happen first to haue warre, the Romanes shal stand by them with a good wyl, according as the time wyll suffer:

28 Neither shall they geue vnto the Jewes enemies vitailes, weapons, money, or shippes: Thus are the Romanes content to do, and shall fulfill their charge without any disceite.

29 According to these articles, the Romanes made ỹ bond with the Jewes.

30 Now after these articles [saide they] if any of the parties wyll put to them, or take any thing from them, they shall do it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shall stande fast.

31 And as touching the euill that Demetrius hath done vnto the Jewes, We haue writtē vnto him, saying: Wherfore layest thou thy heauie yoke vpon the Jewes our friendes and louers: ℭ F

32 If they make any complaint of thee againe vnto vs, We shall defende them, and fight with thee by sea and by lande, according to iustice.

The

The. ix. Chapter.

1 After the death of Nicanor, Demetrius sendeth his armie against Judas. 18 Judas is slaine. 34 Jonathas is put in the steade of his brother. 47 The strife betweene Jonathas and Bacchides. 55 Alcimus is taken with the paulsie, and dyeth. Bacchides returneth againe vnto the king. 68 He commeth vpon Jonathas by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Jonathas with Bacchides.

A 1 In the meane season, whē Demetrius heard that* Nicanor and his hoast was slaine in the fielde, he proceeded further to send Bacchides and Alcimus againe into Jurie, & the chiefe strength of his hoast with them.

2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Masaloth (which is in Arbellis) and wan the citie and slue much people.

3 In the first moneth of the hundred fiftie and two yere, they brought their hoast and layde their siege against Hierusalem:

4 But raysing their campe, they came to Berea with twentie thousand footemen, and two thousand horsemen.

5 Nowe Judas had pitched his tent at Laisa, with three thousand chosen men,

* Or, Elcasa.

6 And when they sawe the multitude of the other armie that it was so great, they were sore afrayde, and many conueyed themselues out of the hoast, insomuch that there abode no mo of them but eyght hundred men.

B 7 When Judas sawe that his hoast fasted him, and that he must needes fight, it brake his heart, that he had no time to gather them together: wherefore the man was in extreme trouble.

8 Neuertheless, he saide vnto them that remayned with him: Vp, let vs go against our enemies, peraduenture we shall be able to fight with them.

9 But they woulde haue stopped him, saying, We shall not be able: therefore now let vs saue our lyues, and turne againe to our brethren: for shoulde we fight against them, being so fewe:

(a) The which was wont to pray and ouercome, is ouercome when he trusteth in his strength and omitteth prayer.

10 And Judas saide, (a) God forbyd that we should flee from them: Wherefore if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

11 Then the hoast remoued out of the tentes, and stoode against them, and the horsemē were deuided in two partes: the sling casters and archers went before the hoast, and all the mightie men were formost in the fielde.

12 Bacchides him selfe was in the right wing of the battaile, and the hoast drew nye in two partes, and blewe the trumpettes.

13 They of Judas side blewe the trumpettes also, and the earth shooke at the noyse of the hoastes: and they strake a fielde from the morowe till night. C

14 And when Judas sawe that Bacchides hoast was strongest of the right side, he toke with him all the hardie men,

15 And brake the right wing of their order, & followed vpon them vnto mount Azot.

16 Now when they which were the left wing, sawe that the right side was discomfited, they persecuted Judas and them that were with him hard at the heeles.

17 Then was there a sore battaile: for many were slaine & wounded on both the partes.

18 Judas also him selfe was killed, and the remnaunt fled.

19 So Jonathas and Simon toke Judas their brother, and buried him in his fathers sepuchre in the citie of Modin. D

20 And al the people of Israel made great lamentatiō for him, and mourned long, saying:

21 Alas that this worthy should be slaine, which deliuered the people of Israel.

22 As for other thinges pertayning to the battailes of Judas, the noble actes that he did, and of his worthynes, they are not written, for they were very many.

Iosephus. cap. xii. lib. xiii. ant.

23 * Now after the death of Judas, wicked men came vp in al the coastes of Israel, & there arose all such as did worke vngodlinesse.

24 In those dayes was there a great dearth in the lande, and all the countrie gaue ouer them selues and theirs vnto Bacchides.

25 So

25 So Bacchides chose wicked men, and made them lordes in the lande.
26 These sought out and made search for Judas frindes, and brought them vnto Bacchides, Whiche auenged him selfe vpon them with great dispite.
27 And there came so great trouble in Israel, as was not since the time that no prophete was seene there.
28 Then came all Judas frindes together, and sayde vnto Jonathas:
29 Forsomuch as thy brother Judas is dead, there is none like him to go forth against our enemies, against Bacchides and such as are aduersaries of our owne people:
30 wherefore this day we choose thee for him, to be our prince and captayne, to order our battayle.
31 And Jonathas toke the gouernaunce vpon him at the same time, and ruled in steade of his brother Judas.
32 When Bacchides gat knowledge therof, he sought for to slay hym.
33 But Jonathas & Simon his brother perceauing that, fled into the wildernesse of Thecua with al their campanie, and pitched their tentes by the water poole of Asphar.
& 34 Which when Bacchides vnderstoode, he came ouer Jordane with al his hoast vpon the Sabbath day.
35 Nowe had Jonathas sent his brother [Jhon] a captayne of the people, to pray his frindes the Nabuthites, that they would lende them their ordinaunce, for they had much.
" Or, Ambri 36 So the children of "Jambri came out of Madaba, and toke Jhon and all that he had, and went their way withall when they had taken it.
37 Then came worde vnto Jonathas and Simon his brother, that the children of Jambri made a great mariage, & brought the bride from Madaba with great pompe: for she was daughter to one of the noblest princes of Chanaan.
38 Wherefore they remembred the blood of Jhon their brother, and went vp, and hyd them selues vnder the shadowe of the mountayne.
39 So they lift vp their eyes, and loked, & beholde there was much a do & great preparation: for the brydegrome came forth, and his frindes and his brethren mette them with tympanies, instrumentes of musicke, and many weapons.
40 Then Jonathas and they that were with hym, rose out of their lurking places against them, and slue many of them: and the remnaunt fled into the mountaynes, and they toke all their substaunce.
41 Thus the mariage was turned to mourning, and the noyse of their melody into lamentation. F
42 And so when they had auenged the (a) blood of their brother, they turned againe vnto Jordane. (a) Blood doth require blood.
43 Bacchides hearing this, came vnto the very border of Jordane with a great power, vpon the Sabbath day.
44 And Jonathas sayd to his companie, Let vs get vp, & fight against our enemies: for it standeth not with vs to day, as in time past.
45 Behold, our enemies are in our way, the water of Jordane vpon the one side of vs, with banckes, fennes, and woods on the other side, so that there is no place for vs to depart vnto.
46 *Wherefore crye nowe vnto heauen, that ye may be deliuered from the power of your enemies: So they stroke the battayle. ii Para.x.a. i.Mach.iii.b
47 And Jonathas stretched out his hande to smyte Bacchides, but he fled backwarde.
48 Then Jonathas and they that were with him, leapt into Jordane, & swimmed ouer Jordane vnto the further banke: but the other woulde not passe ouer Jordane after him.
49 And there were slayne of Bacchides G side that day a thousande men.
50 Therfore Bacchides with his hoast turned againe to Hierusalem, and buylt vp the castles and strong holdes that were in Jurie, Jericho, Emaus, Bethoron, Bethel, Thamnata, "Phara, and "Thopo, with hye walles, with portes, and with lockes: " Or, Pharathom. " Or, Tepho
51 And set men to kepe them, that they might vse their malice vpon Israel.
52 He walled vp the citie Bethsura, Gazara, and the castle, and prouided them with men and vittayles.
53 He toke also the chiefest mens sonnes in the countrey for pledges, & put them in the castle at Hierusalem to be kept.
54 Afterwarde in the hundred fyftie and three yere, in the seconde moneth, Alcimus commaunded that they should destroy the walles of the inwarde court

of the sanctuarie, and he pulled downe and began to destroy the monumentes of the prophetes,

55 But at the same time Alcimus was plagued and smitten with a paulsie, and his enterprises were hindered, & his mouth was stopped [by God] so that he could no more speake nor commaunde any of his house concerning his businesse.

56 Thus died Alcimus in great miserie at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king: & so the land was in rest two yeres.

58 Then all the vngodly men held a counsell, saying: Behold, Jonathas and his company are at ease, and dwel without care, wherefore let vs bring Bacchides hyther, and he shall take them all in one night.

59 So they went and gaue Bacchides this counsell.

60 Which arose to come with a great hoast, & sent letters priuily to his adherentes which were in Jurie, to take Jonathas and those that were with hym: but they might not, for the other had gotten knowledge of their deuice.

61 And Jonathas toke fyftie men of the countrey, whiche were theringleaders of them, and slue them.

62 Then Jonathas & Simon with their companie departed vnto the citie "Bethbasin, whiche lyeth in the wildernesse, and repaired the decay therof, and made it strong.

" Or, Bethbassen.

63 When Bacchides knewe this, he gathered all his hoast, and sent word to them that were in Jurie.

64 Then came he & layed siege to Bethbasin, and fought against it a long season, and made instrumentes of warre.

65 Nowe Jonathas left his brother Simon in the citie, and went foorth hymselfe into the countrey, and came with a certayne number,

66 And slue "Odomeras and his brethren, and the children of Phaseron in their tentes, so that he began to be strong and to increase in power.

" Or, Duareb.

67 As for Simon and his companie, they went out of the citie, and brent vp the instrumentes of warre,

68 And fought against Bacchides, and discomfited him: and Bacchides was sore vexed, because his counsell and trauayle was in vayne.

69 Wherfore he was wroth at the wicked men (a) that gaue him counsel to come into their land, & slue many of them: Then purposed he with his companie to go away into his owne countrey.

(a) Wicked counsel falleth on the counsellours.

70 Wherof when Jonathas had knowledge, he sent ambassadours vnto hym for to make peace with hym, and that he shoulde deliuer him his prisoners againe.

71 To the whiche Bacchides consented gladly, and dyd according to his desire: yea & made an oth that he should neuer do him harme all the dayes of his lyse.

72 So he restored vnto him all the prisoners that he had taken out of the lande of Juda, and then turned and went his way into his owne land, neither proceeded he any further to come vnto the borders of Juda.

73 Thus Israel had no more warre, and Jonathas dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

The .x. Chapter.

4 Demetrius desireth to haue peace with Jonathas. 48 Alexander moueth warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolomeus and Alexander.

A 1 IN the hundred and threescore yere, came Alexander the sonne of noble "Antiochus, and toke Ptolomais, whose citizines receaued him, and there he raygned.

" Or, Epiphanes.

2 When Demetrius heard therof, he gathered an exceeding great hoast, and went foorth against him to fight.

3 Wherfore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde: We will first make peace with him, before he bynde him selfe with Alexander against vs:

5 Els

5 Els he shall remember the euyl that we haue done against him, his brother, and his people.

6 And so he gaue Jonathas leaue to gather an hoast, to make weapons, & to be confederat with him, and commaunded the pledges that were in the castle to be deliuered vnto him.

7 Then came Jonathas to Hierusalem, and read the letters in the audience of al the people, and of them that were in the castle.

8 And therefore were they sore afrayde, because they hearde that the king had geuen him licence to gather an hoast.

9 Thus were the pledges deliuered vnto Jonathas, which restored them to their parentes.

10 Jonathas also dwelt at Hierusalem, and began to buylde vp and to repayre the citie:

11 Commaunding the workmen to wall it and the mount Sion rounde about with free stone, to be a strong hold: and so they did.

12 As for the heathen that were in the castles whiche Bacchides had made vp, they fled:

13 So that euery man left the place, and went into his owne countrey.

14 Only at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God, for Bethsura was their refuge.

15 Nowe when king Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was tolde him of the battayles and noble actes which he and his brethren had done, and of the great trauayles that they had taken,

16 He sayde: Where shall we finde such a man? Well, we wil make him our friend, and be confederat with hym.

17 Upon this he wrote a letter vnto him, with these wordes:

18 King Alexander saluteth his brother Jonathas.

19 We haue hearde of thee that thou art a valiaunt man, and meete to be our friende:

20 Wherfore this day we ordayne thee to be the hye priest of thy people, and to be called the kinges friende (Upon this he sent hym a purple clothing, & a crowne of gold) that thou mayest consider what is for our profite, and kepe friendship to-

warde vs.

21 So in the seuenth moneth of the hundred and threescore yere, vpon the solempne feast day of the tabernacles, Jonathas put the holy rayment vpon him: then gathered he an hoast, and prepared many weapons.

22 Whiche when Demetrius hearde, he was marueylous sory,

23 And sayde: Alas what haue we done, that Alexander hath preuented vs, in getting the friendship of the Jewes for his owne defence?

24 Yet will I wryte louingly vnto them also, yea and promise them dignities and rewardes, that they may be of my syde.

25 Wherevpon he wrote vnto them these wordes: King Demetrius sendeth greeting vnto the people of the Jewes:

26 Whereas ye haue kept your couenaunt toward vs, and continued in our friendship, not inclining to our enemies, we were glad when we hearde therof.

27 Wherfore remayne still and be faythfull to vs, and we shall well recompence you for the thinges that ye haue done on our partie:

28 We shal release you of many charges, and geue you rewardes.

29 And now I discharge you and all the Jewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde part of seede,

30 And halfe the fruite of trees, whiche is myne owne duetie, I do release them from this day forth, so that they shall not be taken of the lande of Juda, nor of the three cities which are added therunto out of Samaria and Galilee, from this day forth, for euermore.

31 Hierusalem also, with all thinges belonging therto shalbe holy and free, yea the tythes and tributes shall pertayne vnto it.

32 As for the power of the castle whiche is at Hierusalem, I remit and geue it vnto the hygh priest, that he may set in it such men as he shall choose to kepe it.

33 I freely deliuer all the Jewes that are prisoners throughout all my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their cattell.

34 All the solempne feastes, Sab-

bathes, newe moones, the dayes appoynted, the three dayes before and after the feast, shalbe free for all the Jewes in my realme.

35 So that in them no man shall haue power to do any thing, or to vexe any of them in any maner of cause.

36 There shall thirtie thousand also of the Jewes be written vp in the kinges hoast, and haue their wages payed as all other men of warre of the kinges should haue: and of them shalbe ordeyned certayne to kepe the kinges strong holdes,

37 Yea and some of them shalbe set ouer the kinges secret affaires: and their gouernours and princes shalbe of them selues, and lyue after their owne lawes, as the king hath commaunded in the lande of Juda.

F 38 And the three cities that are fallen vnto Jurie from the countrey of Samaria, shalbe taken as Jurie, and be vnder one, neither be subiect to any straunge lord, but to the hie priest.

39 As for Ptolomais and the land pertayning therto, I geue it vnto the sanctuarie at Hierusalem, for the necessarie expences of the holy thinges.

40 Moreouer, I will geue euery yere fyfteene thousande sicles of siluer of the kinges reuenues, out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for thinges due, as they dyd in the former yeres, from henceforth they shall geue it towarde the workes of the temple.

42 And besides this, the fyue thousande sicles of siluer which they receaued yerely of the account appoynted for the interteynement of the sanctuarie these yeres passed, euen these thinges shalbe released, because they appertaine to the priestes that minister.

43 Item, Whosoeuer they be that flee vnto the temple at Hierusalem, or within the liberties therof, where as they are fallen into the kinges daunger for any maner of businesse, they shalbe pardoned, and al the goodes that they haue in my realme shalbe free.

44 For the buylding also and repayring of the worke of the sanctuarie, expences shalbe geuen out of the kinges reuennes:

45 Yea and for the making of the Walles rounde about Hierusalem, for the breaking downe of the olde, and for the setting vp of the strong holdes in Jurie, shall the costes and charges be geuen out of the kinges reuennes.

46 *But when Jonathas and the people hearde these wordes, they gaue no credence vnto them, neither receaued them: for they remembred the great wickednesse that he had done vnto Jsrael, and howe sore he had vexed them. *1. Mac. vii.d.

47 Wherfore they agreed vnto Alexander, for he was a prince that had dealt friendly with them, and so they stoode by him alway.

48 *Then gathered king Alexander a great hoast, and brought his armie against Demetrius: *Iosep. ca. v. lib. xiii.

49 So the two kinges stroke battayle together, but Demetrius hoast fled, and Alexander followed after, and fell vpon G them.

50 A mightie sore fielde was it, continuing till the sunne went downe: and Demetrius was slayne the same day.

51 And Alexander sent ambassadours vnto Ptolomi the king of Egypt, with these wordes, saying:

52 Forsomuch as I am come againe to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, & striken a fielde with hym, so that we haue discomfited both hym and his hoast, and sit in the throne of his kingdome:

54 Let vs nowe make friendship together, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both geue thee rewardes, and her according to thy dignitie.

55 Ptolomi the king gaue answere, saying: Happy be the day wherein thou art come againe to the lande of thy progenitours, and set in the throne of their kingdome.

56 And nowe will I fulfill thy wryting: but meete me at Ptolomais, that we may see one another, and that I may marry my daughter vnto thee according to thy desire.

57 So Ptolomi went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais in the hundred threescore and two yere,

58 Where king Alexander mette hym: and he gaue Alexander his daughter Cleo-

Cleopatra, and maried them at Ptolomais with great worshyp, like as the maner of kinges is to be.

59 Then wrote king Alexander vnto Jonathas, that he shoulde come and meete hym.

60 So he went honorably vnto Ptolomais, & there he mette the two kinges, and gaue them and their frendes great presentes of golde and siluer, and founde fauour in their sight.

61 And there came together against Jonathas certayne wicked men and vngratious persons of Israel, making complayntes of him: but the king regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, & to cloth him in purple: and so they did. Then the king appoynted him to sit by hym,

63 And sayde vnto his princes: Go with him into the middest of the citie, & make a proclamation, that no man complayne against him of any matter, and that no man trouble hym for any maner of cause.

64 So it happened, that when his accusers sawe the worshyp whiche was proclaymed of hym, & that he was clothed in purple, they fled euery one.

65 And the king made much of him, wrote hym among his chiefe friendes, made hym a duke, and partaker of his dominion.

Iosep cap. vlt. lib. xiii. antiqu. 66 *Thus Jonathas went againe to Hierusalem with peace and gladnesse.

67 In the hundred threescore & fyft yere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:

68 wherof when Alexander heard tell, he was right sory, and returned vnto Antioch.

i. Mach. iii. a. 69 And Demetrius chose *Apollonius, whiche had the gouernaunce of Celosiria, to be his captayne: So he gathered a great hoast, and came vnto Jamnia, & sent worde vnto Jonathas the hygh preest, saying:

70 Darest thou withstande vs thy selfe alone: As for me, I am but laughed to scorne, and shamed, because thou diddest haunte thy strength against vs in the mountaynes.

71 Now therfore, if thou trustest in thyne owne strength, come downe to vs into the playne fielde, & there let vs trye the matter together, for thou shalt knowe that I haue the strength of many cities,

72 And shalt knowe who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers haue ben twyse chased in their owne lande.

73 And nowe howe wilt thou be able to abyde so great an hoast of horsemen and footemen in the fielde, where as is neither rocke, stone, nor place to flee vnto:

74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherfore he chose ten thousand men, and went out of Hierusalem: and Simon his brother mette hym for to helpe hym.

75 And they pitched their tentes at Joppa: but the citie kept hym fourth, for Apollonius garrison was in Joppa.

76 Then Jonathas layed siege to it, and they that were in the citie for very feare let him in: and so Jonathas wan Joppa.

77 Apollonius hearing of this, toke three thousand horsemen, with a great hoast on foote, and went to Azotus as though he woulde go further, and came immediatly into the playne fielde, because he had so many horsemen, and put his trust in them.

78 So Jonathas folowed vpon hym to Azotus, and the army skirmished with his rereward, and there they stroke the battayle.

79 Nowe had Apollonius left a thousande horsemen behynde them priuily in the tentes.

80 And when Jonathas knewe that such wayte was layed behynde them, they went rounde about the enemies hoast, and shot dartes at the people from the morning to the euening.

81 As for Jonathas people, they kept their order as he had commaunded them, and the enemies horses were weery.

82 Then brought Simon fourth his hoast, and set them against the footemen (for the horsemen were weery alredy:) So he discomfited them, and they fled.

83 And they that were scattered in the fielde, gat them to Azotus, and came into the temple of Dagon their idoll, that they might there saue their liues.

84 But Jonathas set fire vpon Azotus and all the cities rounde about it, and
i.Mach. xi.a toke their goodes, and *brent vp the temple of Dagon, with all them that were fled into it.
85 Thus were slayne and brent Weinye eyght thousande men.
86 So Jonathas remoued the hoast from thence, and brought them to Ascalon, where the men of the citie came foorth, and mette him with great worship.
87 After this, Went Jonathas and his hoast againe to Hierusalem, with great substaunce of good.
88 And When king Alexander heard these thinges, he thought to do Jonathas more Worship:
89 And sent him a coller of gold, as the vse is to be geuen vnto such as are of the kinges next blood: he gaue him also the citie of Accaron, with the landes belonging therto, in possession.

The .xi. Chapter.

3 The discention betwixt Ptolomeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius raigneth after the death of Ptolomeus. 22 Sion is besieged of Jonathas. 42 Demetrius seing that no man resisteth hym, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius. 60 Demetrius is deliuered by the succour of Jonathas. 63 After his deliueraunce he breaketh his couenaunt that he had made.

A 1 AND the king of Egypt gathered an hoast like the sande that lyeth vpon the sea shore, and many shippes, *& went about thorow disceyte to obtayne the kingdome of Alexander, and to ioyne it vnto his owne realme.
Iosep.ca.vii. lib.xiii.
2 Upon this he toke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, & men came forth to meete hym: for king Alexander had commaunded them so to do, because he was his father in lawe.
3 Nowe when Ptolomi entred into any citie, he left men of warre to kepe it: and this he did thorowout all the cities.
ii.Mach.x.c 4 And When he came to Azotus, *they shewed hym the temple of Dagon, and Azotus that was brent vp, with the other thinges which were destroyed, the dead bodies cast abrode, and the graues that they had made by the way side for such as were slayne in the fielde,
5 And tolde the king that Jonathas had done all these thinges, to the intent they might get him euyll Will: But the king sayde not one worde therto.
6 And Jonathas mette the king with great honour at Joppa, Where they saluted one an other, and toke their rest.
7 So When Jonathas had gone With the king vnto the Water that Was called Eleutherus, he turned againe to Hierusalem.
8 Nowe Ptolomi had gotten the dominion of the cities vnto Seleucia vpon the sea coast, imagining Wicked counsels against Alexander, B
9 And sent ambassadours vnto Demetrius, saying: Come, let vs make a bonde betwixt vs, so shall I gene thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kingdome.
10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.
11 And thus he slaundered Alexander, because he woude haue had his realme.
12 Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander: so that his malice was openly knowen.
13 And Ptolomi came to Antioch, where he set two crownes vpon his owne head, the crowne of Egypt, and of Asia.
14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places had rebelled against hym. C
15 But when Alexander heard of this, he came to warre against hym: So king Ptolomi brought forth his hoast, and mette him with a mightie power, and chased him away.
16 Then fled Alexander into Arabia, there to be defended: and king Ptolomeus honour increased.
17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolomi.
18 But the thirde day after died king Pto-

Ptolomi hym selfe, and they whom he had set in the strong holdes, were slayne one of another.

19 And Demetrius raigned in the hundred threscore and seuenth yere.

20 At the same time gathered Jonathas them that were in Jurie, to lay siege vnto the castle which was at Hierusalem, & so they made many instrumentes of warre against it.

21 Then went there certayne vngodly persons, whiche hated their owne people, vnto king Demetrius, and told hym that Jonathas besieged the castle.

22 So when he hearde it, he was angry, and immediatly came vnto Ptolomais, & wrote vnto Jonathas, that he should not lay siege to the castle, but come and speake with hym at Ptolomais in all haste.

23 Neuertheless, when Jonathas heard this, he commaunded to besiege it: He chose also certayne of the elders and priestes of Israel, and put him selfe in peryll,

24 And toke with him golde, siluer, clothing, and diuers presentes, and went to Ptolomais vnto the king, and founde him gracious.

25 And though certayne vngodly men of his owne people made complayntes vpon him, i.Mach.x.d.

26 Yet the king intreated him, *like as his predecessours had done before, and promoted hym in the sight of all his friendes,

27 Confirmed hym in the hye priesthood with all the worship that he had afore, and made him his chiefe friend. D i.Mach.x.c. and xi.d.

28 Jonathas also desired the king that he would make Jurie free, *with the three head cities of Samaria, and the landes perteyning therto: vpon this did Jonathas promise hym three hundred talentes.

29 Wherunto the king consented, and gaue Jonathas writing of the same, conteyning these wordes:

30 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes.

31 We sende you here a copie of the letter which we did write vnto our cosen Lasthenus concerning you, that ye shoulde knowe it.

32 King Demetrius sendeth greeting vnto Lasthenus his father.

33 For the kaythfulnesse that our frendes the people of the Jewes kepe vnto vs, and for the louing kindnesse which they beare towarde vs, We are determined to do them good.

34 Wherfore we assigne vnto the coastes of Judea the three gouernemẽtes, Afferema, Lydda, and Ramatha, whiche are added vnto Jurie from Samaria and all the landes pertayning therevnto, to be freely separated for such as do sacrifice in Hierusalem, both concerning the paymentes whiche the king toke yerely aforetime, & the fruite also of the earth and trees:

35 As for other tithes and tributes that belonged vnto vs, We discharge them therof from this time foorth. E

36 In like maner We graunt vnto them all the customes of salt, & crowne taxes, which were brought vnto vs: and this freedome shal they haue firme and stedfast from this time foorth for euermore.

37 Therefore, see that ye make a copie of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holy mount in a conuenient place.

38 After this, when Demetrius the king sawe that his land was in rest, and that no resistaunce was made against him, he sent away all his hoast, euery man to his owne place, except certayne bandes of straungers, whom he brought from the Iles of the heathen: wherefore all his fathers hoast hated him.

39 *Now was ther one Tryphon that had ben of Alexanders part afore, whiche when he saw that all the hoast murmured against Demetrius, he went to Samalcue the Arabian, that brought vp Antiochus the sonne of Alexander, i.Mac.xii.c.

40 And lay sore vpon him to deliuer hym this young Antiochus, that he might raine in his fathers steade: He tolde him also what great euyll Demetrius had done, & how his men of warre loued him not: & so remayned there a long season.

41 And Jonathas sent vnto king Demetrius, to driue them out which were in the castle at Hierusalem, and those that were in the fortresses, for they vexed Israel great harme.

42 So Demetrius sent word vnto Jonathas, saying, I will not only do these thinges for thee and thy people: but at time conuement I will do both thee and thy people great worship. F

43 But now thou shalt do me a pleasure if thou wilt sende me men to helpe me: for all myne armie is gone fro me.

44 So Jonathas sent hym three thousande strong men vnto Antioch, & they came vnto the king, Wherefore the king was very glad at their comming.

45 But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the middest of the citie, & would haue slaine the king:

46 Whiche fled into his court, and the citezins kept the streetes of the citie, and began to fight.

47 Then the king called for the Jewes helpe, Which came vnto him altogether, and went abrode thorowe the citie,

48 And slue the same day an hundred thousand men, set fire vpon the citie, and gat many spoyles in that day, and deliuered the king.

49 So when the citezins sawe that the Jewes had gotten their will of the citie, and they themselues disapointed of their purpose, they made their supplication vnto the king, saying:

50 Graunt vs peace, and let the Jewes ceasse from troubling vs and the citie,

51 And vpon this they cast away their weapons. Thus they made peace, and the Jewes gat great worship in the sight of the king and in the sight of all that were in his realme, and were spoken of throughout the kingdome: and so they came againe to Hierusalem with great goodes.

52 So the king Demetrius sate in the throne of his kingdome, and had peace in his lande.

53 Neuertheless, he dissembled in all that euer he spake, and withdrewe hym selfe from Jonathas, neither rewarded him according to the benefites which he had done for hym, but troubled hym very sore.

54 After this came Tryphon againe with young Antiochus, which raigned & was crowned king.

55 Then there gathered vnto him all the men of warre whom Demetrius had put away, these fought against Demetrius: whith fled and turned his backe.

56 So Tryphon toke the Elephantes, and wan Antioche.

57 And young Antiochus wrote vnto Jonathas, saying: I confirme thee in thy priesthood, and make thee ruler of foure countreys, that thou mayst be a friende of the kinges.

58 Upon this he sent hym golden vessels to be serued in, and gaue hym leaue to drinke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon also captayne, from the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathas toke his iourney, and went thorowe the cities beyonde the water of Jordane, and all the men of warre of Syria gathered them vnto hym for to helpe hym: So he came vnto Ascalon, & they of the citie receaued hym honorably.

61 And from thence went he to Gaza, but they woulde not let hym in: Wherefore he layed siege vnto it, burning vp and spoyling the places that were about the citie.

62 And the citezins of Gaza submitted them selues vnto Jonathas, whiche made peace with them: but toke of their sonnes to pledge, sent them to Hierusalem, and went thorow the countrey vnto Damascus.

63 Now when Jonathas heard that Demetrius princes were come into Cades which is in Galilee, with a great hoast, purposing to dryue him out of the countrey:

64 He came against them, and left Simon his brother in the lande.

65 And Simon came to Bethsura, and layed siege to it a long season, and discomfited them.

66 So they desired to haue peace with hym: Whiche he graunted them, & afterwarde put them out from thence, toke the citie, and set men to kepe it.

67 And Jonathas with his hoast came to the water of Genesar, and betimes in the morning gat them to the playne fielde of Azor:

68 And behold, the hoastes of the heathen mette them in the fielde, & layed watch for them in the mountaynes:

69 So that when Jonathas came against them, the other whiche were layed to watch rose out of their places and fought,

70 And they that were of Jonathas side fled euery man, & there was not one of them left, except Mathathias the sonne of Absalomus, and Judas the sonne of Calphi the captayne of the hoast.

71 Then

71 Then Jonathas rent his clothes, layde earth vpon his head, (a) made his prayer,

(a) Beholde the effect of prayer.

72 And turned againe to them in the fielde, where they fought together, and he put them to flight.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, and helped him to folowe vpon all their enemies vnto their tentes at Cades, and there they camped.

74 So there were slaine of the heathen the same day three thousand men, and Jonathas turned againe to Hierusalem.

The. xij. Chapter.

1 Jonathas sendeth Ambassadours to Rome, 2 and to the people of Sparta to renue their couenaunt of frendship. 20 Jonathas putteth to flight the princes of Demetrius. 40 Cryphon taketh Jonathas by deceite.

A 1 Jonathas seeing that the time was meete for him, chose certaine men, and sent them vnto Rome for to stablish and to renue * the frendship with them:

1. Mac. vii. a.

2 He sent letters also vnto Sparta, and to other places in lyke maner.

3 So they went vnto Rome, and entred into the " counsel, and saide: Jonathas the hie priest & the people of the Jewes, sent vs vnto you for to renue the olde frendship and bonde of loue.

" Or, senate.

4 Vpon this the Romanes gaue them free pasportes, that men shoulde leade them home into the land of Juda peaceably.

5 And this is the copie of the letters that Jonathas wrote vnto the Spartians.

6 Jonathas the hie priest, with the elders, priestes, and the other people of the Jewes, sende greeting vnto the Spartians their brethren.

B 7 There were letters sent long ago vnto Onias the hie priest, from " Arius which then raigned among you, that ye are our brethren, as the copie here vnder written doth specifie.

" Or, Darius.

8 And Onias entreated the Ambassadour that was sent honorably, and receaued the letters, wherein there was mention made of the bonde of loue and frendship.

9 But as for vs, we neede no such wrytinges, for why? we haue ẏ holy bookes of scripture in our handes to our comfort.

10 Neuerthelesse, we had rather sende vnto you, for the renuing of the brotherhood and frendship, lest we shoulde be straunge vnto you: for it is long since the time that ye sent worde vnto vs.

11 Wherfore, in the sacrifices that we offer, and other ceremonies vpon the hie solempe dayes, and other, we alway remember you without ceassing, lyke as reason is, and as it becommeth vs to thinke vpon our brethren,

12 Yea, and are right glad of your prosperous honour.

13 And though we haue had great troubles and warres, so that the kinges about vs haue fought against vs: C

14 Yet woulde we not be greeuous vnto you, nor to other of our louers & frendes in these warres.

15 For we haue had helpe from heauen that hath succoured vs, so that we are deliuered, and our enemies subdued.

16 Wherefore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renue the olde " bonde of frendship and loue with them.

" Or, League.

17 We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concerning the renouation of our brotherhood.

18 And now ye shal do right wel to gene vs an aunswere thereunto.

19 And this is the copie of the writing which Arius the king of Sparta sent vnto Onias. D

20 Arius the king of the Spartians, sendeth greeting vnto Onias the hie priest:

21 It is founde in writing, that the Spartians and Jewes are brethren, & come out of the generation of Abraham:

22 And now forsomuch as this is come to our knowledge, ye shall do wel to write vnto vs of your prosperitie.

23 As for vs, we haue written our minde vnto you, our cattaile and goodes are yours, and yours ours: these thinges haue we cōmaunded to be shewed vnto you.

you.

24 When Jonathas heard that Demetrius princes were come foorth to fight against him with a greater hoast then afore,

25 He went from Hierusalem, and met them in the land of Hemath: for he gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tentes, which came againe and tolde him that they were appoynted to come vpon him in the night season.

27 Wherefore when the sunne was gone downe, Jonathas cõmaunded his men to watch all the night, and to be redie with weapons for to fight, and set watchmen roundc about the hoast.

28 But when the aduersaries heard that Jonathas was redie with his men to the battaile, they feared, & were afraid in their heartes, and kindled fires in their tentes, brake vp, and gat them away.

29 Neuertheleſſe, Jonathas and his company knewe it not till the morning, for they sawe the fires burning.

30 Then Jonathas followed vpon them, but he might not ouertake thẽ, for they were gone ouer the water Eleutherus.

31 So Jonathas departed vnto the Arabians, which were called Zabadei, slue them, and toke their goodes.

32 He proceeded further also, and came vnto Damascus, and went through all the countrey.

33 But Simon his brother toke his iourney, and came to Ascalon, and to the next strong holdes, departing vnto Joppa, and wan it,

34 (For he heard that they would deliuer the holde to them that toke Demetrius parte) wherfore he set men of warre in the citie to kepe it.

35 After this came Jonathas home againe, and called the elders of the people together, and deuised with them for to build vp the strong holdes in Jurie,

36 And to make the walles of Hierusalem higher, to set vp an hie wall betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither bye nor sell in it.

37 Vpon this, they came together for to builde vp the citie, and forsomuch as the wall vpon the brooke of the east side, called Caphetetah was fallen downe, repaired it.

38 And Simon set vp Adiada in Sephela, and made it strong, setting portes and lockes vpon it.

39 Now when *Tryphon purposed to raigne in Asia, to be crowned, and to slay the king Antiochus: *1.Mac.xi.c.

40 He was afraide that Jonathas would not suffer him, but fight against him: wherefore he went about to take Jonathas and to kill him: So he departed, and came vnto Bethsan.

41 Then went Jonathas foorth against him to the battaile with fourtie thousand chosen men, and came vnto Bethsan also:

42 But when Tryphon sawe that Jonathas came with so great an hoast to destroy him, he was afraide:

43 And therefore he receaued him honorably, commended him vnto all his friendes, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to him selfe:

44 And saide vnto Jonathas, why hast thou caused this people to take such trauaile, seeing there is no warre betwixt vs:

45 Therefore sende them home againe, and choose certaine men to wayte vpon thee, and come thou with me to Ptolomais: for I wyll geue it thee, with the other strong holdes, men of warre, and their officers: as for me, I must depart, this is onely the cause of my comming.

46 Jonathas beleued him, and did as he saide, putting away his hoast, which went into the lande of Juda.

47 He kept but three thousand by him, whereof he sent two thousand into Galilee, and one thousand went with him selfe.

48 Now assoone as Jonathas entred into Ptolomais, the citezins sparred the gates of the citie, and toke him, and slue all them with the sworde that came in with him.

49 Then sent Tryphon an hoast of footemen and horsmen into Galilee, and into the great plaine field, to destroy all Jonathas company:

50 But when they knewe that Jonathas was taken, and all they slaine that waited vpon him, they toke counsel together, and encouraged one another, and came foorth against them redie to fight.

51 So

51 So when they which folowed vpon them, sawe that it was a matter of lyke, they turned backe againe.
52 As for the other, they went into the lande of Juda peaceably, and bewayled Jonathas and them that were with him right sore: and Israel made great lamentation.
53 Then al the heathen that were round about them, sought to destroy them:
54 For they said, Now haue they no captaine, nor any man to helpe them, therfore let vs ouercome them, and roote out their name from among men.

The. xiij. Chapter.

1 After Jonathas was taken, Simon is chosen captaine, 17 of whom Tryphon taking his children and money for the redemption of Jonathas, killeth him and his children. 25 The graue of Jonathas. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truice with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne John captaine.

A 1 NOwe when Simon heard that Tryphon gathered a great hoast to come into the lande of Juda, and to destroy it,
2 And saw that the people was in great fearefulnes and care: he came vp to Hierusalem, and gathered the people together,
3 And gaue them exhortation, saying: Ye know what great battailes I and my brethren and my fathers house haue fought for the lawe and the sanctuarie, and what maner of troubles we haue seene.
1 Mac. vi. c. 4 Through occasion whereof, *all my brethren are slaine for Israels sake, and I am left alone.
5 And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren:
6 But wyll auenge my people and the sanctuarie, our children and our wyues: for all the heathen are gathered together to destroy vs, of very malice.
B 7 At these wordes the heartes of the people were kindled together,
8 So that they cried with a lowde voyce, saying: Thou shalt be our captaine, in steade of Judas and Jonathas thy brethren:
9 Order thou our battaile, and whatsoeuer thou commaundest vs, we shall do it.
10 So he gathered all the men of warre, making haste to finishe all the walles of Hierusalem, which he made strong rounde about.
11 Then sent he Jonathas the sonne of Absalomus with a freshe hoast vnto Joppa, which droue them out that were in the castle, and remained there him selfe.
12 Tryphon also remoued from Ptolomais with a great armie, to come into the lande of Juda, and Jonathas with him, in warde.
13 And Simon pitched his tentes at "Addus before the plaine fielde. "Or, Iaddis.
C 14 But when Tryphon knewe that Simon stoode vp in steade of his brother Jonathas, and that he would warre against him, he sent messengers vnto him, saying:
15 Where as we haue kept Jonathas thy brother, it is for money that he is owing in the kinges accompt, concerning the busines that he had in hande.
16 Wherefore, sende nowe a hundred talentes of siluer and his two sonnes for suretie (that when he is letten foorth, he shal not forsake vs) and we shall sende him againe.
17 Neuertheless, Simon knew that he dissembled in his wordes: yet commaunded he the money and children to be deliuered vnto him, lest the Israelites might haue hated him,
18 And saide, Because he sent him not the money and the children, therefore is Jonathas dead.
D 19 So Simon sent him the children and an hundred talentes: but he dissembled, and would not let Jonathas go.
20 Afterwarde came Tryphon into the lande to destroy it, and went rounde about by the way that leadeth vnto Ador: But whersoeuer they went, thyther went Simon and his hoast also.
21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wildernesse, and to sende them vitailes.

22 And

22 And Tryphon made redie al his horse-
men to come the same night: neuerthe-
lesse, it was a very great snowe, so that
he came not because of the snowe, but he
remoued and went into the countrey of
Galaad.
23 And when he drue nye Baschama, he
slue Jonathas and his sonnes there,
E 24 And then turned for to go home into
his owne lande.
25 Then sent Simon for to fetch his bro-
thers dead coarse, and buried it in Mo-
din his fathers citie.
26 So al Israel bewayled him with great
lamentation, and mourned for him very
longe.
27 And Simon made vpon the sepulchre
of his father and his brethren, a buil-
ding, hie to loke vnto, of free stone, be
hinde and before,
28 And set vp seuen pillers vpon it one a-
gainst another, for his father, his mo-
ther, and foure brethren,
29 And set great pillers rounde about
them, with armes vpon them for a per-
petuall memorie, and carued shippes be-
side the armes, that they might be seene
of men sayling in the sea.
30 This sepulchre which he made at Mo-
din, standeth yet vnto this day.
Ioseph.cap. xi.lib.xiii. 31 * Nowe as Tryphon went forth to
walke with the young king Antiochus,
he slue him trayterously,
32 And raigned in his steade, crowned
him selfe king of Asia, and did much euil
in the lande.
F 33 Simon also built vp the castles in Iu-
rie, making them strong with hie tow-
ers, great walles, portes and lockes,
and layde vp vitailes in the stronge
holdes.
34 And Simon chose certaine men, & sent
them to king Demetrius, to desire him
that he would discharge the lande from
all bondage, for Tryphon had spoyled
it very sore.
35 Whereupon Demetrius the king aun-
swered him, and wrote vnto him, after
this maner:
36 Demetrius the king sendeth greeting
vnto Simon the hie priest his friend,
with the elders & people of the Iewes:
37 The golden crowne and precious stone
that ye sent vnto vs, haue We receaued,
and are redie to make a stedfast peace
with you, yea and to write vnto our offi-
cers for to release you, concerning the
thinges wherein We made you free.
38 And the appoyntment that We make
with you, shalbe firme and stable: the
strong holdes which ye haue builded,
shalbe your owne.
39 As for any ouersight or fault commit-
ted vnto this day, We forgeue it, and the
crowne taxe that ye ought vs also: And
where as was any other tribute in Hie-
rusalem, it shall now be no tribute:
40 And loke who are meete among you to
be in our court, let them be written vp,
that there may be peace betwixt vs.
41 Thus the yoke of the heathen was ta-
ken from Israel, in the hundred and se-
uentith yere.
42 And the people of the Iewes began to
write in their letters and actes on this
maner: * In the first yere of Simon the i.Mac.xiii.d
hie priest, a gouernour and prince of the G
Iewes.
43 In those dayes went Simon vnto
Gaza, & besieged it rounde about, where
he set vp ordinaunce of warre, and wan
a towre, which he toke.
44 So they that gat into the towre, lept in-
to the citie, which was in a great feare:
45 Insomuch that the people of the citie
rent their clothes, and clymed vp vpon
the walles, with their wiues and chil-
dren, beseching Simon to be at one with
them, saying:
46 Dewarde vs not after our wicked-
nesse, but be gratious vnto vs, [and we
shall do thee seruice.]
47 Then Simon for very pitie woulde
fight no more against them, but put thē
out of the citie, and caused the houses
wherein the images were, to be clensed,
and so entred the citie with psalmes of
prayse, geuing thankes vnto the Lorde.
48 So when he had cast all abhominati-
ons out of the citie, he set such men in it
as kept the lawe of God, and made the
citie strong, and builded a dwelling place
for him selfe.
9 Now when they in the castle at Hie-
rusalem were kept so straightly that
they coulde not come forth nor go into
the countrey, & might neither bye nor
sel, they were very hungry, and many of
them famished to death:
50 Insomuch that they besought Simon
to be at one with them, which he graun-
ted them: So he put them out from
thence, and clensed the castle from filthi-
nesse.

51 And

51 And vpon the twentie and three day of the second moneth, in the hundred threescore and eleuenth yere, they entred into it with thankesgeuing, and braunches of paulme trees, with harpes, croudes, cymbales, and lutes, singing psalmes and songes of praise vnto God, for that the great enemie of Israel was ouercome.

52 And Simon ordained that the same day shoulde be kept euery yere with gladnesse,

53 And made strong the hill of the temple that was beside the castle, where he dwelt him selfe with his company.

34 Simon also perceauing that Jhon his sonne was a mightie man of armes, made him captaine of all the hoastes, and caused him to dwell at "Gaza. "Or, Gazara.

The. xiiij. Chapter.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenaunt of frendship with the Romanes and with the people of Sparta is renued.

A 1 IN the hundred threescore and twelfth yere, gathered king Demetrius his hoast, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 Now when Arsaces the king of Persia and Media, heard that Demetrius was entred within his borders, he sent one of his princes to take him aliue, [and to bring him vnto him.]

3 So he went and slue Demetrius hoast, toke him selfe, brought him to Arsaces, which kept him in warde.

4 And all the lande of Juda was in rest so long as Simon liued, for he sought the wealth of his people, therfore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon wan the citie of Joppa also for an hauen towne, and made it an entraunce into the Iles of the sea:

6 He enlarged the borders of his people, and conquered them more lande:

B 7 He gathered vp many of their people that were prisoners, he had the dominion of Gaza, Bethsura, and the castle which he cleansed from filthynes, and there was no man that resisted him.

8 So that euery man tilled his grounde in peace, the lande of Juda and the trees gaue their fruite and encrease.

9 The elders sate all in iudgement, and toke their deuice for the wealth of the lande, the young men put on worshippe and harnesse vpon them.

10 He prouided vitailes for the cities, and made goodly strong holdes of them, so that the fame of his worship was spoken of vnto the ende of the worlde.

11 *For he made peace throughout the lande, and Israel was full of mirth and ioy. Le.xxvi.a.

12 Euery man sate vnder his vine & figge trees, and there was no man to fraye them away.

13 There was none in the lande to fight C against them, for then the kinges were ouercome.

14 He helped those that were in aduersitie among his people, he was diligent to see the lawe kept: as for such as were vngodly and wicked, he toke them away.

15 He set vp the sanctuary, and encreased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten worde that Jonathas was dead, they were right sory:

17 But when they heard that Simon his brother was made hie priest in his steade, and how he had wonne the land againe with the cities in it:

18 They wrote vnto him in tables of brasse, to renue the frendship and bonde of loue which they had made afore with *Judas* and Jonathas his brethren. i.Mac.viii.c. and xii.a.

19 Which writinges were read before the congregation at Hierusalem. And this is the copie of the letters that the Spar- D tians sent:

20 The Senatours and citezins of Sparta send greeting vnto Simon the great priest, with the elders, priestes, and the other people of the Jewes their brethren:

21 When your Ambassadours that were sent vnto our people, certified vs of your worship, honour, & prosperous wealth:

We

we were glad of their comming,

22 And haue written the ambassage in the publike recordes in this maner: [namely] that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours, are come vnto vs, for to renue the olde frendship with vs.

23 Upon this the people concented, that the men should be honorably intreated, and that the copie of their ambassage should be written in the speciall bookes of the people for a perpetuall memorie vnto the Spartians, yea and that we should send a copie of the same vnto Simon the great priest.

24 After this, did Simon send Numenius vnto Rome, with a golden shielde of a thousand pound waight, to confirme the frendship with them.

25 Which when the Romanes vnderstoode, they saide: What thankes shall we recompence againe vnto Simon and his children?

26 For he and his brethren and the house of his father, hath stablished Israel, and ouercommed their enemies, wherefore they graunted him to be free, and confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillers in mount Sion.

27 The copie of the writing is this: The eighteenth day of the moneth Elul, in the hundred threescore and twelfth yere, in the third yere of Simon the hie priest,

28 In the great congregation of the priestes, rulers of the people, and elders of the countrey at " Saramel, were these wordes openly declared:

" Or, Hierusalem.

29 Forsomuch as there was much warre in our lande, therfore Simon the sonne of Mathathias come of the children of Jarib, & his brethren put them selues in perill, and resisted the enemies of their people, that their sanctuary and lawe might be maintayned, and did their people great worship.

30 Jonathas in lyke maner, after that he had gouerned his people and ben their hie priest, dyed, and lyeth buried beside his elders.

31 After that would their enemies haue troden their holy thinges vnder foote, destroyed their lande, and vtterlie wasted their sanctuary.

32 Then Simon withstoode them, and fought for his people, spent much of his owne money, weaponed the valiaunt men of his people, gaue them wages,

33 Made strong the cities of Juda, with Bethsura that lyeth vpon the borders of Jurie, where the ordinaunce of their enemies laye sometime, and set Jewes there for to kepe it.

34 He made fast Joppa also which lyeth vpon the sea, and " Gaza that bordereth vpon Azotus, where the enemies dwelt afore, and there he set Jewes to kepe it: and whatsoeuer was mette for the subduing of the aduersaries, that layed he therein.

" Or, Gazara.

35 Now when the people sawe the noble actes of Simon, and what worship he purposed to do for them, his godly behauour and faithfulnes which he kept vnto them, and how he sought by alwayes the wealth of his people: because he did all this, therefore they chose him to be their prince and hie priest.

36 And in his time they prospered wel by him, so that the heathen were taken out of their lande, and they also which were in the citie of Dauid at Hierusalem in the castle, where they went out and defiled all thinges that were about the sanctuary, and did great harme vnto cleanlinesse:

37 And Simon put men of the Jewes in it for the defence of the land and citie, and set vp the walles of Hierusalem.

38 And king Demetrius confirmed him in his high priesthood

39 For these causes: made him his friend, and did him great worship:

40 For he heard that the Romanes called the Jewes their friendes, louers, and brethren: howe honorably they receaued Simons Ambassadours:

41 Howe the Jewes and priestes concented that he should be their prince and hie priest perpetually, till God raysed vp the true prophete:

42 And that he shoulde be their captaine, to care for the sanctuarie, and to set officers vpon the workes thereof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thinges,

43 And to be obeyed of euery man, and all the writinges of the lande to be made in his name, that he should be clothed in purple and golde:

44 And that it should be lawfull for none of the people nor priestes to breake any

of

of these thinges, to withstand his wordes, nor to call any congregation in the lande without him: that he should be clothed in purple, and weare a coller of golde.

45 And if there were any which disobeyed or brake this ordinaunce, that he should be punished.

46 So al the people consented to alow Simon, & to do according to these wordes:

47 Simon also him selfe toke it vpon him, and was content to be the hie priest, the captaine and prince of the Jewes and priestes, and to governe them all.

48 And they commaunded to make this writing in tables of brasse, and fasten it vnto the wall that compasseth the sanctuary, in an open place:

49 And to lay vp a copie of the same in the treasurie, that Simon and his posteritie might haue it.

The. xv. Chapter.

1 Antiochus maketh a covenaunt of frendship with Simon, 11 and Tryphon is persecuted. 15 The Romanes write letters vnto kinges and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenaũt.

1 A

Moreover, king Antiochus the sonne of Demetrius, sent letters from the Iles of the sea, vnto Simon the hie priest and prince of the Jewes, and to all the people,

2 Concerning these wordes: Antiochus the king sendeth greeting vnto Simon the hie priest, and to the people of the Jewes.

3 Forsomuch as certaine wicked men haue gotten the kingdome of our progenitours, I haue purposed to chalenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoast, and made shippes of warre:

4 That I may go through the countrey, and be auenged of them which haue destroyed our lande, and wasted many cities in my realme.

5 And therefore nowe I make thee free also from all the tributes whereof all kinges my progenitours haue discharged thee, & from other customes wherefrom they haue released thee, whatsoeuer they be:

6 Yea, I geue thee leaue to smite money of thyne owne within thy lande.

7 As for Hierusalem, I wyll that it be holy and free, and all the weapons and B houses of defence which thou hast builded and kepest in thyne handes stable thyne.

8 Whereas any thing is or shalbe owing vnto the king, I forgeue it thee, from this time forth for euermore.

9 And when we haue obtayned our kingdome, we shall do thee, thy people, and the temple, great worship: so that your honour shalbe knowen throughout the whole worlde.

10 In the hundred threescore & fourteenth yere went Antiochus into his fathers land, and all the men of warre came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus followed vpon him: but he fled vnto Dora, which lyeth by the sea side:

12 For he sawe that there was mischiefe comming vnto him, and that his hoast had forsaken him.

13 Then came Antiochus vnto Dora with an hundred and twentie thousand C men of armes on foote, and eyght thousand horsmen: so he compassed the citie rounde about, and the shippes came by the sea.

14 Thus they vexed the citie by land and by water, insomuch that they suffered no man to go in nor out.

15 In the meane season came* Numenius, & they that had ben with him, from the citie of Rome, hauing letters written vnto the kinges & prouinces, wherein were contayned these wordes: *i.Mac.14.d.

16 Lucius the consull of Rome, sendeth greeting vnto Ptolomi the king.

17 The Ambassadours of the Jewes our friendes, being sent from Simon the hie priest, and from the people of the Jewes, came vnto vs for to renue the D olde friendship and bonde of loue,

18 Brought a shielde of golde weying a thousand pounde,

19 Wherefore, we thought it good to write vnto the kinges and prouinces, to do them no harme, nor to take part against them, their cities, nor countries, neither to maintaine their enemies against them.

20 And

20 And we were content to receaue of them the shielde.
21 If there be any wicked persons therefore fled from their countrey vnto you, deliuer them vnto Simon the hie priest, that he may punishe them according to their owne lawe.
22 The same wordes wrote the Romanes also vnto Demetrius the king, to Attalus, Araba, Arsaces,
23 And to all regions: as Samsanes, to them of Spartia, "Delo, "Mydo, Sidon, Caria, Samos, Pamphilia, Lycia, Alicarnassem, and to the Rhodes, to Faselidis, Coo, Sida, Arado, Cortyna, Gnidum, to Cypres, and Cyren.
24 And of euery letter they sent a copie to Simon the hie priest.
D 25 So Antiochus the king brought his hoast vnto Dora the second time to take it, where he made diuers ordinaunce of warre, and kept Tryphon in that he should not go eyther in or out.
26 Then sent Simon vnto Antiochus two thousand chosen men to helpe him, with golde, siluer, & other plenteous thinges.
27 Nevertheless, he would not receaue them, but brake all the couenaũt which he made with Simon afore, and withdrewe him selfe from him.
28 He sent Athenobius also a frend of his vnto Simon for to reason with him, saying: Ye withholde fro me Joppa and Gaza, with the castle that is at Hierusalem, which are cities of my realme,
29 whose borders ye haue destroyed, and done great euill in the lande, hauing the dominion in many other places of my kingdome.
30 Wherfore deliuer now the cities which ye haue taken, with the tributes of the places that ye haue rule vpon without
E the borders of Jurie:
31 Or els geue me fiue hundred talentes of siluer: yea & for the harme that ye haue done in the cities & for the tributes of the same, other fiue hundred talentes: yf no, we shall come and fight against you.
32 So Athenobius the kinges friend came to Hierusalem, and when he sawe the great worship & honour of Simon in golde, siluer, & so great plentie of ornamentes, he marualled: & tolde Simon as the king commaunded him.
33 Then answered Simon, and saide vnto him: *As for vs, we haue neither taken other mens landes, nor withholden thē: but onely our fathers heritage, which our enemies had vnrighteously in possession a certaine time. Iud xi.d.
34 This heritage of our fathers haue we chalenged in processe of time.
35 And whereas thou complaynest concerning Joppa & Gaza, they did great harme to our people and in our lande, yet will we geue an hundred talentes for them. Neuertheless, Athenobius answered him not one worde:
36 But turned againe wrothfully vnto the king, & tolde him al these words, and the great dignitie of Simon, with al that he had seene: & the king was very angry.
37 And in the meane time fled Tryphon by ship vnto Orthosias.
38 Then the king made Cendebeus captaine of the sea coast, and gaue him an hoast of footemen and horsemen, F
39 Commaunding him to remoue the hoast toward Jurie, & to builde vp the citie of Cedron, to make vp the portes, and to warre against the people of the Jewes: As for the king him selfe, he followed vpon Tryphon.
40 So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jurie, to take the people prisoners, to slay them,
41 And *to builde vp Cedron, where he i.Mac.xvi.b
set horsmen and other men of warre, that they might come forth, and go through the streetes of Jurie, lyke as the king had commaunded him.

"Or, Delus. "Or, Mydus.

The. xvj. Chapter.

1 Cendebeus the captaine of Antiochus hoast, is put to flight of the sonnes of Simon.
11 Ptolomeus the sonne of Abobus killeth Simon and his two sonnes at a banket,
23 John killeth them that lye in wayte for his lyfe.

A 1 THen came John vp from *Gaza, and tolde Simon his father what Cendebeus had done [among their people.] i.Mac.xiii.f
2 Upon this called Simon two of his eldest sonnes, Judas and John, and saide vnto them: I and my brethren and my fathers house haue euer from our youth vp vnto this day foughten against the enemies of Israel: and God gaue vs good fortune to deliuer Israel ofttimes.

3 And

3 And now forsomuch as I am olde, and ye by gods goodnesse are of a sufficient age, be ye in steade of me and my brother, to go forth and fight for our people: and the helpe of God be with you.
4 So he chose twentie thousand fighting men of the countrey, with horsemen also, whiche went forth against Cendebeus, and rested at Modin.
5 In the morning they arose and went into the playne fielde, and beholde a mightie great hoast came against them, both of footemen and horsemen: Nowe was there a water broke betwixt them,
6 And John remoued the hoast towarde them: and when he saw that the people was afrayde to go ouer the water broke, he went ouer first him selfe: and the men seyng this, followed him.
B 7 Then John set his horsemen and footemen in order, the one by the other: for their enemies horsemē were very many.
8 But when they blewe vp the priestes trumpettes, Cendebeus fled with his hoast: whereof many were slayne, and the remnaunt gat them to their strong holdes.
9 Judas also Johns brother was wounded at the same time, and John followed still vpon the enemies, till he came to
Mac. xv. f. Cedron, *which Cendebeus had builded.
10 The [enemies] fled also vnto the towres that were in the fieldes of Azotus, and those dyd John burne vp with fyre: Thus there were slayne two thousand men of them, and John turned againe peaceably into Jurie.
11 And in the fielde of Jericho was Ptolomi the sonne of Abobus made captayne: which, because he had aboundaunce of siluer and golde
12 (For he had maried the daughter of Simon the hye priest)
13 waxed proude in his minde, & thought to conquer the land, imagining falshood against Simon and his sonnes, to destroy them.
C 14 Nowe as Simon was goyng about thorow the cities that were in the countrey of Jurie, and caring for them, he came downe to Jericho with Mathathias & Judas his sonnes, in the hundred threescore & seuenteenth yere, in the eleuenth moneth, called Sabat.
15 Then [Ptolomi] the sonne of Abobus receaued them, but with disceyte, into a strong house of his, called Dochus, whiche he had buylded, where he made them a banket, and had hyd men there.
16 So when Simon and his sonnes were mery, and had dronken well, Ptolomi stoode vp with his men [whom he had hid there] and toke their weapons, entred into the banket house, and slue Simon with his two sonnes, and certayne of his seruauntes.
17 Such great vnfaythfulnesse dyd Ptolomi in Israel, and recompenced euyll for good.
18 Then wrote Ptolomi these thinges, & sent vnto king [Antiochus] requiring him that he shoulde sende hym an hoast to helpe him: and so should he deliuer him the lande, with the cities and tributes of the same.
19 He sent other men also vnto Gaza for to take John, and wrote vnto the captaynes to come to him, and he shoulde geue them siluer, gold, and rewardes.
20 And to Hierusalem he sent other to take it, and the sanctuarie.
21 Then ran there one before, and tolde D John in Gaza, that his father and his brethren were slayne, & howe that Ptolomi had sent to slay him also.
22 When John hearde this, he was sore abashed, and layed handes of them that were come to destroy hym, and slue them: for he knewe that they went about to kill hym
23 As for other thinges concerning John, of his warres, of his noble actes wherin he behaued hym selfe manfully, of the buylding of walles which he made, and other of his deedes,
24 They are written in the cronicles of his priesthood, from the time forth that he was made hye priest after his father.

¶ The end of the first booke of the Machabees.

The seconde booke of the Machabees.

The first Chapter.

1 An epistle of the Jewes that dwelt at Hierusalem, sent vnto them that dwelt in Egypt, wherin they exhort them to geue thankes for the death of Antiochus. 19 Of the fire that was hyd in the pit. 24 The prayer of Nehemias.

A 1 The brethren of the Jewes which be at Hierusalem, & in the lande of Jurie, wishe vnto these brethē of the Jewes that are throwout Egypt health and peace.

2 God be gracious vnto you, and thinke vpon his couenaunt that he made with Abrahaim, Isaac, and Jacob, his kaythfull seruauntes:

Deu.xxx.b 3 *And geue you all such an heart that ye may loue and serue hym, yea and perfourme his will with an whole heart and a willing mynde:

4 He open your heartes vnto his law, and in his commaundementes, & sende you peace,

5 Heare your prayers, be at one with you, and neuer forsake you in time of trouble,

6 Forsomuch as now we here be praying for you.

B 7 What time as Demetrius raigned, in the hundred threescore & nyne yere, we Jewes wrote vnto you in the trouble & violence that came vnto vs: In those yeres, after that Jason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent blood: then made we our prayer vnto the Lorde, and were hearde, we offered vp sacrifices and fine floure, setting forth cakes and bread:

Leu.xxiii.f. Nomem. 9 *And nowe come ye vnto the feast of tabernacles in the moneth*Casleu.

10 In the hundred fourescore and eyghteene yere, the people that was at Hierusalem and in Jurie, the counsel, and Judas him selfe, sent this wholsome salutation vnto Aristobulus king Ptolomies maister, whiche came of the generation of the annoynted priestes, and to the Jewes that were in Egypt:

11 Insomuch as God hath deliuered vs from great perils, we thanke hym hyly, no lesse at all then if we had vanquished the king in battell.

12 For when he with those that had fought against the holy citie, dyd set vpon Persia:

13 For as he was in Persis [namely] the captayne with the great hoast, he perished in the temple of Naneas, beyng disceaued throwe the deuice of Naneas priestes.

14 For when Antiochus, as he that should marry with her, came, and his friendes with him, into the place to receaue by name of dowrie the money whiche the priestes of Naneas had set foorth: ¶

15 He entred with a small companie into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by opening the priuy entraunce of the temple, the priestes stoned the captayne to death, hewed them in peeces that were with him, smote of their heades, and threwe them out.

17 In all thinges God be praysed, which hath deliuered the wicked into our handes [to be punished]

18 Where as we are now purposed to kepe the purification of the temple vpon the twentie & fiue day of the moneth Casleu, we thought necessarie to certifie you therof: that ye also might*kepe the tabernacles feast day, and the day of the fire', whiche was geuen vs when Nehemias offered, after that he had set vp the temple and the aulter. Leu.xxiii.f. Nu.xxix.b. iii.Esdr.v.c.

19 For what time as our fathers were led away vnto Persis, the priestes whiche then sought the honour of God, toke the fire priuily from the aulter, and hyd it in a valley, where as was a deepe drye pit: and therin they kept it, so that the place was vnknowen to euery man.

20 Nowe

20 Nowe after many yeres, When it pleased God that Nehemias shoulde be sent from the king of Persia, *he sent the childers childzen of those priestes which had hyd the fyze, to seke it: and as they told vs, they found no fire, but thicke Water.

21 Then commaunded he them to drawe it vp, and to bring it him, and the offeringes withall. Nowe when the sacrifices were layed on and ordred, Nehemias commaunded the priestes to sprinkle them and the wood with water.

22 When this was done, & the time come that the sunne shone whiche afore was hyd in the cloude, there was a great fire kindled, in so much that euery man marueyled.

23 Now all the priestes prayed whyle the sacrifice was a making: Jonathas prayed first, and the other gaue aunswere.

24 And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, thou fearfull and strong, thou righteous and mercifull, thou that art onely a gratious king,

25 Only liberall, only iust, almightie and euerlasting, thou that deliueredst Israel from all trouble, thou that hast chosen the fathers & halowed them fauorably:

26 Receaue the offering for thy whole people of Israel, preserue thyne owne portion, and halowe it,

27 Gather those together that are scattred abrode from vs, deliuer them that are vnder the heathens bondage, loke vpon them whiche are despised and abhorred: that the heathen may know and see howe that thou only art God, Which art our God.

28 Punishe them that oppresse & proudly put vs to dishonour. D

29 Set thy people againe in thy holy place, *like as Moyses hath spoken. Deu.xxx.a,

30 And the priestes song Psalmes of thankesgeuing, so long as the sacrifice endured.

31 Nowe When the sacrifice was brent, Nehemias commaunded the great stones to be sprinkled with the residue of the Water.

32 *Which when it was done, there was kindled a flambe of them also: but it was consumed thorowe the light that shyned from the aulter. Iud.vi.d. 3.Re.xviii.c Eccl.xlvii.a

33 So When this matter was knowen, it was tolde the king of Persia, that in the place where the priestes which were led away had hyd fyze, there appeared water, and that Nehemias and his companie had purified the sacrifices withall.

34 Then the king considering and pondering the matter diligently, inclosed the place, and consecrated a temple, to proue the thing that was done:

35 And When he founde it so in deede, he gaue the priestes many giftes & diuers rewardes, yea he toke them with his owne hand, and gaue them.

36 And Nehemias called the same place (a) Nephthar, whiche is as much to say as a clensing: but many men call it Nephi. (a) Ephthar which is to say, a shyning: it is also called Nephi or Nephthar, whiche is a clensing.

The .ii. Chapter.

4 Howe Jeremie hyd the tabernacle, the arke, and the aulter in the hyll. 23 Of the fiue bookes of Jason conteyned in one.

A 1 IT is founde also in the writinges of Jeremi the prophete, that he commaunded them whiche were caried away, to take fyze, *as it is sayde afore. a Mach.i.c. Ier.xxix.b. Baruch.vi.a

2 He commaunded them also that they should not forget the lawe & commaundementes of the Lorde, and that they shoulde not erre in their mindes, When they see images of siluer and gold, with their ornamentes.

3 These and such other thinges commaunded he them, and exhorted them that they shoulde not let the law of God go out of their heartes.

4 It is written also, how the prophete at the commaundement of God charged them to take the tabernacle & the arke with them: and he went forth vnto the mountayne Where Moyses clymed vp, *and sawe the heritage of God. Deute.34.a,

5 And When Jeremi came there, he found an open caue, wherin he layed the tabernacle, the arke, and the aulter of incense, and so stopped the doore.

6 There came certayne men together also, folowing him to marke the place, but they coulde not finde it.

7 Whiche when Jeremie perceaued, he
reproued them, saying: As for that
place it shalbe vnknowen, vntill the
time that God gather his people toge-
B ther againe, and receaue them vnto
mercie.
8 Then shall God shewe them these
thinges, and the maiestie of the Lorde
Exo. xiii.d. shal appeare* & the cloude also, like as it
i. Reg. viii.b was shewed vnto Moyses: and like as
when Solomon desired that the place
might be honorablie sanctified, and it
was shewed hym.
9 For he beyng a wyse man, handled ho-
norably and wysely, offering vnto God
in the halowing of the temple when it
was finished.
Leui. x.d. 10 *And like as when Moyses prayed vn-
to the Lorde, the fire came downe from
heauen, and consumed the burnt offe-
ring: Euen so prayed Solomon also,
*and the fire came downe from heauen,
and consumed the burnt offering.
11 And Moyses sayde: Because the sinne
ii. Para. vii.a. offering was not eaten, therefore it is
consumed.
12 In like maner Solomon kept the de-
dication [or halowing] eyght dayes.
13 In the annotations and writinges of
Some reade Nehemias. *Jeremi were these thinges put also:
and howe he made a librarie, and howe
he gathered out of all countreys the
bookes of the kinges, & of the prophetes,
and of Dauid, and the epistles of the
kinges concerning the holy giftes.
14 Euen so Judas also, loke what he lear-
ned by experience of warre, and such
C thinges as hath happened vnto vs, he
gathered them altogether, and so we
haue them by vs.
15 If ye now desire to haue the same, send
some body to fetch them vnto you.
16 Where as we then are about to cele-
brate the purification, we haue written
vnto you: therefore ye shall do well, if
ye kepe the same dayes.
17 We hope also, that the God which de-
liuered his people, and gaue them al the
heritage, kingdome, priesthood, and
sanctuarie,
Den. xxx.a 18 *That he promised them in the law, shal
shortly haue mercie vpon vs, and ga-
ther vs together from vnder the heauen
into his holie place: for he hath saued vs
from great perils, and hath clensed the
place.
19 As concerning Judas Machabeus
and his brethren, the purification of the
great temple, the dedication of the aul-
ter:
20 Yea and of the warres that concerne
noble Antiochus & *Eupator his sonne: i. Mach. vi.a
21 And the miracles shewed from heauen
by the valiaunt actes of those which de-
fended the Jewes religion, so that a
fewe ran through the whole countrey,
and draue away the barbarous ar-
mies:
22 Repaired againe the temple that was
spoken of throughout all the world, deli-
uered the citie, doyng their best that the C
law of the Lord which was put downe,
might with all tranquilitie be restored
againe vnto the Lord, that was so mer-
cifull vnto them.
23 As touching Jason also of Cyren, we
haue vndertaken compendiously to
bring into one booke the thinges that
were comprehended of him in fyue.
24 For we, considering the multitude of
the bookes, and howe hard it shoulde be
for them that woulde meddle with sto-
ries and actes, and that because of so di-
uers matters:
25 Haue vndertaken so to comprehend
the storie, that such as are disposed to
reade, might haue pleasure and pastime
therin: and that they which are diligent
ly such thinges, might the better thinke
vpon them: yea and that whosoeuer
reade them, might haue profite therby.
26 Neuertheless, we our selues that
haue medled with this matter for
the shortening of it, haue taken no small
labour, but great diligence, watchinges,
and trauayle.
27 Like as they that make a feast, would
fayne do other men pleasure: euen so we
also for many mens sakes, are very well
content to take the labour,
28 Where as we may shortly comprehend D
the thinges that other men haue truely
written.
29 For he that buyldeth an house anewe,
must prouide for many thinges to the
whole buylding: but he that paynteth it
afterward, seketh but only that is come-
ly, meete and conuenient to garnishe it
withall.
30 Euen so do we also in like maner:
And why? He that beginneth fyrst
to wryte a storie, must with his vn-
derstanding gather the matter toge-
ther, set his wordes in order, and di-
ligently

ligently seke out euery part.
31 But he that afterwarde will shorten it, vseth fewe wordes, and toucheth not the matter at the largest: Let this be sufficient for a prologue.
32 Now will we begin to shew the matter: for it is but a foolishe thing to make a long prologue, and to be short in the storie it selfe.

The. iii. Chapter.

1 Of the honour done vnto the temple by the kinges of the gentiles. 6 Simon vttereth what treasure is in the temple. 9 Heliodorus is sent to take them away. 26 He is striken of God, and healed at the prayer of Onias.

A 1 WHat time as the holy citie was inhabited in all peace and wealth, and when the lawes were yet very well kept: for so was it ordeyned thorowe the godlinesse of Onias the hye priest, and other godly men that were enemies to wickednesse,
2 Macha. i. b. 2 It came therto, *that euen the kinges and princes themselues dyd the place great worship, and garnished the temple with great giftes:
3 Insomuch that Seleucus king of Asia of his owne rentes bare all the coastes belonging to the seruice of the offringes.
4 Then *Simon, of the tribe of Beniamin, 2 Mac iii a. ruler of the temple, vpon a variaunce risen betweene him & the hygh priest for wickednesse that was done in the citie,
5 For that he could not ouercome Onias, he gat him to *Apollonius the sonne of 2 Mac iii. b. Thraslia, which then was chiefe Lorde in Celosyria and Phenices,
6 And tolde hym, that the treasurie in Hierusalem was full of innumerable money, & how that the common goodes whiche belongeth not vnto the offeringes, were exceeding great also: yea and howbe it were possible that all these might come vnder the kinges power.
B 7 Now when Apollonius had shewed the king of the money, as it was tolde him: the king called for Heliodorus his treasurer, and sent him with a commaundement to bring him the same money.
8 Immediatly Heliodorus toke his iourney, but vnder a colour as though he would go thorowe Celosyria and Phenices to visite the cities, but his purpose was to fulfill the kinges pleasure.
9 So when he came to Hierusalem, and was louingly receaued of the hye priest into the citie, he tolde what was determined concerning the money, and shewed the cause of his comming: he asked also if it were so in deede.
10 Then the hye priest tolde hym, that there was such money layed vp for the vpholding of wydowes and fatherlesse children,
11 And how that a certayne of it belonged vnto Hyrcanus the sonne of Tobias a noble man, & that of all the money (and not as that wicked Simon had reported) there were foure hundreth talentes of siluer, and two hundred of golde:
12 Yea & that it were vnpossible for those mens meaning to be disceaued that had put assured confidence in the holinesse of the place, & in the maiestie & vndoubted safetie of the temple, Whiche is had in worship thorowe the whole worlde, for the mayntenaunce and honour of the same.
13 Wherunto Heliodorus aunswered, that the king had commaunded hym in any wyse to bring hym the money.
C 14 So at the day appoynted, Heliodorus entred into the temple to order this matter: Wherefore there was no small feare throughout the whole citie.
15 The priestes fell downe before the aulter in their vestmentes, and called vnto heauen vpon hym *whiche had made a Exo. xxiii. b. lawe concerning stuffe geuen to kepe that they shoulde be safely preserued for such as commited them vnto keping.
16 Then who so had loked the hye priest in the face, it woulde haue greeued his heart: for his countenaunce and the chaunging of his colour, declared the inwarde sorowe of his mynde.
17 The man was all in heauinesse, and his body in feare: whereby they that loked vpon him, might perceaue the griefe of his heart.
18 The other people also came out of their houses by heapes vnto the common prayer, because the place was like to come into confusion.

19 The women came together thorowe the streetes with heary clothes about their brestes: the virgins also that were kept in, ran to Onias, some of them ran to the gates, some vp vpon the walles, other some loked out at the windowes.

20 Yea they all held vp their handes towarde heauen, and prayed:

D

21 A miserable thing was it to loke vpon the common people, and the hie priest beyng in such trouble.

22 But they besought almightie God that the goodes which were committed vnto them, might be kept whole for those that had deliuered them vnto their keping.

23 Neuertheless, the thing that Heliodorus was determined to do, that performed he in the same place, he hym selfe personally beyng about the treasurie with his men of warre.

24 But the spirite of almightie God shewed him selfe openly, so that all they which presumed to obey Heliodorus, fel thorow the power of God into a great fearefulnesse and dread.

ii. Mach. x.c and xi.b. 25 *For there appeared vnto them an horse, with a terrible man sitting vpon him, decked in goodly aray, and the horse smote at Heliodorus with his forefeete: Nowe he that sate vpon the horse, had harnesse of golde vpon him.

26 Moreouer, there appeared two fayre and beautifull young men of notable strength in goodly aray, whiche stoode by him, scourged him of both the sides, and gaue hym many strypes without ceassing.

ii. Mach. v.c 27 *With that fell Heliodorus sodenly vnto the grounde, so they toke him vp beyng compassed about with great darkenesse, & bare him out vpon a beere.

E 28 Thus he that came with so many runners and men of warre into the sayde treasurie, was borne out, where as no man might helpe hym, beyng destitute of harnesse and weapons: and so the power of God was manifest & knowen.

29 He lay still dumbe also by the power of God, destitute of all hope and life.

30 And they prayed the Lord, that he had shewed his power vpon his place and temple, which a litle afore was full of feare and trouble, and that thorough the reuelation of the almightie Lord it was filled with ioy and gladnesse,

31 Then certayne of Heliodorus frendes prayed Onias that in al haste he would call vpon God, to graunt hym his lyfe, which was geuing vp the ghost.

32 So the hye priest fearing lest the king should suspect that the Iewes had done Heliodorus some (a) euyll, he offered an offering for his health.

(a) In working some treachery, or sorcerie against him.

33 Nowe when the hye priest had obtaytayned his petition, the same young men in the same clothing appeared, & stoode beside Heliodorus, saying, Thanke Onias the hye priest: *for for his sake hath the Lorde graunted thee thy lyfe. Act. xxvii.c

34 Therfore seyng that God hath scourged thee, geue hym prayse and thankes, and shewe euery man his might and power. And when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto God, made great vowes vnto hym whiche had graunted him his lyfe, thanked Onias, toke his hoast, and went againe to the king. F

36 Then testified he vnto euery man, of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus who were meete to be sent yet once againe to Hierusalem, he sayde:

38 If thou hast any enemie or aduersarie vnto thy realme, sende him thyther, and thou shalt haue hym punished, if he escape with his lyfe: for in that place [no doubt] there is a special power and working of God.

30 For he that dwelleth in heauen, visiteth and defendeth that place, and all that come to do it harme he punisheth and plagueth them.

40 This is nowe the matter concerning Heliodorus, and the keping of the treasurie [at Hierusalem.] G

The

The .iiii. Chapter.

1 Simon reporteth euyll of Onias. 7 Jason desiring the office of the hie priest, corrupted the king with rewardes. 19 The wicked intent of Jason.

A 1 THis Simon nowe (of whom we spake afore) being a bewrayer of the money and of his owne natural coũtrey, reported ẏ worst of Onias, as though he had moued Heliodorus vnto this, & as though he had ben a bringer vp of euil.

2 Thus was he not ashamed to call hym an enemie of the realme, that was so faythful an ouerseer and defender of the citie and of his people, yea and so feruent in the lawe of God.

3 But when the malice of Simon increased so farre, that thorowe his friendes there were certayne manslaughters committed:

4 Onias considered the peryll that might come thorowe this stryfe, and howe that Apollonius the chiefe Lorde in Celosiria and Phenices, was al set vpon tirannie, and Simons malice increased the same:

5 He gat him to the king, not as an accuser of the citezins, but as one that by him selfe intended the common wealth of the whole multitude.

6 For he sawe it was not possible to liue in peace, neither Simon to leaue of from his foolishnesse, except the king did loke therto.

B 7 But after the death of Seleucus, when Antiochus, whiche is called the noble, toke the kingdome, Jason the brother of Onias laboured to be hye priest:

8 For he came vnto the king, and promised him three hundred and threescore talentes of siluer, and of the other rentes fourescore talentes.

9 Besides this, he promised hym yet an hundred and fiftie more, if he might haue licence to set vp a scoole and an exercise of weapons, and that he might call them of Hierusalem Antiochians.

10 Which when the king had graunted, and he had gotten the superioritie, he began immediatly to draw his kinsmen to the custome of the heathen,

11 Put downe the thinges that the Jewes had set vp of loue by Jhon the father of Eupolonius, whiche was sent ambassadour vnto Rome for to make the bonde of friendship and loue, he put downe all the lawes and liberties of the Jewes, and set vp the wicked statutes.

12 For when he had made a scoole of fence vnder the castle, he drewe all the chiefest yong men on his side, and trayned them to were (a) hattes.

(a) Those hattes were tokens of wantonnesse that the gentiles vsed.

13 And there was such a feruent desire to come to the maners of the heathen, and to take vp newe straunge fashions brought in thorowe the vngratious and vnhearde wickednesse of Jason, which shoulde not be called a priest, but an vngodly person:

14 Insomuch that the priestes were now no more occupied about the seruice of the aulter: but despised the temple, regarded not the offeringes, yea gaue their diligence to learne to fight, to wrastle, to leape, to daunce, and to cast the stone: C

15 Not setting by the honour of the fathers, but liked the glorie of the Grekes best of all:

16 For the which they stroue perylously, & were greedy to folow their statutes, yea their lust was in all thinges to be like them, whiche afore were their enemies and destroyers.

17 Howebeit to do wickedly against the law of God, shal not escape vnpunished, but of this we shall speake hereafter.

18 What time as the *Olimpians sportes were played at Tyrus, the king hym selfe beyng present,

These were kept euery fifteth yere

19 This vngratious Jason sent wicked men, bearing from them of Hierusalem (which nowe were called Antiochians) three hundred drachmes of siluer for an offering to Hercules: these had they that caryed them desired vnder such a fashion as though they should not haue ben offered, but bestowed to other vses.

20 Neuerthelesse, he that sent them, sent them to the intẽt that they should be offered vnto Hercules: but because of those that were present, they were geuen as to the making of shippes.

21 And Apollonius the sonne of Menestheus was sent into Egypt, because of the noble men of king Ptolomi Philometor. Nowe when Antiochus perceaued that he was put out from (a) medling in the realme, he sought D

(a) From his honour, and gaynes.

his owne profite, departed from thence,
came to Joppa, and then to Hierusalem,
D 22 where he was honorably receaued of
Jason, and of the citie, and was brought
in with torche light and with great
prayse: and so he turned his hoast vnto
Phenices.
23 After three yeres Jason sent Menelaus
1.Mac.iiii.b (the foresayd Simons brother) *to beare
the money vnto the king, & to bring him
aunswere of other necessarie matters.
24 But he when he was commended to
the king for magnifying of his power,
turned the priesthood vnto him selfe, lay-
ing vp three hundred talentes of siluer
for Jason.
25 So when he had gotten commaunde-
mentes from the king, he came, hauing
nothing that becommeth a priest, but
bearing the stomacke of a cruel tyraunt,
and the wrath of a wilde bruite beast.
1.Mach.iii.b 26 *Then Jason which had disceaued his
owne brother, seyng that he hym selfe
was begiled also, was fayne to flee into
the lande of the Ammonites,
27 And Menelaus gat the dominion: but
as for the money that he had promised
vnto the king, he dyd nothing therin, al-
beit Sostratus the ruler of the castle
required it of him.
E 28 For Sostratus was the man that ga-
thered the customes: wherefore they
were both called before the king.
29 Thus was Menelaus put out of the
priesthood, & Lysimachus his brother
came in his steade, and Sostratus left
Crates ouerseer of the (b) Cyprians.
(b) That is, of them that inhabited the coyne.
30 It happened in the meane season, that
the Tharsians and Mallotians made
insurrection, because they were geuen
for a present vnto Antiochus the kinges
concubine.
31 Then came the king in all haste to still
them againe, and to pacifie the matter,
leauing Andronicus there to be his de-
putie as one meete therfore.
32 Now Menelaus supposing that he had
gotten a right conuenient time, stole cer-
tayne vessels of golde out of the temple,
and gaue them to Andronicus for a pre-
sent: and some he solde at Tyrus, and in
the cities therby.
33 Whiche when Onias knewe of a sure-
tie, he reproued him: but he kept him in a
sanctuarie beside Daphnis, that lyeth by
Antiothe.
34 Wherefore Menelaus gat hym to An-
dronicus, and prayed hym that he would
slay Onias. So when he came to Oni-
as, he counseled hym craftyly to come
out of the sanctuarie, geuing hym his
hande with an oth, (how be it he suspect
hym) and then he slue Onias without
any regarde of righteousnesse.
35 For the whiche cause not onely the F
Jewes, but other nations also, toke in-
dignation, and were displeased for the
vnrighteous death of so godly a man.
36 And when the king was come againe
from Cilicia, the Jewes and certayne of
the Grekes went vnto hym, complay-
ning for the vnrighteous death of O-
nias.
37 Yea Antiochus hym selfe was sory in
his mynde for Onias, so that it pitied
him: and he wept, remembring his so-
bernesse and manerly behauour.
38 Wherefore he was so kindled in his
minde, that he commaunded Androni-
cus to be stripped out of his purple clo-
thing, and so to be led throughout the ci-
tie, yea and the vngratious man to be
slayne in the same place where he com-
mitted his wickednesse vpon Onias:
Thus the Lorde rewarded him his pu-
nishement, as he had deserued.
39 Now when Lysimachus had done ma-
ny wicked deedes in the temple thorow
the counsell of Menelaus, and the voyce
came abrode: the multitude gathered
them together against Lysimachus, for
he had caryed out now much golde.
40 So when the people arose, and were
full of displeasure, Lysimachus armed
three thousande vnthrifties to defende
him, a certayne tyraunt being their cap-
tayne, which was growen both in age
and woodnesse.
41 They therefore seyng the interprise of
Lysimachus, caught vp, some stones,
some blockes endes, & some handfulles
of dust that was next at hand, & threwe
them vpon the rebelles of Lysimachus
bande that had set vpon them.
42 Thus there were many of them woun- G
ded, some beyng slayne, and all the other
chased away: But as for the wicked
church robber hym selfe, they killed him
beside the treasurie.
43 Of these matters therefore, there was
kept a court against Menelaus.
44 Now when the king came to Tyrus,
three men that were sent from the se-
nate pleaded him giltie before the king.
45 But

45 But Menelaus being nowe counter, went & promised Ptolomi the sonne of Dorymenes to geue him much money, if he woulde pacifie the king towarde him.

46 So Ptolomi went to the king into a court, where as he was set to coole him, and brought him out of that minde:

47 Insomuch that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischiefe: and those poore men which if they had tolde their cause, yea before the Scythians, they shoulde haue ben iudged innocent, them he condepmned to death.

48 Thus were they soone punished, which folowed vpon the matter for the citie, for the people, and for the holy vessels.

49 Wherefore they also of Tyrus, moued with hatred of that wicked deede, caused them to be very honorably buried.

50 And so through the couetousnesse of them that were in power, Menelaus remayned still in authoritie, encreasing in malice, to the hurt of the citezins.

The .v. Chapter.

2 Of the signes and tokens seene in Hierusalem. 6 Of the ende and office of Jason.
11 The pursute of Antiochus against the Jewes. 15 The spoyling of the temple.

1 About the same time Antiochus vndertoke his second viage into
2 Egypt.
And then were there seene throughout all the citie of [Hierusalem] fourtie dayes longe, horsmen running in the ayre, with robes of golde, and as bandes of speare men,

3 And as troupes of horsmen set in aray, incountering and coursing one against another, with shaking of shieldes and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Wherefore euery man prayed that those tokens might turne to good.

5 Now when there was gone foorth a false rumour, as though Antiochus had ben dead, Jason toke a thousand men, and came sodenly vpon the citie: the citezins ranne vnto the walles, at the last was the citie taken, and Menelaus fled into the castle.

6 As for Jason, he spared not his owne citezins in the slaughter, neither considered he what great euill it were to destroy the prosperitie of his owne kinsemen: but did as one that had gotten the victory of his enemies, and not of his
B friendes.
ii.Mac.iiii.f. 7 For all this gat he not the superiorite, but at the last receaued confusion for his malice, * and fled againe lyke a vacabound into the land of the Ammonites.

8 Finally, for a reward of his wickednesse, he was accused before Aretha the king of the Arabians, insomuch that he was faine to flee from citie to citie, being despised of euery man as a forsaker of the lawes, and an abhominable person: and at the last as an open enemie of his owne naturall countrey and of the citezins, he was driuen into Egypt.

9 Thus he that afore put many out of their owne natiue lande, perished from home him selfe: he went to Lacedemon, thinking there to haue gotten succour by reason of kinred.

10 And he that afore had caste many one out vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: so that he neither enioyed the buriall of a straunger, neither was he partaker of his fathers sepulchre.

11 Now when this was done, the king suspected that the Jewes woulde haue fallen from him, wherefore he came in a i.Mac.i.c.
great displeasure out of Egypt, * & toke the citie by violence.

12 He commaunded his men of warre also, that they should kill and not spare: but slay downe such as withstoode them, or clymed vp vpon the houses.

13 Thus was there a great slaughter of C
young men, olde men, women, children, and virgins.

14 In three dayes were there slaine fourscore thousand, fourtie thousand put in prison: and there were as many solde as were slaine.

15 Yet was he not content with this, but durst go into the most holy temple of al the worlde, Menelaus that traytour to the lawes and to his owne naturall
countrey

countrey being his guide.

16 And with his wicked handes toke the holy vessels, which other kinges and cities had geuen thyther for the garnishing & honour of the place, them toke he in his handes vnworthyly, and defiled them.

17 So mad was Antiochus, that he considered not how that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such confusion came vpon that place.

Iudi.v.b. 18 * And why? if it had not happened them to haue ben lapped in many sinnes, this Antiochus assoone as he had come, had sodenly ben punished and shut out of his presumption,* like as Heliodorus was, whom Seleucus the king sent to robbe the treasurie.

D 19 Neuertheless, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it enioy the Wealth of them: And lyke as it was now forsaken in the Wrath of almightie God, so when the great God is reconsiled, it shalbe set vp in hie Worship againe.

21 So When Antiochus had taken a thousand and eyght hundred talentes out of the temple, he gat him to Antioch in al the haste, thinking in his pride that he might make men saile vpon the drye lande, and to go vpon the sea, such an hie minde had he.

22 He left deputies there to vexe the people: at Hierusalem left he Philip a Phrygian, in maners more cruell then himselfe that set him there:

23 At Garizim he left Andronicus and Menelaus, which were more greeuous to the citezins then other.

i.Mac.i.a. 24 *Nowe as he was thus set in malice against the Jewes, he sent Apollonius, a cruell prince, with an armie of twentie and two thousand, commaunding him to slay those that were of perfect age, and to sell the women, maydens, and children.

E 25 When he came now to Hierusalem, he faigned peace, & kept him still vntill the Sabbath day: and then he commaunded his men to take them to their weapons, for the Jewes kept holy day:

26 And so he slue all them that were gone forth to the open play, running [here and there] through the citie with his men weaponed, and murthered a great number.

27 *But Judas Machabeus, which was the tenth, fled into the wildernesse, led his lyfe there with his company among wylde beastes and vpon the mountaynes, dwelling there, and eating hearbes, lest they shoulde be partakers of the filthynesse. i.Mac.i.c.

The. vj. Chapter.

1 The Jewes are compelled to leaue the lawe of God. 4 The temple is defiled. 12 The readers are admonished that they shall not abhorre the aduersitie wherewith the Lorde afflicteth them. 28 The greeuous paine of Eleazarus.

A 1 NOt longe after this, sent the king an olde man of Antioch, "for to compell the Jewes to transgresse the ordinaunces of the fathers, & of the lawe of God,

"Or, Athes.

2 To defile the temple that was at Hierusalem, and to call it the temple of Jupiter Olimpius: and that they shoulde be in Garizim, as those which dwel at the place of Jupiter the harberous.

3 This wicked sedition of the vngodlie, was heauy vpon all the people:

4 For the temple was full of voluptuousnes, bibbing and bolling of the heathen, of rybaudes and harlots together: the women went into the holy place, and bare in that was not lawfull.

5 The aulter also was full of vnlawfull thinges, which the law forbiddeth to lay vpon it,

6 The Sabbathes were not kept, the other solempne feastes of the land were not regarded: to be plaine, there durst no man be knowē that he was a Jewe.

7 In the day of the kinges birth they were compelled parforce to offer, and when the feaste of Bacchus was kept, they were constrayned to weare garlandes of iuie, and so to go about to the honour of Bacchus. B

8 Moreouer, through the counsell of Ptolomeus, there went out a cōmaundement

dement vnto the next cities of the heathen against the Jewes, that the lyke custome & banketting should be kept.

[a] Or, eating of the fleshe that was sacrificed,

9 And who so would not conforme them selues to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women accused to haue circumcized their sonnes: whom when they had led rounde about the citie the babes hanging at their brestes, they cast them downe headlonges ouer the walles.

11 Some that were crept in dennes, and had kept the Sabbath, were accused vnto Philip, and brent in the fire, because that for the feare of God they kept the commaundement so stiffely, and would not defende them selues.

12 Now I beseche all those which reade this booke, that they refuse it not for these fals of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastening of our people.

13 And why? When God suffereth not sinners long to folow their owne minde, but shortly punisheth them, *it is a token of his great louing kindnesse.

C Pro iii.b.

14 For this grace haue we of God more then other people, That he suffreth not vs long to sinne vnpunished, lyke as other nations,

15 That when the day of iudgement commeth, he may punishe them in the fulnes of their sinnes.

16 If we sinne, he correcteth vs, but he neuer withdraweth his mercie from vs: and though he punishe with aduersitie, yet doth he neuer forsake his people.

17 But let this that we haue spoken now with fewe wordes, be for a warning and exhortation[a] of the heathen: Now wyll we come to the declaring of the matter.

[a] Or, vnto vs.

18 Eleazar one of the principall scribes, an aged man, and of a well fauoured countenaunce, was constrained to gape with open mouth, *and to eate swynes fleshe.

Leui. xi.a.

D 19 But he desiring rather to dye gloriously then to lyue with shame, offered him selfe willingly to the martirdome.

20 Now when he saw that he must nedes go to it, he toke it patiently: for he was at a poynt with himselfe, that he would not consent to any vnlawful thing for any pleasure of lyfe.

21 They that [a] stoode by, being moued with pitie (but not a right) for the olde frendship of the man, toke him aside priuilie, and prayed him that he would let such fleshe be brought him as were lawfull to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifice, like as the king commaunded,

(a) They that had the charge of that wicked banquet.

22 For so he might be deliuered from death: and so for the olde frendship of the man, they shewed him this kindnes.

23 But he began to consider discreetely, and as became his age and the excellencie of his auncient yeres, and the honour of his gray heares whereunto he was come, and his most honest conuersation from his childhood, but chiefely the holy law made and geuen by God, therefore he aunswered consequently, and willed them straightwayes to send him to the graue:

24 For it becommeth not mine age, saide he, in any wyse to dissemble, whereby many young persons might thinke that Eleazar being fourscore yeres olde and ten, were nowe gone to a straunge religion:

25 And so through myne hypocrisie for a litle time of a transitorie lyfe, they might be deceaued: by this meanes also should I defile myne age, and make it abhominable.

26 For though I were nowe deliuered from the tormentes of men, yet shoulde I not escape the hand of almightie God neither aliue nor dead.

E

27 Wherefore I wyll dye manfully, and do as it becommeth myne age:

Amos. i.a.

28 Whereby I may peraduenture leaue an example of stedfastnes for such as be young, if I with a redie minde & manfully dye an honest death for the most worthy and holy lawes. When he had saide these words, immediatly he was drawen to the torment.

29 Now they that led him, and were milde a litle afore, began to take displeasure because of the wordes that he saide: for they thought he had spoken them of an hie minde.

30 But when he was in his martirdome, he mourned, and saide: Thou O Lorde which hast the holy knowledge, knowest openly, that where as I might be deliuered from death, I suffer these sore

paynes

paynes of my body: but in my minde I am well content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the memorial of his death for an example, not onely vnto young men, but vnto all the people, to be stedfast and manly.

The .vij. Chapter.

The punishment of the seuen brethren and of their mother.

A 1 IT happened also that there were seuen brethren with their mother, taken, and compelled by the king * against the lawe to eate swines flesh, [namely] with scourges and leatherne whippes.

Leui.xi.a.

2 And one of them, which was the chiefe, saide: What seekest thou, and what requirest thou of vs? As for vs, we are redie rather to suffer death, then to offende the lawes of God and the fathers.

3 Then was the king angry, and bad heate cauldrons & brasen pottes: which when they were made hot,

4 Immediately he commaunded the tongue of him that spake first to be cut out, to pull the skin ouer his head, to pare the edges of his handes and feete: yea and that in the sight of his mother and the other of his brethren.

5 Now when he was cleane mangled, he cõmaunded a fire to be made, and so (while there was any breath in him) to be fried in the cauldron: In the which when he had ben long pained, the other brethren, with their mother, exhorted him to dye manfully, saying:

6 The Lorde God shall regarde the trueth, and comfort vs, lyke as Moyses testifieth* and declareth in his song [saying:] And he wyll haue compassion on his seruauntes.

Deu.32.c.

B 7 So when the first was dead after this maner, they brought the second to haue him in derision, pulled the skinne with the heere ouer his head, and asked him if he would eate swines flesh or he were payned in the other members also throughout his body.

8 But he aunswered in his owne language, and said, I wyll not do it: And so he was tormented lyke as the first.

9 And when he was euen at the geuing vp of the ghost, he sayd, Thou most vngratious person puttest vs now to death: but the king of the worlde shal rayse vs vp which dye for his lawes, in the resurrection of euerlasting lyfe.

10 After him was the third had in derision, and when he was required he put out his tongue, and that right soone, holding forth his handes manfully,

11 And spake with a stedfast faith: These haue I of heauẽ, but now for the lawes of God I despise them: for my trust is, that I shal receaue them of him againe.

12 Insomuch that the king & they which were with him, marueyled at the yong mans boldnes, that he nothing regarded the paynes. C

13 Now when he was dead also, they vexed the fourth with tormentes in like maner.

14 So when he was now at his death, he saide: It is better that we being put to death of men haue our hope & trust in God, for he shall rayse vs vp againe: * as for thee, thou shalt haue no resurrection to lyfe.

Iohn.v.c.

15 And when they had spoken to the fifth, they tormented him.

16 Then loked he vnto the king, and said, Thou hast power among men, for thou art a mortall man also thy selfe to do what thou wylt: but thinke not that God hath forsaken our generation.

17 Abide thee, tary still a while, and thou shalt see the great power of God, howe he wyll punishe thee and thy seede.

18 After him they brought the sixt, which being at the poynt of death, saide, Be not deceaued O king: for this we suffer for our owne sakes, because we haue offended our God, and therefore marueylous thinges are shewed vpon vs.

19 But thinke not thou which takest in hande to striue against God, that thou shalt escape vnpunished. D

20 This excellent mother worthy to be wel reported of & had in remembrãce, saw her seuen sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:

Yea, she exhorted euery one of them in her

her countrey language, and that boldly and stedfastly with perfect wysdome, waking vp her wiuishe thought with a manly stomake, and saide vnto them,

22 I can not tell howe ye sprang in my wombe: for I neither gaue you breath, nor soule, nor lyfe, it is not I that ioyned the members of your bodies together,

23 But the maker of the worlde which fashioned the byrth of man, and began all thinges: Euen he also of his owne mercie shall geue you breath and lyfe againe, lyke as ye now regard not your owne selues for his lawes sake.

24 Now thought Antiochus that she had despised him, therfore he let her go with her reproffes, and began to exhort the youngest sonne which yet was left, not onely with wordes, but swore vnto him with an oth, that he shoulde make him a rich and wealthy man, if he would forsake the lawes of his fathers: yea, and that he shoulde geue him whatsoeuer
D were necessarie for him.

25 But when the young man would not be moued for all these thinges, he called his mother and counselled her to saue her sonnes lyfe.

26 And when he had exhorted her with many wordes, she promysed him that she would speake to her sonne.

27 So she turned her vnto him, laughing the cruell tyraunt to scorne, and spake in her countrey language: O my sonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee sucke, nourished thee: and brought thee vp vnto this age,

28 I beseche thee my sonne, loke vpon heauen and earth, and all that is therein, and consider that God made them and mans generation of naught:

29 So shalt thou not feare this hangman, but suffer death stedfastly, lyke as thy brethren haue done: that I may receaue thee againe in the same mercie with thy brethren.

30 While she was yet speaking these wordes, the young man saide: Whom loke ye for: [wherefore do ye tary?] I wyl not obey the kinges commaundement, *but the law that God gaue vs by Moyses. Leui.xi.a.

31 As for thou that imaginest al mischiefe against the "Jewes, thou shalt not escape the hande of God. "Or, Hebrues.

32 For we suffer these thinges because of our sinnes.

33 And though the liuing Lord be angry with vs a litle while for our chastening and reformation, yet shall he be at one againe with his seruauntes.

34 But thou O godlesse man, and of all other the most wicked, pryde not thy selfe through vaine hope, in being so malitious vpon the seruauntes of God:

35 For thou hast not yet escaped the iudgementes of God, which is almighty, & seeth all thinges.

36 My brethren that haue suffered a litle paine, are nowe vnder the couenaunt of euerlasting lyfe: but through the iudgement of God, thou shalt be punished righteously for thy pryde.

37 As for me, lyke as my brethren haue done, I offer my "soule and my bodye for the lawes of our fathers, calling vpon God that he wyll soone be mercifull vnto our people: yea and with paine and punishment* to make thee graunt that he onely is God. "Or, lyfe. ii Mac ii.c. E

38 In me nowe and in my brethren, the wrath of almightie God is at an ende, which righteously is fallen vpon all our people.

39 Then the king being kindled in anger, was more cruell vpon him then vpon al the other, and toke indignation that he was so lightly regarded.

40 So this young man dyed vndefiled, and put his trust still in the Lorde.

41 Last of all, after the sonnes was the mother put to death also.

42 Let this now be inough spoken concerning the offeringes and extreme cruelnesse.

¶ The

The. viij. Chapter.

1 Judas gathereth together his hoast. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constantnes. 20 Nicanor is ouercome. 27 The Jewes geueth thankes after they haue put their enemies to flight, deuiding the spoyles vnto the fatherlesse and vnto the wydowes. 35 Nicanor fleeth vnto Antiochus.

A 1 THen Judas Machabeus, and they that were with him, went priuilie into the townes, called their kinsefolkes & friendes together, toke vnto them al such as continued yet in the faith and lawe of the Jewes, and brought forth fyue thousand men.

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people, which was troden downe of euery man, to be gratious vnto the temple, that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the citie, which was shortly lyke to be layde waste, to heare the voyce of the blood that cryed vnto him:

4 To remember the most vnrighteous deathes of young innocent children, the blasphemies also done vnto his name, and to punishe them.

i.Mac.ii.a. 5 *Now when Machabeus had gathered this multitude together, he was to mightie for the heathen, for the wrath of the Lorde was turned into mercie,

6 He fell vpon the townes and cities vnwares, brent them, toke the most commodious places, and slue many of the enemies.

B 7 But specially he made such chases by night, insomuch that his manlines was spoken of euery where.

8 So when Philip sawe that the man encreased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomi, which was a captaine in Celosyria and Phenices, to helpe him in the kinges busines.

i.Mac.iii.c. 9 *Then sent he Nicanor the sonne of Patroclus, a speciall friend of his, in all the haste, and gaue him of the common sorte of the heathen no lesse then twentie thousand harnessed men, to roote out the whole generation of the Jewes, hauing to helpe him one Gorgias a man of warre, which in matters concerning battailes had great experience.

10 Nicanor ordayned also the tribute, which the Romanes shoulde haue had, to be euen vnto the king out of the captiue of the Jewes, [namely] two thousand talentes.

11 And immediatly he sent to the cities of the sea coaste, requiring them for to bye Jewes to be their seruauntes and bondmen, promysing to sell them fourscore and ten for one talent: but he considered not the wrath of almightie God that was to come vpon him.

12 When Judas knewe of this, he tolde the Jewes that were with him, of Nicanors comming.

13 Now were there some of them fearefull, not trusting vnto the righteousnes of God, and fled their way, and abode not in that place: C

14 But the other that remained, came together, and besought the Lorde to deliuer them from that wicked Nicanor, which had solde them or euer he came nye them:

15 And though he woulde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called vpon his holy and glorious name.

i.Mac.v.b. 16 *And so Machabeus called his men together [namely] about fyue thousand, exhorting them not to agree vnto their enemies, *neither to be afraide for the multitude of their aduersaries comming against them vnrighteously, but to fight manly, Deu.xx.a.

17 Considering the reproofe that they had done to the holy place without cause, how they had despised and oppressed the citie, yea and destroyed the lawes of the fathers.

Ierc.xix.b. 18 *For they, saide he, trust in their weapons and boldnesse: but our confidence is in the almightie Lorde, which in the twinkling of an eye may both destroye them, and come against vs, and all the worlde.

19 He exhorted them also to call to remembraunce the helpe that God shewed vnto D

bours roumde about are laying wayte, & loke but for opportunitie to do harme: I haue ordeined that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the higher kingdomes, & haue written vnto him as it followeth hereafter.

26 Therfore I pray you and require you to remember the benefites that I haue done vnto you generally and in especiall, and that euery man wil be faythfull to me and my sonne.

27 For I hope that he shalbe of sober and louing behauour, and if he folowe my deuice, he shalbe indifferent vnto you.

28 *Thus that murtherer and blasphemer of God was sore smitten: and like as he had intreated other men, so he died a miserable death in a straunge countrey vpon a mountayne. Deut viii.c.

29 And his body dyd Philip that went with him cary away, which fearing the sonne of Antiochus, went into Egypt to Ptolomi Philometor. D

The. x. Chapter.

1 Judas Machabeus taketh a citie and the temple. 10 He beginneth to shewe the actes of Eupator. 16 The Jewes fight against the Idumeans. 24 Timotheus inuadeth Jurie, with whom Judas ioyneth battell. 29 Fiue men appeare in the ayre to the helpe of the Jewes. 39 Timothi is slayne.

1 MAchabeus nowe and his company *thorowe the helpe of the Lorde wan the temple and the citie againe, A Mac iiii.

2 Destroyed the aulters and chappels that the heathen had buylded through the streetes,

Exod.xx.a. 3 Clensed the temple, *made another aulter of bricke stone, and after two yeres they offered sacrifices, set foorth the intense, the lightes, and shewe bread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lord that they might come no more into such trouble: but if they sinned any more against him, he him selfe to chasten them with mercie, and not to come in the handes of those aliauntes and blasphemous men.

5 Nowe vpon the same day that the straungers polluted the temple, it happened that on the very same day it was clensed againe: (namely) *the twentie and fyfth day of the moneth called *Casleu. Mach iiii.f Nouemb.

6 They kept eyght dayes in gladnesse, like as in the feast of the tabernacles, remembring that not long afore they held the feast of the tabernacles vpon the mountaynes and in dennes, like beastes.

7 And to the same token they bare greene bowes, braunches, & palmes, and song Psalmes before hym that had geuen them good successe to clense his place.

8 They agreed also together, and made a statute that euery yere those dayes shoulde be solemply kept of all the people of the Jewes.

9 How Antiochus then, that was called the noble, died, it is sufficiently tolde.

10 Nowe will we speake of Eupator the sonne of that wicked Antiochus howe it happened with hym, and so with fewe wordes to comprehende the aduersitie that chaunced in the warres.

11 When he had taken in the kingdome, he made one Lysias whiche had ben captayne of the hoast in Phenices and "Syria, ruler ouer the matters of the realme. "Or, Celosyria.

12 For Ptolomi, that was called Macron, beyng a ruler for the Jewes, and specially to sit in iudgement for such wrong as was done vnto them, vndertoke to deale peaceably with them.

13 For the whiche cause he was accused of his friendes before Eupator: and when he was suspect to be a traytour, because he had left Cyprus that Philometor had committed vnto him, and because he departed from noble Antiochus that he was come vnto, he poysoned hym selfe, and died.

14 Now when Gorgias was gouernour of the same places, he toke straungers, and vndertoke oft times to warre with the Jewes. C

15 Moreouer, the Idumeans that helde the strong holdes, receaued those that were dryuen from Hierusalem, and toke in hande to warre also.

i.Mach. v.a. 16 *But they that were with Machabeus besought & prayed vnto the Lorde that he woulde be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And wan many places by strength: such as came against them they slue, and killed no lesse of all together then twentie thousande.

18 Neuertheless some, no lesse then nyne thousande, were fled into two strong towres, hauing all maner of ordinaunce to withstande them.

19 Then Machabeus leauing Simon, Iosephus, Zacheus, and those that were with them, whiche were very many, went to besiege them, & to fight where most neede was.

20 Nowe they that were with Simon, beyng led with couetousnesse, were intreated for money thorowe certayne of those that lay in the castles, toke threescore and ten thousande (a) dragmas: and let some of them escape.

(a) A dragma is, the eyght part of an ounce, whiche is about three pence.

21 But when it was tolde Machabeus what had happened, he called the captaynes of the people together, accusing those persons, that they had sold the brethren for money, & let their enemies go.

D 22 So he slue those traytours, & immediatly went in hande with the two castles.

23 And when they had ordred them selues manly with their weapons & handes, they slue in the two castles mo then twentie thousande.

e Mach. v. b. f Mach. viii 24 *Now Timotheus, whom the Iewes had ouercome afore, gathered a multitude of strange people, brought an hoast also of horsemen of the Asians to winne Iurie by strength.

25 But when he drewe nye, Machabeus and they that were with him, *fell to their prayer, sprinkled asshes vpon their heades, beyng gyrded with heery cloth about their loynes,

ii. Mac. xi. b. 26 Fell downe before the aulter, and besought the Lord that he would be mercifull to them, but an enemie vnto their enemies, and to take part against their aduersaries, *according as it is promised in the lawe.

De. xxviii. a 27 So after the prayer, they toke their weapons & went on further from the citie: & when they came nye the enemies, they prepared them selues against them.

28 And betimes in the morning at the breake of the day, both the hoastes buckled together: *The one part had the Lorde for their refuge, which is the geuer of prosperitie, strength, and victorie: the other had a manly stomacke, Which is a captayne of warre. E Iere. xvii d. 2. Par xi. b.

29 The battayle nowe beyng great, *there appeared vnto the enemies from heauen fiue goodly men vpon horsebackes, With bridels of gold, leading the Iewes: 3. Reg 6 a. 1. Mac. iii. a. and xi. b.

30 And two of them hauing Machabeus betwixt them, that kept him safe on euery side with their weapons, but shot dartes and lightninges vpon the enemies, where thorow they were confounded with blindnesse, and so sore afrayde that they fell downe.

31 There were slayne of footemen twentie thousand and fyue hundreth, and sixe hundreth horsemen.

32 As for Timotheus him selfe, he fled vnto Gazara, a very strong hold, wherin Chereas was captayne.

33 But Machabeus and his companie layed siege to it chearfully fo[u]re dayes.

34 Now they that were within, trusting to the strength of the place, cursed and banned exceedingly, and made great craking With wicked wordes.

35 Neuertheless, vpon the fyft day in the morning, twentie yong men of Machabeus company, beyng set on fire in their mindes because of the blasphemie, came manfully vnto the wall, and With bolde stomakes smote downe those that they mette. F

36 Others also clymed vp vpō the towres, vndertaking to set fire vpon the portes, & to burne those blasphemous persons quicke With the fiers that they had made, others brake open the gates, and receaued the rest of the armie, and toke the citie.

37 Two dayes were they destroying the castle, Which when they founde Timotheus that was crept in a corner, they killed him, and slue Chereas his brother in like maner, With Apollophanes.

38 When this was done, they song Psalmes With prayses and thankesgeuing vnto the Lorde, Which had done so great thinges for Israel, and geuen them the victorie.

The

The .xi. Chapter.

1 Lysias goeth about to ouercome the Jewes. 8 Succour is sent from heauen vnto the Jewes. 16 The letter of Lysias to the Jewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Jewes. 34 A letter of the Romanes to the Jewes.

A 1 NOT long after this, Lysias the kinges stewarde and a kinsman of his, which had the gouernaunce of his matters, toke sore displeasure for the thinges that had happened,

2 And when he had gathered fourescore thousand men of foote, with al the hoast of the horsemen, he came against the Jewes, thinking to winne the citie, to make it an habitation for the heathen:

John ii.b. 3 *And the temple woulde he haue to be an house of lucre, like as the other gods houses of the heathen are, and to sell the priestes office euery yere,

4 Not considering the power of God, but was wilde in his mynde, *trusting in the multitude of footemen, in thousandes of horsemen, & in his fourescore Elephantes.

Esa 36.b.

5 So he came into Jurie, and then to Bethsura, a castle of defence, lying in a narow place fiue furlonges from Hierusalem, & layed sore siege vnto it.

6 Nowe when Machabeus and his company knew that the strong holdes were besieged, * they fell to their prayers with weeping and teares before the Lorde: and all the people in lyke maner besought him that he woulde send a good angel to deliuer Israel.

ii.Mach.x.e

B 7 Machabeus him selfe was the first that made him redy to the battayle, exhorting the other that were with hym to ieoperde them selues, and to helpe their brethren.

8 And when they were goyng foorth of Hierusalem together with a redy and willing mynde, *there appeared before them vpon horsbacke a man in whyte clothing, with harnesse of gold, shaking his speare.

i.Mac.iii.d.

9 Then they praysed the Lorde all together whiche had shewed them mercie, and were comforted in their mindes, insomuch that they were redy not onely to fight with men, but with the most cruel beastes, yea & run thorowe walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lorde mercifull vnto them.

11 They fell mightyly vpon their enemies like lions, slue eleuen thousande footemen, sixeteene hundred horsemen, and put all the other to flight,

12 Many of them beyng wounded, and some gat away naked: Yea Lysias him selfe was fayne to flee shamefully, and so to escape.

13 Neuerthelesse, that man was not without vnderstanding, but considered by him selfe that his power was minished, and pondred howe the Jewes beyng defended by the helpe of almightie God, were not able to be ouercome: wherfore he sent them worde,

14 And promised, that he would consent to all thinges whiche were reasonable, and to make the king their friende. C

15 To the which praier of Lysias, Machabeus agreed, seking in all thinges the common wealth: & whatsoeuer Machabeus wrote vnto Lysias concerning the Jewes, the king graunted it.

16 For there were letters written vnto the Jewes from Lysias, conteyning these wordes: Lysias sendeth greeting to the people of the Jewes.

17 John and "Absolon which were sent from you, deliuered me wrytinges, and required me to fulfill the thinges concerning their errande.

" Or, Abessalom.

18 Therefore loke what might be graunted, I certified the king therof: & whatsoeuer was conueniēt, he agreed therto.

19 If ye now wil be faythful in these matters, I shall endeuour my selfe hereafter also to do you good.

20 As concerning these thinges by euery article thereof, I haue committed them to your messengers and to those whom I sent vnto you, to commune with you of the same particulerly.

21 Fare ye well. In the hundred fourtie and eyght yere, the twentie & fourth day of the moneth Dioscorinthius. D

22 Now the kinges letter conteyned these wordes: King Antiochus sendeth greeting vnto his brother Lysias.

ii. Mac.ix.b

23 Forsomuch as our father *is now translated vnto the gods, our will is, that they which are in our realme, liue without any insurrection, and euery man to be diligent in his owne matters:

24 We vnderstande also, that the Jewes would not consent to our father, for to be brought vnto the custome of the gentiles, but stifly to kepe their owne statutes, for the which cause they require of vs also, to let them remayne still after their owne lawes.

25 Wherfore our minde is, that this people shalbe in rest: We haue concluded and determined also to restore them their temple againe, that they may lyue according to the vse and custome of their forefathers.

26 Thou shalt do vs a pleasure therefore, if thou send vnto them, and graunt them peace: that when they are certified of our mynde, they may be of good cheare, and loke to their owne Wealth.

27 And this was the letter that the king wrote vnto the Jewes: King Antiochus sendeth greeting vnto the counsell, and the other people of the Jewes.

D 28 If ye fare well, We haue our desire: as for vs, We are in good health.

29 Menelaus came & tolde vs, howe that your desire was to returne home, and peaceably to enioy your owne possessiõs.

30 Wherfore, those that wil come, We geue them free libertie, vnto the thirtie day of the moneth of *Aprill,

31 That they may vse the meates of the Jewes and their owne lawes like as afore: and none of them by any maner of wayes to haue harme for thinges done in ignorance. Zanthicus.

32 I haue sent also Menelaus, that he may comfort you.

33 Fare ye Well. In the hundred fourtie and eyght yere, the fyfteenth day of the moneth of Aprill.

34 The Romaynes also sent a letter, conteyning these wordes: Quintus Memmius, & Titus Manilius ambassadours of the Romaynes, sende greeting vnto the people of the Jewes.

35 Loke What Lysias the kinges kinsman hath graunted you, We graunt you the same also.

36 But as concerning the thinges which he referred vnto the king, send hither some with speede, and ponder the matter diligently among your selues, that We may "cast the best to your profite, for We must departnowe vnto Antioche. "Or, consult the best.

37 And therefore Write shortly againe, that We may knowe your mynde.

38 Fare Well. In the hundreth fourtie and eyght yere, the fyfteenth day of the moneth of Aprill.

The.xii. Chapter.

2 Timotheus troubleth the Jewes. 3 The wicked deede of them of Joppa against the Jewes. 9 Judas is auenged of them. 9 He setteth fire on the gate of Jamnia. 20 The pursute of the Jewes against Timothi. 24 Timothi is taken and let go vnhurt. 32 Judas pursueth Gorgias. 43 Judas offering sacrifice for the dead, sheweth the hope of the resurrection.

A 1 When these couenauntes were made, Lysias went vnto the king: and the Jewes tilled their grounde.

2 But Timothens, & Apolonius the sonne of Gennei, Jerome, and Demophon (the prouide) Nicanor the captayne of Cypers, and they that lay in those places, would not let them lyue in rest & peace.

3 They of Joppa also dyd euen such a shameful deede: they prayed the Jewes that dWelt among them, to go With their Wyues & children into the shippes Which they had prepared, and dyd With them as though they had ought them no cyll Will.

4 Forsomuch then as there was gone foorth a generall proclamation thorowe the citie because of peace, they consented therto, & suspect nothing: but When they were gone foorth into the deepe, they drowned no lesse then two hundred of them.

5 Whē Judas knew of this crueltie shewed vnto his people, he cõmaunded those that were With him to make them redy,

6 Exhorting them to call vpon God the righteous iudge, went foorth against those murtherers of his brethren, set fire in the hauen by night, brent vp the shippes: and those that escaped from the fire, he slue (with the sworde.)

7 And When he had done this, he departed, as though he Woulde come againe and roote out all them of Joppa.

8 But When he had gotten Word that the Jamnites were mynded to do in lyke maner vnto the Jewes Which dWelt among

mong them,

9 He came vpon the Jamnites by night, & set fire on the hauen with the shippes: so that the light of the fire was seene at Hierusalem vpon a two hundred and fourtie furlonges.

10 Nowe when they were gone from thence nyne furlonges in there iourney towarde Timotheus, fiue thousande men of foote, and fyue hundreth horsemen of the Arabians, fought with hym.

11 So when the battell was earnest, and prospered with Judas thorowe the helpe of God: the residue of the (a) Arabians beyng ouercome, besought Judas to be at one with them, and promised to geue him certayne * pastures, and to do him good in other thinges.

(a) The Nomades of Arabia, so called because they were sheep-hearders

* Or, cattell.

12 Judas thinking that they shoulde in deede be profitable concerning many thinges, promised them peace: whereupon they shoke handes, and so they departed to their tentes.

13 Judas went also vnto a citie, whiche was very fast kept with brydges, fenfed round about with walles, and diuers kindes of people dwelling therin, called Caspin.

C 14 They that were within it, put such trust in the strength of the walles, and in their store of vittayles, that they were the slacker in their doynges, cursing and reuiling Judas with blasphemies, and speaking such wordes as it becommeth not.

15 But Machabeus calling vpon the great prince of the (world, which without any battayle rammes or ordinaunce of warre, did * cast downe the walles of Jericho, in time of Josuah) fel manfully vpon the walles,

Iosu. vi. c.

16 Toke the citie, & thorow the helpe of the Lorde made an exceeding great slaughter: insomuch that a lake of two furlonges brode whiche lay therby seemed to flowe with the blood of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlonges, and came to * Taraca vnto the Jewes that are called Tubianei.

* Or, Chateca.

18 But as for Timotheus they could not get him there: for (not one matter dispatched) he was departed from thence, and had left certayne men in a very strong holde.

19 But Dositheus & Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus had left in the house of defence, more then ten thousand men.

20 And Machabeus prepared him with the sixe thousand men that were about him, set them in order by companies, & went foorth against Timotheus, which had with him an hundred and twentie thousande men of foote, two thousande and fyue hundred horsemen. D

21 When Timotheus had knowledge of Judas comming, he sent the women, children, and the other baggage vnto a castle called Carnion: For it could not be wonne, and was hard to come vnto, the wayes of the same places were so narowe.

22 And when Judas his first bande came in sight, the enemies were smitten with feare, thorowe the presence of God which seeth all thinges: Insomuch that they fleyng one here, another there, were rather discomfited of their owne people, * & wounded with the strokes of their owne swordes.

Iud. vii. f. i. Re. xiiii. c. ii. Par. xx. d.

23 Judas also was very earnest in folowing vpon them, punishing those vngodly, & slue thirtie thousande men of them.

24 Timotheus also hym selfe fel into the handes of Dositheus and Sosipater, whom he besought with much craft to let him go with his lyfe, because he had many of the Jewes fathers & brethren in prison, which if they put him to death shoulde be despised.

25 So when he had promised faythfully to deliuer them againe according to the condition made, they let him go without harme, for the health of the brethren.

26 Then Machabeus marched foorth to Carnion and Atargation, and there slue twentie and fiue thousande men.

27 Nowe after that he had chased away and slayne his enemies, he remoued the hoast towarde * Ephron a strong citie, wherin was Lysias and a great multitude of diuers nations: and the strong young men kept the walles, defending them mightyly, in this citie was much ordinaunce and prouision of dartes.

i. Mach. v. c.

28 But when Judas and his companie had called vpon almightie God, which with his power breaketh the strength of the enemies, they wan the citie, and slue twentie and fiue thousand of them that were within. E

29 From thence went they to the citie of

" Or, Scythopolis. the "Scythians, which lyeth sixe hundred furlonges from Hierusalem.

30 But when the Jewes whiche were in the citie, testified that the citezins dealt lovingly with them, yea & intreated thē kindly in the time of their aduersitie,

31 Judas and his companie gaue them thankes, desiring them to be friendly stil vnto them: and so they came to Hierusalem, the hye feast of the weekes beyng at hande.

32 And after the feast of Pentecost, they went forth against Gorgias the gouernour of Idumea,

F 33 Who came out with three thousande men of foote, & foure hundred horsemen.

34 Whiche when they mette together, it chaunced a fewe of the Jewes to be slayne.

35 And Dositheus one of the Bacenors, a mightie horsman, toke holde of Gorgias, and would haue taken him quicke: but an horseman of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled into "Maresa.

" Or, Maresa.

" Or, Esdrin 36 When they nowe that were of "Gorgias side, had foughten long and were weery, Judas called vpon the Lorde, that he would be their helper, and captayne of the fielde:

37 And with that he began in his owne language, & song Psalmes with a loude voyce: insomuch that he made the enemies afrayde, & Gorgias men of warre toke their flight.

38 So Judas gathered his hoast, and came into the citie of Odolla: and when the seuenth day came vpon them, they cleansed them selues as the custome was, & kept the Sabbath in the same place.

39 And vpon the day folowing, as necessitie required, Judas and his company came to take vp the bodyes of them that were slayne, and to burie them in the fathers graues.

40 Nowe vnder the coates of certayne Jewes which were slayne, they founde iewels that they had taken [out of the temple and] from the idoles of the * Jamnites, whiche thing is forbidden the Jewes by the lawe: then euery man sawe that this was the cause wherfore they were slayne. Deu. vii. d. Iosu. vii a.

41 And so euery man gaue thankes vnto the Lorde for his righteous iudgement, whiche had opened the thing that was hyd. G

42 They fel downe also vnto their prayers, and besought God that the fault whiche was made might be put out of remembraunce: Besides that, Judas exhorted the people earnestly to kepe them selues from such sinne, forsomuch as they sawe before their eyes that these men were slayne for the same offence.

43 So he gathered of euery one a certayne, and sent two thousande drachmes of siluer vnto Hierusalem, that there might a sacrifice be offered for the misdeede: In the which place he did wel and right, for he had some consideration and pondring of the lyke that is after this time.

44 For if he had not thought that they whiche were slayne shoulde ryse againe, it had ben superfluous and vayne to make any vowe or sacrifice for them that were dead.

45 But forsomuch as he sawe that they which die in the fauour & beleefe of god, are in good rest and ioy, he thought it to be good & honorable for a reconsiling, to do the same for those which were slaine, that the offence might be forgeuen.

The .xiii. Chapter.

1 The comming of Eupator into Jurie. 4 The death of Menelaus. 10 Machabeus goyng to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourteene thousande men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Jewes is taken. 24 Antiochus retayned friendship with the Jewes.

A i. Mach. vi. d

1 IN the hundred fourtie and nine yere, gat * Judas knowledge that Antiochus Eupator was comming with a great power into iurie,

2 And Lysias the stewarde and ruler of his matters with him, hauing an hundred & ten thousand men of foote of the Grecians, fyue thousande horsemen, twentie and two Elephantes, and three hundred charettes set with hookes.

3 Menelaus also ioyned hym selfe with them, but with great discrete spake faire to the king, not for any good of the countrey, but because he thought to haue ben made some great man of authoritie.

4 But the king of kinges moued Antiochus

thus minde against this vngodly person, and Lysias enformed the king that this Menelaus was the cause of all mischiefe: so that the king commaunded to bring him vnto Berea, and as the maner of them is, to put him vnto death in the same place.

5 There was also in the same place a towre of fiftie cubites hie, heaped with asshes: and it had an instrument that turned rounde, & on euery side it rouled downe into the asshes, and there whosoeuer was condempned of sacriledge, or of any other greeuous crime, was cast of all men vnto the death.

6 Whereinto the king cõmaunded that shamefull person to be cast among the asshes, as one that was cause of all vngraciousnesse.

7 And reason it was that the vnthrift should dye such a death, and not to be buried,

8 For he had done much mischiefe vnto the aulter of God, whose fire and asshes were holy: therefore was it right that he him selfe also should be destroyed with asshes.

9 But the king was wood in his minde, and came to shew him selfe more cruell vnto the Jewes, then his father was.

10 Which when Judas perceaued, * he commaunded the people to call vpon the Lord nyght and day, that he would nowe helpe them also lyke as he had done allway: for they were afraide to be put from their lawe, from their natural countrey, and from the holy temple:

11 And not to suffer the people which a litle while afore began to recouer, to be subdued againe of the blasphemous nations.

12 So when they had done this together, and besought the Lorde for mercie, with weeping and fasting three dayes long flat vpon the grounde, Judas exhorted them to make them selues redie.

13 But he and the eldest together deuised to go forth (first with the people) afore the king brought his hoast into Jurie, and afore he besieged the citie, and so to commit the matter vnto God.

14 Wherefore he committed the charge of all thinges vnto God the maker of all the worlde, exhorting his people to fight manfully, yea euen vnto death, for the lawes, the temple, the citie, their owne natiue countrey, and to defend the

citezins: and he set his hoast before Modin.

15 He gaue them also that were with him a token of the victory of God, choosing out the manliest young men, went by night into the kinges pauilion, slue of the hoast fourteene thousand men, * and the greatest of the Elephantes, with those that sate vpon him. * i.Mac.vi.f.

16 Thus when they had brought a great feare and rumour among the tentes of their enemies, and al thinges went prosperously with them,

17 They departed in the breake of the day, God being their helper and defender.

18 Nowe when the king perceaued the manlinesse of the Jewes, he went about to take the strong places by craft,

19 And remoued his hoast * vnto Bethsura, which was a wel kept house of defence of the Jewes: but they were chased away, hurt, and discomfited. * ii.Mac.xi.a. D

20 And Judas sent vnto them that were in it, such thinges as were necessarie.

21 In the Jewes hoast also there was one Rhodochus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Bethsura, toke truce with them, departed, and stroke a battaile with Judas, which ouercame him.

23 But when he vnderstoode that Philip, whom he had left to be ouerseer of this busines at Antioch, began to rebell against him, he was astonied in his mind, so that he yelded him selfe to ỹ Jewes, and made them an oth to do whatsoeuer they thought right.

24 Now when he was reconciled with them, he offered, made much of the temple, gaue great giftes vnto it,

25 Embraced Machabeus, making him captaine and gouernour from Ptolomais vnto the Gerrhenes. E

26 Neuertheles when he came to Ptolomais, the people of the citie were not content with the bond of frendship: for they were afraide that he would breake the couenaunt.

27 Then went Lysias vp into the iudgement seate, and excused the fact as well as he coulde, and enformed the people, shewed them the cause why, & pacified them

them: so he came againe to Antioch. This is now the matter concerning the kinges iourney, and his returne.

The .xiiij. Chapter.

1 By the motion of the Lorde, Demetrius sendeth Nicanor to kill the Iewes 18 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the king. 37 Nicanor commaundeth Razias to be taken. 41 The boldnes of Razias.

A 1 After three yeres, was Iudas informed how that Demetrius the sonne of Seleucus was come vp with a great power and shippes, through the hauen of Tripolis,

2 To take certaine commodious places and countreys, against Antiochus and his captaine Lysias.

3 Nowe Alcimus whiche had ben hie priest, and wylfully defiled him selfe in the time of the mixting, seeing that by no meanes he could be helped, nor haue any more entraunce to the aulter,

4 He came to king Demetrius in the hundred fiftie and one yere, presenting vnto him a crowne of golde, a paulme, and an olive tree, which as men thought belonged to the temple: and that day held his tongue.

5 But when he had gotten opportunitie for his madnesse, Demetrius called him to counsel, and asked him what thinges or counsels the Iewes leaned vnto:

6 He answered: The Iewes that be called Assidei (whose captaine is Iudas Machabeus) maintayne warres, make insurections, and wyl not let the realme be in peace.

B 7 For I being depriued of my fathers honour (I meane the hie priesthood) am come hyther:

8 Partly because I was faithfull vnto the king, and partly because I sought the profite of myne owne citezins: And why? all our people, through the wickednesse of them, are not a litle troubled.

9 Wherefore I beseche thee O king, consider all these thinges diligently, and then make some prouision for the lande and the people, according to the kindnes that thou hast offered vnto them.

10 For as long as Iudas liueth, it is not possible that men can lyue in peace.

11 When he had spoken these wordes, other friendes also hauing euill wyll at Iudas, set the king Demetrius on fire [against him.]

12 * which immediatly sent Nicanor ruler of the Elephantes, a captaine, into Iurie, i.Mac.vii.c.

13 Commaunding him to slay Iudas, C & to scatter them that were with him, and to make Alcimus hie priest of the great temple.

14 Then the heathen, which fled out of Iurie from Iudas, came to Nicanor by flockes, thinking the harme and decay of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinckled ii.Mac.xc. them selues with earth, * and besought him which made them his people, and euer defended his owne portion with euident tokens, that he woulde preserue them still.

16 So at the cõmaundemẽt of the captaine they remoued straight wayes from thence, & came to a towne called Dessau.

17 And Simon, Iudas brother, fell in hand with Nicanor: but through the sodaine " comming of the enemies he was afraide. "Or, Multitude.

18 Neuertheless, Nicanor hearing the manlinesse of them that were with Iudas, and the bolde stomakes that they had to fight for their natural countrey, durst not proue the matter with bloodshedding.

19 Wherfore he sent Possidonius, "Theodorus, and Mathathias before, to geue D and to take peace. "Or, Theodorus. Mathias.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one minde to haue peace.

21 And they appoynted a day to sit vpon these matters quietly among them selues, and for euery one stooles also were brought and set forth.

22 Neuertheless, Iudas commaunded certaine men of armes to wayt in conuenient places, lest there should sodenly arise any euill through the enemies: and so they communed reasonably together.

gether.

23 Nicanor While he abode at Hierusalem, ordered him selfe not vnreasonably, but sent away the people that were gathered together.

24 He loued Judas euer with his heart, and fauoured him.

25 He prayed him also to take a wyfe, and to bring foorth children. So he maryed, lyued in rest, and they led a common life.

26 But Alcimus perceauing the loue that was betwixt them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in hande, and ordayned Judas, an enemie of the realme, to be the kinges successour.

27 Then the king was sore displeased, and through the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, saying: that he was very angry for the frendship and agreement which he had made with Machabeus, Neuertheless, he cõmaunded him in al the haste that he should take Machabeus prisoner, and sent him to Antioch.

28 Which [letters] When Nicanor had sene, he was at his wittes ende and sore greeued, that he shoulde breake the thinges wherein they had agreed, specially seeing Machabeus was that man that neuer did him harme.

29 But because he might not withstand the king, he sought opportunitie to fulfill his commaundement.

30 Notwithstanding When Machabeus saw that Nicanor began to be churlishe vnto him, & that he entreated him more roughly then he was wont, he perceaued that such vnkindnesse came not of good, and therefore he gathered a fewe of his men, and withdrewe him selfe from Nicanor.

31 Which when he knew that Machabeus had manfully preuẽted him, he came into the great and most holy temple, and commaunded the priestes which were doing their vsuall offeringes, to deliuer him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hande toward the temple, and made an oth, saying: If ye wyll not deliuer me Judas captiue, I shall remoue this temple of God into the plaine fielde, I shal breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wordes he departed. Then the priestes lyft vp their handes toward heauen, and besought him that was euer the defender of their people, saying:

35 Thou O Lord of all, which hast nede of nothing, Wouldest that the temple of thy habitation should be among vs:

i. Mac. iii. c.

36 Therefore nowe O most holy Lorde, kepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now Was there accused vnto Nicanor one Razis an alderman of Hierusalem, a louer of the whole citie, & a man of good reporte, which for the kinde heart that he bare vnto the people, was called a father of the Jewes.

38 This man oft times When the Jewes were minded to kepe them selues vndefiled, defended and deliuered them, being content stedfastly to spend his body and his lyfe for his people.

39 So Nicanor wylling to declare the hate that he bare to the Jewes, sent fiue hundred men of warre to take him:

40 For he thought if he gat him he should bring the Jewes in great decay.

41 Now When the people began to rushe in at his house, to breake the doores, and to set fire on it, he being nowe taken, (c) fell vpon his sword,

(c) This fact is not to be approued, for that it is contrary to gods commaundement, thou shalt not kill. Exo. xx. Deute. v.

42 Choosing rather to dye manfully, then to yeelde him selfe to those wicked doers: & because of his noble stocke, he had rather haue ben put to extreme cruelte.

43 Notwithstanding, What time as he missed of his stroke for haste, and the multitude rushed in violently betwixt the doores, he ranne boldly to the wall, and cast him selfe downe manfully among the heape of them:

44 Which gaue soone place to his fall, so that he fell vpon his belly.

45 Neuertheless, While there was yet breath within him, he was kindled in his minde, & while his blood gushed out exceedingly (for he was very sore wounded) he ranne through the middest of the people, and gat him to the top of a rocke.

46 So When his blood was nowe gone, he toke out his owne bowels with both his handes, & threw them vpon the people, calling vpon the Lorde of lyfe & spirite to rewarde him this againe: and so he dyed.

¶ The

The. xv. Chapter.

2 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Machabeus expounding vnto the Jewes the vision, boldeneth their heartes. 21 The prayer of Machabeus. 30 After the hoast of Nicanor is once ouercome, Machabeus commaundeth his head & his handes to be cut of, and his tongue to be geuen vnto foules.

A 1 NOwe when Nicanor knew that Judas and his company were in the countrey of Samaria, he thought with al his power to strike a fielde with him vpon a Sabbath day.

i Mac.vii d.

2 Neuertheles the Jewes that were compelled to go with him, saide: O do not so cruelly and vnkindly, but halowe the Sabbath day, and worshippe him that seeth all thinges:

3 [For all this,] yet saide the vngratious person,* Is there a mightie one in heauen that commaunded the Sabbath day to be kept?

iii Re.xx.c.

4 And when they saide: yea the lyuing God, the mightie Lord in heauen* commaunded the seuenth day to be kept,

Exo.xx.b

5 He saide: And I am mightie vpon earth, to commaunde them for to arme them selues, & to performe the kinges busynesse. Notwithstanding, he might not haue his purpose.

6 Nicanor had deuised with great pride to ouercome Judas, and to bring away the victory:

B 7 But Machabeus had euer a fast confidence and a perfect hope in God, that he would helpe him:

8 And exhorted his people not to be afrayde at the comming of the heathen: but alway to remember the helpe that had ben shewed vnto them from heauen, yea and to be sure now also that almightie God would geue them the victorie.

9 He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battailes that they had striken afore, and made them to be of good courage.

10 So when their heartes were pluckt vp, he shewed them also the deceitefulnesse of the heathen, and how they woulde kepe no couenannt nor oth.

11 Thus he weaponed them not with the armour of shielde and speare, but with wholsome wordes and exhortations: he shewed them a dreame also, wherethrough he made them all glad,

12 which was this: He thought that he saw Onias, which had ben hie priest, a vertuous and louing man, sad and of honest conuersation, well spoken, and one that had ben exercised in godlines from a childe, holding vp his handes toward heauen, and praying for his people.

13 After this, there appeared vnto him another man, which was aged, honorable, and glorious. C

14 And Onias saide: This is a louer of the brethren, and of the people of Israel: this is he that prayeth much for the people and for all the holy citie, Jeremie the prophete of God.

15 He thought also that Jeremie helde out his right hande, and gaue vnto Judas a sword of golde, saying:

16 Take this holy sworde, a gift from God, wherwith thou shalt smite downe the enemies of the people of Israel.

17 And so they were well comforted through the wordes of Judas, whiche were very sweete and able to stirre vp their courage: and toke courage vnto them, so that the young men were determined in their mindes to fight, and to abide stifly at it: insomuch that in the thinges which they toke in hande their boldnesse shewed the same, because the holy citie, the sanctuary, and the temple were in perill,

18 For the which they toke more care, then for their wyues, children, brethren, and kinsfolkes. D

19 Againe, they that were in the citie, were most carefull for those which were to fight.

20 Now, when they were all in a hope that the iudgement of the matter was at hande, and the enemies drue nye, the hoast being set in aray, the Elephantes and horsemen euery one standing in his place:

21 Machabeus considering the cõming of the multitude, the ordinaunce of diuers weapons, the cruelnes of the beastes, helde vp his handes towarde heauen,

heauen, calling vpon the Lorde that doth wonders, * which geueth not the victory after the multitude of weapons and power of the hoaste, but to them that please him, according to his owne wyll.

22 Therefore in his prayer he saide these wordes, O Lorde * thou that diddest send thyne angell in the time of Ezekiah king of Juda, and in the hoast of Sennacherib sluest an hundred fourscore and fiue thousand:

23 Send now also thy good angel before vs O Lorde of heauens, in the fearefulnesse and dreade of thy mightie arme,

E 24 That they which come against thy holy people to blaspheme them, may be afrayd. And so he made an ende of his wordes.

25 Then Nicanor & they that were with him, drue nye with trumpettes & showtinges for ioy:

26 But Judas and his company, with prayer and calling vpon God, encountred with the enemies.

27 With their handes they smote, but with their heartes they prayed vnto the Lorde, and slue no lesse then thirtie and fiue thousand men: For through the present helpe of God, they were gloriously comforted.

28 Now when they left of, and were turning againe with ioy, they vnderstoode that Nicanor him selfe was slaine with the other, for all his armour.

29 Then they gaue a great shout and a crye, praysing the almightie Lorde in their owne language.

30 And Judas which was euer redie to spend his body and lyfe for his citezins, cōmaunded to smite of Nicanors head, with his arme and hande, and to be brought to Hierusalem.

31 When he came there, he called all the people & the priestes to the aulter, with those that were in the castle, F

32 And shewed them Nicanors head, and his wicked hande which he had presumptuously holden vp against the temple of God.

33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be cast to the foules, and that cruel mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lorde, saying: Blessed be he that hath kept his place vndefiled.

35 As for Nicanors head he hanged it vp vpon the hie castle for an euident and playne token of the helpe of God.

36 And so they agreed al together to kepe that day holy, [namely] the thirteenth day of the moneth " Adar, Februari

37 Which in the Syrians language is called the next day before Mardocheus day.

38 Thus was Nicanor slaine, and from that time foorth the Jewes had the citie in possession: and here wyll I nowe make an ende. G

39 If I haue done well and as the storie required, it is the thing that I desired: but if I haue spoken sclenderly & barely, I haue done that I coulde.

40 For as it is hurtfull to drinke wine alone, and then againe water, & as wine tempred with water is pleasaunt & deliteth the taste: so the setting out of the matter delighteth the eare of them that reade the story: And here shalbe the ende.

¶ The ende of the second booke of the Machabees.

J. N.

¶ The deſcription of the holy lande, con-

teyning the places mentioned in the foure Euangeliſtes, with other places about the ſea coaſtes: wherein may be ſeene the wayes and iourneyes of Chriſte and his Apoſtles in Iudea, Samaria, and Galilee: for into theſe three partes this lande is deuided.

¶ The places ſpecified in this mappe, with their ſituation by the obſeruation of the degrees, concerning their length and breadth.

Aſcalon	65.24.	23.31.	Gadara or Gazara.	66.48.	32.23.
Azot	65.35.	32.	Gaza	65.10.	31.40.
Bethlehem	65.55.	31.51.	Iericho	66.10.	32.1.
Bethphage	68.	31.58.	Hieruſalem	66.	31.55.
Bethſaida	66.51.	32.29.	Ioppe	65.40.	32.5.
Bethabara	66.34.	32.1.	Ior, the other fountaine whence Iordane ſpringeth.	67.31.	33.7.
Bethania	66.	31.58.	Magdalon called alſo Dalmanutha	66.48.	32.28.
Cana of Galilee	66.52.	32.48.	Naim	66.35.	32.33.
Capernaum	66.53.	32.29.	Nazareth	66.56.	32.42.
Carmel mount	66.31.	32.50.	Ptolemais	66.50.	32.58.
Ceſarea Straronis	66.16.	32.25.	Samaria the citie	66.22.	32.19.
Ceſarea Philippi	67.39.	33.5.	Sidon	67.15.	33.30.
Chorazim	66.53.	32.29.	Silo	66.27.	32.19.
Dan, one of the fountaines whence Iordane ſpringeth.	67.25.	33.8.	Tyrus	67.	33.20.
Ennon	66.40	32.18.	Tyberias	66.44.	32.26.
Emaus	65.54.	31.59.			
Ephren	66.8.	32.			

¶ The newe Testament of our saviour Iesus *Christe.*

1595

I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to all that beleue. Rom.i.

1595

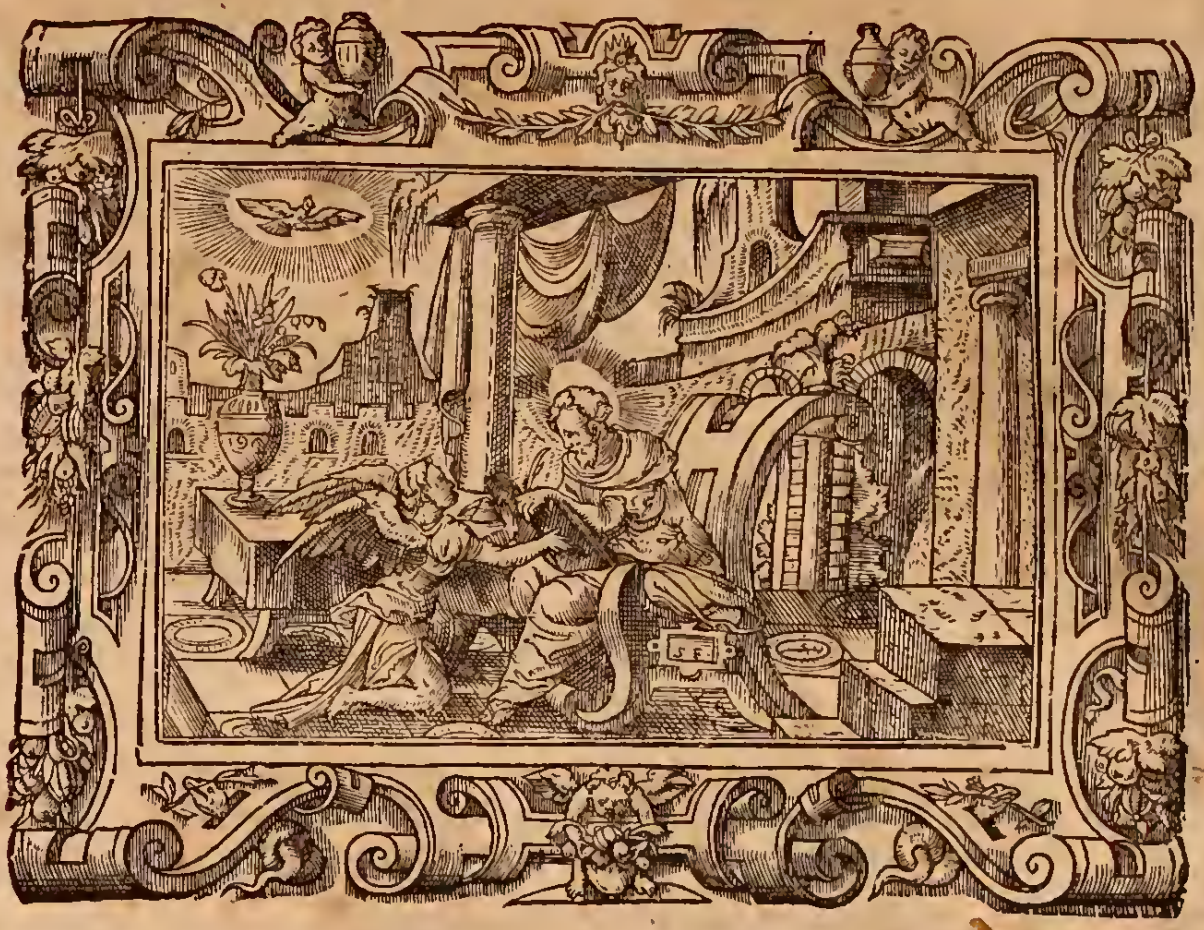
A preface into the newe Testament.

THE newe Testament so called, conteyning the writinges of the Euangelistes, with the Epistles of Christes Apostles, and with other such diuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That whiche was in figure and in obscuritie inuolued by the patriarkes and prophetes in their prophetical volumes, written by the inspiration of the holy ghost: is in this booke more playnely and euidently set out, vttered also in the selfe same spirite by the children of the prophetes the holy Apostles. In deede the lawe was geuen by Moyses, but grace and veritie came by Iesus Christe, whiche grace this booke of the newe Testament doth most euidently commende and set out. In this is discoursed the whole misterie of our saluation and redemption, purchased by our sauiour Christe, here is his holy conception described, his natiuitie, his circumcision, his whole life and conuersation, his godly doctrine, his diuine miracles. In this booke of the newe Testament is set out his death, his resurrection, his ascention, his sending of the holy spirite, his session in our flesshe on the right hande of his father, making continuall intercession to him for vs. In this booke is contayned the fourme and order of his last iudgement, after the generall resurrection of our bodyes. These be the misteries of our fayth, these be the groundes of our saluation, these be thus written that we shoulde beleue them, and by our beliefe shoulde enioy life euerlasting. Once and in tymes past God diuersly and many vvayes spake vnto the fathers by the prophetes, but in these last dayes he hath spoken vnto vs (vpon vvhom the endes of the vvorlde be come) by his ovvne sonne, vvhom he hath made heire of all thinges, vvhose dignitie is suche, that he is the brightnesse of his fathers glory, the very image of his substaunce, ruling all thinges by the vvorde of his povver. This heauenly doctour so indued vvith glory and maiestie, vve ought most reuerently to beleue, as commended vnto vs from the auctoritie of the heauenly father, to be hearde as his most vvelbeloued sonne, in vvhom is his vvhole delight, by vvhom he vvyll be pleased and pacified: It vvyll els come to passe saith that prophete Moyses, that vvhosoeuer shall not here and obay that prophete in the vvordes that he shall speake in his fathers name, I vvill be saith the father, reuenger of him. This is the last prophete to be looked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the vvisdome and knovvledge of God his father, by him he hath decreed finally to iudge the vvhole vvorlde, the liuing and the dead: by him hath he decreed to geue to his elect the life euerlasting, and to the reprobate (vvho hath contempned his life and doctrine) death euerlasting. Let vs therfore seriously heare and obay this our heauenly teacher, submit our selues to this our iudge and revvarder: Let vs esteeme his doctrine and conuersation, as a ful, perfect, and sufficient patterne of al holynes and vertue: Let vs esteeme the doctrine of this booke, as a most inflexible rule to leade vs to all ttueth and nevvnesse of life. Here may vve beholde the eternall legacies of the nevve Testament, bequeathed from God the father in Christe his sonne to all his electes, I say the legacies liuely renevved vnto vs, not of deliueraunce from Pharao his seruitude, but from the bondage and thraldome of that perpetuall aduersarie of ours the deuill: here may vve beholde our inheritaunce, not of the temporall lande of Chanaan, or of the translation of vs to the place of vvorldly paradise: but here vve may see the full restitution of vs, both in body and soule, to the celestiall paradise, the heauenly citie of Hierusalem aboue, there to raigne vvith God the father, God the sonne, and God the holy ghost for euer. vvhiche legacies of his Testament promised and bequeathed, vvere notvvithstanding recorded in the bookes of the olde Testament to our auncient fathers, vvhiche in hope beleued in Christe to come, vvho vvas painted before them in figures and shadovves, and signified in their olde sacramentes ordayned for that tyme: but novve more euidently renevved and exhibited vnto vs, not in figure, but in deede, not in promise, but in open sight, in feeling, in handling and touching of this eternall life, most manifestly confirmed vnto vs in Christe his blood in this his nevve Testament continued and reuiued, yet in nevve sacramentes, the better to beare in our remembraunce this his eternall Testament of all ioyfull felicities. Let vs novve therefore good christian people, reioyce in these glad tidinges expressed vnto vs by the name of the gospell of our sauiour Christe, and let it neuer fall out of our remembraunce that vve vvere sometime ouervvhelmed in darkenesse, and set in the shadovve of death: let vs consider that vve vvere sometime by our naturall byrth the chyldren of God his vvrath, and vvholly estraunged from the housholde of God. Let vs beare in minde that vve vvere somtime no people of God, nor his beloued, that vve vvere by nature braunches of the vvilde oliue, and novve by mere mercy grafted into the right and naturall oliue tree: vvhervpon let vs the rather repose our life in feare and reuerence. If vve be novve the chyldren of light, let vs vvalke in this our light in all holynesse and godlynesse of life, approuing that vvhiche is pleasing to the Lorde. Let vs haue no felovvship vvith the vnfruitfull vvorkes of darknesse, and let vs henceforth be no more chyldren, vvauering and caried about vvith euery vvinde of doctrine, and by the deceipt and craftinesse of men, vvherby they lay in vvayte to deceaue vs: but let vs folovve the trueth in loue and charitie, and in all thinges grovve vp into him vvhich is the head, that is Christe our sauiour. If vve be novve the chyldren of grace, and made liuely membe[illegible] his body, though sometyme straungers and forreyners farre of, and made neare by the blood of Christe, and made citizens vvith the [illegible]tes, and of the housholde of God: let vs direct our heartes thither vvhere our head is, deliting our selfe in all heauenly cogitations, vvalking in all spirituall vvorkes and fruites of the spirite, as Gods deare elect. God graunt that Christe may so dvvell in our heartes by fayth, that vve may be hable to comprehende vvith all sainctes the vnspeakable loue of Christe, vvhich passeth all mans knovvledge. Vnto him therefore vvhiche is hable to do exceeding aboundauntly aboue all that vve can aske or thinke, be prayse in the Churche by Christe Iesus, throughout all generations for euer. Amen.

ii Pet. i.
Psal. xlv.
Iohn. i.
Collo iii.
Matth. xxv.
Iohn. xo.
Hebre. i.
Hebre. i.
Mat. iii. xvii
Deut. xviii.
Collo. ii.
ii. Tim. iii.
Actes. xvii.
Gallat. iiii.
Hebre. ix.
i. Iohn. i.
Math. iiii.
Ephe. ii.
Rom. xi.
i. Tes. v.
Ephe iiii.
Ephe. iii.
Rom. i.
i. Cor. ix.
i. Pet. iii.

In prologo vet. testam.

And here yet once againe, let the reader be admonished charitably to examine this translation of the nevve Testament folovving, and be not offended vvith diuersitie of interpretation, though he finde it not to agree to his vvont text, or yet to disagree from the common ttanslation: Remembring vvhat Santes Pagninus testifieth of that auncient interpreter saint Hierome, that in many places of his commentaries, he doth reade and expounde othervvise then is founde in the common translation: yea saith Santes, Hierome doth retract very many places, and doth playnely confesse, that him selfe vvas deceaued by the haste of his translating in the doubtfull signification of the vvordes. And therfore saith the saide Hierome thus: I thinke it better to rebuke mine ovvne errour, then (vvhyle I am ashamed to confesse my lacke of skill) to persist in an errour. For vvho vvas euer, saith he, so vvell learned, that hath not somevvhere ben deceaued. Thus farre saint Hierome, vvhervpon good reader I exhort thee, reade aduisedly, expende learnedly, and correct charitably, and be not offended (good englishe reader) to see the holy scriptures in thyne ovvne language, as a matter nevvly seene: seeing that our ovvne countreyman that venerable priest Bede, many yeres agone did translate saint Iohns gospell into the vulgare tongue, *Ad vtilitatem ecclesiæ*, to the profite of the Church, [illegible]ith Cuthbert & Durhams story, who reporteth Bedes ovvne saying: *Nolo vt discipuli mei mendatium legant*, I vvoulde not that my disciples shoulde reade any lye, or spende their laboue after my departure vvithout fruite. VVhiche thing [illegible]also the auncient lyfe of Bede doth testifie of him. *In hiis diebus etiam euangelium Iohannis in Anglicam transtulit linguam iuxta Apostolum: Sapientibus, & insipientibus debitor sum, & omnibus omnia factus.* In these dayes (of his sickenesse) he did translate the gospell of saint Iohn into the englishe tongne, saying vvith the apostle: I am detter to the learned and vnlearned, I am made all to all. The rather he so did saith VVilliam Malmesberi,: *Quia hoc euangelium difficultate sui, mentes legentium exercet*: Becauſe this gospell by the difficultie that is in it, doth so much exercise the vvittes of the readers, therfore he did interprete it into the englishe tongue: and so did condiscende (saith he) to them vvhiche vvere not skilfull in the latin tongue. God graunt that all readers may take so much profite therby, as the good translatours ment vnto them. Amen.



¶ The (a) Gospell by Saint Matthewe.

The first Chapter.

¶ 1 The Genealogie of Christe from Abraham. 18 The maryage of his mother Marie. 20 The Angell satisfieth Josephes mynde. 21 The interpretation of Christes names.

(a) Gospell, that is, tydynges of our salvation by Christe.

A

1 This is the (b) booke of the generation of Jesus Christ, the sonne of Dauid, the sonne of Abraham.

(b) That is, the rehearsall of Christes lineage and lyfe

Gen.xxi.a. Ios.xxiiii.a Gen.xxv.d Ge.xxix.d

2 *Abraham begat Isaac, *Isaac begat Jacob, *Jacob begat Judas, and his brethren.

Gen.38 g. Gen.xlvi.d i.Par.ii.a.

3 *Judas begat Phares, and Zara of Thamar, *Phares begat Esrom, *Esrom begat Aram.

Ruth.iiii.d. i.Par.ii.b. Num.i.a.

4 *Aram begat Aminadab, *Aminadab begat Naasson, *Naasson begat Salmon.

Ruth.iiii.d.

5 *Salmon begat Boos, of Rachab, *Boos begat Obed of Ruth, *Obed begat Jesse.

Reg.xvi.a Reg.xii.f

6 *Jesse begat Dauid the kyng, *Dauid the kyng begat Solomon, of her that was the wyfe of Urie.

Para.iii.b. Par.xi.d. Pa.xiiii.a Reg.xv f Pa.xvii.a Pa.xxi.a.

7 *Solomon begat Roboam, *Roboam begat Abia, *Abia begat Asa.

8 *Asa begat Josaphat, Josaphat begat Joram, *Joram begat Ozias.

9 Ozias begat Joatham, *Joatham begat Achas, *Achas begat Ezekias.

4.Reg.xi.a ii.Par.xvi d 2.Pa.xxvii. 2.Para.28.d. 4.Re.xx.d 4.Re.xxi.d 4.Re.24.a.

10 *Ezekias begat Manasses, *Manasses begat Amon, *Amon begat Josias.

11 *Josias begat Jacim, *Jacim begat Jechonias and his brethren, about the tyme they were caryed away to Babylon.

B

12 And, after they were brought to Babylon, *Jechonias begat Salathiel, Salathiel begat Zorobabel.

Iere.xxii.f. i.Par.iii.d. Agge.i.a. i.Esd.iii.a. i.Par.iii.d. 4.Reg.18.d.

13 *Zorobabel begat Abiud, *Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob.

16 Jacob begat Joseph, the husband of Marie, of whō was borne Jesus, that is called Christe. ☞

17 And so, all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntyll the carying away into Babylō, are fourteene generations: and frō the carying away into Babylon vnto Christe, are fourteene generations.

C

18 The birth of Jesus Christe was on this wise. ☞ When as his mother Marie was betrouthed to Joseph (before

they came together) she was founde
with chylde of the holy ghost.
19 Then Joseph her husbande, beyng a
ryghteous man, and not wyllyng to
make her a publique example, was
mynded priuily to put her away.
20 But whyle he thought these thinges,
beholde, the Angell of the Lord appea-
red vnto hym in a dreame, saying: Jo-
seph, thou sonne of Dauid, feare not to
take [vnto thee] Marie thy wife, for that
which is conceaued in her, is of the holy
ghost.
21 She shall bryng foorth a sonne, and
thou shalt call his name *Jesus: for he
shall saue his people from their sinnes.
22 (All this was done, that it myght be D
fulfilled, which was spoken of the lorde
by the prophete, saying:
23 *Behold, a virgin shalbe with childe, Esai.vii.c.
and shall bryng foorth a sonne, and they
shall call his name Emmanuel, whiche
is by interpretation, God with vs.)
24 Then Joseph, being raysed frō slepe,
dyd as the Angel of the Lorde had bid-
den hym, and he toke his wyfe:
25 (c) And knewe her not, tyll she hadde
brought foorth *her first borne soune, & (c) This phrase doth not import, he knewe her afterward: as the like phrase vsed. Math. v. xxviii. d. and Psal. cx. or, she hadde any mo chyldren.
called his name Jesus.

Philip. ii. b. Actes. iiii. b.

¶ The. ij. Chapter.

¶ 1 The tyme and place of Christes birth. 11 The wyse men offer their presentes. 14 Christe fleeth into Egipte. 16 The young chyldren are slayne. 23 Christe turneth into Galilee.

A 1 When Jesus was borne
in Bethlehem, a citie of
Jurie, in the dayes of
Herode the kyng: be-
holde, there came wise
men from the east to
Hierusalem,
2 Saying: Where is he that is borne
kyng of Jewes? For we haue seene his
*starre in the east, and are come to wor- Nu.xxiiii.c.
ship hym.
3 When Herode the kyng had hearde
these thynges, he was troubled, and all
[the citie of] Hierusalem with hym.
4 And when he hadde gathered all the
chiefe Priestes and Scribes of the peo-
ple together, he demaunded of them
where Christe shoulde be borne.
5 And they saide vnto him: At Bethle-
hem in Jurie. For thus it is written by
the prophete.
6 *And thou Bethlehem [in] the lande Miche.v.a.
of Juda, art not the least among the
princes of Juda. For out of thee shall Iohn.vii.g.
there come a capitain, that shal gouerne
my people Israel.
7 Then Herode, when he had priuilye
called the wyse men, inquired of thē dili-
gently, what tyme the starre appeared.
B 8 And he sent them to Bethlehem, and
sayde: Go, and search diligently for the
young childe, and when ye haue founde
hym, bryng me worde agayne, that I
may come, and worship hym also.
9 ☞ When they had hearde the kyng,
they departed, and loe, the starre which
they sawe in the east, went before them,
tyl it came & stoode ouer [the place] wher-
in the young chylde was.
10 When they sawe the starre, they re-
ioyced excedyngly with great ioy.
11 And went into the house, and founde
the young chylde with Marie his mo-
ther, *and fell downe, and worshypped Psal.lxii.d.
hym, and opened their treasures, and Esai.lx.b.
presented vnto hym gyftes, golde, and
frankensence, and mirre.
12 And after they were warned of God
in a dreame, that they shoulde not go a-
gayne to Herode, they returned into
their owne countrey another way. ☜
13 When they were departed, beholde,
the Angel of the Lord appeared to Jo-
seph in a dreame, saying: Aryse, & take
the young chylde and his mother, and
flee into Egipte, and be thou there, tyll
I bryng thee worde. For it wyll come
to passe, that Herode shall seke ye young
chylde, to destroy hym.
14 When he arose, he toke the young C
chylde and his mother, by nyght, and
departed into Egipt.
15 And was there, vnto the death of He-
rode, that it myght be fulfylled whiche
was spoken of the Lorde, by the pro- Osee.xi.a.
phete, saying: *Out of Egipte haue I Nu.xxiiii.c.
called my sonne.
16 Then Herode, when he sawe that he
was mocked of the wyse men, was ex-
cedyng wroth, and sent foorth, and slew
all the chyldren that were in Bethlehē,
and in all the coastes, as many as were
two

two yere olde, or vnder, according to the tyme, which he had diligently searched out, of the wyse men.

17 Then was fulfylled that, which was spoken by Jeremie the prophete, saying.

18 In Rama was there a voyce heard, *lamentation, wepyng, & great mournyng, Rachel weping [for] her children, and would not be comforted, because they were not.

19 ☞ But when Herode was dead, behold, an Angel of the Lorde appeared to Joseph in a dreame, in Egipt, saying.

20 Aryse, and take the young chylde and his mother, and go into the lande of Israel. *For they are dead, which sought the young chyldes lyfe.

21 And he arose, & toke the young chylde and his mother, & came into the lande of Jsrael.

22 But when he heard, that Archelaus dyd reigne in Jurie in the rowme of his father Herode, he was afrayde to go thyther. Notwithstandyng, after he was warned of God in a dreame, he turned aside, into the parties of Galilee,

23 And [went and] dwelt in a citie, which is called Nazareth, that it myght be fulfylled, which was spoken by the prophetes: He shalbe called a Nazarite.

Jer.xxxi.c

Mark.i. b. Luk.iii.d. Iohn.i.d.

¶ The.iij. Chapter.

¶ 1 Johns preachyng, office, lyfe, baptisme, 7 reprehendyng of the Pharisees, 13 and baptizyng of Christe in Jordane.

1 IN those dayes, came John the *Baptist, preachyng in the wyldernesse of Jurie, and saying.

2 *Repent, (a) for the kingdome of heauen is at hande.

3 *For this is he, of whom it is spoken by the prophete Esayas, saying. *The voyce of one crying in the wyldernesse: prepare ye the way of the Lorde, make his pathes straight.

4 This John had his rayment of Camels heere, *and a girdle of a skynne about his loynes, *his meate was locustes, and *wylde hony.

5 Then went out to hym Hierusalem, and all Jurie, and all the region rounde about Jordane,

6 And were baptized of hym in Jordane, confessyng their sinnes.

7 But when he sawe many of the Pharisees, and Saducees come to his baptisme, he sayde vnto them. *O generation of vipers, who hath warned you to flee from the anger to come?

8 Bryng forth therefore fruites meete for repentaunce.

9 And be not of suche mynde, that ye woulde say within your selues, We haue Abraham to [our] father. For I say vnto you, that God is able, of these stones to rayse vp chyldren vnto Abraham.

10 Euen now is the axe also put vnto the roote of the trees: therefore, *euery tree which bryngeth not forth good fruite, is hewen downe, and cast into the fire.

11 I baptize you in water *vnto repentaunce: But he that shall come after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost, and with fire.

12 *Whose fanne is in his hande, and he wyll purge his floore, and gather his wheate into [his] garner: but wyl burne vp the chaffe with vnquencheable fire.

13 Then commeth Jesus from Galilee to Jordane, vnto John, *to be baptized of hym.

14 But John forbad hym, saying. I haue nede to be baptized of thee, and commest thou to me?

15 Jesus answering, sayde vnto hym: Suffer it to be so nowe. For thus it becommeth vs, to fulfyll all righteousnes. Then he suffred hym.

16 And Jesus, when he was baptized, came straightwaye out of the water, and loe *the heauens was open vnto hym, and (John) sawe the spirite of God descendyng lyke a doue, and lyghtyng vpon hym.

17 And loe, there (came) a voyce from the heauens, saying: *This is my beloued sonne, in whom I am well pleased.

Mat.iii.a. Mark.i.a. Luk.iii.a. Iohn.i.d.

Mark.iii.c. (a) This worde is, after the Hebrue to repent, or amende to forsake.

Esay.xl.a.

Reg.18.b. Mark.i.a. Reg.xvii.d

Mark.i.b. Luk.iii.d.

Math.vii.e. Luk.iii. b.

Mark.i.a. Luk.iii.c. Iohn.i.d.

Luk.iii. c.

Mark.i.b.

Mark.i.b. Luk.iii.d. Iohn.i.e.

Esay.xlii.a. Mat.xvii.b. Mark.i.b. Luk.ix. ii.Pet.i.d.

¶ The .iiij. Chapter.

¶ 1 Christe fasteth, is tempted. 17 He begynneth to preache. 18 He calleth Peter, Andrewe, James, and John, and healeth all the sicke.

A 1 THen was Jesus *ledde away of the spirite into wyldernesse, to be tempted of the deuyll.
Mark.i.b. Luk.iii.b.
2 And when he had fasted fourtie dayes, and fourtie nightes, he was afterwarde an hungred.
3 And when the tempter came to hym, he sayde: If thou be the sonne of God, commaunde that these stones be made breade.
4 But he answered, and sayde, it is Written: *Man shall not lyue by breade only, but by euery Worde that proceadeth out of the mouth of God.
Deut.viii.a. Luk.iii.a. Sap.xvi.c.
5 Then the deuyll taketh hym vp into the holy citie, and setteth hym on a pinacle of the temple,
6 And saith vnto hym: If thou be the sonne of God, cast thy selfe downe. For it is Written: *He shall geue his Angels charge ouer thee, & With their handes they shall lyft thee vp, lest at any tyme thou dashe thy foote agaynst a stone.
Psal.xci.c.
7 And Jesus sayde to hym. It is Written agayne: *Thou shalt not tempt the Lorde thy God.
Deut.vi.c. Luk.iii.b.
B 8 Agayne, the deuyll taketh hym vp, into an exceadyng hye mountayne, and sheweth hym all the kyngdomes of the worlde, and the glorie of them,
9 And sayth vnto hym: All these Wyll I geue thee, yf thou Wylt fall downe, and worshyp me.
10 Thē sayth Jesus vnto hym: Auoyde Sathan. For it is Written: *Thou shalt Worshyp the Lorde thy God, and hym only shalt thou serue.
Deut.vi.c. and.x.d. Luk.iii.b. i.Reg. vii.a.
11 Then the deuyll leaueth him, and beholde, *the Angels came, and ministred vnto hym. ☞
Mark.i.b.
Mark.i.b. (a) That is, cast in prysō.
12 When Jesus had hearde *that John Was (a) deliuered vp, he departed into Galilee,
13 And left Nazareth, and Went & dwelt in Capernaum, Whiche is (a citie) vpon the sea coast, in the borders of Zabulon and Nephthalim.
14 That it myght be fulfylled, whiche was spoken by Esayas the prophete, saying:
15 *The lande of Zabulon, & Nephthalim, (by) the Way of the sea beyonde Jordane, Galilee of the Gentiles.
C Esay.ix.a.
16 The people, Which sate in darknesse, sawe great lyght: And to them Whiche sate in the region and shadowe of death, lyght is sprong vp.
17 From that tyme, Jesus began to *preache, and to saye: *Repent, for the kyngdome of heauen is at hande. ☞
Math.iii.a.
18 ☞ And Jesus, Walkyng by the sea of Galilee, sawe two brethren, Simon (which was) called Peter, and Andrewe his brother, castyng a nette into the sea, (for they were fyshers.)
Mark.i.a. Math.i.b. Math.iii.a. Mark.i.b.
19 And he saith vnto them: Folowe me, and I Wyl make you *fyshers of men.
20 And they strayght Waye lefte their nettes, and folowed hym.
Iere.xvi.d. Eze.xlvii.b
21 And When he Was gone forth from thence, he sawe other two brethren, D James, the sonne of Zebedee, & John his brother, in the shippe With Zebedee their father, mendyng their nettes, and he called them.
22 And they immediatly, *left the shippe and their father, and folowed hym. ☞
Luk.v.b.
23 ☞ And Jesus went about all Galilee, teachyng in their synagogues, and preachyng the Gospell of the kingdome, and healyng all maner of sickenesse, and all maner of disease among the people.
24 And his fame spread abrode, throughout all Syria: and they brought vnto hym all sicke people, that Were taken With diuers diseases, and gryppynges, and them that were possessed With deuyls, and those which were lunaticke, and those that had the paulsie, and he healed them.
25 *And there folowed hym great multitudes of people, from Galilee, and from the (b) ten cities, and from Hierusalem, and from Jurie, and from the regions (that lye) beyonde Jordane.
Mark.iii.d.
(b) A countrey containyng ten cities

C The

The. v. Chapter.

¶ In this Chapter, and in the two next folowyng, is conteyned the most excellent and louyng Sermon of Christe, in the mount. Which Sermon, is the very key, that openeth the vnderstandyng into the lawe. In this fifth Chapter specially, 3 he preacheth of the eyght beatitudes, or blessynges, 21 of manslaughter, 22 wrath, and anger, 27 of adultrie, 33 of swearyng, 39 of sufferyng wrong, 44 and of loue, euen towarde a mans enemies.

A 1 When he saw the multitude, he went vp into a mountayne: & when he was set, his disciples came to hym.
2 And he opened his mouth, & taught them, saying.
Luke.vi.d. 3 *Blessed (are) the poore in spirite: for theirs is the kyngdome of heauen.
Esay.lxvi.a. and.lxvii.d. 4 *Blessed (are) they that mourne: for they shalbe comforted.
5 Blessed (are) the meke: for they shall inherite the earth.
Iac.xxxi.e. 6 Blessed (are) they, which do *hunger and thirste (after) righteousnes: for they shalbe satisfied.
7 Blessed (are) the mercyfull: for they shall obteyne mercy.
8 Blessed (are) the pure in heart: for they shall see God.
9 Blessed (are) the peace makers: for they shalbe called the chyldren of God.
B 10 Blessed (are) they which suffer persecution for righteousnes sake: for theirs is the kyngdome of heauen.
i.Pet.ii.c. iii.c. 11 *Blessed are ye, whē (men) reuyle you, and persecute (you) and, lying, shall say all maner of euyll saying agaynst you, for my sake.
Acte.v.g. 12 *Reioyce, and be glad: for great is your rewarde in heauen. ☞ For so persecuted they the prophetes, whiche were before you.
Mark.ix.g. Luk.iiii.g. Deut.ii.c. 13 ☞ Ye are the salt of the earth. *But yf the salt become vnsauery, where in shall it be salted? It is thencefoorth good for nothing, but to be caste out, and to be troden vnder foote of men.
14 Ye are the lyght of the worlde. A citie that is set on an hyll, can not be hyd.
Luk.xiii.b. Luk.viii.c. Luk.xi.c. 15 *Neyther do men lyght a candell, and put it vnder a busshell: but on a candelsticke, and it geueth lyght vnto all that are in the house.
16 Let your lyght so shyne before men, *that they may see your good workes, and glorifie your father, whiche is in heauen.
17 Thynke not that I am come to destroy the lawe, or the prophetes. I am not come to destroy, but *to fulfyll. C
18 For truely I say vnto you, *tyll heauen and earth passe, one iotte, or one title of the lawe shall not scape, tyll all be fulfylled. Math.i.d. and.ii.c. Luk.xvi.d. Esay.xl.c.
19 Whosoeuer therfore breaketh one *of these least commaundementes, and teacheth men so, he shalbe called the leaste in the kyngdome of heauen. But who so euer doeth, and teacheth (so) the same shalbe called great in the kyngdome of heauen. Iacob.ii.b. Eze.xviii.b.
20 For I say vnto you: except your righteousnes, excede the righteousnes of the Scribes and Pharisees, ye shall not enter into the kyngdome of heauen.
21 Ye haue hearde, that it was sayde to them of the olde tyme, *thou shalt not kyll: who so euer kylleth, shalbe in daunger of iudgement. D Exod.xx.c. Luk.xvii.d. Deut.v.b.
22 But I say vnto you, that who so euer is angry with his brother, vnaduisedly, shalbe in daunger of iudgement. And who so euer shall say vnto his brother, racha, shalbe in daunger of a councell: But, whosoeuer shall saye (thou) foole, shalbe in daunger of hell fire.
23 Therfore, if thou bring thy gyft to the aulter, and there remembrest, that thy brother hath ought agaynst thee:
24 Leaue there thy gyft, before the aulter, *and go thy way, first and be reconciled to thy brother: and then, come and offer thy gyft. ☞ Iob.xlii.b.
25 ☞ Agree with thyne aduersarie quicklye, whyles thou art in the waye with him: lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into pryson. Luk.xii.g.
26 Veryly I say vnto thee, thou shalt not come out thence, tyll thou hast payde the vtmost farthyng.
27 Ye haue hearde, that it was sayde vnto them of olde tyme: *Thou shalt not commit adultry. Exod.xx.c. Rom.xiii.c. Eccle.xli.c.
28 But I say vnto you, *that whosoeuer Iob.xxxi.a.

loketh on a woman, to lust after her, hath committed adultry with her alredy, in his heart.

Mark.ix.g. 29 *If thy right eye offende thee, plucke it out, and cast it from thee. For better it is vnto thee, that one of thy members perishe, thē that thy whole body should be cast into hell.

30 And yf thy right hande offende thee, cut it of, and cast it from thee. For better it is vnto thee, that one of thy members perishe, then that all thy body shoulde be cast into hell.

Deu.xxiiiia 31 It is saide: Whosoeuer putteth away his wyfe, *let hym geue her a wrytyng of diuorcement.

Math.xix.a Mark.x.b. 32 *But I say vnto you, that whosoeuer doeth put awaye his wyfe, except it be for fornication, causeth her to commit adultry. And whosoeuer maryeth her that is diuorced, committeth adultry.

Luk.xix.c. 33 Agayne, ye haue hearde that it was sayde vnto them of olde tyme: *Thou shalt not forsweare thy selfe, but shalt perfourme vnto the Lorde thine othes.

Iacob.v.d. Esay.lxvi.a. Mat.xxiii.c 34 *But, I say vnto you: Sweare not at all, neither by heauen, *for it is gods seate,

35 Nor by the earth, for it is his footestoole, neither by Hierusalem, for it is the citie of the great kyng.

36 Neither shalt thou sweare by thy head, because thou canst not make one heere whyte or blacke.

37 But let your communication be yea, yea, nay nay. For whatsoeuer is more then these, commeth of euyll.

Exod.xxi.e Deut.xix.d Leuit.24.d. Luk.vi.d. 38 Ye haue hearde, that it is sayde, *an eye for an eye, and a tooth for a tooth.

39 But, I say vnto you, that ye resist not euyll. But, whosoeuer geueth thee a blowe on thy right cheeke, turne to him the other also.

40 And yf any man wyll sue thee at the lawe, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer wyll compell thee to go a myle, go with hym twayne.

42 Geue to hym that asketh thee: & from hym that woulde borowe of thee, turne not thou away.

Leuit.xix.d Mat.xxii.d 43 Ye haue heard, that it is saide: *Thou shalt loue thy neyghbour, & hate thyne enemie.

Rom.xii.e Leuit.xix.d 44 But I saye vnto you, loue your enemies, *blesse them that curse you, *do good to them that hate you, pray for thē which hurt you, and persecute you:

45 That ye may be the chyldren of your father, which is in heauen. For he maketh his sonne to aryse on the euyll, and on the good, and sendeth rayne on the iust, and on the vniust.

Luk.vi.c 46 For *yf ye loue them which loue you, what rewarde haue ye? Do not the publicans also euen the same?

47 And yf ye salute or greete your brethrē only, what singuler thyng do ye? Do not also the publicans lykewyse?

Leuit.xix.c 48 *Ye shall therfore be perfecte, euen as your father, which is in heauen, is perfecte.

The.vj.Chapter.

1 Of almes, 5 prayer, 16 and fastyng. 19 He forbyddeth the carefull sekyng of worldly thynges.

A 1 TAKE heede to your almes, that ye geue it not in the sight of men, to the intente that ye woulde be seue of thē, or els ye haue no rewarde of your father, which is in heauen.

2 Therefore, when thou geuest thyne almes, thou shalt not make a trumpet to be blowen before thee, as hypocrites do, in the synagogues, & in the streates, ỳ they might be esteemed of mē. Verily I say vnto you, they haue their reward.

3 But when thou doest [thyne] almes, let not thy left hande knowe, what thy right hande doeth,

4 That thyne almes may be in secrete: And thy father, which seeth in secrete, shall rewarde thee openly.

And

5 And When thou prayest, *thou shalt not be as the hypocrites are. For they loue to stande, prayng in the synagogues, and in the corners of the streates, that they may be seue of men. Verely I say vnto you, they haue theyr rewarde.

6 But When thou prayest, *enter into thy chaumber, and When thou hast shut thy dore, pray to thy father, Which is in secrete, and thy father Which seeth in secrete, shall rewarde thee openly.

7 But When ye pray, *babble not much, as the heathen do. For they thynke [it wyl come to passe,] that they shalbe heard, for theyr much bablinges sake.

8 Be not ye therfore lyke vnto them. *For your father knoweth, What thynges ye haue nede of, before ye aske of hym.

9 After this maner therfore pray ye. *O our father, Which art in heauen, halowed be thy name.

10 Let thy kyngdome come. Thy Wyll be done, as Well in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as We forgeue our detters.

13 And leade vs not into temptation, but delyuer vs from euyll. For thyne is the kyngdome, and the power, and the glory, for euer. Amen.

14 For, *yf ye forgeue men theyr trespasses, your heauenly father shall also forgeue you.

15 But, yf ye forgeue not men theyr trespasses: no more shall your father, forgeue [you] your trespasses.

16 Moreouer, *When ye fast, be not of an heauy countenaunce, as hypocrites are. For they disfigure theyr faces, that they myght appeare vnto men, to fast. Verely I say vnto you, they haue theyr rewarde.

17 But thou, When thou fastest, annoynt thyne head, and Washe thy face:

18 That thou appeare not vnto men, to fast: but vnto thy father, Which is in secrete, and thy father, Which seeth in secrete, shall rewarde thee openly.

19 Hoorde not vp for your selues, treasures vpon earth, Where the moth and rust doth corrupt, and Where theeues breake through, and steale.

20 *But laye vp for you, treasures in heauen, Where neyther moth nor rust doth corrupt, and Where theeues do not breake through, nor steale.

21 For, Where your treasure is, there Wyll your heart be also.

22 *The lyght of the body, is the eye. Wherfore, yf thyne eye be single, all thy body shalbe full of lyght. Luk.xi.c.

23 But and yf thyne eye be Wicked, all thy body shalbe ful of darknesse. Wherfore, yf the lyght that is in thee, be darknesse, howe great is that darknesse?

24 ☞*No man can serue two maisters. For either he shall hate the one, & loue the other: or els leane to the one, and dispise the other. Ye can not serue God, and (a) mammon. Luk.xvi.c

25 Therfore I say vnto you, *be not carefull for your lyfe, What ye shall eate, or drynke: nor yet for your body, What ye shall put on. Is not the lyfe more Worth then meate? & the body then rayment? Luk.xii.c. Psal.lv.d. i.Pet.v.c.

26 Beholde the fowles of the ayre: For they sowe not, neither do they reape, nor cary into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?

27 *Which of you, by takyng of carefull thought, can adde one cubite vnto his stature? Luke.xii.d.

28 And Why care ye for rayment? Learne of the Lylies of the fielde, howe they growe. They Weery not [them selues] With labour, neither [do they] spinne:

29 And yet I say vnto you, that euen Solomon in all his royaltie, Was not arayed lyke one of these.

30 Wherfore, yf God so clothe the grasse of the fielde, Which though it stande to day, is to morowe cast into the ouen: shall he not much more [do] the same for you, O ye of litle fayth?

31 Therefore take no thought, saying: What shall We eate? or, What shall We drynke? or, WhereWith shall We be clothed?

32 (For after all these thynges, do the Gentiles seke:) for your heauenly father knoweth, that ye haue nede of all these thynges.

33 But rather, seke ye first the kyngdome of God, and his ryghteousnesse, and all these thynges shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it selfe. (b) Sufficient vnto the day, is the euyll therof. (b) That is, the perfect day hath enough of his owne grefe or affliction. Pier.

¶ The

¶ The .vij. Chapter.

¶ 1 He forbyddeth foolyshe and rashe iudgement, 5 reproueth hypocrisie, 7 exhorteth vnto prayer, 13 & to enter in at the strayte gate, 15 warneth to beware of false prophetes, 24 and wylleth the hearers of his worde, to be doers of the same.

A 1 IUdge *not, that ye be not iudged. Luk.vi.f.

2 *For with what iudgement ye iudge, ye shalbe iudged: *And with what measure ye meate, it shalbe measured to you agayne. Rom.ii.a. Luk.vi.f.

Luk.vi.f. 3 *Why seest thou a mote in thy brothers eye, but perceiuest not the beame that is in thyne owne eye?

4 Or, howe sayest thou to thy brother: suffer me, I wyll plucke out a mote out of thyne eye: and beholde, a beame is in thyne owne eye?

5 Thou hypocrite, first caste out the beame out of thine owne eye: and then shalt thou see clearely, to plucke out the mote out of thy brothers eye.

6 Geue not that which is holy, vnto dogges, neyther caste ye your pearles before swyne, lest they treade them vnder their feete, and turning agayne, all to rent you.

B 7 Aske, and it shalbe geuen you: *seke, and ye shall fynde: knocke, and it shalbe opened vnto you. Ier.xxix.c. Iohn.xvi.f. Luk.xi.b.

8 For he that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened.

9 Is there any among you, which, yf his sonne aske hym bread, wyll geue hym a stone?

10 Or yf he aske fyshe, wyll he geue hym a serpent?

11 If ye then, beyng euyll, knowe to geue your children good gyftes: howe much more shall your father, which is in heauen, geue good thynges, to them that aske hym?

Eccl.xxxiib 12 Therfore all thynges, *whatsoeuer ye woulde that men shoulde do to you, Toby.iii.c. Luk.vi.c. do ye euen so to them: For this is the lawe, and the prophetes.

Luk.xiii.c. 13 *Enter in at the strayte gate. For wyde is the gate, and brode is the way, that leadeth to destruction, and many there be which go in therat.

14 Because, strayte is the gate, and narowe is the way, which leadeth vnto lyfe, and fewe there be that fynde it.

15 ☞*Beware of false prophetes, which come to you in sheepes clothyng: but inwardly they are rauenyng woolfes. Deut.xiii.a. i.Iohn.i.a.

16 Ye shall knowe them by theyr fruites, ¶ *Do men gather grapes of thornes? or fygges of thystles? Luk.vi.g.

17 Euen so, euery good tree, bryngeth forth good fruite: But a corrupt tree, bryngeth forth euyll fruite.

18 *A good tree, can not bryng forth bad fruite: neither can a bad tree, bryng forth good fruite. Math.xii.c.

19 *Euery tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyre. Math.iii.d. Luk.iii.b.

20 Wherfore, by theyr fruites, ye shall knowe them.

21 Not euery one, that sayeth vnto me *Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doeth the wyll of my father, which is in heauen. Mat.xxv.b Luk.vi.g. and xiii.c.

22 Many wyll say to me in that day, D Lorde Lorde, haue we not prophesied thorowe thy name? *and thorowe thy name haue cast out deuyls? & done many great workes thorowe thy name? Act.xix.c

23 And then wyll I confesse vnto them, I neuer knewe you: *Depart from me, ye that worke iniquitie. Psal.vi.b. Luk.xiii.d.

24 Therfore, Whosoeuer heareth of me these sayinges, and doeth the same, I wyll lyken hym vnto a wyse man, which *buylt his house vpon a rocke: Luk.vi.g.

25 And the rayne descended, and the fludes came, and the wyndes blewe, and beat vpon that house, and it fell not, because it was grounded on a rocke.

26 And euery one that heareth of me these sayinges, *and doeth them not, shalbe lykened vnto a foolyshe man, which buylt his house vpon the sande: Iacob.i.b. Eze.xiii.b.

27 And the rayne descended, and the fludes came, and the wyndes blewe, and beat vpon that house, and it fell, and great was the fall of it.

28 And it came to passe, that when Iesus had ended these sayinges, the people were astonied at his doctrine.

29 *For he taught them, as one hauyng power, and not as the Scribes. Mark.i.c. Luk.iii.c.

¶ The

The .viij. Chapter.

¶ 2 Christe cleanseth the leper, 5 healeth the captaynes seruaunt, and many other diseases, 14 helpeth Peters mother in lawe, 24 stylleth the sea, and the wynde, 28 and dryueth the deuyls out of the possessed, into the swyne.

1 WHEN he was come downe frō the mountayne, great multitudes folowed hym.

2 And beholde, * there came a leper, and worshipped hym, saying: Lorde, yf thou wylt, thou canst make me cleane.

3 And Jesus put forth his hande, and touched hym, saying: I wyll, be thou cleane. And immediatlye his leprosie was cleansed.

4 And Jesus sayth vnto hym: See thou tell no man, * but go, [and] shewe thy selfe to the priest, and offer the gift that Moyses commaunded, for a Witnes vnto them.

5 ☞ And When Jesus was entred * into Capernaum, there came vnto hym a Centurion, beseechyng hym.

6 And saying: Lorde, my seruaunt lyeth at home sicke of the paulsie, greeuously payned.

7 And Jesus sayth. When I come, I wyll heale hym.

8 The Centurion answered, & sayde: Lorde, I am not worthy that thou shouldest come vnder my roofe: but * speake the worde only, & my seruaunt shalbe healed.

9 For I also my selfe am vnder authoritie, and haue souldiers vnder me: and I say to this man go, and he goeth: and to another, come, and he commeth: and to my seruaunt, do this, and he doth it.

10 When Jesus hearde [him], he marueyled, & sayde to them that folowed [him]: Verely I say vnto you, I haue not founde so great fayth in Israel.

11 I say vnto you, that * many shall come from the east and west, and shall rest with Abraham, and Isaac, & Jacob, in the kyngdome of heauen.

12 But the chyldren of the kyngdome shalbe caste out, into vtter darcknesse: there shalbe wepyng, and gnashyng of teeth.

13 And Jesus sayde vnto the Centurion: Go thy Way, and as thou hast beleued, so be it vnto thee. And his seruaunt was healed, in the selfe same houre.

14 *And When Jesus was come into Peters house, he sawe his wyues mother layed, and sicke of a feuer. Mark.i.c. Luke.iiii.f.

15 And he touched her hande, and the feuer left her, and she arose, and ministred vnto them.

16 When the euen was come, they brought vnto hym many, that were possessed with deuyls, and he cast out the spirites with a worde, and healed all that were sicke.

17 That it myght be fulfylled, which was spoken by Esayas the prophete, saying: *He toke on hym our infirmities, and bare [our] sicknesses. Esay.liii.b. i.Pet.ii.d.

18 When Jesus sawe great multitudes ℭ about hym, he commaunded that they shoulde go ouer the water.

19 And a certayne Scribe came, & sayde vnto hym: *Maister, I wyll folowe thee, whyther soeuer thou goest. Luke.ix.g.

20 And Jesus sayth vnto hym. The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man, hath not where to rest his head.

21 And another, of the number of his disciples, sayde vnto hym: *Lorde, suffer me first to go and bury my father. Luke.ix.g.

22 But Jesus sayde vnto hym: Folowe me, and let the dead bury theyr dead.

23 ☞ And When he entred into a shippe, his disciples folowed hym:

24 And beholde, * there arose a great tempest in the sea, [in so much] that the shippe was couered with waues: but he was a slepe. Mark.iiii.b. Luke, viii.c.

25 And his disciples came to hym, and awoke hym, saying: Lorde saue vs, we perysshe.

26 And he sayth vnto them: Why are ye fearefull, O ye of litle fayth? Then he arose, *and rebuked the Windes, and the sea: and there folowed a great calme. Iob.xxvi.d Psal.cvii.e.

27 But the men marueyled, saying: ℭ What maner of man is this, that both Wyndes and sea obey hym? ☜

28 *And When he was come to the other syde, into the countrey of the Gergesenes, there met hym two, possessed with deuyls, which came out of the graues, and were very fierce, so that no Mark.v.a. Luk.viii.d.

man

man myght go by that way.

29 And beholde, they cryed out, saying: * O Jesu, thou sonne of God, *What have we to do with thee? Art thou come hyther, to torment vs before the tyme?

Math.v.a. Luk.viii.d. 2.Cor.vi.c.

30 And there was, a good way of from them, * a hearde of many swyne, feedyng.

Mark.viii.d

31 So, the deuyls besought hym, saying: yf thou cast vs out, suffer vs to go away into the heard of swyne.

32 And he sayde vnto them, go. Then went they out, and departed into the heard of swyne: And beholde, ye whole heard of swyne rushed headlong into the sea, and perysshed in the waters.

33 Then they that kept them, fledde, and went theyr wayes into the citie, and tolde euery thyng, and what was done of the possessed with the deuyls.

34 And beholde, the whole citie came out to meete Jesus: and when they sawe hym, * they besought hym, that he Act.xvi.g. Woulde depart out of theyr coastes.

¶ The. ix. Chapter.

¶ 2 He healeth the paulsie. 9 Calleth Matthewe from the custome. 11 Answereth for his disciples. 22 Healeth the woman of the blooddy issue. 25 Helpeth Jairus daughter. 29 Geueth two blynde men theyr syght. 33 Maketh a dumbe man to speake, and dryueth out a deuyll.

A 1 AND he entred into a shippe, & passed ouer, & came into his owne citie.

2 And beholde, * they brought to him a man, sicke of the paulsie, lying in a bedde. And When Jesus sawe the fayth of them, he sayde vnto the sicke of the paulsie: Sonne, be of good cheare, thy sinnes be forgeuen thee.

Mark.ii.a. Luke.v.d.

3 And beholde, certayne of the Scribes sayde, within them selues: This man blasphemeth.

4 And whē Jesus sawe their thoughtes, he sayde: wherefore thynke ye euyll in your heartes?

5 Whether is easyer to say, thy sinnes be forgeuen thee? Or to say, aryse and walke?

6 But that ye may knowe, that the sonne of man hath power to forgeue sinnes in earth (then sayde he to the sicke of the paulsie) * Aryse, take vp thy bedde, and go vnto thyne house.

Actes.iii.b. and.ix.f. Mark.ii.b. Luke.v.c. Iohn.v.b.

7 And he arose, and departed to his house.

8 But When the multitudes sawe it, they maruey led, & glorified God, Which had geuen such power vnto men.

9 ☞ And as Jesus passed forth from thence, he sawe a man, named Matthewe, syttyng at the receipte of custome: & he sayth vnto hym, folowe me. And he arose, and folowed hym.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many publicans also and sinners came, and sate downe with Jesus and his disciples.

11 And when the Pharisees sawe it, they sayde vnto his disciples: Why eateth your maister with publicans and sinners?

12 But When Jesus heard that, he sayde vnto them: They that be whole, nede not the phisition, but they that are sicke.

13 Go ye, and learne what that meaneth, I wyll [haue] mercie, and not sacrifice: for I am not come, to call the righteous, but sinners to repentaunce. ☞

Osee.vi.c. Math.xii.a.

14 ☞ Then came the disciples of John vnto hym, saying: * Why do we and the Pharisees fast oft, but thy disciples fast not?

Math.xi.b. Mark.ii.c. Luke.v.f.

15 And Jesus sayde vnto them: Can the chyldren (a) of the bryde chaumber mourne, as long as the brydegrome is with them? But the dayes wyll come, when the brydegrome shall be taken from them, and then shall they fast.

(a) That is, ministers attendyng in the bride chamber

16 No man putteth a peece of newe (b) cloth in an olde garment: for then, the peece taketh away [somethyng] from the garment, and the rent is made worse.

(b) Or, raw cloth.

17 Neither do men put newe wine into olde vessels: els, the vessels breake, and the wyne runneth out, and the vessels perysshe: But they put newe wyne, into newe vessels, and both are preserued together. ☞

18 ☞ Whyle he spake these thynges vnto them, * beholde, there came a certayne ruler, and worshypped hym, saying: My

Marke.v.c. Luke.viii.f.

My daughter is euen nowe dead, but
come and lay thy hande vpon her, and
she shall lyue.
19 And Jesus arose, and folowed hym,
and [so dyd] his disciples.
20 (*And beholde, a woman which was Mark.v.c. Luk.viii.f. Luk.xvi.c
diseased with an issue of blood twelue
yeres, came behynde hym, and touched
the hemme of his vesture.
21 For she sayde within her selfe: If I
may touche but euen his vesture only, I
shalbe safe.
22 But Jesus turned hym about, and
when he sawe her, he saide: Daughter
be of good comfort, thy faith hath made
thee safe. And the woman was made
whole from that same houre.)
23 *And, when Jesus came into the ru- Mark.v.d. Luk.viii.g.
lers house, and sawe the minstrels, and
the people, makyng a noyse,
24 He sayde vnto them: Geue place, for
the maide is not dead, *but slepeth. And Mark.v.b.
they laughed hym to scorne.
25 But when the people were put foorth,
he went in, and toke her by the hande,
and the mayde arose.
26 And the same [of this] went abrode in-
to all that lande.
27 And when Jesus departed thence,
two blynde men folowed hym, crying,
and saying: O thou sonne of Dauid,
haue mercy on vs.
28 And whē he was come into the house,
the blynde came to hym. And Jesus
sayth vnto them: Beleue ye that I am
able to do this? They sayde vnto hym,
yea Lorde.
29 Then touched he their eyes, saying:
*Accordyng to your fayth, be it vnto Mat.viii.b.
you.
30 And their eyes were opened. And Je-
sus straytly charged them, saying: see
that no man knowe [of it.]
31 But they, when they were departed,
spread abrode his name in all that
lande.
32 As they went out, beholde, *they Mark.vii.d.
brought to him a dumbe man, possessed Luk.xi.b.
with a deuyll.
33 And when the deuyll was cast out, the
dumbe spake, and the multitudes mar-
ueyled, saying, that it was neuer so seene
in Israel.
34 But the Pharisees sayde: *He casteth Math.xii.b
out deuils, through the prince of deuils. Mark.iii.b.
35 *And Jesus went about all cities and Luk.xi.b.
townes, teachyng in their synagogues, Mark.vi.b.
and preachyng the Gospell of the kyng-
dome, and healyng euery sickenesse, and
euery disease among the people.
36 But when he sawe the multitudes,
*he was moued with compassion on Mark.vi.d.
them, because they were destitute, and
scattered abrode, euen as sheepe, hauing
no shephearde.
37 Then sayth he vnto his disciples: the
*haruest truely is plenteous, but the la- Luk.x.a.
bourers are fewe.
38 Pray [ye] therfore the lorde of the har-
uest, that he wyl thrust foorth labourers
into the haruest.

The .x. Chapter.

¶ 5 Christe sendeth out his twelue Apostles, to preache in Jurie.
7 He geueth them charge, teacheth them, and comforteth them
agaynst persecution and trouble.

A 1 AND when he had cal-
ked his *twelue disci-
ples [vnto hym] he gaue
them power agaynst
vncleane spirites, to
cast them out, and to
heale all maner of sick-
nesse, and all maner of disease.
2 The names of the twelue Apostles
are these. The first, Simon, which he is
called Peter, and Andrewe his brother,
James, the [sonne] of Zebedee, & John
his brother,
3 Philip, & Bartholomewe, Thomas
and Matthewe, which [had ben] a Publi-
tane, James, ỹ [sonne] of Alphee, & Leb-
beus, whose surname was Taddeus,
4 Simon [the] Cananite, & Judas Is-
cariot, which also betrayed hym.
5 *Jesus sent foorth these twelue, whō Mark.vi.b.
he cōmaunded, saying. Go not into the
way of the Gentiles, and into the citie of
the Samaritanes enter ye not.
6 But go rather to the lost sheepe of the
house of Israel.
7 As ye go, preache, saying: The kyng-
dome of heauen is at hande.
8 Heale the sicke, cleanse ỹ lepers, rayse
the dead, cast out deuyls. *Freely ye Actes.viii.d.
haue receaued, freely geue.

Possesse

Mark.vi.b. Luk.ix.a.
9 *Possesse not golde, nor syluer, nor brasse in your purses,
10 Nor yet scrippe, towardes your iourney, neither two coates, neither shoes, nor yet a staffe. *For the workman is worthy of his meate.
i.Tim.v.c.
11 But to whatsoeuer citie or towne ye shall come, inquire who is worthy in it, and (a) there abyde, tyll ye go thence.
(a) Shift not your lodging vntyll ye go out of ỹ citie. Luk.ix.a,x.a
12 *And when ye come into an house, salute the same.
13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you again.
14 And whosoeuer shal not receaue you, nor wyll heare your preachyng: when ye depart out of that house, or that citie, *shake of the dust of your feete.
Mar.vi.b. Act.xiii.g.
15 Verily I say vnto you, it shalbe easier for the lande of the Sodomites and Gomorreans, in the day of iudgement, then for that citie.
16 *Beholde, I sende you forth, as sheepe in the middest of woolfes. Be ye therfore wyse as serpentes, and harmelesse as doues.
Luk.x.a.
Mar.xiii.d. Luk.xii.c. Iohn.xvi.b
17 *But beware of men. For they shall delyuer you vp to the councels, and shal scourge you in their synagogues.
18 And ye shalbe brought to the heade rulers, and kynges, for my sake, in Witnesse to them, and to the Gentiles.
C
Mar.xiii.b. Luk.xii.a. Exod.iiii.d.
19 But *whē they delyuer you vp, take ye no thought, how or what ye shal speake. *For it shalbe geuen you, euen in that same houre, what ye shall speake.
20 For it is not ye that speake, but ỹ spirite of your father, which speaketh in you.
Mich.vii.b.
21 *The brother shall delyuer vp the brother to death, and the father the sonne, & the chyldren shall ryse agaynst their fathers, and mothers, and shall put them to death.
22 And ye shalbe hated of all men, for my names sake: *but he that endureth to the ende, shalbe saued.
Math.24.a.
Math.ii.c. Act.viii.a. and.xiiii.a.
23 But, * when they persecute you in this citie, flee ye into another. For verily I say vnto you, ye shall not ende all the cities of Israel, tyll the sonne of man be come.
Luk.vi.f.
24 *The disciple is not aboue the maister, nor the seruaunt aboue his lorde.
25 It is enough for the disciple, that he be as his maister is: and that the seruaunt, be as his lorde is. If they haue called the lorde of the house Beelzebub: howe much more shall they call them of his householde so?
26 Feare them not therfore. *for there is nothing close, that shal not be opened: & nothing hyd, that shall not be knowen.
Mar.iiii.c. Luk.viii.c. and.xii.a.
27 What I tell you in darknesse, that speake ye in lyght: And what ye heare in the eare, that preach ye on the houses.
28 *And feare ye not them, which kyll the body, but are not able to kyll the soule. But rather feare hym, which is able to destroy both soule and body in hell.
Luk.xii.a.
29 Are not two litle sparowes solde for a farthyng? And one of thē shall not light on the grounde, without your father.
30 Yea, euen all the heeres of your head are numbred.
31 Feare ye not therefore, ye are of more value then many sparowes.
32 *Euery one therfore, that shall confesse me before men, hym wyll I confesse also, before my father, which is in heauēs.
D
Mat.viii.d. Luk.ix.c. and.xii.b.
33 But whosoeuer shall denye me before men, hym wyll I also denye, before my father, which is in heauens.
34 Thinke not *that I am come to sende peace into the earth. I came not to sende peace, but a sworde.
Luk.xii.g.
35 For I am come to set a man at varyaunce *agaynst his father, & the daughter agaynst her mother, and the daughter in lawe agaynst her mother in lawe.
Mich.vii.a.
36 And a mans foes [shalbe] they of his owne householde.
37 *He that loueth father or mother, more then me, is not worthy of me. And he that loueth sonne or daughter, more thē me, is not worthy of me.
Luk.xiiii.c.
38 *And he that taketh not his crosse, & followeth me, is not worthy of me.
(b) That is, he that wyll saue his lyfe.
39 (b)*He that findeth his life, shall lose it: and he that loseth his lyfe, for my sake, shall fynde it.
Mat.xvi.d. Mark.viii.d Luk.xii.b.
40 *He that receaueth you, receaueth me: & he that receaueth me, receaueth hym that sent me.
Luk.ix.c. Iohn.xiii.c.
41 He that *receaueth a prophete, in the name of a prophete, shall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde.
3.Reg.18.b.c
42 *And whosoeuer shall geue vnto one of these litle ones, to drynke, a cuppe of colde water only, in the name of a disciple, verily I say vnto you, he shall not lose his rewarde.
Mar.ix.f.

C The

The. xi. Chapter.

1 Chriſte preacheth. 2 John Baptiſt ſendeth his diſciples vnto him. 7 Chriſtes teſtimonie concernyng John. 18 The opinion of the people concernyng Chriſte and John. 20 Chriſte vpbraydeth the vnthankfull cities. 25 The Goſpell is reuealed to the ſimple. 28 They that labour and are laden. 29 Chriſtes yoke.

A 1 AND it came to paſſe, that when Jeſus had made an ende of commaundyng his twelue diſciples, he departed thence to teache and to preache in their cities.

2 ☞When John being in priſon heard the workes of Chriſte, he ſent two of his diſciples, and ſayde vnto him:

3 Art thou he that ſhoulde come: or do we loke for another:

4 Jeſus aunſwered and ſayd vnto them: Go and ſhewe John agayne what ye haue hearde and ſeene.

Matth. 5 *The blinde receaue their ſight, the halt do walke, the lepers are cleanſed, and the deafe heare, the dead are raiſed vp, and the poore* receaue the Goſpell.

Matthia. 6 And happy is he that is not offended in me.

B 7 *And as they departed, Jeſus began to ſay vnto the multitude cõcerning John: What went ye out into the wilderneſſe to ſee: A reede ſhaken with the winde:

Luk.vii.d. 8 Or what went ye out for to ſee: A man clothed in ſoft rayment: Beholde, they that weare ſoft [clothyng] are in kinges houſes.

9 But what went ye out for to ſee: A prophete: yea I ſay vnto you, and more then a prophete.

Matthia. 10 For this is he of whom it is written: *Beholde I ſende my meſſenger before thy face, which ſhall prepare thy way before thee. ☜

11 ☞Verely I ſay vnto you, among them that are borne of women, aroſe not a greater then John the Baptiſt: Notwithſtandyng, he that is leſſe in the kingdome of heauen, is greater then he.

12 From the dayes of John the Baptiſt vntyll nowe, the kingdome of heauen ſuffereth violence, & the violent plucke it [vnto them.]

Luk.xvi.d. 13 *For all the prophetes and the lawe it ſelfe prophecied vnto John.

Luk.i.b. iii.d. 14 And if ye wyll receaue it, *this is Elias which was for to come.

C 15 He that hath eares to heare, let him heare. ☜

Luk.vii.e. 16 *But wherevnto ſhall I liken this generation: It is like vnto litle children, which ſit in the markettes, and call vnto their felowes,

17 And ſay: We haue pyped vnto you, and ye haue not daunſed: We haue (a) mourned vnto you, and ye haue not ſorowed.

(a) we haue ſong mournyng ſonges vnto you.

18 For John came neither eatyng nor drinking, and they ſay, he hath the deuil.

19 The ſonne of man came eatyng and drinking, and they ſay, behold a glutton and an [vnmeaſurable] drinker of wine, and a fricnde vnto publicans & ſinners: And wiſdome is iuſtified of her children.

20 ☞*Then began he to vpbrayd the cities which moſt of his mightie workes were done in, becauſe they repented not. Luk.x.c.

D 21 Wo vnto thee Chorazin, wo vnto thee Bethſaida: for if the mightie workes which were ſhewed in you had ben done in Tyre or Sidon, they had repented long ago in ſackcloth and aſhes.

22 Neuertheleſſe I ſay vnto you, it ſhalbe eaſier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lift vp vnto heauen, ſhalt be brought downe to hell: For if the mightie workes which haue ben done in thee had ben done among them of Sodome, they had remayned vntyll this day.

24 Neuertheleſſe, I ſay vnto you, that it ſhalbe eaſier for the lande of Sodome in the day of iudgement, then for thee. ☜

25 ☞At that tyme Jeſus aunſwered and ſayde: I thanke thee O father, Lorde of heauen and earth, becauſe thou haſt hid theſe thinges from the wiſe and prudent, and haſt ſhewed them vnto babes.

26 Euen ſo [it is] O father, for ſo was it thy good pleaſure.

Mat.28.d. Luk.x.d. Ioh.iii.d. Ioh.vii.d. and.viii.c. 27 *All thinges are geuen vnto me of my father: *And no man knoweth the ſonne but the father, neither knoweth any man the father ſaue the ſonne, and he to whomſoeuer the ſonne wyll open him.

28 Come vnto me all ye that labour ſore, and are laden, and I wyll eaſe you.

Eccle.vi.d. 29 *Take my yoke vpon you and learne of me, for I am meeke & lowly in heart: and ye ſhall finde reſt vnto your ſoules.

i.Ioh.v.a. 30 For my yoke is eaſie, *and my burthen is lyght. ☜

¶ The

The .xij. Chapter.

3 Christe excuseth his disciples which pluche the eares of corne. 10 He healeth the dryed hande, 22 helpeth the possessed that was blynde and dumbe. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithfull that woulde needes haue tokens. 49 and sheweth who is his brother, sister, and mother.

A 1 AT that tyme Jesus went on the Sabbath dayes * through the corne, and his disciples were an hungred, and began to * plucke the eares of corne, & to eate.

Mark.ii.d.

Deut.23.d.

2 But when the Pharisees sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath day.

3 But he sayde vnto them: Haue ye not read what Dauid did when he was an hungred, and they that were with him:

1.Reg.21.a. 4 *howe he entred into the house of God, and did eate the shew bread, which was not lawfull for hym to eate, neither for them which were with hym, but only for the priestes?

5 Or haue ye not read in the lawe, howe that on the Sabbath dayes the priestes in the temple (a) prophane the Sabbath, and are blamelesse?

(a) That is, do vncleane worthest

6 But I say vnto you, that in this place is one greater then the temple.

B 7 Wherfore if ye wist what this meaneth, *I will mercie & not sacrifice: ye woulde not haue condempned the giltlesse.

Mar.xi.b. Ozee.vi.b.

8 For the sonne of man also is Lorde euen of the Sabbath day.

Mar.iii.a. Luk.vi.b. 9 And he departed thence, *and went into their synagogue,

10 And beholde there was a man which had his hande dryed vp, and they asked him, saying: *Is it lawfull to heale vpon the Sabbath dayes? that they might accuse him.

Luk.xiiii.a.

11 And he sayde vnto them: what man of you wyll there be that shall haue * a sheepe, & if it fall into a pit on the Sabbath day, wyll he not take holde of it, and lift it out?

Deu.xxii.a.

12 Howe much more then is a man better then a sheepe? Wherfore it is lawfull to do a good deede on the Sabbath dayes.

13 Then saith he to the man, Stretch foorth thy hande. And he stretched it foorth: and it was made whole like as the other.

C 14 *Then the Pharisees went out, and helde a counsayle agaynst him, howe they might destroy hym.

Mark.iii.a. Ioh.v.g.

15 But when Jesus knewe it, he departed thence: and great multitudes folowed him, and he healed them all,

16 And charged them that they shoulde not make him knowen:

17 That it might be fulfylled which was spoken by Esaias the prophete, saying:

18 *Beholde my childe whom I haue chosen, my beloued in whom my soule well delighteth: I wyll put my spirite vpon him, and he shall shewe iudgement to the gentiles.

Esai.xlii.a.

19 He shall not striue nor crye, neither shal any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smokyng flaxe shall he not quenche, tyll he sende foorth iudgement vnto victorie:

21 And in his name shall the gentiles trust. D

22 *Then was brought to him one possessed with a deuyll, blinde, and dumbe: and he healed him, insomuch that the blinde and dumbe both spake and sawe.

Luk.xi.b.

23 And all the people were amased and sayde: Is not this that sonne of Dauid?

24 *But when the Pharisees hearde it, they sayde: This [felowe] driueth the deuils no otherwise out, but by Beelzebub the prince of the deuils.

Mat.xii.d. Mark.iii.c. Luk.xi.c.

25 But whē Jesus knew their thoughtes, he sayde vnto them, Euery kingdome deuided agaynst it selfe shalbe brought to naught: and euery citie or house deuided agaynst it selfe shall not stande.

26 And if Satan cast out Satan, then is he deuided agaynst him selfe: howe shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therfore they shalbe your iudges.

28 But if I cast out the deuils by the spirite of God: then is the kingdome of God come vpon you.

29 Or els * howe can one enter into a strong mans house, & spoyle his goodes, except he first binde the strong man, and then spoyle his house?

Luk.xi.c

30 He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode.

31 Wherfore

31 Wherfore, I say vnto you, all maner of sinne and blasphemy shalbe forgeuen vnto men, *but the blasphemy agaynst the spirite, shall not be forgeuen vnto men.

32 *And Whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym: But Whosoeuer speaketh agaynst the holy ghost, it shall not be forgeuen hym, neither in this worlde, neither in the worlde to come.

33 *Either make the tree good, and his fruite good: or els make the tree euyll, and his fruite euyll. *For the tree, is knowen by his fruite.

34 O generation of vipers, howe can ye speake good thynges, When ye your selues are euyll: *For out of the aboundaūce of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, bryngeth foorth good thynges: And an euyll man, out of euyll treasure, bryngeth foorth euyll thynges.

36 But I say vnto you, of euery idell worde that men shall speake, they shall gene accompt therof, in the day of iudgment.

37 *For of thy wordes, thou shalt be iustified: and of thy wordes, thou shalt be condemned. ☜

38 ☞ Then certayne of the Scribes, and of the Pharisees, aunswered hym, saying. *Maister, We wyl see a signe of thee.

39 But he aunswered and sayde to them. *The euyll and adulterous generation *seketh a signe, and there shall no signe be geuen to it, but the signe of the prophete Jonas.

40 *For as Jonas was three dayes, and three nyghtes, in the whales belly: so shall the sonne of man be three dayes, and three nyghtes, in the heart of the earth.

41 The men of Ninive shall ryse in the iudgement, with this nation, and condemne it, because *they repented at the preachyng of Jonas: and beholde, here [is] one greater then Jonas. Ionas.iii.c.

42 *The Queene of the south shall ryse in the iudgement, with this generation, and shall condemne it: for she came from the vtmost partes of the earth, to heare the wisdome of Solomon. And beholde, in this place [is] one greater then Solomon. Luk.xi.d. iii. Reg.x.a. ii.Para.ix.a.

43 *When the vncleane spirite is gone out of a man, he walketh throughout dyre places, sekyng rest, and fyndeth none. Luk.xi.d.

44 Then he sayeth: I wyll returne into my house, from whence I came out. And when he is come, he fyndeth it emptie, swept, and garnyshed.

45 Then goeth he, and taketh vnto hym seuen other spirites, worse then hym selfe, and they enter in, and dwell there: And *the ende of that man, is worse then the begynnyng. Euen so shall it be also, vnto this frowarde generation. ii.Pet.ii.d. Heb.vi.a.

46 Whyle he yet talked to the people, *beholde, his mother, and his brethren stoode without, desyryng to speake with hym. Mark.iii.d. Luk.viii.c.

47 Then one sayde vnto hym: beholde, *thy mother, and thy brethren, stande without, desyryng to speake with thee. Mark.iii.d. Luk.viii.c.

48 But he aunswered, and sayde vnto hym that had tolde hym: Who is my mother: or Who are my brethren:

49 And he stretched foorth his hande towarde his disciples, & sayde, *beholde my mother, and my brethren. Iohn.xv.b.

50 For Whosoeuer shall do the wyll of my father Which is in heauen, the same is my brother, sister, and mother. ☜

¶ The .xiij. Chapter.

¶ 3 The parable of the seede, 24 of the tares, 31 of the mustarde seede, 33 of the leuen, 44 of the treasure hyd in the fielde, 45 of the pearles, 47 and of the nette.

A 1 THE same day, went Jesus out of the house, & *sate by the sea syde.

2 And great multitudes were gathered together vnto hym, so greatly that he went and sate in a shippe, and the Whole multitude stoode on the shore.

3 And he spake many thynges to them in parables, saying: Beholde, the sower went foorth to sowe.

4 And When he sowed, some seedes fell by the wayes side, and the fowles came, and deuoured them vp.

5 Some fell vpon stony places, where they had not much earth, and anone they sprong vp, because they had no depe

nesse of earth.
6 And when the sonne was vp, they caught heate, and because they had not roote, they wythered away.
7 Agayne, some fell among thornes, and the thornes sprong vp and choked them.
8 But some fell into good grounde, and brought foorth fruite, some an hundred folde, some sixtie folde, some thirtie folde.
9 Who hath eares to heare, let hym heare.
B 10 And the disciples came, and sayde vnto hym: Why speakest thou to them by parables?
11 He answered and sayde vnto them: Mark.iiii.a. Luk.viii.b. * because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them, it is not geuen.
Mat.xxv.c. Mark.iiii.c. Luk.viii.b. xix.d. 12 * For whosoeuer hath, to hym shalbe geuen, and he shall haue more aboundaunce: But whosoeuer hath not, from hym shalbe taken away, euen that he hath.
13 Therfore speake I to them in parables: because they seeyng, see not: and hearyng, they heare not: neither do they vnderstande.
Esay.vi.c. Mar.iiii.b. Luk.viii.b. Iohn.xii.b. Act.xxviii.f Rom.xi.b. 14 And in them is fulfylled the prophesie of Esaias, saying: * by hearyng ye shall heare, and shall not vnderstande, and seeyng, ye shall see, & shall not perceaue.
15 For this peoples heart is waxed grosse, and their eares are dull of hearyng, and their eyes haue they closed: lest at any tyme they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, & shoulde conuert, that I myght heale them.
Luk.x.d. 16 * But blessed are your eyes, for they see: and your eares, for they heare.
C i.Pet.i.d. 17 Verely I say vnto you, * that many prophetes and ryghteous men haue desired to see those thynges which ye see, and haue not seene: and to heare those thynges which ye heare, and haue not hearde.
Mark.iiii.b. Luk.viii.b. 18 * Heare ye therfore the similitude of the sower.
19 When one heareth the Worde of the kyngdome, and vnderstandeth it not, then commeth that euyll, and catcheth away that which was sowen in his heart: this is he, which receaued seede by the way syde.
20 But he that receaued the seede into stony places, the same is he that heareth the worde, and anone with ioy, receaueth it:
21 Yet hath he not roote in hym selfe, but dureth for a season: for when tribulation or persecution aryseth because of the worde, by and by he is offended.
22 He also that receaued seede into the thornes, is he that heareth the worde: and the care of this worlde, and the deceiptfulnes of ryches, choke vp the worde, and so is he made vnfruitfull.
23 But he that receaued seede into the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth fruite: and bryngeth foorth, some an hundred folde, some sixtie folde, some thirtie folde.
D 24 Another parable put he foorth vnto them, saying: ☞ * The kyngdome of Mark.iiii.c. heauen is likened vnto a man, which sowed good seede in his fielde.
25 But whyle men slept, his enemye came & sowed tares among the wheate, and went his way.
26 But when the blade was sprong vp, and had brought foorth fruite, then appeared the tares also.
27 So, the seruauntes of the housholder came, and sayde vnto hym. Sir, diddest not thou sowe good seede in thy fielde: from whence then hath it tares?
28 He sayde vnto them: the malicious man hath done this. The seruauntes sayde vnto hym: Wylt thou then that we go, and gather them vp?
29 But he sayde, nay: lest whyle ye gather vp the tares, ye rote vp also the wheate with them.
30 Let both growe together vntyll the haruest: & in tyme of haruest, I wyl say to the reapers, gather ye together first the tares, and bynde them in bundels to burne them: but carrie the wheate into my barne. ☜
31 ☞ Another parable put he foorth vnto them, saying. * The kyngdome of hea- Mat.iii.c. Luk.xiii.d. uen is like to a grayne of mustard seede, which a man toke & sowed in his fielde.
32 Which in dede is the least of all seedes: But when it is growen, it is the greatest among herbes: and is a tree, so that the byrdes of the ayre come & make their nestes in the braunches therof.
33 Another parable spake he vnto them: E * The kyngdome of heauen is lyke vnto Luk.xiii.d. leuen, which a woman taketh & hydeth

in three peckes of meale, tyll all be leuened.

34 *All these thynges spake Jesus vnto the people in parables: and without a parable spake he not vnto them.

35 That it myght be fulfylled, Which was spoken by the prophete, that sayth: *I wyll open my mouth in parables, I wyll speake foorth thynges which haue ben kept secrete from the foundation of the Worlde.

36 Then Jesus sent the people away, & went into the house: *And his disciples came vnto hym, saying: Declare vnto vs the parable of the tares of the fielde.

37 He aunswered and sayde vnto them: He that soweth the good seede, is the sonne of man.

38 The fielde, is the Worlde: & the good seede, they are the childrē of ỳ kingdom: the tares, are the chyldren of ỳ wicked.

39 The enemie that soweth them, is the deuyll: the haruest, is the ende of the Worlde: the reapers, be the Angels.

40 Euen as the tares therfore, are gathered and brent in the fyre: so shall it be in the ende of this Worlde.

41 *The sonne of man shall sende foorth his Angels, and [they] shall gather out of his kyngdome, all thynges that offende, and them which do iniquitie:

42 And shall cast them into a furnesse of fyre: There shalbe Waylyng and gnasshyng of teeth.

43 *Then shall the ryghteous shine as the Sunne, in the kingdome of their father. Who hath eares to heare, let hym heare.

44 Agayne, the kyngdome of heauen is lyke vnto treasure hyd in the fielde: the which a man hath founde, and hyd, and for ioy therof, goeth and selleth all that he hath, and byeth the fielde.

45 Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, seekyng goodly pearles.

46 Which, When he founde one precious pearle, Went and solde all that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net, that Was cast into the sea, and gathered of all kynde:

48 Which When it Was full, men drewe to lande, and sat downe, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ende of the Worlde: The Angels shall come foorth, and seuer the bad from among the iuste:

50 And shall cast them into a furnesse of fyre: *there shalbe Waylyng and gnasshyng of teeth.

51 Jesus sayth vnto them: haue ye vnderstande all these thynges? They say vnto hym: yea Lorde.

52 Then sayde he vnto them: Therfore, euery Scribe which is taught vnto the kyngdome of heauen, is lyke vnto a man that is an housholder, whiche bryngeth foorth out of his treasure, thynges newe and olde.

53 And it came to passe, that When Jesus had finished these parables, *he departed thence.

54 And When he came into his owne countrey, he taught them in their synagogues, in so much, that *they Were astonyed, and sayde: Whence commeth this Wysdome and powers vnto hym?

55 *Is not this the carpenters sonne? Is not his mother called Marie? and his brethren, James, and Joses, and Simon, and Judas?

56 And are not all his sisters With vs? Whence hath he then all these thynges?

57 And they Were offended in hym. Jesus sayde vnto them: *A prophete is not Without honour, saue in his owne countrey, and in his owne house.

58 And he did not many myghtie Workes there, because of their vnbeliefe.

The.xiiij. Chapter.

¶ 1 Iohn is taken, and beheaded. 19 Christe feedeth fyue thousande men With fyue loaues & two fysches, 25 and appeareth by nyght vnto his disciples vpon the sea.

1 AT that tyme *Herode the Tetrarch, hearde of the fame of Jesu.

2 And sayde vnto his seruauntes: this is Johan the Baptist, he is risen from the dead, and therfore great Workes do shewe foorth them selues in hym.

3 For Herode *had taken Johan, and bounde hym, and put hym in prison, for Herodias sake, his brother Philips Wyfe.

4 For Johan sayde vnto hym: *it is not lawfull

lawfull for thee to haue her.

5 And when he woulde haue put hym to death, he feared the people: * because they counted hym as a prophete. Mat.xxi.b.

Gene.xl.d. 6 But when Herodes * birth day was kept, the daughter of Herodias daunsed before them, and pleased Herode.

Mark.vi.c. 7 * Wherfore he promised with an othe, that he woulde geue her whatsoeuer she woulde aske.

8 And she, beyng instruct of her mother before, sayde: geue me here John Baptistes head in a platter.

9 And the kyng was sory: Neuertheless, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her:

10 And sent, and beheaded John in the pryson.

11 And his head was brought in a platter, and geuen to the damsell: and [she] brought it to her mother.

12 And his disciples came, and toke vp his body, and buryed it: and went, and tolde Jesus.

℣ 13 When Jesus hearde of it, he * departed thence in a shyp, vnto a desert place, out of the way: And when the people had hearde therof, they folowed hym on foote out of the cities. Mark.vi.d. Luk.ix.d. Iohn.vi.a.

14 And Jesus went forth, and sawe much people: and was moued with mercye towarde them, and he healed their sicke.

15 And when the euen drewe on, his disciples came to hym, saying: this is a desert place, and the hour is nowe past, let the people depart, that they may go into the townes, and bye them vittels.

℣ 16 But Jesus sayde vnto them: They haue no nede to go away, geue ye them to eate.

17 They saye vnto hym: We haue here but fyue loaues, and two fisshes.

18 He sayde: bryng them hyther to me.

19 And he commaunded the people to sit downe on the grasse, and he toke the fyue loaues, and the two fisshes, and lift vp his eyes towarde heauen, & blessed: And when he had broken [them], he gaue the loaues to his disciples, and his disciples to the people.

20 And they dyd all eate, and were sufficed. And they gathered vp (of the fragmentes that remayned) twelue baskets full.

21 And they that had eaten, were about fyue thousande men, besyde women and chyldren.

22 * And strayghtway Jesus constrayned his disciples to get vp into a shippe, and to go before hym vnto the other syde, whyle he sent the people away. Mark.vi.f. Iohn.vi.b.

23 And when the people were sent away, he * went vp into a mountayne alone to pray: And when nyght was come, he was there hym selfe alone. Luk.vi.c.

24 But the shippe was nowe in the myddes of the sea, & was tost with waues: for it was a contrary wynde.

25 And in the fourth watch of the nyght, Jesus went vnto them, walkyng on the sea.

26 And when the disciples sawe hym walking on the sea, they were troubled, saying, it is a spirite: and they cryed out for feare.

27 But straygh way, Jesus spake vnto them, saying: be of good cheare, it is I, be not afrayde.

28 Peter answered hym, and sayde: Lorde, yf it be thou, byd me come vnto thee, on the water.

29 And he sayde: come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

30 But when he sawe a myghty wynde, he was afrayde: And when he began to sincke, he cryed, saying, Lorde saue me.

31 And immediatly Jesus stretched forth his hande, and caught hym, and sayde vnto hym: O thou of litle fayth, wherefore diddest thou doubt?

32 * And when they were come into the shippe, the wynde ceassed Mark.vi.g.

33 Then they that were in the shippe, & came and worshypped hym, saying: of a trueth thou art the sonne of God.

34 And when they were gone ouer, they came into the lande of Gennezaret.

35 And when the men of that place, had knowledge of hym, they sent out into all that countrey rounde about: and brought vnto hym all that were sicke.

36 And besought hym, that they myght touche the hemme of his garment only: And as many as touched [it] were made whole.

℣ The

¶ The .xv. Chapter.

¶ 1 Christe erciseth his disciples, and rebuketh the Scribes and Pharisees for transgressyng Gods commaundement through their owne traditions, 18 the thyng that goeth into the mouth, defyleth not the man. 22 he delyvereth the woman of Canances daughter, 30 healeth the multitude, 36 and with seuen loaues, and a fewe litle fishes, feedeth foure thousande men, beside women and chyldren.

A 1 Then * came to Jesus Scribes and Pharisees, Which were come from Hierusalem, saying:

Mark.vii.a.

2 Why do thy disciples transgresse the traditions of the elders? for they washe not their handes when they eate bread.

3 But he answered and sayde vnto them: Why do ye also transgresse the commaundement of God, by your tradition?

4 For God cõmaunded, saying: *honour father and mother, and he that curseth father or mother, let hym dye the death.

Exod.xx.b. Mark.vii.b.

5 But ye say, Whosoeuer shall say to father or mother: *by the gyft that [is offered] of me, thou shalt be helped:

Exod.xxi.b Eph.vi.a. Deut.v.b.

6 And so shall he not honour his father or his mother. And thus haue ye made the commaundement of God, of none effect, by your tradition.

7 Hypocrites, full well dyd Esayas prophecie of you, saying:

Leuit.x.g. xxxiii.g Mark.vii.b.

8 *This people draweth nye vnto me with their mouth, and honoureth me with their lippes: howbeit, their hearts are farre from me.

9 But in vayne do they worshippe me, teachyng doctrine, preceptes of men.

B 10 And he called the people to hym, and sayde vnto them: heare, & vnderstande.

11 That which goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

12 Then came his disciples, and sayde vnto hym: knowest thou not, that the Pharisees were offended after they hearde this saying?

13 But he answered and sayde: Euery plantyng which my heauenly father hath not planted, shalbe rooted vp.

14 Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dytche.

15 Then answered Peter, and sayde vnto hym: Declare vnto vs this parable.

16 Jesus sayde: Are ye also without vnderstandyng?

17 Do not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those thynges which proceade out of the mouth, come foorth from the heart, and they defyle the man.

19 For out of the heart, proceade euyll thoughtes, murders, adulteries, whordomes, thefftes, false witnesse, blasphemyes.

20 These are the thynges, which defyle a man: But to eate with vnwashen handes, defyleth not a man. ☞

21 ☞And Jesus went thence, and departed into the coastes of Tyre and Sidon. C

22 And beholde, a woman of the Chananites, which came out of the same coastes, cryed vnto hym, saying: Haue mercie on me O Lorde, thou sonne of Dauid: My daughter is greeuously vexed with a deuyll.

23 But he answered her not a worde: and his disciples came, and besought hym, saying: sende her away, for she cryeth after vs.

24 But he answered, and sayde: I am not sent * but vnto the lost sheepe of the house of Israel. Luk.xix.b.

25 Then came she, and worshipped him, saying: Lorde, helpe me.

26 He answered, and sayde: it is not meete to take the chyldrens bread, and to cast it to litle dogges.

27 She answered and sayde, trueth Lorde: and yet litle dogges eate of the crummes, Which fall frõ their maisters table.

28 Then Jesus answered, and sayde vnto her: O woman, great is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made whole, euen from that same tyme. ☞

29 And Jesus went from thence, and D came nye vnto the sea of Galilee, and went vp into a mountayne, and sate

 downe

downe there.

30 And great multitudes came vnto him, hauyng with them those that were lame, blynde, dumbe, maymed, & other many, and cast them downe at Jesus
Esa.xxxv.b feete: * And he healed them.

31 In so much that the people wondred, when they sawe the dumbe speake, the maymed to be Whole, the lame to walke, and the blynde to see: And they glorified the God of Israel.

Mark.viii.a. 32 *Then Jesus called his disciples vnto hym, and sayde: I haue compassion on the people, because they continue With me nowe three dayes, and haue nothing to eate: and I wyll not let them depart fastyng, lest they faynt in the Way.

33 And his disciples say vnto hym: Whence [shoulde we get] so much bread in the Wyldernesse, as to suffise so great a multitude?

34 And Jesus sayeth vnto them: howe many loaues haue ye? And they say, * seuen, and a fewe litle fisshes. Mat.xvi.b

35 And he commaunded the people to sit downe on the grounde:

36 And toke the seuen loaues, and the fisshes: and after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people.

37 And they dyd all eate, and were suffised: And they toke vp, of the broken meate that was left, seuen baskets full.

38 And yet, they that did eate, were foure thousande men, beside Women and chyldren.

39 And he sent away the people, and toke shippe, and came into the parties of Magoala.

The.xvj. Chapter.

¶ 1 The Pharisees require a token, 6 Jesus warneth his disciples of the Pharisees doctrine, 16 The confession of Peter, 19 the keyes of heauen, 24 the faythfull must beare the crosse after Christe.

1 THE * Pharisees also, With the Saducees, came, and temptyng, desired hym that he Mark.viii.b Iohn.vi.d. Luk.xi.d. woulde shewe them a signe from heauen.

2 He aunswered & sayde vnto them: When it is * euenyng, ye say, [it wyll be] fayre Weather: for the sky is redde. Luk.xii.g.

3 And in the morning, It wyll be foule weather to day: for the sky is lowryng redde. O ye hypocrites, ye can discerne the outwarde appearaunce of the sky: but can ye not discerne the signes of the tymes?

4 *The frowarde and adulterous nation requireth *a signe: and there shall no signe be geuen vnto it, but the signe of the* prophete Jonas. And he left them, and departed. Mark.xii.c Mark.viii.b Luk.xi.d Iohn.vi.d. Ionas.ii.a.

5 And When his disciples were come to the other syde of the Water, they had forgotten to take bread [with them].

6 Then Jesus sayde vnto them: *Take heede and beware of the leuen of the Pharisees, and of the Saducees. Luk.xii.a.

7 And they thought in them selues, saying: for We haue taken no bread [with vs].

8 Which When Jesus vnderstoode, he sayde vnto them: O ye of litle fayth, Why thynke you within your selues, because ye haue brought no bread?

9 Do ye not yet perceaue, neither remember those fyue loaues, when there were * fyue thousande [men], and howe many baskets toke ye vp? Mat.xiiii.c

10 *Neither the seuen loaues, When there were foure thousande [men], and howe many baskets toke ye vp? Mark.xv.d.

11 Howe is it that ye do not vnderstande, that I spake it not vnto you concernyng bread, [warnyng you] that ye shoulde beware of the leuen of the Pharisees, and of the Saducees?

12 Then vnderstoode they, howe that he bad not them beware of the leuen of bread: but of the doctrine of the Pharisees, and of the Saducees.

13 ☞When Jesus came into the coastes of Cesarea Philippi, he asked his disciples, saying: *Whom do men say that I the sonne of man am? Mark.viii.c Luk. ix.c

14 They sayde: some say [that thou art] John Baptist, some Helias, some Jeremias, or one of the prophetes.

15 He sayth vnto them: but whom say ye that I am?

16 Simon Peter aunswered and sayde: *Thou art Christe, the sonne of the lyuyng God. Luk.ix.c Iohn.vi.g.

17 And Jesus aunswered, and sayde vnto

to hym: happy art thou Simon Bar Jona, for flesh & blood hath not opened [that] vnto thee, * but my father Which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this * rocke I wyll buylde my congregation: And the gates * of hell shall not preuayle agaynst it.

19 And I wyll geue vnto thee, the keyes of the kingdome of heauen: And * Whatsoeuer thou byndest in earth, shalbe bounde in heauen: and Whatsoeuer thou lowsest in earth, shalbe lowsed in heauen. ☞

20 Then charged he his disciples, that they shoulde tell no man, that he was Jesus Christe.

21 * From that tyme forth, began Jesus to shewe vnto his disciples, howe that he must go vnto Hierusalem, and suffer many thynges of the elders, and hye priestes, & scribes, and [must] be kylled, and be raysed agayne the thyrde day.

22 And When Peter had taken him aside, he began to rebuke hym, saying: Lorde, fauour thy selfe, this shall not be vnto thee.

23 But he turned hym about, and sayde vnto Peter: go after me Satan, thou art an offence vnto me: for thou sauerest not the thynges that be of God, but those that be of men.

24 Then sayde Jesus vnto his disciples: ☞ If any man wyll folowe me, let hym forsake him selfe, and take vp his crosse, and folowe me.

25 * For, Who so wyll saue his lyfe, shall lose it: Agayne, Who so doth lose his lyfe for my sake, shall fynde it. Mark.x.d. Luk.ix.c. Mark.viii.d Iohn.vi.d.

26 For what doth it profite a man, yf he wynne all the whole worlde, and lose his owne soule? Or what shall a man geue for a raunsome of his soule?

27 For the sonne of man shall come in the glory of his father, With his Angels: and * then shall he rewarde euery man accordyng to his workes. Rom.ii.b.

28 Verely I say vnto you, * there be some standyng here, which shall not taste of death, tyll they see the sonne of man come in his kyngdome. Mark.viii.d Luk.ix.c.

¶ The .xvij. Chapter.

¶ 2 The transfiguration of Christe, 15 he healeth the lunaticke, 27 and payeth tribute.

1 AND * after sixe dayes, Jesus taketh Peter, James, and John his brother, and bryngeth them vp into an hye mountayne, out of the way,

2 And Was transfigured before them, * and his face did shyne as the sunne, and his clothes were as whyte as the lyght.

3 And beholde, there appeared vnto them, Moyses, and Elias talkyng with hym.

4 Then answered Peter, and sayde vnto Jesus: Lorde, it is good for vs to be here. If thou wylt, let vs make here three tabernacles: one for thee, and one for Moyses, and one for Elias.

5 Whyle he yet spake, beholde, a bryght cloude shadowed them: And beholde, [there came] a voyce out of the cloude, Which sayde, * this is my beloued sonne * in whom I am well pleased, * heare hym.

6 And When the disciples hearde [these thynges] they fell on their face, and were sore afrayde.

7 And Jesus came, and touched them, and sayde: aryse, and be not afrayde.

8 And When they had lyft vp their eyes, they sawe no man, saue Jesus only.

9 * And When they came downe from the mountayne, Jesus charged them, saying: shewe the vision to no man, vntyll the sonne of man be ryssen agayne from the dead. ☞ Mark.ix.a.

10 ☞ And his disciples asked hym, saying: Why then say the scribes, that Elias must first come?

11 Jesus answered, & sayde vnto them: * Elias truely shall first come, and restore all thynges: Mala.iii.d.

12 But I say vnto you, that * Elias is come alredy, and they knewe hym not, but haue done vnto hym, Whatsoeuer they lusted. Math.xi.b.

13 Lykewyse, shall also the sonne of man suffer of them.

Then the disciples vnderstode, that he spake vnto them of John Baptist.

¶ 14 And when they were come to the people, there came to hym a certayne man, kneelyng downe to hym, and saying:

15 Lorde, haue mercy on my sonne, for he is lunaticke, and sore vexed: for oft tymes he falleth into the fyre, and oft into the water.

Mark.ix.f. Luk.ix.c. 16 *And I brought hym to thy disciples, and they coulde not heale hym.

17 Jesus answered and sayde: O faythlesse and croked nation, howe long shall I be with you: howe long shal I suffer you: bryng hym hyther to me.

18 And Jesus rebuked the deuyll, and he departed out of hym: And the chylde was healed euen that same tyme. ☞

¶ 19 *Then came the disciples to Jesus Mark.ix.d. secretely, and sayde: Why coulde not we cast hym out:

20 Jesus sayde vnto them: because of your vnbeliefe. For verely I say vnto Luk.xvii.a. you: *If ye haue fayth as a grayne of mustarde seede, ye shall say vnto this mountayne: remoue hence to yonder place, and it shall remoue, neither shall any thyng be vnpossible vnto you.

21 Howebeit, this kynde goeth not out, but by prayer and fastyng.

22 Whyle they were occupyed in Galilee, Jesus sayde vnto them: *it wyll come Mat.xvi.c. and.xx.c. to passe, that the sonne of man shalbe Mark. viii.d betrayed into the handes of men: ix.d.and.x Luk. ix.c.

23 And they shall kyll hym, & the thyrde day shall he ryse agayne: And they were exceadyng sory.

24 ☞ And when they were come to Capernaum, they that receaued tribute money, came to Peter, and sayde: Doth not your maister pay tribute:

25 He sayth: yes. And when he was come into the house, Jesus preuented hym, saying: what thynkest thou Simon: of whom do the kynges of the earth take tribute or toule: of the chyldren, or of straungers:

26 Peter sayth vnto hym: of straungers. Jesus sayth vnto hym: Then are the chyldren free.

27 Notwithstandyng, lest we shoulde offende them, go thou to the sea, and cast an angle, and take the fisshe that first commeth vp: and when thou hast opened his mouth, thou shalt fynde a peece of twenty pence: that take, and geue it vnto them for me, and thee. ☞

☞ The.xviij. Chapter.

¶ 3 He teacheth his disciples to be humble and harmeles, 6 to auoyde occasions of euyll, 21 and one to forgeue anothers offence.

At the same time, came the disciples vnto Jesus, saying: *Who is Mark.ix.g. Luk.ix.f. the greatest in ỹ kyngdome of heauen:

2 Jesus called a litle chylde vnto hym, and set hym in the myddest [of them],

3 And sayde. Verely I say vnto you: Mark.x.b. *except ye turne, and become *as litle Luk.xviii.d chyldren, ye shall not enter into the i Peter.ii.a. kyngdome of heauen.

4 Whosoeuer therfore shall humble hym selfe as this litle chylde, the same is ỹ greatest in the kingdome of heauen.

5 And who so shall receaue such a litle chylde in my name, receaueth me.

Mark.ix.f 6 *But who so shall offende one of these Luk.xvii.a litle ones, which beleue in me, it were better for hym, that a mylstone were hanged about his necke, & that he were drowned in the deapth of the sea.

7 Woo vnto the worlde, because of offences. *It must neades be, that offences i Cor.xi.d come: But woo to that man, by whom the offence commeth.

8 If then *thy hande or thy foote offende B thee, cut them of, and cast [them] from Math.v.e. Mark.ix.f. thee. It is better for thee to enter into lyfe, halt or maymed, [rather] then thou shouldest, hauyng two handes, or two feete, be cast into euerlastyng fyre.

9 And yf thyne eye offende thee, plucke it out, and cast [it] from thee: It is better for thee to enter into lyfe with one eye, [rather] then, hauyng two eyes, to be cast into hell fyre.

10 Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauē their Angels do allwayes beholde the face of my father, which is in heauen.

11 ☞ For the sonne of man, is come to saue that which was lost.

Howe

Luk.xv.b.
12 Howe thynke ye: * If a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue ninetie & nine, and goeth into the mountaynes, and seketh that which went astray:
13 And yf it so be that he fynde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine, which went not astray.
14 Euen so, it is not the wyll of your father in heauen, that one of these litle ones shoulde perysshe.
¶ 15 ☞ Moreouer, * yf thy brother tresspas agaynst thee, go and tell hym his faulte betwene thee and hym alone: If he heare thee, thou hast wonne thy brother.
Luk.xvii.a. Leui.xix.d. Eccle.xix.b.
16 But yf he heare thee not, then take yet with thee one or two: that * in the mouth of two or three witnesses, euery worde may be stablysshed.
Deut.xix.d 2 Cor.xiii.a Heb.x.f.
17 If he heare not them, tell it vnto the Churche: If he heare not the Churche, let hym be vnto thee as an Heathen man, and a publicane.
Mar.xvi.c.
18 Verely I say vnto you: * whatsoeuer ye bynde on earth, shalbe bounde in heauen: And whatsoeuer ye loose on earth, shalbe loosed in heauen.
19 Agayne, truely I say vnto you, that if two of you agree in earth, as touching any thyng that they shall aske, it shalbe done for them, of my father, which is in heauen.
20 For where two or three are gathered together in my name, there am I in the myddes of them.
21 Then came Peter to hym, and sayde: Lorde howe oft shall my brother sinne agaynst me, and I forgeue hym: tyll seuen tymes:
22 Jesus sayth vnto hym, I say not vnto thee vntyll seuen tymes: but, vntyll
D seuentie tymes seuen. ☜
23 ☞ Therfore is the kyngdome of heauen, lykened vnto a certayne man, that was a kyng, which woulde take accomptes of his seruauntes.
24 And when he had begunne to recken, one was brought vnto hym, which ought hym ten thousande talentes.
25 But forasmuch as he had not to pay, his Lorde commaunded hym to be solde, and his wyfe, and chyldren, and all that he had, and payment to be made.
26 The seruaunt fell downe, & besought hym, saying: Lorde, haue patience with me, and I wyll pay thee all.
27 Then the Lorde of that seruaunt, moued with pitie, loosed hym, and forgaue hym the debt.
28 But the same seruaunt went out, and founde one of his felowes, which ought hym an hundred pence: and he layde handes on hym, and toke hym by the throte, saying: pay me that thou owest.
29 And his felowe fel downe at his feete, and besought him, saying: haue patience with me, and I wyll pay thee all.
30 And he woulde not: but went, and cast hym into prison, tyll he shoulde pay the debt.
31 So, when his felowes sawe what was done, they were very sory: & came, and tolde vnto their Lorde all that was done.
32 Then his Lorde called hym, and sayd vnto him: O thou vngracious seruaunt, I forgaue thee all that debt, when thou desiredst me:
33 Shouldest not thou also, haue had compassion on thy felowe, euen as I had pitie on thee:
34 And his Lorde was wroth, and deliuered hym to the tormentours, tyll he shoulde pay all that was due vnto him.
Iacob.ii.c. Math.vi.b. Mark.xi.d.
35 So * lykewyse, shall my heauenly father do also vnto you, yf ye from your heartes, forgeue not, euery one his brother, their tresspasses. ☜

¶ The. xix. Chapter.

¶ 3 Christe geueth aunswere concernyng maryage, 21 and teacheth, not to be carefull, 22 nor to loue worldly riches.

Mark.x.a.
1 AND it came to passe, * that when Jesus had finished these sayinges, he gat hym from Galilee, and came into the coastes of Jurie, beyonde Jordane:
2 And great multitudes folowed hym: and he healed them there.
3 The pharisees also came vnto hym, temptyng hym, and saying vnto hym: Is it lawfull for a man to put away his wyfe, for euery cause:

He

4 He answered and sayde vnto them: Haue ye not read, that he which created at the begynnyng, * made them male and female,
Gen.xii.d. Ephe.v.g. i.Cor.vi.d.
5 And sayde: For this cause, shall a man leaue father and mother, and shall be knit to his wyfe: and they twayne shall be one flesshe.
6 Wherfore, they are no more twayne, but one flesshe. Let not man therefore put a sunder, that which God hath coupled together.
7 They say vnto hym: Why did Moyses then commaunde to geue a writyng of diuorcement, and to put her away?
8 He sayde vnto them: Moyses, because of the hardnes of your heartes, * suffred you to put away your wyues: But from the begynnyng it was not so.
Deut. 24. a. Iere.iii.a. Mala.ii.d. Math.v.o Mark.x.b. Luk.xvi.d.
9 * I say vnto you: Whosoeuer putteth away his wyfe, except it be for fornication, and maryeth another, committeth adulterie: And who so maryeth her which is diuorced, doth cõmit adulterie.
B 10 His disciples say vnto hym: If the matter be so betwene man and wyfe, [then] is it not good to mary.
11 He sayde vnto them: all men can not receaue this saying, * saue they to whom it is geuen.
Sapi.ii.e.
12 For there are some chaste, which are so borne, out of their mothers wombe: And there are some chaste, which be made chaste of mẽ: And there be chaste, which haue made themselues chaste, for the kyngdome of heauens sake. He that is able to receaue [it], let him receaue [it].
Mark.x.b. Luk.xviii.d
13 * Then were there brought vnto hym young chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them.
14 But Jesus sayde vnto them: suffer the young chyldren, and forbyd them not to come vnto me: for of such, is the kyngdome of heauen.
15 And when he had put his handes on them, he departed thence.
Mark.x.a. Luk.xviii.d
16 And beholde, one came, and sayde vnto hym: * good maister, What good thyng shall I do, that I may haue eternall lyfe?
C Psal.cxii.c.
17 He sayde vnto hym: Why callest thou me good? * there is none good but one, [and that is] God. But yf thou wylt enter into lyfe, kepe the commaundementes.
18 He sayth vnto hym: Which? Jesus sayde: * Thou shalt do no murther, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse,
Exod.xix.e Deut.v.b.
19 Honour father and mother: * and thou shalt loue thy neighbour as thy selfe.
Rom. xiii.c. Galathi.v.c.
20 The young man sayth vnto hym: All these [thynges] haue I kept, from my youth vp: What lacke I yet?
21 Jesus sayde vnto hym: yf thou wylt be perfect, * go & sell that thou hast, and geue to the poore, & thou shalt haue treasure in heauen: and come & folowe me.
Mark.x.e. Luk.xii.d. Math.vi.c.
22 But when the young man heard that saying, he went away sory: For he had great possessions.
23 Then Jesus sayde vnto his disciples: Verely I say vnto you, * that a riche [man] shall hardly enter into the kyngdome of heauen.
Mark.x.c. Luk.xviii.e.
24 And agayne I say vnto you: it is easier for a camel to go through the eye of a nedle, then for the riche, to enter into the kyngdome of God.
25 When the disciples heard this, they were exceadyngly amazed, saying: Who then can be saued?
26 But Jesus beheld them, and sayde vnto them: With men this is vnpossible, * but with God all thynges are possible.
Zach.viii.b.
27 ☞ Then answered Peter, and sayde vnto hym: Beholde, * we haue forsaken all, and folowed thee, What shall we haue therfore?
D Math. iiii.d. Mark.x.d. Luk.xviii.f.
28 Jesus sayde vnto them: verely I say vnto you, that when the sonne of man shall syt in the throne of his maiestie, ye that haue folowed me in the regeneration, * shall syt also vpon twelue seates, and iudge the twelue tribes of Jsrael.
Luk. xxii.c. Deut.ȝȝ.b.
29 * And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, * shall receaue an hundred folde, and shall inherite euerlastyng lyfe. ☜
Iob.xlii.c.
30 * But many that are first, shalbe last, and the last, shalbe first.
Math.xx.b. Luk.xiii.e.

¶ The. xx. Chapter.

¶ 1 Christe teacheth by a similitude, that God is better vnto no ma. 20 He teacheth his disciples to be lowly, 30 and geueth two blynd men their syght.

FOR the kyngdome of heauen is lyke vnto a man, that is an housholder, whiche went out earlye in the morninge to hire labourers into his vineyarde.

2 And he agreed with the labourers for a peny a day, & sent them into his vineyarde.

3 And he went out about the thirde houre, and sawe other standyng idle in the market place,

4 And saide vnto them: Go ye also into ỹ vineyard, & whatsoeuer is right, I wyl geue you. And they went their way.

5 Agayne, he went out about the sixth and nynth houre, and dyd lykewyse.

6 And about the eleuenth houre, he wēt out, and founde other standyng idle, and saide vnto them: Why stande ye here all the day idle?

7 They saye vnto him: because no man hath hyred vs. He sayth vnto them: go ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receaue.

8 So, when euen was come, the lorde of the vineyard sayth vnto his steward: Call the labourers, and geue them their hire, beginning at ỹ last, vntyll the first.

9 And when they came, that [were hired] about the eleuenth houre, they receaued euery man a peny.

10 But when the firste came also, they supposed that they shoulde haue receaued more: and they lykewyse receaued euery man a peny.

11 And when they had receaued it, they murmured against the good man of the house,

12 Saying: These laste haue wrought but one houre, & thou hast made them equall vnto vs, whiche haue borne the burthen and heate of the day.

13 But he answered to one of thē, & said: Frende, I do thee no wrong: diddest thou not agree with me for a peny?

14 Take that thyne is, and go thy way: I wyll geue vnto this laste, euen as vnto thee.

15 Is it not lawfull for me, to do that I wyll with myne owne? Is thyne eye euyll, because I am good?

16 *So the last, shalbe the first, & the first [shalbe] last: For many be called, but fewe [be] chosen. ☜ Mat. xix.d. Mark.x.e. Luk.xiii.f.

17 ☜ And Jesus, goyng vp to Hierusalē, toke the twelue disciples aside in the way, and sayde vnto them: ℭ

18 *Beholde, we go vp to Hierusalem, and the sonne of man shalbe betrayed vnto the chiefe priestes, and vnto the scribes, and they shall condempne hym to death: Mark. ix. e. Luk. xviii.e

19 And shall deliuer him to the Gentiles to be mocked, and to be scourged, and to be crucified: and the thirde day, he shall ryse agayne.

20 ☜ *Then came to hym the mother of Zebedees children, with her sonnes, worshyppyng hym, and desiryng a certayne thyng of hym. Mark.x.e

21 And he sayth vnto her: What wylt thou? She saith vnto him: graunt, that these my two sonnes may syt, the one on thy ryght hande, and the other on the left, in thy kyngdome.

22 But Jesus answered, and saide: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of? and to be baptized with the baptisme that I am baptized with? They say vnto hym: We are able. ℧

23 He sayth vnto them: Ye shall drynke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: But to syt on my ryght hande, & on my lefte, is not myne to geue, but to them for whom it is *prepared for of my father. ☜ Mat. xxv.a

24 *And when the ten hearde [this], they disdayned at the two brethren. Mark.x.f.

25 But Jesus called them vnto him, and sayde: *Ye know that the princes of the gentiles haue dominion ouer them: and they that are great, exercise auctho[r]itie vpon them. Luk.xxii.e.

26 It shall not be so among you: But whosoeuer wyll be great among you, let hym be your minister:

27 And who so wyl be chiefe among you, let hym be your seruaunt.

28 Euen as *the sonne of man came, not to be ministred vnto, but to minister, and to gene his lyfe a raunsome for many. ☜ Mark.x.a.

And

Mark.x.g. Luk.xviii.

29 *And as they departed from Hierico, much people folowed hym.
30 And behold, two blind men syttyng by the waye syde, when they heard that Jesus passed by, they cryed, saying: O Lorde, thou sonne of Dauid, haue mercie on vs.
31 And the people rebuked them, because they should holde their peace. But they cryed the more, saying: haue mercy on vs, O Lorde, thou sonne of Dauid.
32 And Jesus stode styll, & called them, and sayde: What wyll ye that I shall do vnto you?
33 They saye vnto hym: Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes receaued syght. And they folowed hym.

¶ The .xxj. Chapter.

¶ 7 He rydeth into Hierusalem, 12 dryueth the marchauntes out of the temple, 19 curseth the fygge tree, 28 and rebuketh the pharisees with the similitude of the two sonnes, 35 and of the husbande men that slewe such as were sent vnto them.

Al Mark. xi.a. Luk.xix.e.

AND when they *drewe nye vnto Hierusalem, & were come to Bethphage, vnto the mount of Olyues, then sent Jesus two disciples,
2 Saying vnto them: Go into the towne that lyeth ouer agaynste you, and anone ye shall fynde an Asse tyed, & a colt with her: loose [them and] bryng [them] vnto me.
3 And yf any man saye ought vnto you, saye ye, the Lorde hath nede of them: and strayghtway he wyll let them go.
4 All this was done, that it myght be fulfylled which was spoken by the prophete, saying:
Esay. lxii.d. Zach.ix.b. Iohn.xii.c. 5 *Tell ye the daughter of Sion: behold, thy kyng commeth vnto thee meke, and syttyng vpon an Asse, & a colt, the foale of [the Asse] vsed to the yoke.
6 The disciples went, and did as Jesus commaunded them,
7 And brought the Asse, and the colt, and put on them their clothes, and set hym theron.
8 And many of the people spread their garmētes in the way. Other cut downe braunches from the trees, and strawed them in the way.
9 Moreouer, the multitudes that went before, & that came after, cryed, saying: Hosanna to the sonne of Dauid. *Blessed is he that commeth in the name of the Lorde, *Hosanna in the hyest.
Luk.xix.f. Iohn.xii.b. Psal cxviiid Mark.xi.c.
10 And when he was come into Hierusalē, all the citie was moued, saying: Who is this?
11 And the multitude saide: This is Jesus *that prophete of Nazareth in Galilee.
Mat.xiii.a. Luk.xix.g.
12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues,
13 And sayde vnto them, it is written: *My house shalbe called the house of prayer, but ye haue made it a denne of thieues.
3.Reg.8.d.e.f Esay.lvi.c. Iere.vii.c.
14 And the blynde and the halt came to hym in the temple, and he healed them.
15 When the chiefe priestes and scribes sawe the wonders that he dyd, and the chyldren crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned,
16 And sayde vnto hym: Hearest thou what these saye? But Jesus sayth vnto them, yea, haue ye neuer read: *Out of the mouth of babes & suckelynges thou hast ordeyned prayse?
Psal.viii.a.
17 And he left them, and went out of the citie, *vnto Bethanie: and he lodged there.
Iohn.viii.a.
18 *In the morning, as he returned into the citie, he hungred.
Mark.xi.c.
19 And when he sawe one fygge tree in the waye, he came to it, and founde nothyng theron but leaues only, & said vnto it: neuer fruite growe on thee hence forwarde. And anone the figge tree wythered away.
Luk. xiii.b.
20 And when his disciples sawe it, they marueyled, saying: Howe soone is the figge tree wythered away?

Jesus

C 21 Jesus aunswered, and saide vnto thē: Veryly I saye vnto you, *yf ye haue fayth, and doubt not, ye shall not onlye do this [which is done] to the figge tree: but also, yf ye shall say vnto this mountayne, be thou remoued, and, be thou cast into the sea, it shalbe done.

Mat.xvii.c. Luk.xvii.a.

22 And all thynges, whatsoeuer ye aske in prayer, beleuyng, ye shall receaue them.

Mark.xi.d. Iohn.xiiii.b. xv.b.xvi.e. Mark.xi.d. Luk.xvii.a.

23 ☞ *And when he was come into the temple, the chiefe priestes, & the elders of the people, came vnto hym teaching, and saye: *By what aucthoritie doest thou these thynges? and who gaue thee this power?

Exod.ii.c. Actes.iiii.b. and.vii.d.

24 Jesus aunswered, & saide vnto them: I also wyll aske you one questiō, which yf ye tell me, I in likewise wyll tell you by what aucthoritie I do these thinges:

25 The baptisme of John, whence was it, from heauen, or of men? And they reasoned with them selues saying: if we shall say from heauen, he wyll say vnto vs, why dyd ye not then beleue hym?

26 But yf we shall say of men, then feare we the people: *for all [men] holde John as a prophete.

Mat.xiiii.a.

27 And they aunswered vnto Jesus, and sayde: we can not tell. And he saide vnto them: neither tell I you, by what aucthoritie I do these thynges.

28 But what thynke you? ☞ A man had two sonnes, and came to the firste, and saide: sonne, go and worke to day in my vineyarde.

29 He aunswered and saide, I wyll not: but afterwarde he repented, and went.

30 Then came he to the seconde, & sayde lykewyse. And he aunswered & saide, I wyll sir, and went not.

31 Whether of them twayne did the wyl of the father? And they saide vnto him, the first. Jesus sayth vnto them: Veryly I saye vnto you, that publicanes & harlottes go into the kingdome of God, before you.

Math.iii.a.

32 For *John came vnto you by the way of righteousnes, & ye beleued hym not: but publicanes & harlottes beleued him. And ye, when ye had sene [it] were not moued afterwarde with repentaunce, that ye myght haue beleued hym. ☜

33 ☞ Hearken another similitude. *There was a certayne man, an householder, which (a) made a vineyarde, & hedged it rounde about, and made a wynepresse in it, and buylt a towre, and let it out to husbande men: and went into a strange countrey.

D Gene.ix.e. (a) Or digged Esayas.v.a. Iere.xii.c. Mark.xii.c. Luke.xx.b.

34 And when the time of the fruite drewe neare, he sent his seruauntes to the husbande men, that they might receaue the fruites of it.

35 And the husbande men caught his seruauntes, and beatte one, killed another, and stoned another.

36 Agayne, he sent other seruauntes, mo then the first: and they dyd vnto them lykewyse.

37 But laste of all, he sent vnto them his owne sonne, saying: they wyll stande in awe of my sonne.

38 But when the husband men sawe the sonne, they sayde among them selues: *this is the heire, come, let vs kyll hym, and let vs enioy his inheritaunce.

Ge.xxxvii.

39 And they caught hym, and thrust him out of the vineyarde, and slewe [hym].

40 When the Lorde therfore of the vineyarde commeth, what wyll he do vnto those husbande men?

41 They sayde vnto hym: He wyll miserably destroy those wicked [men] & wyll let out his vineyard vnto other husband men, which shall delyuer him the fruite in due seasons.

42 Jesus sayth vnto them. Did ye neuer reade in the Scriptures: *The stone which the buylders refused, the same is become the head of the corner. This is the Lordes doing, and it is marueylous in our eyes.

Psal.cxviii.c. Mark.xii.a. Luk.xx.e. i.Pet.ii.b. Actes.iiii.b.

43 Therefore saye I vnto you, the kyngdome of God shalbe taken from you, & geuen to a nation bryngyng foorth the fruites therof.

44 And *whosoeuer falleth on this stone, shalbe broken in peeces: but on *whomsoeuer it falleth, it shal all to grynd him.

Zach.xii.a. Dani.ii.c.

45 And when the chiefe priestes and pharisees had heard his parables, they perceaued that he spake of them.

46 *And they went about to laye handes on hym, *but they feared the multitudes, because they toke him as a prophet.

Iohn.vii.d. Mark.xi.c. Luk.xix.g. and.xx.c.

¶ The

¶ The.xxij.Chapter.

¶ 2 The mariage of the kynges sonne. 17 Tribute to be geuen to the Emperour, 25 Christe confuteth the opinion of the Saducees concernyng the resurrection, 36 and aunswereth the Scribe vnto his question.

AND Jesus aunswered, and spake vnto them againe by parables, and sayde:

2 ☞The kyngdome of heauen is lyke vnto *a man that Was a kyng, which made a mariage for his sonne.

Luk.xiiii.d.

3 And sent foorth his seruauntes, to call them that were bidden to the wedding: and they Woulde not come.

4 Agayne, he sent foorth other seruauntes, saying: Tell them which are bidden, beholde, I haue prepared my dinner, my oxen and my fatlynges are kylled, and all thynges are redy: come vnto the mariage.

5 But they made lyght of it, and went their wayes, one to his farme, another to his marchaundize:

6 And the remnaunt toke his seruauntes, and entreated them spitefully, and slewe them.

7 But When the kyng hearde [therof], he Was Wroth, and sent foorth his men of warre, and destroyed those murtherers and brent vp their citie.

8 Then sayde he to his seruauntes, the mariage in dede is prepared: But they Which Were bidden, were not Worthy.

9 Go ye therfore out into the hye Wayes: and as many as ye fynde, bid [them] to the mariage.

10 And the seruauntes Went out into the hye Wayes, and gathered together all, as many as they coulde fynde, both good and bad: and the Weddyng Was furnished With ghestes.

11 Then the kyng came in, to see the ghestes: and Whē he spyed there a man, Esay.lxi.d. Which had not on a * Weddyng garmēt,

12 He sayde vnto hym: frende, howe camest thou in hyther, not hauyng a Weddyng garment? And he Was euen speachlesse.

13 Then sayde the kyng to the ministers: bynde hym hande and foote, and cast hym into vtter darknesse: *there shalbe Mat. xiii. g. and.xxv.c. Wepyng and gnasshyng of teeth.

14 For many be called, but fewe are chosen. ☜

15 ☞*Then Went the Pharisees, and toke councell how they myght intangle hym in his talke. Mark.xii.a.

16 And they sent out vnto hym their disciples, With the Herodians seruauntes, saying: *Maister, We knowe that thou art true, and teachest the Way of God truely, neither carest thou for any man: for thou doest not respect mens persons. Luk.xx.d.

17 Tell vs therfore, howe thynkest thou: Is it lawfull that tribute be geuen vnto Caesar, or not?

18 But Jesus perceauyng their Wickednesse, sayde: Why tempt ye me, ye hypocrites? ℭ

19 Shewe me the tribute money. And they brought vnto hym a peny.

20 And he sayde to them: Whose is this image and superscription?

21 They say vnto hym, Caesars. Then sayde he vnto them: *Geue therfore vnto Caesar, the [thynges] Which are Caesars: and vnto God, those [thynges] that are gods. ☜ Mat.xvii.d Rom.xiii.d.

22 When they had hearde [these wordes] they marueyled, and left hym, and Went their Way.

23 *The same day came to hym the Saducees, Which say that there is no resurrection, and asked hym, Mark.xii.b. Luk.xx.c. Act.xxiii.b

24 Saying: Maister, Moyses sayde, that *if a man dye, hauing no childrē, his brother shoulde mary his Wyfe, and rayse vp seede vnto his brother. Deu.xxv.b

25 Ther Were With vs seuen brethren, and the first maryed a Wyfe, and deceassed Without issue, and left his Wyfe vnto his brother.

26 Likewyse, the seconde, and the thirde, vnto the seuenth.

27 Last of all, the Woman dyed also.

28 Therfore, in the resurrection, Whose Wyfe shall she be of the seuen? For they all had her.

29 Jesus aunswered & sayde vnto them: ye do erre, not knowyng the Scriptures, nor the power of God.

30 For in the resurrection, they neither mary, nor are geuen in maryage: but are as the Angels of God in heauen.

31 But as touchyng the resurrection of

of the dead: haue ye not read that which is spoken vnto you of God, Which sayth.
32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the lyuyng.
33 And when the multitudes hearde this, they were astonyed at his doctrine.
34 ☞ But when the Pharisees had heard that he had put the Saducees to silence, they came together.
35 And one of them, which was a lawyer, asked hym a question, temptyng hym, and saying:
36 Maister, which is the great commaundent in the lawe:
37 Jesus sayde vnto hym: Thou shalt *loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde.
38 This is the first and great commaundement.
39 And the seconde is lyke vnto this. *Thou shalt loue thy neyghbour as thy selfe.
40 In these two commaundementes, hang all the lawe and the prophetes.
41 Whyle the Pharisees were gathered together, Jesus asked them,
42 Saying: What thynke ye of Christe: whose sonne is he? They sayde vnto hym [the sonne] of Dauid.
43 He sayde vnto them: *howe then doth Dauid in spirite call him Lorde, saying:
44 The Lorde sayd vnto my Lorde: *sit thou on my ryght hande, tyll I make thyne enemyes thy footestoole:
45 If Dauid then call him Lorde, howe is he then his sonne?
46 And no man was able to aunswere hym a worde: neither durst any man (from that day forth) aske hym any mo questions. ☜

Leuit.xix.d Mark.xii.c Rom.xiii.c. Gala.v.d. Iacob.ii.b. Math.v.g.

Mark.xii.d.

Psal.cx.a.

¶ The.xxiij. Chapter.

¶ 3 Christe cryeth wo to the Pharisees, Scribes and hypocrites, 37 and prophesieth the destruction of Hierusalem.

1 Then spake Jesus to the multitudes, and to his disciples,
2 Saying: *The Scribes and the Pharisees sit in Moyses seate.
3 All therfore, whatsoeuer they bid you obserue, that obserue and do: but do not ye after their workes, for they say, and do not.
4 *Yea, they bynde together heauy burthens, and greeuous to be borne, and lay them on mens shoulders: but they themselues will not moue them with [one] of their fingers.
5 All their workes they do, for to be seene of men: They make broade their phylacteries, and enlarge the hemmes of their garmentes.
6 And loue the vppermost seates at feastes, and to syt in the chiefe place in councels,
7 And greetynges in the marketes, and to be called of men, Rabbi.
8 *But be not ye called Rabbi: For one is your maister, [euen] Christe, and all ye are brethren.
9 And call [no man] your father, vpon the earth: for one is your father, which is in heauen.
10 Neither be ye called maisters: for one is your maister [euen] Christe.
11 He that is greatest among you, shalbe your seruaunt.
12 *But whosoeuer exalteth hym selfe, shalbe brought lowe: And he that humbleth hym selfe, shalbe exalted. ☜
13 Wo vnto you Scribes and Pharisees, hypocrites: for ye shut vp the kingdome of heauen before men: *ye neither go in your selues, neither suffer ye them that come, to enter in.
14 Wo vnto you Scribes and Pharisees, hypocrites: for ye deuoure widdowes houses, and that vnder a pretence of long prayer: therfore ye shall receaue the greater dampnation.
15 Wo vnto you Scribes and Pharisees, hypocrites: for ye compasse sea and lande, to make one (a) proselyte: ☜ When he is become one, ye make hym two folde more the chylde of hell, then ye your selues [are].
16 Wo be vnto you ye blynde guides: for ye say, Whosoeuer doth sweare by the temple, it is nothyng: but whosoeuer sweareth by the golde of the temple, he is a (b) detter.

Deut.xviii.b

Luk.xiiii.e. and xviii.c.

Luk.xi.g.

(a) One brought from gentilitie to their religion.

(b) Both to God and to man, for to performe it.

Ye

17 Ye fooles and blynde. For whether is greater, the golde, or the temple that sanctifieth the golde?

18 And whosoeuer sweareth by the aulter, it is nothyng: but whosoeuer sweareth by the gyft that is vpon it, he is a detter.

19 Ye fooles and blynde, for whether is greater, the gyft: or the aulter that sanctifieth the gyft?

20 Who so therfore sweareth by the aulter, sweareth by it, and by all thynges theron.

21 And who so sweareth by the temple, sweareth by it, and by hym that dwelleth therin.

¶ 22 *And he that sweareth by heauen, sweareth by the seate of God, and by hym that sitteth theron. Math.v.f.

23 Wo vnto you Scribes and Pharisees, hypocrites, *for ye tythe mynt, and anise, and cummyn: and haue left the wayghtier matters of the lawe, iudgement, mercy, and fayth. These ought ye to haue done, and not to leaue the other vndone. Luk.xi.f.

24 Ye blynde guides, which strayne out a gnat, and swalowe a Camel.

25 Wo vnto you Scribes and Pharisees hypocrites: for ye make cleane the vtter syde of the cup, & of the platter: but within they are full of bribery & excesse.

26 Thou blynde Pharisee, cleanse first that which is within the cup and platter, that the outsyde of them may be cleane also.

27 *Wo vnto you Scribes and Pharisees hypocrites: for ye are lyke vnto payuted sepulchres, which in dede appeare beautifull outwarde, but are within full of dead [mens] bones, and of all fylthynes. Luk.xi.f.

28 Euen so, ye also, outwardly appeare ryghteous vnto men: But within, ye are full of hypocrisie and iniquitie.

29 *Wo vnto you Scribes and Pharisees hypocrites: ye builde the tombes of the Prophetes, and garnishe the sepulchres of the ryghteous: D Luk.xi.g.

30 And say, yf we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of the prophetes.

31 And so *ye be witnesses vnto your selues, that ye are the chyldren of them which kylled the prophetes. i.Thes.ii.c.

32 Fulfyll ye lykewyse, the measure of your fathers.

33 Ye serpentes, ye generation of vipers, howe wyll ye escape the dampnation of hell?

34 ☞ Wherfore, beholde *I sende vnto you prophetes, and wyse men, and Scribes, and [some] of them ye shall kyll and crucifie: and [some] of them shall ye scourge in your synagogues, and persecute them from citie to citie. Math.x.b. Luk.xi.g. Iohn.xvi.a. Actes.v.c. and.vii.a.

35 That vpon you may come all the ryghteous blood, which hath ben shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias, sonne of Barachias, *whom ye slewe betwene the temple & the aulter. Gen.iii.b. 2.Pa.xxiiii.f

36 Verely I say vnto you: all these thynges shal come vpon this generatiō.

37 *O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them which are sent vnto thee: howe often woulde *I haue gathered thy chyldren togither, euen as the henne gathereth her chickens vnder her wynges, and ye woulde not? Luk.xiii.g. iiii.Esd.i.c.

38 Beholde, *your house is left vnto you desolate. Psal.lx.f.

39 For I say vnto you: ye shall not see me henceforth, tyll that ye say, *blessed [is he] that commeth in the name of the Lorde. Psa.cxviii.d Luk.xix.f.

The.xxiiij.Chapter.

¶ 1 Christe sheweth his disciples the destruction of the temple, 6. 29 the ende of the worlde, and the tokens of the later dayes, 42 and warneth them to wake, 44 for the worlde shall sodaynely perysshe.

1 AND Jesus went out, and departed from the temple: and *his disciples came to hym, for to shewe hym the buildynges of the temple. A Mark.xiii.a Luk.xxi.a.

2 Jesus sayde vnto them: See ye not all these thynges? Verely I say vnto you *there shall not be here left [one] stone vpon another, that shall not be destroyed. Luk.xix.c.

3 And as he sat vpon a mount of Olyues, his disciples came vnto hym secretly, saying: Tell vs, when shall these thynges be? & What shall be the token of thy commyng, & of the ende of the worlde?

And

4 And Jesus answered, and sayde vnto them: * take heede, that no man deceaue you.

5 For many shall come in my name, saying, I am Christe: and shall deceaue many.

6 Ye shal heare of warres, & rumours of warres: See that you be not troubled. For all [these thynges] must come to passe, but the ende is not yet.

7 * Nation shall ryse agaynst nation, and realme agaynst realme: and there shalbe pestilence, and famine, and earthquakes, in [certayne] places.

8 All these are the begynnynges of sorowes.

9 * Then shall they put you to trouble, and shall kyll you, and ye shalbe hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophetes shall aryse, and shall deceaue many.

12 * And because iniquitie shall abounde, the loue of many shall waxe colde.

13 * But he that endureth to the ende, the same shalbe saued.

14 * And this Gospell of the kyngdome, shalbe preached in all the worlde, for a witnesse vnto all nations: and then shall the ende come.

15 * When ye therefore, shall see the abhomination of desolation, spoken of by * Daniel the prophete, stande in the holy place, (Who so readeth, let hym vnderstande.)

16 Then let them which be in Iurie, flee into the mountaynes:

17 And let hym which is on the house toppe, not come downe to fet any thyng out of his house:

18 Neither let hym which is in the fielde, returne backe to fetche his clothes.

19 Wo shalbe in those dayes, to them that are with chylde, and to them that geue sucke.

20 But pray [ye] that your flyght be not in the winter, neither on the Sabboth day:

21 For then shalbe great tribulation, * such as was not since the begynnyng of the worlde, to this tyme, nor shalbe.

22 Yea, and except those dayes shoulde be shortened, there shoulde no flesh be saued: but for the chosens sake, those dayes shalbe shortened.

23 * Then yf any man saye vnto you: lo, here is Christe, or there: beleue it not. Mark.xiii.c Luk.xvii.c.

24 For there shall aryse false Christes, and false prophetes, * and shall shewe great signes, and wonders: In so much, that yf it were possible, the very elect, shoulde be deceaued. ii.Tes.ii.b. Deut.xiii.a.

25 Beholde, I haue tolde you before.

26 Wherfore, yf they say vnto you, beholde, he is in the desert: go not forth. Beholde, he is in the secrete places: beleue it not.

27 For as the lyghtnyng commeth out of the east, and shineth into the west: so ℭ shall the comming of the sonne of man be.

28 * For wheresoeuer a dead carkas is, euen there wyll the Egles also be gathered together. Iob.39.d. Luk.xvii.g. Mar.xiii.c. Luk.xxi.e.

29 Immediatly * after the tribulation of those dayes, shal the sunne be darkened, and the moone shall not geue her lyght, and the starres shall fall from heauen, and the powers of heauen shalbe shaken. Ioel.ii.c.

30 And then shall appeare the signe of the sonne of man, in heauen: And then shall all the kynredes of the earth mourne, and they shall * see the sonne of man comming in the cloudes of heauen, with power and great glory. Actes.i.b.

31 * And he shall sende his Angels, With the great sounde of a trumpet, and they shall gather together his chosen, from the foure wyndes, euen from one ende of heauen, to the other. Dan.xii.a. i.Thes.4.d.

32 * Learne a parable of the fygge tree: when his braunche is yet tender, and the leaues spryng, ye knowe that sōmer is nye: Mark.xiii.c Luk.xxi.f.

33 So lykewyse ye, When ye see all these thynges, be ye sure that it is neare, euen at the doores.

34 Verely I say vnto you: this generation shall not passe, tyll all these thynges be fulfylled.

35 * Heauen and earth shall passe away, * but my wordes shall not passe away. Esay.ii.b. Esay.xl.c. Math.v.e. Actes.i.a.

36 But of that day and houre * knoweth no man, no not the Angels of heauen, but my father only.

37 * But as the dayes of Noe were, so shall also the comming of the sonne of man be. ℭ Gen.vii.d. Luk.xvii.f.

38 For as in the dayes [that were] before

the fludde, they dyd eate, and drynke, marry, and geue in maryage, euen vntyll the day that Noe entred into the Arke:

39 And knewe not, tyll the fludde came, and toke them all away: So shall also the comming of the sonne of man be.

40 Then shall two be in the fielde, the one receaued, and the other refused.

Luk.xvii.g. 41 *Two [women] shalbe grynding at the mill, the one receaued, and the other refused.

Mat.xxv.b Mark.xiii.d Luk.xii.c. 42 *Watch therfore, for ye knowe not what houre your Lorde doth come.

43 Of this yet be sure, that yf the good man of the house, knewe what watche *the thiefe would come, he would surely watche, and not suffer his house to be broken vp.

Apo.xvi.c.

44 Therfore, be ye also redy: for in such an houre as ye thynke not, the sonne of man commeth.

45 Who is a faythfull and wise seruaunt, whom his Lorde hath made ruler ouer his householde, to geue them meate in season.

46 Blessed is that seruaunt, whom his Lorde when he commeth, shall fynde so doyng.

47 Verely I say vnto you, that he shall make hym ruler ouer all his goodes.

48 But and yf that euyll seruaunt say in his heart, my Lorde wyll be long a comming:

49 And so begyn to smyte his felowes, yea, and to eate and drynke with the dronken:

50 The same seruauntes Lorde shall come in a day, When he loketh not for hym, and in an houre that he is not ware of:

51 And shall hewe hym in peeces, & geue hym his portion with hypocrites: there shalbe Wepyng and gnasshyng of teeth.

¶ The.xxv.Chapter.

¶ 1 The ten virgins, 14 the talentes delyuered to the seruauntes, 32 and of the generall iudgement.

A ☞ 1 Then shall the kyngdome of heauen be lykened vnto ten virgins, Which toke their lampes, and went to meete the brydegrome.

2 But fyue of them were foolyshe, and fyue were Wyse.

3 They that were foolyshe, toke their lampes, but toke none oyle With them:

4 But the wise, toke oyle in their vessels, With their lampes also.

5 Whyle the brydegrome taryed, they all slumbred and slept.

6 And euen at mydnyght, there was a crye made: beholde, the brydegrome commeth, go out to meete hym.

7 Then all those virgins arose, and prepared their lampes.

8 So the foolyshe sayde vnto the Wyse: geue vs of your oyle, for our lampes are gone out.

9 But the Wyse answered, saying: [not so] lest there be not inough for vs & you: but go ye rather to them that sell, and bye for your selues.

B 10 And Whyle they went to bye, the brydegome came: and they that were redy, went in With hym, to ỹ maryage, and the gate was shut vp.

11 Afterwarde came also the other virgins, saying: *Lorde, Lorde, open to vs. Math.vii.c.

12 But he answered and sayde: verely I say vnto you, I knowe you not. Ma.xxiiii.d

13 *Watch therfore, for ye knowe neither the day, nor yet the houre, Wherin the sonne of man shall come. ☜ Mark.xiii.d Luk.xii.e.

14 ☞ *Lykewyse, as a [certayne] man, redy to take his iourney into a straunge countrey, called his owne seruauntes, and delyuered vnto them his goodes. Mark.xiii.d Luk.xix.b.

15 And vnto one, he gaue fyue talentes, to another two, and to another one: to euery man after his habilitie, & straygh way departed.

16 Then he that had receaued the fyue talentes, Went, and occupyed With the same, & made [them] other fyue talentes.

17 And lykewyse, he [that receaued] two: he also gayned other two.

18 But he that receaued that one, went and digged in the earth, and hyd his Lordes money.

19 After a long season, the Lorde of those seruauntes commeth, and reckeneth With them.

20 And so, he that had receaued fyue talentes, came, and brought other fyue talentes,

talentes, saying: Lorde, thou delyueredst vnto me fyue talentes, beholde, I haue gayned with them fyue talentes mo.

21 His Lorde saide vnto him: well done, thou good and faythfull seruaũt. Thou hast ben faythfull ouer fewe thynges, I wyll make thee ruler ouer manye thynges: enter thou into the ioy of thy Lorde.

22 He also that had receaued two talentes, came, and sayde: Lorde thou delyueredst vnto me two talentes, beholde, I haue wonne two other talẽtes with them.

23 His Lorde saide vnto him: well done, good and faithfull seruaunt. Thou hast ben faythfull ouer fewe thinges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde. ☞

24 Then he which had receaued the one talent, came, and saide: Lorde I knew thee, that thou art an harde man, reapyng where thou hast not sowen, & gatherynge where thou hast not strowed.

25 And [therfore] was I afrayde, & went and hid thy talent in the earth: loe, there thou hast that thyne is.

26 His Lorde aunswered, and sayde vnto hym: Thou euyll and slouthfull seruaũt, thou knewest that I reape where I sowed not, and gather where I haue not strowed,

27 Thou oughtest therfore to haue delyuered my money to the exchaungers, and then at my comminge shoulde I haue receaued myne owne with vauntage.

28 Take therfore the talent from hym, and geue it vnto hym whiche hath ten talentes.

29 *For vnto euery one that hath, shalbe geuen, and he shall haue aboundaunce: But he that hath not, from hym shalbe taken away, euen that which he hath. *Matth.xiii.c Mark iii. c.

30 And cast the vnprofitable seruaunt into vtter darknesse, *there shalbe wepyng, and gnashyng of teeth. *Matth xiii. and xxv.b.

31 ☞ *When the sonne of man shall come in his glorie, and all the holy Angels with hym, then shall he sitte vpon the throne of his glorie. *Thess.i.b.

32 And before hym shalbe gathered all nations: * and he shall seperate them one from another, as a shepheарde deuideth his sheepe from the goates. *Iohn.xxxiiii.

33 And he shall set the sheepe on his right hande, but the goates on the lefte.

34 Then shall the king say vnto them on his right hande: Come ye blessed of my father, inherite the kyngdome, *prepared for you from the foundation of the worlde. *Math.xx.d

35 For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourlesse, and ye toke me in: Esay.lviii.b. Ezec.xviii.a

36 Naked, and ye clothed me: Sicke, and ye visited me: *I was in prison, and ye came vnto me. Eccle.vii.d. ii.Tim.i.d.

37 Then shall the ryghteous aunswere hym, saying: Lorde, when sawe we thee an hungred, & fedde thee? or thirstie and gaue thee drynke? ☞

38 When sawe we thee harbourlesse, and toke thee in? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the kyng shall aunswere, and say vnto them: Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done [it] vnto me.

41 Then shall he saye vnto them on the left hande: Depart from me ye cursed *into euerlasting fire, Which is prepared for the deuyll and his angels. Psal.vi. d. Math.vii.d. Luk.xiii.f. Esay.xxx.g Dani. vii.d.

42 For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke.

43 I was harbourlesse, and ye toke me not in: I was naked, and ye clothed me not: I was sicke, and in prison, and ye visited me not.

44 Then shall they also aunswere hym, saying: Lorde, when sawe we thee an hungred, or a thirste, or harbourlesse, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he aunswere them, saying: Verely I say vnto you, in as much *as ye dyd it not to one of the least of these, ye dyd it not to me. Prou. xiii.c. and.xvii.a.

46 And *these shall go into euerlastyng payne: the ryghteous into lyfe eternall. ☞ Iohn.v.e.

¶ The .xxvj. Chapter.

¶ 1 o Marie Magdalene annoynted Christe. 26 They eate the Easter lambe. 31 Christe prayeth in the garden, 48 Judas betrayeth hym, 62 Peter smyteth of Malchus eare, 64 Christe is accused by false witnesses, 69 Peter denyeth hym.

A1 AND it came to passe, when Jesus had finished all these sayinges, he sayde vnto his disciples:

Math.xiii.a 2 ☞*Ye knowe, Luk.xxii.a. ỳ after two dayes is ỳ feast of Passouer, and the sonne of man is betrayed, to be crucified.

Iohn.xi.f. 3 *Then assembled together the chiefe priestes, and the scribes, and the elders of the people, vnto the palace of the hye priestе, which was called Caiaphas:

4 And helde a counceil, that they might take Jesus by subtiltie, and kyll hym.

5 But they sayde: Not on the feast[day] lest there be an vprore among ỳ people.

Mar. xiiii.a. 6 When *Jesus was in Bethanie, in the Iohn.xii.a. house of Simon the leper,

Luk.vii.f. 7 There came vnto him a woman, *hauing an Alabaster bore of precious oyntment, and powred it on his head, as he sate [at the boorde.]

8 But when his disciples sawe it, they had indignation, saying: to What purpose [is] this Waste?

9 This oyntment might haue ben well solde, and geuen to the poore.

10 When Jesus vnderstode that, he saide vnto them: why trouble ye the womã? for she hath wrought a good worke vpon me.

Deut. xv.b. 11 *For ye haue the poore alwayes with you: but me shall ye not haue alwayes.

12 For in that she hath cast this oyntment on my body, she dyd it to bury me.

13 Verely I say vnto you, Whereſoeuer this Gospell shalbe preached in the world, there shall also this that she hath done, be tolde for a memoriall of her.

B 14 *Then one of the twelue, called Ju-
Mar.xiiii.b. Luk. xxii.a. Ioh.xii. a. das Iscariot, wẽt vnto ỳ chiefe priestes,

15 And sayde [vnto them:] What Wyll ye geue me, and I Wyll delyuer hym vnto you? And they appoynted vnto hym thirtie peeces of syluer.

16 And from that tyme forth, he sought opportunitie to betray hym.

17 *The first day of Sweete bread, the dis- Mar.xiiii.b. Luk.xxii.a ciples came to Jesus, saying vnto him: Where wylt thou that We prepare for thee, to eate the Passouer?

18 And he saide: Go into the citie, to such a man, and say vnto hym, the maister sayth, my tyme is at hand, I wyll kepe the Passouer at thy house, With my disciples.

19 And the disciples dyd as Jesus had appoynted them: and they made redye the Passouer.

20 *When the euen Was come, he sate Mar.xiiii.c. Luk.xii.b. downe With the twelue.

21 And as they dyd eate, he sayde: Verely I say vnto you, that *one of you Iohn. xiii.c. shall betray me.

22 And they Were exceadyng sorowfull, and began euery one of them to say vnto hym, Lorde is it I?

23 He answered, and saide: He that dippeth his hand With me in the dishe, the same shall betray me.

24 *The sonne of man truely goeth, as it ¶ Psal.xli.b. is Writtẽ of him: but Wo vnto that man by Whom the sonne of man is betrayed: It had ben good for that man, yf he had not ben borne.

25 Then Judas, Which betrayed [hym] answered and sayde: Maister, is it I? He sayde vnto hym, thou hast sayde.

26 When they Were eatyng, Jesus toke bread, and When he had geuen thankes, he brake [it,] and gaue [it] to the disci- i.Cor.xi.e. Luk.xxii.b. ples, and saide: *Take, eate, this is my Mar. xiiii.e. body.

27 And he toke the cuppe, and after he had geuen thankes, gaue it them, saying: Drinke ye all of this,

28 For this is my blood, Whiche [is] of the newe testament, that is shedde for many, for the remission of sinnes.

29 But I say vnto you, I Wyll not drinke henceforth of this fruite of the vine tree, vntyll

vntyll that day When I shall drynke it newe with you, in my fathers kyngdome.

30 *And when they hadde prayed [God] they wēt out vnto the mount of Olives. Mar.xiiii.c

31 Then sayth Jesus vnto them: All ye shalbe offēded because of me this night. For it is written: *I wyll smyte the shepheard, and the sheepe of the flocke shalbe scattered abrode. Zach.xiii.c. Mar.xiiii.c

32 But after I am rysen againe, I wyll go before you into Galilee.

33 Peter answered, and said vnto him: *though all men be offended, because of thee, yet wyll I neuer be offended. Mar.xiiii.c. Luk.xxii.d.

34 Jesus sayde vnto hym: Verely I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denie me thryse.

35 Peter sayde vnto hym: Though I shoulde dye with thee, yet wyll I not denie thee. Lykewyse also sayde all the disciples.

D 36 *Then came Jesus with them vnto a place, which is called Gethsemane, and sayde vnto the disciples: Sit ye here, whyle I go and pray yonder. Mar.xiiii.d.

37 And he toke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauy.

38 Then sayde Jesus vnto them: *My soule is heauy, euen vnto the death, tary ye here, and watche with me. Mar.xiiii.d John.xii.b.

39 And he went a litle farther, and fell flat on his face, and prayed, saying: O my father, if it be possible, *let this cuppe passe from me: Neuertheless, not as I wyll, but as thou wylt. Luk.xxii.d. Mark.xiiii.d

40 And he came vnto the disciples, and founde them a slepe, and sayth vnto Peter: what, coulde ye not watche with me one houre?

41 Watche, and praye, that ye enter not into temptation: *The spirite in deede is wyllyng, but the flesshe is weake. Galath.v.c.

42 *He went away once againe, & prayed, saying: O my father, if this cuppe may not passe away frō me, except I drinke it, thy wyll be fulfylled. Mar.xiii.c.

43 And he came, and founde them a slepe agayne: for, their eyes were heauy.

44 And he left them, and went agayne, and prayed the thirde tyme, saying the same wordes.

E 45 Then commeth he to his disciples, and sayth vnto them: Slepe henceforth, & take your rest, beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners.

46 Ryse, let vs be goyng: beholde, he is at hande that doth betray me.

47 *Whyle he yet spake, loe Judas, one of the twelue, came, and with hym a great multitude, with swordes & staues, from the chiefe priestes and elders of the people. Mar.xiiii.e. Luk.xxii.e.

48 But he that betrayed him, gaue them a token, saying: Whomsoeuer I kysse, that same is he, holde hym fast.

49 And forthwith, he came to Jesus, and sayde, hayle maister: and kyssed hym.

50 And Jesus sayde vnto hym: Frende, wherefore art thou come? Then came they, and layed handes on Jesus, and toke hym.

51 And beholde, one of them which were with Jesus, stretched out his hande, and drewe his sworde, and stroke a seruaunt of the hye priestes, and smote of his eare.

52 Then sayde Jesus vnto hym: Put vp thy sworde into his sheathe. *For all they that take the sworde, shall perysshe with the sworde. Genes. ix.a. Ioh. xviii.b. Apoc. xiii.c Ezech. xi.b.

53 Thynkest thou that I can not nowe pray to my father, and he shall geue me more then twelue legions of Angels?

54 But howe then shall the scriptures be fulfylled? For *thus must it be. Lu.xxiiii.d.

55 In that same houre, sayde Jesus to the multitudes: *Ye be come out, as it were vnto a thiefe, with swordes and staues, for to take me. I sate dayly with you, teachyng in the temple, and ye toke me not. Mar. xiiii.f. Luk. xxii.f.

56 *But all this is done, that the scriptures of the prophetes myght be fulfylled. *Then all the disciples forsoke him, and fledde. Psal.xxi. and.lxix. F Mar.xiiii.f. Luk.xxii.f. Ioh. xviii.e.

57 And they toke Jesus, and ledde hym to Caiaphas the hye priest, where the scribes and the elders were assembled.

58 But Peter folowed hym a farre of, vnto the hye priestes palace, and went in, and sate with the seruauntes to see the ende.

59 *The chiefe priestes, and elders, and all the counsell, sought false witnesse agaynst Jesus, for to put hym to death, Mar.xiiii.f. Actes.vi.d.

60 But founde none: yea, when many false witnesses came, yet founde they none. At the last, came two false witnesses,

Mer. xiiii.f. Iohn.ii.d. 61 And sayde: This [felowe] sayde: *I am able to destroy the temple of God, and to buylde it agayne in three dayes.

Mar. xiiii.f. 62 *And the chiefe priest arose, and sayde vnto hym: Aunswerest thou nothyng? why do these beare witnesse agaynst thee?

Mar. xiiii.f. 63 But Jesus held his peace. *And the chiefe priest aunswered, and sayde vnto hym: I charge thee by the liuing God, that thou tel vs, whether thou be Christ the sonne of God?

64 Jesus saith vnto him: thou hast said. Mar.xiiii.g Luk. xxii.g Neuertheless, I saye vnto you, *hereafter shall ye see the sonne of man sitting on the ryght hande of power, and comming in the cloudes of the skye.

G Mar.xiiii.g. 65 *Then the hye priest rent his clothes, saying: He hath spoken blasphemie, what nede we of any mo witnesses? Beholde, now ye haue hearde his blasphemie,

66 what thynke ye? They aunswered and sayde: he is worthy to dye.

Esay.l.c. 67 *Then dyd they spyt in his face, and buffeted hym with fistes. And other smote hym on his face with the paulme of their handes,

68 Saying: prophecie vnto vs, O Christ, who is he that smote thee?

69 Peter sate without in the palace: And a damsell came to hym, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying: I wote not what thou sayest.

71 when he was gone out into the porch, another wenche sawe hym, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth.

72 And agayne he denyed with an oth: I do not knowe the man.

73 And after a whyle, came vnto hym they that stode by, and sayde vnto Peter: *Surely thou art euen one of them, for thy speache bewrayeth thee. Mar.xiiii.g Luk.xxii.g Ioh.xviii.c

74 Then began he to curse, & to sweare, that he knewe not the man. And immediatly *the Cocke crewe. Mat.xxvi.c

75 And Peter remembred the worde of Jesu, which sayde vnto hym, before the Cocke crowe, thou shalt denie me thrise: and he went out, and wept bytterly.

¶ The .xxvij. Chapter.

¶ 2 Christe is delyuered vnto Pilate. 5 Judas hangeth hym selfe. 24 Christe is crucified among thieues, 57 he dyeth, and is buried, 64 watchmen kepe the graue.

A Pfal.ii.a. Mark.xv.a. Luk.xxiii.a 1 When the morning was come, *all the chiefe priestes, and the elders of the people, held a councell agaynst Jesus to put hym to death.

Actes.iii.c. Ioh. xviii.c. 2 And brought hym bounde, *and deliuered hym to Pontius Pilate the deputie.

3 Then Judas, whiche had betrayed hym, seyng that he was condempned, repented hym selfe, and brought agayne the thirtie peeces of syluer, to the chiefe priestes and elders,

4 Saying: I haue synned, betraying the innocent blood. And they said: what is that to vs? see thou to that.

5 And he cast downe the peeces of siluer in the temple, and departed, *and went and hanged hym selfe. 2.Reg.xviib Actes.i.c.

6 And the chiefe priestes toke the peeces of syluer, and sayde: It is not lawfull for to put thē into the treasurie, because it is the price of blood.

7 And they toke councell, and bought with them a potters fielde, to burye straungers in.

8 wherfore that fielde is called the fielde of blood, vntyll this day.

9 (Then was fulfylled that, which was spoken by Jeremie the prophet, saying: *And they toke thirtie siluer peeces, the price of hym that was valued, whom they bought of the children of Israel: Zach.xi.c

10 And gaue them for the potters fielde, as the Lorde appoynted me.)

11 *Jesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Jesus saith vnto hym: thou sayest. Mark.xv.a Luk.xxiii.a Ioh. xviii.f.

12 And when he was accused of the chiefe priestes and elders, he aunswered nothyng.

13 Then sayth Pilate vnto hym: hearest thou

thou not how many witnesses they lay
agaynst thee?
14 *And he answered hym to neuer a
worde: insomuch, that the deputie mar-
ueyled greatly.
15 *At that feast, the deputie was wont
to delyuer vnto the people a prysoner,
whom they woulde desire.
16 He had then a notable prysoner, called
Barabbas.
17 Therfore, when they were gathered
together, Pilate saide vnto them: *whe-
ther wyll ye that I geue loose vnto you
Barabbas, or Jesus, whiche is called
Christe?
18 For he knewe, that for enuy they had
delyuered hym.
19 When he was set downe to geue iudg-
ment, his wyfe sent vnto hym, saying:
haue thou nothing to do with that iuste
man: For I haue suffred many thyn-
ges this day in a dreame because of him.
20 *But the chiefe priestes & elders per-
swaded the people, that they shoulde
aske Barabbas, and destroy Jesus.
21 The deputie answered, and saide vn-
to them: whether of the twayne wyll
ye that I let loose vnto you? They saide,
*Barabbas.
22 Pilate sayde vnto them: *what shall
I do then with Jesus, whiche is called
Christe? They all sayde vnto hym: let
hym be crucified.
23 The deputie sayde: what euyll hath
he done? But they cryed the more, say-
ing: let hym be crucified.
24 When Pilate sawe that he coulde pre-
uayle nothyng, but that more busynesse
was made, he toke water, and washed
his handes before the people, saying: I
am innocent of the blood of this iust per-
son, see ye to it.
25 Then answered all the people, and
sayde: *his blood be on vs, and on our
chyldren.
26 *Then let he Barabbas loose vnto
them, and scourged Jesus, and delive-
red hym to be crucified.
27 *Then the souldiours of the deputie
toke Jesus in the common hall, and ga-
thered vnto hym all the bande [of souldi-
ours.]
28 And they stripped hym, and put on
hym a skarlet robe:
29 And platted a crowne of thornes, and
put vppon his head, and a reede in his
right hande, and bowed the knee before
hym, and mocked hym, saying: Hayle
kyng of the Jewes.
30 And when they had spyt vpon hym,
they toke the reede, and smote hym on
the head.
31 And after that they had mocked him, D
they toke the robe of hym agayne, and
put his owne rayment on hym, and led
hym away, to crucifie hym.
32 And as they came out, *they founde a
man of Cyrene, named Simon: hym
they compelled to beare his crosse.
33 *And they came vnto the place, which
is called Golgotha, that is to say, a place
of [dead mens] skulles.
34 And gaue him vineger to drinke, ming-
led with gall: And when he had tasted
therof, he woulde not drynke.
35 When they had crucified hym, they
parted his garmentes, & did cast lottes,
that it myght be fulfylled whiche was
spoken by the prophete: *They depar-
ted my garmentes among them, & vpon
my vesture dyd they cast lottes.
36 And they sate, & watched him there.
37 And *set vp ouer his head, the cause
[of his death] written: This is Iesus, the king
of the Iewes.
38 *Then were there two thieues crucy-
fied with hym: one on the ryght hande,
and another on the left.
39 *They that passed by, reuyled hym, &
waggyng their heades,
40 And sayng: Thou that destroyedst
the temple, & buyldest it in three dayes,
saue thy selfe. *If thou be the sonne of
God, come downe from the crosse.
41 Lykewyse also the hye priestes, moc-
kyng hym, with the scribes, and elders,
[and pharisees] sayde:
42 He saued other, hym selfe can he not
saue. If he be the kyng of Israel, let
him nowe come downe from the crosse,
and we wyll beleue hym.
43 *He trusted in God, let hym delyuer
hym nowe, yf he wyll haue hym: for he
sayde, I am the sonne of God.
44 The thieues also which were crucifi-
ed with hym, cast the same in his teeth.
45 *Frō the sixth houre, was there dark-
nesse ouer all the lande, vnto the nynth
houre.
46 And about the nynth houre, Jesus cri- F
ed with a loude voyce, saying: Eli, Eli,
lama sabachthani, that is to say: *My
God, my God, why hast thou forsaken
me?

Deut.iii.c. Math.xv.a. Mark.xv.a. Luk.xxiii.g. Math.xv.a. Luk.xxiii.b. Actes.iii.c. Math.xv.a. Actes.v.c. Mark.xv.a. Luk.xxiii.d Mark.xv.b Mark.xv.b. Luke.xxiii.b. Mark.xv.b. Iohn.xix.d Pſal.xxii.b. Mark.xv.c. Luk.xxiii.e Luk.xxiii.e Iohn.xix.d. Sapien.ii. b. Pſal.xxii.b. Mar.xv.c. Luk.xxiii.a Mark.xv.c. Pſal.xxii.a.

47 Some of them that stode there, when they heard that, saide: This man calleth for Elias.

Mar.xv.d. Iohn.xix.f. 48 And straightway *one of them ranne, and toke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue hym to drynke.

49 Other sayde, let be, let vs see whether Elias will come and saue hym.

50 Jesus, when he had cryed agayne with a loude voyce, yeelded vp ỹ ghost.

Mark.xv.d. Luk.xxiii.f 51 And beholde, the *vayle of the temple dyd rent into two partes, frō the toppe to the bottome, and the earth did quake and the stones rent.

52 And graues dyd open, and many bodyes of saintes which slept, arose:

53 And went out of the graues, after his resurrection, and came into the holy citie, and appeared vnto many.

(a) A captaine of one hundreth men Mark.xv.d. Luk.xxiii.g 54 *When the (a) Centurion, and they that were with hym watchyng Jesus, saw the earthquake, and those thynges that were done, they feared greatly, saying: truely, this was the sonne of God.

Mark.xv.d. Luk.xxiii.g 55 *And many womē were there (beholdyng hym a farre of) whiche folowed Jesus frō Galilee, ministring vnto him.

56 Among which, was Marie Magdalene, and Marie the mother of James and Joses, & the mother of Zebedees chyldren.

57 When the euen was come, *there came a ryche man of Aramathia, named Joseph, which also hym selfe was Jesus disciple.

Mark.xv.d. Luk.xxiii.g Iohn.xix.g.

58 He went to Pilate, and begged the body of Jesus. Then Pilate cōmaunded the body to be delyuered.

59 And when Joseph had taken the body, he wrapped it in a cleane lynnen cloth:

60 And layde it in his newe tombe, which he had hewen out, euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed.

Mark.xv.d 61 And there was *Marie Magdalene, & the other Marie, syttyng ouer against the sepulchre.

62 The next day that folowed the day of preparyng, the hye priestes and pharisees came together vnto Pilate,

Math.xvi.c &.xvii.b. Mark.ix.a. Luk.xviii.f. 63 Saying. Sir, we remember that this deceauer sayde whyle he was yet aliue: *After three dayes I wil arise agayne.

64 Commaunde therfore, that the sepulchre be made sure, vntyll the thirde day: lest his disciples come by nyght & steale hym away, and say vnto the people, he is rysen from the dead: & the last error shalbe worse then the first.

65 Pilate sayde vnto them: Ye haue the watche, go your way, make it as sure as ye knowe.

66 So they went, and made the sepulchre sure with the watch, and sealed the stone.

The. xxviij. Chapter.

¶ 6 The Resurrection of Christe. 12 The hye priestes geue the souldiers money, to say that Christe was stolen out of his graue. 17 Christe appeareth to his disciples, and sendeth them foorth to preache, and to baptize.

A I Mark.xv.a. Lu.xxiii.a. Iohn.xx.a. IN the later ende of the Sabboth day, whiche dawneth the first daye of the weke, came Marie Magdalen, and the other Marie, to see the sepulchre.

2 And behold, there was a great earthquake, for the Angell of the Lorde descended from heauen, and came & roulled backe the stone from the doore, and sate vpon it.

3 His countenaunce was lyke lyghtnyng, and his rayment white as snowe.

4 And for feare of him, the kepers were astonyed, and became as dead men.

Mar.xvi.b. Lu.xxiii.a. 5 *The Angell answered, and sayde vnto the women, feare ye not: For I knowe that ye seke Jesus whiche was crucified.

6 He is not here, he is rysen, as he saide. Come, se the place where that the Lord was layde.

7 And go quickly, & tell his disciples that he is rysen agayne from the dead. And beholde, he goeth before you into Galilee, there shall ye see hym. Loe, I haue tolde you.

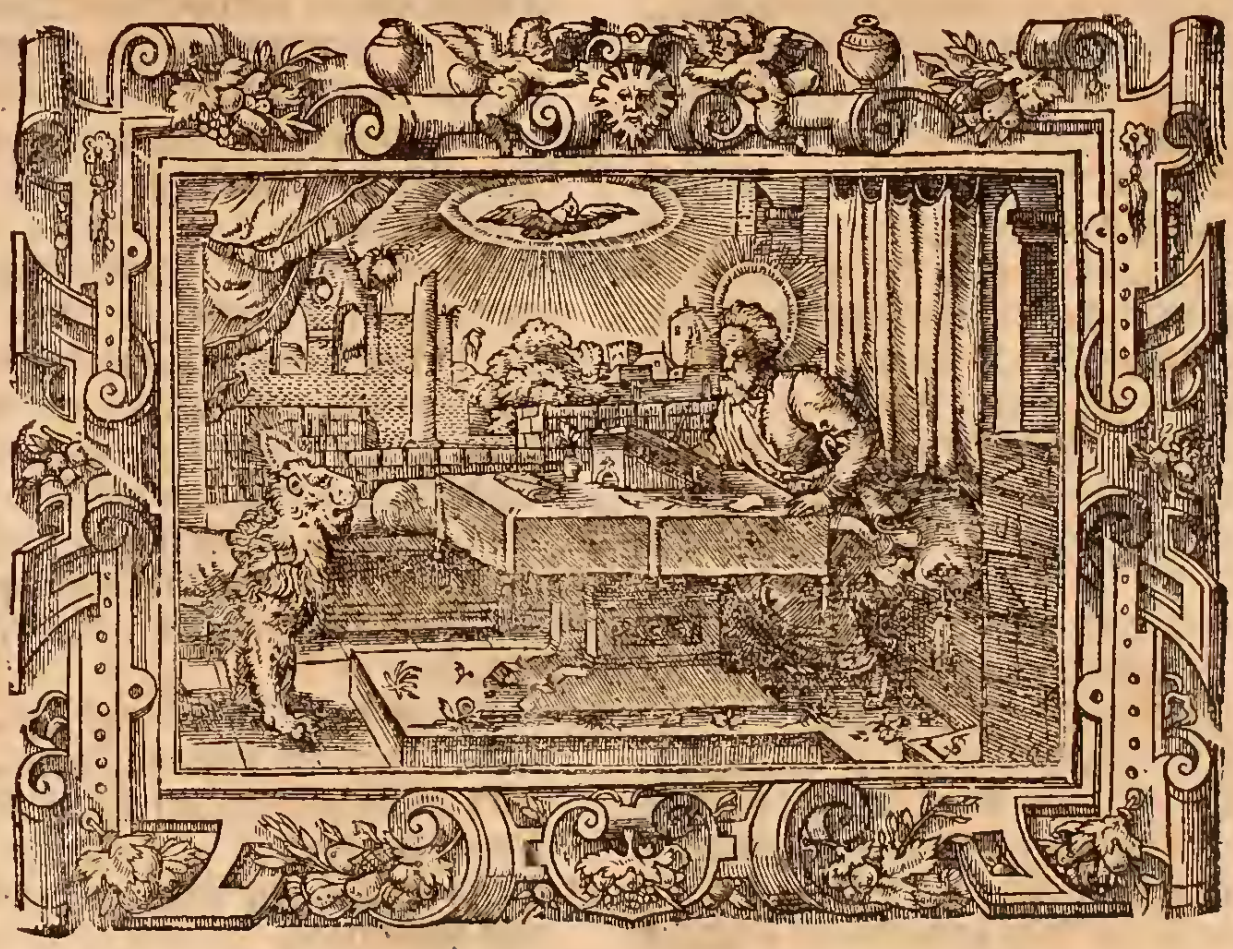
Mar.xvi.b. Lu.xxiii.b. 8 *And they departed quickly from the sepulchre, with feare, and great ioy, and dyd runne, to bryng his disciples worde.

9 And as they went to tell his disciples, beholde, Jesus met them, saying: All hayle. And they came and helde him by the

the feete, and worshypped hym.
10 Then sayde Jesus vnto them: be not afrayde. Go tell my brethren that they go into Galilee, & there shal they see me.
11 ℭ When they were gone, beholde, some of the watche came into the citie, and shewed vnto the hye priestes all the thynges that were done.
12 And they gathered thē together, with the elders, and toke councell, and gaue large money vnto the souldiers,
13 Saying. Saye ye, that his disciples came by nyght, & stole hym away while ye slept.
14 And yf this come to the deputies[eares] we wyll perswade hym, and saue you harmeless.
15 So they toke the money, & dyd as they were taught. And this saying is noysed among the Jewes, vntyl this day.
16 ☞ Then the eleuen disciples went a- D
waye into Galilee, into a mountayne, where Jesus had appoynted them.
17 And when they sawe hym, they worshypped hym: But some doubted.
18 And Jesus came, and spake vnto thē, saying: *All power is geuen vnto me in heauen and in earth. Math.xi.d. Ioh.xvii.a.
19 * Go ye therfore, & teache all nations, baptizing them in the name of the father, and of the sonne, and of the holye ghost: Mar.xvi.c.
20 Teachyng thē to obserue all thynges, whatsoeuer I haue commaunded you. And loe, *I am with you alway, euen vnto the ende of the worlde. Ioh.xiiii.b.

¶ *Here endeth the Gospell by Saint Matthæwe.*

❧ *The Gospell by Saint Marke.*



¶ The first Chapter.

ℭ 2 The office of Johyn the Baptist. 9 The baptisme of Christe, 13 his fastyng, 14 his preachyng, 17 and the callyng of Peter, Andrewe, James, & John. 23 Christe healeth the man with the vncleane spirite, 29 helpeth Peters mother in lawe, 41 and clenseth the leper.

A 1 THE begynnyng of the Gospel of Jesu Christ, the sonne of God.
2 As it hath ben writ- Mal.iii.a
ten in the prophetes: Matth.xi.b.
*Beholde, I sende my Luk.vii.d.
messen-
messenger before thy face, whiche shall prepare thy waye before thee.
3 A voyce of hym that crieth in the wyl- Esay.xl.a.
dernesse: *Prepare ye the waye of the Math.iii.a.
Lorde, and make his pathes straycht. Luk.iii.a.
4 *Johyn did baptize in the wyldernesse, Mark.iii.b.
Luk.iii.c.
and

Mark.iii. b. Luk.iii.c. and preached the baptisme of *repentaunce, for the remission of sinnes.

5 And all the land of Jurie, and they of Hierusalem, went out vnto hym, and were all baptized of hym in the ryuer of Jordane, confessyng their synnes.

Math.iii.a. 6 *John was clothed with Camelles heere, and with a girdle of a skynne about his loynes: and he did eate locustes and wylde hony.

Mar.iii.b. Luk.iii.c. Iohn.i.d. 7 And preached, saying: *He that is stronger then I, commeth after me, whose shoe latchet I am not worthy to stowpe downe, and vnloose.

8 I haue baptized you with water: but he shal baptize you with the holy ghost.

9 And it came to passe in those dayes, that Jesus came frō Nazareth, of Galilee, * & was baptized of John in Jordane.

Math.iii.c.

10 And assone as he was come vp out of the water, *he sawe heauen open, & the spirite descending vpon him like a doue.

Math.iii.d.

11 And there came a voyce from heauen: *Thou art my deare sonne, in whom I am well pleased.

Marh. iii.d. xii.b. xvii.b

Math.iiii. a. Esay.xlii.a. 12 And immediatly *the spirite driueth hym into wyldernesse.

Mark.ix. a.

13 And he was there in the wyldernesse fourtie dayes, and was tempted of Satan, & was with wylde beastes. * And the Angels ministred vnto hym.

Math.iiii.b.

14 After that John was deliuered [to prison] *Jesus came into Galilee, *preachyng the Gospell of the kyngdome of God,

Math.iiii. c. Luk.iiii.b.

15 And saying: The tyme is come, and the kyngdome of God is at hande: *repent, and beleue the Gospell.

Math.iiii. b.

Math.iii.a. Mat.iiii.c. 16 *As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, castyng nettes into the sea (for they were fyshers.)

17 And Jesus saide vnto them: Followe me, and I wyll make *you to become fyshers of men.

Ier.xvi.c.

18 And strayghtway they forsoke their nettes, and followed hym.

19 And when he had gone a litle further thence, he sawe James the sonne of Zebedee, and John his brother, which also were in the shippe, mendyng their nettes.

20 And anone he called them: And they lefte their father Zebedee in the shippe with the hired seruauntes, and followed hym.

21 *And they came into Capernaum, & strayghtway, on the Sabboth dayes, he entred into the synagogue, & taught. C Math.iiii.b.

22 And they were astonyed at his learnyng: *For he taught them, as one that had authoritie, & not as the Scribes. Math.vii.d. Luke.iii.c.

23 *And there was in their synagogue, a man vexed with an vncleane spirite, & he cried, Math.vii.d. Luk.iiii.c.

24 Saying: Alas, What haue we [to do] with thee, thou Jesus of Nazareth: Art thou come to destroy vs: I knowe thee what thou art, euen that holy one of God.

25 And Jesus rebuked hym, saying: holde thy peace, and come out of hym.

26 And when the vncleane spirite hadde torne hym, & cryed with a loude voyce, he came out of hym.

27 And they were all amased, insomuch that they demaunded one of another among them selues, saying: What thing is this: what newe doctrine is this: For with authoritie commaunded he the fowle spirites, and they obeyed him.

28 And immediatly his fame spread abrode throughout all the region borderyng on Galilee. Mat.viii.b. Luk.iiii.f.

29 And foorthwith, When they were come out of the synagogue, *they entred into the house of Simon, and Andrewe, with James, and John.

30 But Simons wyues mother lay sicke of a feuer: & anone they tell hym of her.

31 And he came, & toke her by the hande, and lyft her vp: and immediatly the feuer forsoke her, and [she] ministred vnto them.

32 And at euen, when the sonne was downe, they brought vnto hym all that were diseased, and them that were vexed with deuyls: D

33 And all the citie was gathered together at the doze.

34 And he healed many, that were sicke of diuers diseases, and *caste out many deuyls: and suffred not the deuyls to speake, because they knewe hym. Luk.iiii. g. Mark.iii. b.

35 And in the morning, before day, Jesus, When he was rysen vp, departed, and went out into a solitarie place, and there prayed.

36 And Simon, & they that were with hym, followed after hym:

37 And When they had founde hym, they sayde vnto hym: all men seke for thee.

38 And he saide vnto them: let vs go into the

the nexte townes, that I may preache there also: for, therfore am I come.
39 And he preached in their synagogues, in all Galilee, and cast the deuyls out.
40 *And there came a leper to hym, beseching hym, and kneling downe to him, and saying vnto hym: If thou wylt, thou canst make me cleane.
41 And Jesus had compassion on hym, and put forth his hande, touched hym, and sayth vnto hym: I will, be thou cleane.
42 And assoone as he had spoken, immediatly the leprosie departed from hym, and he was made cleane.
43 And after he had geuen hym a strayte commaundement, he sent hym away forthwith,
44 And sayth vnto hym: *See thou saye nothing to any man, but get thee hence, shew thy selfe to the priest, and offer for thy clensyng those thinges which Moyses commaunded, for a witnesse vnto them. Mark.vii.d.
45 But he, assoone as he was departed, began to tell many thynges, and to publishe the saying: insomuch, that Jesus could no more openly enter into the citie, but was without in desert places: And they came to him from euery quarter.

¶ The. ij. Chapter.

¶ 3 He healeth the man of the paulsie, 14 calleth Leui the customer, 16 eateth with open synners, 18 and excuseth his disciples.

1 AFter [a fewe] dayes also, he entred into Capernaum agayne, and it was noysed ỹ he was in the house.
2 And anone many were gathered together, in so much that nowe there was no rowme to receaue them, no, not so muche as about the doze: and he preached the Word vnto them.
3 *And they came vnto hym, bryngyng one sicke of the paulsie, whiche was borne of foure men.
4 And when they coulde not come nye vnto hym for preasse, they vncouered the roofe [of the house] that he was in: And whē they had broken vp the roofe, they dyd [with cordes] let downe the bedde, wherin the sicke of the paulsie lay.
5 When Jesus sawe their fayth, he saide vnto the sicke of the paulsie: *Sonne, thy synnes be forgeuen thee.
6 But there were certayne of the scribes sytting there, and reasonyng in theyr hearttes:
7 Why doeth he thus speake blasphemies: who can forgeue sinnes, but God only:
8 And immediatly, when Jesus perceaued in his spirite, that they so reasoned within them selues, he saith vnto them: Why reason ye suche thynges in your hearttes:
9 Whether is it easyer to say to the sicke of the paulsie, thy synnes be forgeuen thee: or to say, aryse, take vp thy bedde, and walke:
10 But that ye may know, that the sonne of man hath power in earth to forgeue synnes (He spake vnto the sicke of the paulsie)
11 I saye vnto thee, *aryse, and take vp thy bedde, and get thee hence vnto thine house. Math.ix.a. Luk.v.e. Iohn.v.b.
12 And immediatly he arose, toke vp the bedde, and went forth before them all: insomuch that they were all amazed, & glorified God, saying: We neuer sawe it on this fashion.
13 *And he went againe vnto the sea: and all the people resorted vnto him, and he taught them. Math.ix.a.
14 And as Jesus passed bye, he sawe Leui [the sonne] of Alphee, sittyng at the receipt of custome, and sayde vnto hym: folowe me. And he arose, and folowed hym.
15 And it came to passe, that when Jesus sate at meate in his house, many publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many that folowed him.
16 And when the scribes and pharisees sawe hym eate with publicanes and sinners, they saide vnto his disciples: howe is it that he eateth and drynketh with publicanes and synners:
17 When Jesus hearde that, he saide vnto them: They that be whole, haue no nede

nede of the physition, but they that are sicke: *I came not to call the righteous, but sinners to repentaunce.

i.Tim.i.c. Math.ix.b. Luk.v.f.

18 And the disciples of John, & the Pharisees dyd fast. And they come, and say vnto him: Why do ẏ disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus sayde vnto them: Can the chyldren of the brydechaumber fast, whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast.

20 But the dayes wyll come, when the brydegrome shalbe taken awaye from them, and then shall they fast in those dayes.

21 No man also soweth a peece of newe cloth, vnto an olde garment: otherwayes, his newe peece taketh awaye from the olde, and so the rent is made worse.

22 And no man powreth newe wine into olde vessels: els the newe wine doth burst the vessels, and the wine runneth out, and the vessels are marred: But newe wine, must be put into newe vessels.

23 *And it came to passe, that he went thorowe the corne fieldes on the Sabboth dayes, and his disciples began by ẏ way to plucke the eares of corne.

Math.xii.a. Luk.vi.a.

24 And the pharisees sayde vnto hym: Beholde, why do they on the Sabboth dayes, that which is not lawfull?

25 And he sayde vnto them: Haue ye neuer read what Dauid did, when he had nede, and was an hungred, both he, and they that were with hym?

26 *Howe he went into the house of God [in the dayes] of Abiathar the hye priest, and dyd eate the shewe bread, which is not lawfull to eate, but for the priestes, and gaue also to them which were with hym?

i.Reg.xxi.b

27 And he sayde vnto them: The Sabboth was made for man, and not man for the Sabboth.

28 Therfore is the sonne of man, Lorde also of the Sabboth.

¶ The. iij. Chapter.

¶ 1 He helpeth the man with the dryed hande, 14 choseth his Apostles, 22 and casteth out the vncleane spirite, whiche the pharisees ascribe vnto the deuyll. 35 The brother, sister, and mother of Christe.

AND he entred agayne into the synagogue, & a man was there whiche had a *wythered hande:

Math.xii.a. Luk. vi.a.

2 And they watched hym, whether he woulde heale hym on the Sabboth daye, that they myght accuse hym.

3 And he saide vnto the man which had the wythered hande: Aryse, [and stande] in the myddes.

4 And he saide vnto them: Is it lawful to do good on the Sabboth dayes, or to do euyl? to saue lyfe, or to kyll? But they helde their peace.

5 And when he had loked rounde about on them with anger, mourning for the hardnesse of their heartes, he sayth to the man: *stretch forth thyne hande. And he stretched it out: *And his hande was restored, euen as whole as the other.

Math.xii.b. Luk.vi.b. 3.Reg.xiii.b

Math.xii.b.

6 *And the pharisees departed, and strayghtway gathered a councell, with the Herodians, agaynst hym, that they myght destroy hym.

7 But Jesus auoyded, with his disciples, to the sea: *And a great multitude folowed hym from Galilee, and from Jurie,

Math.iiii.d. Luk.vi.c.

8 And from Hierusalem, & from Idumea, and from beyonde Jordane, *and they that dwelled about Tyre & Sidon, a great multitude [of men:] which, whe they had hearde what thynges he dyd, came vnto hym.

Math.iiii.b. Luk.vi.c. Iohn.vi.a.

9 And Jesus cõmaunded his disciples, that a shippe shoulde wayte on hym, because of the people, leste they shoulde thronge hym.

10 For he had healed many: insomuche, that they preassed vpon him for to touch hym, as many as had plagues.

11 And when the vncleane spirites sawe hym, they fell downe before hym, and cryed, saying: Thou art the sonne of God.

12 And he straytely charged them, that they shoulde not make hym knowen.

And

13 And he went vp into a mountayne, & called vnto him whom he woulde: and they came vnto hym.
14 *And he ordeyned twelue, that they shoulde be with him, and that he might sende them forth to preache,
15 And that they myght haue power to heale sicknesses, and to cast out deuyls.
16 And he gaue vnto Simon to name, Peter.
17 And he called James [the sonne] of Zebedee, and John, James brother (and gaue them to name Boanarges, which is to say, the sonnes of thunder.)
18 And Andrewe, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James the sonne of Alphee, and Thaddeus, and Simon Cananite,
19 And Judas Iscariot, which also betrayed hym. And they came into the house:
20 And the people assembled together agayne, so that they had no leysure so much as to eate bread.
21 And when they that belonged vnto hym, hearde of it, they went out to laye handes vpon hym: For they sayde, he is madde.
22 And the scribes whiche came downe from Hierusalem, sayde: He hath Beelzebub, and * by the chiefe deuyll, casteth he out deuyls.
23 And he called them vnto hym, & sayde vnto them in parables: Howe can Satan driue out Satan?
24 And yf a realme be deuided agaynst it selfe, that realme can not endure.
25 And yf a house be deuided agaynst it selfe, that house can not continue.
26 And yf Satan make insurrection agaynst him selfe & be deuided, he can not continue, but hath an ende.
27 No man can enter into a strong mans house, and take away his goodes, except he first bynde the strong man, and then spoyle his house.
28 Verely I say vnto you, al sinnes shalbe forgeuen vnto the chyldren of men, & blasphemies wherewith so euer they haue blasphemed:
29 *But he that speaketh blasphemie agaynst the holy ghoste, hath neuer forgeuenesse, but is in daunger of eternall dampnation.
30 For they sayde: he hath an vncleane spirite.
31 *There came also his mother, and his brethren, and stoode without, and sent vnto hym, to call hym out.
32 And the people sate about him, & saide vnto hym: Beholde, thy mother and thy brethren seke for thee without.
33 And he answered them, saying: Who is my mother, and my brethren?
34 And when he had loked rounde about on his disciples, which sate in compasse about hym, he sayde: Beholde my mother, and my brethren.
35 For whosoeuer doeth the wyl of God, the same is my brother, and my sister, and mother.

Math. xii. c. Luk. xii. b.
Math. xii. d. Luk. viii. c.

¶ The .iiij. Chapter.

¶ 2 The parable of the sower. 37 Christe stylleth the tempest of the sea, which obeyed hym.

1 AND he began agayne to teache by the sea syde: And ther gathered vnto hym much people, so greatly, that he entred into a shippe, * and sate in the sea: and all the people was by the sea syde on the shore:
2 And he taught them many thinges by parables, and sayde vnto them in his doctrine.
3 Hearken: Beholde, *there went out a sower to sowe:
4 And it fortuned as he sowed, that some fell by the way syde, and the fowles of the ayre came, and deuoured it vp.
5 Some fell on stonie grounde, where it had not muche earth: and immediatly sprange vp, because it had not deapth of earth.
6 But assoone as the sonne was vp, it caught heate: and because it hadde not roote, it wythered away.
7 And some fell among thornes: and the thornes grewe vp, and choked it, and it gaue no fruite.
8 And some fell vpon good grounde, and dyd

dyd yelde fruite, that sprang vp, and grewe, and brought foorth, some thirtie folde, and some sixtie folde, and some an hundred folde.

9 And he saide vnto them: He that hath eares to heare, let hym heare.

10 And When he Was alone, they that were about hym, With the twelue, asked of hym the parable.

Math.xiii.b Luk.viii.b. 11 And he sayde vnto them: *To you it is geuen to knowe the misterie of the kingdome of God: But vnto them that are without, all thynges are done by parables,

12 That when they see, they may see and not discerne: and whē they heare, *they may heare and not vnderstande, lest at any tyme, they shoulde turne, and their sinnes shoulde be forgeuen them.

B Esay.vi.c. Mat. xiii.b. Luk.viii.b. Ioh.xii. f. Act.xxviii f Rom. xi.b. 13 And he sayde vnto them: Knowe ye not this parable? And howe then Wyll ye knowe all other parables?

Math. xiii.c Luk.viii.b. 14 *The sower, soweth the worde.

15 And they [that receaued seede] by the way side, are those Where the worde is sowē: but When they haue hearde, Satan cōmeth immediatly, and taketh away the word that was sowen in their heartes.

16 And lykewyse they that receaue seede into the stonie grounde, are they, Which When they haue hearde the Worde, at once receaue it With gladnesse.

17 Yet haue no roote in them selues, and so endure but a tyme: and anone When trouble and persecution aryseth for the wordes sake, immediatlye they are offended.

18 And those be they that receaue seede among thornes: and those [I saye] are such as heare the Worde,

19 And the cares of this Worlde, and the deceyptfulnesse of ryches, and the lustes of other thynges enter in, and choke the worde, and it is made vnfruitefull.

20 And they Whiche receaue seede into good grounde, are suche as heare the Worde, and receaue it, so that one corne doth bryng foorth thirtie, some sixtie, some an hundred.

Math.v. d. Luk.viii.c. and.xi.c. 21 And he saide vnto them: *Is the candle lyghted to be put vnder a bushell, or vnder the table? And not to be put on a candelsticke?

C

Math.x.c. Luk.viii.d. and.xii.a. 22 *For there is nothing so priuie that shal not be opened: neither hath it ben so secrete, but that it shall come abrode.

23 If any man haue eares to heare, let hym heare.

24 And he sayde vnto them, take heede What ye heare: *With what measure ye meate, With the same shall it be measured to you agayne. And vnto you that heare, shall more be geuen. Math. vii.a. Luk.vi.f.

25 For *vnto hym that hath, shall it be geuen: and from hym that hath not, shalbe taken away, euen that Which he hath. Math.xiii.b and. xxv.c. Luk.viii.c. and.xix.d.

26 And he sayde, so is the kyngdome of God: euen as *yf a man shoulde sowe seede in the grounde, Math. xiii.d

27 And shoulde slepe, and ryse vp nyght and day, and the seede shoulde spryng & growe vp, he knoweth not howe.

28 For the earth bringeth foorth fruite of her selfe, first the blade, then the eare, after that, the full corne in the eare.

29 But When the fruite is brought foorth, anone he thrusteth in the sickle, because the harueste is come.

30 And he sayde: Wherevnto shall We lyken the kyngdome of God? Or With What comparyson shall We compare it?

31 *It is like a grayne of mustarde seede, Which When it is sowen in the earth, is lesse then all seedes that be in the earth. Math.xii.d Luk.iii.d.

32 When it is sowen, it groweth vp, and is greater then all herbes, and beareth great braunches, so that the fowles of the ayre may make their nestes vnder the shadowe of it.

33 *And With many such parables preached he the worde vnto them, as they Were able to heare it. Math.xiii.c

34 But Without parable spake he nothing vnto them. But When they were alone, *he expounded all thynges to his disciples. Math.xiii.e

35 And the same day, When euen Was come, he saide vnto them: Let vs passe ouer vnto the other syde.

36 And they left the people, and toke hym, euen as he Was in the shippe. And there were also With hym, other litle shippes.

D

37 *And there arose a great stormie of wynde, and the waues dasshed into the shippe, so that it Was nowe full. Math.viii.c Luk.viii.c.

38 And he Was in the sterne a slepe on a pelowe. And they awaked hym, and sayde vnto hym: Maister, carest thou not that We perysshe?

39 And he arose, and rebuked the wynde, and saide vnto the sea, peace and be styll.

And

And the wynde ceassed, & there folowed a great calme.

40 And he sayde vnto them: why are ye so fearefull? Howe is it, that ye haue no fayth?

41 And they feared exceadyngly, and sayde one to another: who is this? For both wynde and sea obey hym.

The.v.Chapter.

¶ 8 Christe delyuereth the possessed from the vncleane spirite, 25 the woman from the blooddy issue, 41 and rayseth the captaynes daughter.

AND they came * ouer to the other syde of the sea, into the countrey of the Gadarenites. Al & viii.d. Luk.viii.d.

2 And when he was come out of the shippe, immediatly there met hym from among the tombes, a man [possessed] of an vncleane spirite:

3 which had his abidyng among the tombes: And no man coulde bynde him, no not with cheynes,

4 Because, that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peeces: Neither coulde any man tame hym.

5 And alwayes, nyght and day, he was in the mountaynes, and in the tombes, crying, and beatyng hym selfe with stones.

6 But when he had spied Jesus a farre of, he ranne, and worshypped hym,

7 And cried with a loude voyce, & sayde: * What haue I to do with thee Jesus thou sonne of the most hyest God? I require thee in the name of God, that thou torment me not. Luk.viii.d. Act.xvi.c

8 (For he sayde vnto hym: come out of the man thou foule spirite.)

9 And he asked hym, What is thy name? And he aunswered and sayd vnto hym: my name is legion, for we are many.

10 And he prayed hym instantly, that he woulde not sende them away, out of the countrey.

11 But there was there, nye vnto the mountaynes, * a great hearde of swyne feedyng. B Luk.viii.d. viii.d.

12 And all the deuyls besought hym, saying: sende vs into the swyne, that we may enter into them.

13 And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne: And the heard ran headlong into the sea, (they were about two thousande,) & were drowned in the sea.

14 And the swyneheardes fled, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And came to Jesus, and sawe hym that was vexed with the fiende, and had the legion, syt, both clothed, and in his right mynde: & they were afraide.

16 And they that sawe it, tolde them, howe it came to passe to hym that was possessed with the deuyll: and also of the swyne.

17 * And they beganne to pray hym, that he woulde depart out of their coastes. Luk.viii.e.

18 * And when he was come into the shippe, he that had [ben possessed] with the deuyll, prayed hym, that he myght be with hym. Math.viii.d

19 Howbeit, Jesus woulde not suffer hym, but sayde vnto hym: go house to thy frendes, and shewe them howe great thynges the Lorde hath done for thee, and howe he had compassion on thee.

20 And he departed, and beganne to publyshe in the ten cities, howe great thynges Jesus had done for hym: and all men dyd maruayle.

21 And when Jesus was come ouer agayne by shippe, vnto the other syde, much people gathered vnto hym, and he was nye vnto the sea. ¶

22 * And beholde, there came one of the rulers of the synagogue, whose name was Jairus: and when he sawe hym, he fell downe at his feete, Math.ix.e. Luk.viii.f.

23 And besought hym greatly, saying: my young daughter lieth at poynt of death, [I pray thee] come and lay thy hande on her, that she may be safe, and lyue.

24 And he went with hym, and much people folowed him, and thronged him.

25 * And there was a certayne woman, which had ben diseased of an issue of blood twelue yeres, Math.ix.c. Luk.viii.f.

26 And had suffred many thynges, of many

many physitions, and had spent all that she had, and felt none amendemet at all, but rather the worse.

27 When she had heard of Jesus, she came in the prease behynde hym, and touched his garment.

28 For she sayde: yf I may but touche his clothes, I shalbe whole.

29 And strayghtway the fountayne of her blood was dryed vp: & she felt in her body, that she was healed of ỹ plague.

30 And Jesus immediatly, knowyng in hym selfe, that vertue proceaded from hym, turned hym about in the prease, and sayde: Who touched my clothes?

31 And his disciples sayde vnto hym: thou seest the people thrust thee, & askest thou, who dyd touche me?

32 And he loked rounde about, for to see her that had done this thyng.

33 But the woman, fearyng & tremblyng, knowyng what was done within her, came, and fell downe before hym, and tolde hym all the trueth.

34 And he sayde vnto her: Daughter *thy fayth hath saued thee, go in peace, and be whole of thy plague. Luk.iiii.g.

D 35 *Whyle he yet spake, there came from the ruler of the synagogues [house], certayne, which sayde: thy daughter is dead, why diseasest thou the maister any further? Math. ix.c. Luk.viii.g.

36 Assoone as Jesus hearde the worde that was spoken, he sayde vnto the ruler of the synagogue, be not afrayde, only beleue.

37 And he suffred no man to folowe him, saue Peter, and James, and John the brother of James.

38 *And he came to the house of the ruler of the synagogue, and sawe the tumult, and them that wept & wayled greatly. Math.ix.c Luk.viii.g.

39 And went in, and sayde vnto them: Why make ye this a doe, and wepe? the damsell is not dead, but slepeth.

40 And they laught hym to scorne: But he put them all out, and taketh the father and the mother of the damsell, and them that were with hym, and entreth in where the damsell laye,

41 And taketh the damsell by the hande, and sayth vnto her. Talitha cumi, Which is, yf one do interprete it, damsell (I say vnto thee) aryse.

42 And strayghtway the damsell arose, and walked: For she was of the age of twelue yeres. And they were astonyed out of measure.

43 And he charged them straytly, that no man shoulde knowe of it: and commaunded to geue her meate.

¶ The. vj. Chapter.

¶ 4 Of Christes doynges and estimation in his owne countrey, 7 he sendeth foorth his Apostles, 15 diuers opinions of Christe, 25 howe Herode beheaded John Baptiste, 38 of the miracle of fyue loaues and two fisshes, 48 Christe walketh vpon the sea, 55 and healed them that touched hym.

A 1 AND he *departed thence, & came into his owne countrey, and his disciples folowed him. Mat.xiii.g. Luk.iii.e.

2 And when the sabboth day was come, he beganne to teache in the synagogue: And many that hearde hym, were astonyed, and sayde: from whence hath he these thynges? And what wisdome is this that is geuen vnto hym? and such myghtie workes that are wrought by his handes?

Mat.xiii.g. 3 *Is not this the carpenter Maries sonne, the brother of James & Joses, and of Juda and Simon? and are not his sisters here with vs? And they were offended at hym.

4 Jesus sayde vnto them, *that a prophete is not without honour, but in his owne countrey, and among his owne kynne, and in his owne house. Mar.xii.g. Luk.iiii.d. Iohn.v.f.

5 And he coulde there shewe no myghtie worke: but layde his handes vpon a fewe sicke folke, and healed them.

6 And he marueyled, because of their vnbeliefe. ¶ *And he went about by the townes that lay on euery syde, teachyng. Mark.ix.d Math.x.e.

7 *And he called the twelue, and beganne to sende them foorth, two and two, and gaue thē power ouer vncleane spirites.

8 And commaunded them, that they shoulde take nothyng in their iourney, saue

saue a staffe (a) only: no scrippe, no bread, no money in their purse.

9 But shoulde be shoed With sandales: And that they shoulde not put on two coates.

10 And he sayde vnto them: Whersoeuer ye enter into an house, there abyde tyll ye depart thence.

11 *And Whosoeuer shall not receaue you nor heare you, When ye depart thence, shake of the dust that is vnder your feet, for a Witnesse vnto them: *I say verily vnto you, it shalbe easyer for the Sodomites and the Gomorrheans in the day of iudgement, then for that citie.

12 *And they Went out, & preached, that men should repent.

13 And they cast out many deuyls, and annoynted many that were sicke, With oyle, and healed them.

14 *And king Herode heard [of hym] for his name was spread abrode: And he sayde, John Baptist is rysen agayne from the dead, and therefore myghtie Workes do shewe forth them selues in hym.

15 Other saide, it is Elias. Some saide, it is a prophete, or as one of the prophetes.

16 But When Herode heard of hym, he saide: It is John, whom I beheaded, he is rysen from death agayne.

17 For Herode himselfe had sent forth, and layde handes vpon John, & bounde hym in prison, for Herodias sake, his brother Philippes wyfe, because he had maryed her.

18 For John sayde vnto Herode: *It is not lawful for thee to haue thy brothers wyfe.

19 Therefore Herodias layde wayte for hym, and Woulde haue kylled hym: but she coulde not.

20 For Herode feared John, knowyng that he was a iuste man and an holye, and gaue hym reuerence: and When he heard hym, he dyd many thynges, and heard hym gladly.

21 And Whē a conuenient day was come, that Herode on his *birth daye made a supper to the lordes, hye captaynes, and chiefe estates of Galilee. Gene.xl.d.

22 And When the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at boorde also, the kyng said vnto the damsell: Aske of me What thou wylt, and I Wyll geue it thee.

23 *And he sware vnto her: Whatsoeuer thou shalt aske of me, I Wyll geue it thee, euen vnto the one halfe of my kingdome. Math.xiiii.a

24 And she went forth, & sayde vnto her mother: what shall I aske? She saide, John Baptistes head.

25 And she came in strayghtWaye, With haste, vnto the kyng, and asked, saying: I Wyll, that thou geue me by and by in a charger, the head of John Baptist.

26 And the kyng Was sory, howbeit, for his othes sake, & for their sakes Whiche sate at supper also, he Woulde not caste her of.

27 And immediatlye the kyng sent the hangman, and commaunded his head to be brought in: And he Went, and beheaded hym in the pryson, &

28 And brought his head in a charger, & gaue it to the damsell, and the damsell gaue it to her mother.

29 And When his disciples heard of it, they came, and toke vp his body, and layed it in a tombe.

30 And the Apostles gathered themselues together vnto Jesus, and tolde hym all thynges, both What they had done, and What they had taught.

31 And he sayde vnto them: *Come ye a- Mat.xiiii.b. Luk.ix.b. Iohn.vi.a.
lone out of the Way, into ỹ Wyldernesse, and rest awhyle: For there Were many commers and goers, and they had no leysure, so much as to eate.

32 *And he wēt by shippe out of the Way, Mat.xiiii.b.
into a desert place.

33 And the people spyed them, When they departed, and many knewe hym, and ranne a foote thyther, out of all cities, & came thyther before them, and came together vnto hym.

34 And Jesus Went out, and sawe much people, *and had compassion on them, Mat.ix.d. and. xiiii.b. Ezech.34.a.
because *they Were lyke sheepe, not ha-

uyng a sheepheard: And he began to teache them many thynges.

F 35 *And when the day was nowe farre spent, his disciples came vnto hym, saying: This is a desert place, & nowe the tyme is farre passed:

Mat.xiiii.b Luk.ix.b. Iohn.vi.a.

36 Let them departe, that they may go into the countrey rounde about, and into the townes, and bye them bread: for they haue nothyng to eate.

37 He answered and sayde vnto them: geue ye them to eate. And they saide vnto him: Shall we go and bye two hundred penyworth of bread, & geue them to eate?

Mar.viii.a. 38 He sayde vnto them: *Howe many loaues haue ye, go loke? And when they had searched, they sayde, fyue, and two fisshes.

39 And he commaunded them, to make them all sit downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, and there a rowe, by hundredes, & by fifties.

41 And when he had take the fyue loaues and the two fisshes, and loked vp to heauen, he blessed, and brake the loaues, & gaue them to his disciples to set before them: and the two fisshes deuided he among them all.

42 And they all did eate, & were satisfied.

43 And they toke vp twelue baskets full, of the fragmentes, & of the fisshes.

44 And they that dyd eate, were about fyue thousande men.

F 45 *And straightway, he constrayned his Mat.xiiii.c. disciples to go into the shippe, and to go ouer the sea before, vnto Bethsaida, whyle he sent away the people.

Mat.xiiii.c. Iohn.vi.b. 46 *And assoone as he had sent them away, he departed into a mountayne to pray.

47 ☞ And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande.

48 And he sawe them troubled in rowyng (for the wynde was contrary vnto them:) And about the fourth watche of the nyght, he came vnto them, walking vppon the sea, and would haue passed by them.

49 But when they sawe hym walkyng vpon the sea, they supposed it had ben a spirite, and cryed out.

50 For they all sawe him, & were afraide. And anone he talked with them, & saide vnto them: Be of good cheare, it is I, be not afrayde.

51 *And he went vp vnto them into the shippe, and the wynde ceassed, and they were sore amased in themselues beyond measure, and marueyled. G Mat.xiiii.c

52 For they vnderstoode not [the miracle] of the loaues, because their heart was hardened.

53 And when they had passed ouer, they came into the lande of Genezareth, and drewe vp into the hauen.

54 And assoone as they were come out of the shippe, straightway they knewe him,

55 And ranne foorth throughout all the region rounde about, & began to carry about in beddes those that were sicke, thither, where they heard that he was.

56 And whethersoeuer he entred, into townes, cities, or villages, they layde the sicke folkes in the streates, & prayed him that they myght touche and it were but the hemme of his garment: And as many as touched it, were made whole.

The. vij. Chapter.

¶ 2 The pharisees fynde fault at the disciples eatyng of meate with vnwasshen handes. 8 The commaundement of God is transgressed by mans traditions. 22 Meate defileth not a man: but that which commeth from hym. 24 Of the woman of Syrophenissa. 32 The healyng of the deafe and dumbe.

A 1 AND *the pharisees came together vnto hym, & certayne of the scribes which came from Hierusalem. Math.xv.a.

2 And whē they sawe some of his disciples eate bread with common [that is to say, with vnwasshen] handes, they founde fault.

3 For the pharisees and all the Iewes, except they washe their handes oft, eate not, obseruing the traditions of ỹ elders.

4 And [when they come] from the market, except they washe, they eate not. And many other things there be, which they haue taken vpon them to obserue [as] the washyng of cuppes and pottes, and brasen vessels, and of tables.

5 Then asked hym the pharisees and scribes: why walke not thy disciples according to the traditiō of the elders, but eate

eate bread with vnwasshen handes:
6 He answered, and sayde vnto them, that Esaias hath prophesied well of you hypocrites, as it is written: *This people honoreth me with their lippes, but their heart is farre from me. Esa.xxix.b Matth.xv.a.
7 Howbeit, in vayne do they worship me, teachyng doctrines, the commaundementes of men.
8 For ye laye the commaundement of God apart, and obserue the tradition of mẽ: as the washing of pottes & cuppes. And many other such like thinges ye do.
9 And he sayde vnto them: Well, ye cast asyde the commaundement of God, to mayntayne your owne tradition.
10 *For Moyses sayde, Honor thy father and thy mother: and, *Who so curseth father or mother, let him dye the death. Exod.xxi.b Deut.v.b. Ephe.vi.a. Exod.xx.b. Leuit.xx.b. Prou.xx.c.
11 But ye say, yf a man shall say to father or mother Corban (that is, by the gyft) that [is offred] of me, thou shalt be helped.
12 And so ye suffer hym no more to do ought for his father or his mother.
13 And make the worde of God of none effect, through your tradition, which ye haue ordeyned. And many such thinges do ye.
¶ 14 And When he had called all the people vnto hym, he sayde vnto them: Hearken vnto me, euery one of you, and vnderstande.
15 *There is nothyng without a man, that can defyle hym, When it entreth into hym: But the thynges whiche proceade out of a man, those are they that defyle the man. Luc.xv.b.
16 If any man haue eares to heare, let hym heare.
17 And When he came into the house, away from the people, his disciples asked hym of the similitude.
18 And he sayde vnto them: Are ye also so without vnderstandyng? Do ye not yet perceaue, that Whatsoeuer thing frõ without, entreth into a man, it can not defyle hym,
19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purgyng all meates?
20 And he sayde: That which commeth out of a man, defyleth the man.
21 For from within, euen out of the heart of men, proceade euyll thoughtes, adultrie, fornication, murther,
22 Theft, couetousnes, wickednes, deceit, wantonnes, a wicked eye, blasphemies, pride, foolyshnes.
23 All these euyll thynges come frõ within, and defyle a man.
24 *And from thence he rose, and went into the borders of Tyre and Sidon, & entred into an house, and would that no man should haue knowen: but he could not be hyd. Matth.xv.b.
25 For a certayne Woman, whose young daughter hadde an vncleane spirite, assoone as she hearde of hym, came, & fell at his feete.
26 The Woman was a Greke, out of the nation of Syrophenissa: & she besought hym, that he would cast out the deuyll from her daughter.
27 But Jesus saide vnto her, let the children first be fedde: For it is not meete to take the childrens bread, and to caste it vnto litle dogges.
28 She answered, and saide vnto hym, euen so Lorde: *neuertheless, the litle dogges also eate vnder the table, of the childrens crumbes. Matth.xv.c.
29 And he sayde vnto her: For this saying, go thy Way, the deuyll is gone out of thy daughter.
30 And When she was come home to her house, she founde that the deuyll was departed, and her daughter lying on the bedde.
31 ☞*And he departed agayne from the coastes of Tyre and Sidon, & came vnto the sea of Galilee, through the middes of the coastes of the ten cities. Matth.xv.c.
32 *And they brought vnto hym one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon hym. Matth.ix.d.
33 And When he had taken hym asyde from the people, he put his fyngers into his eares, and dyd spyt, and touched his tongue,
34 And loked vp to heauen, and sighed, and sayde vnto him Ephphatha, that is to say, be opened.
35 And straightway his eares were opened, and the stryng of his tongue was loosed, and he spake playne.
36 *And he commaunded them, that they shoulde tell no man: But the more he forbad them, so much the more a great deale they published it. Mark.i.d.
37 And were beyonde measure astonyed, saying: He hath done all thynges well, he hath made both the deafe to heare, and the dumbe to speake. ☜

The. viij. Chapter.

¶ 2 The miracle of the seuen loaues. 11 The pharisees aske a signe. 15 The leuen of the pharisees. 22 The blinde receaueth his sight. 29 Peter confesseth Christe, 33 and is rebuked of Christe. 34 Howe we should folowe Christe, 35 lose our lyfe, 38 and not be ashamed of the Gospell.

A Math.xv.d. 1 In those dayes, *when there was a very great company, and had nothyng to eate, Jesus called his disciples to him, & saide vnto them:

2 I haue compassiō on the people, because they haue nowe ben with me three dayes, and haue nothyng to eate:

3 And yf I sende them away fastyng to their owne houses, they shall faynt by the way: *for diuers of them came frō farre. Esay. ix.a. Toby.xiii.b

4 And his disciples answered hym: From whence can a man satisfie these men with bread here in the wildernesse?

5 And he asked thē: Howe many loaues haue ye? They sayde, seuen.

6 And he commaunded the people to sit downe on the grounde: And he toke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples, to set before them: And they dyd set them before the people.

7 And they hadde a fewe small fyshes: And when he had blessed, he commaunded them also to be set before them.

8 So they dyd eate, and were suffised: And they toke vp of the broken meate that was left, seuen baskettes full.

9 And they that had eaten, were about foure thousand: And he sent thē away.

10 And anone he entred into a shippe, & with his disciples, and came into the parties of Dalmanutha.

Math.xvi.a Luke.xi.d. Iohn.vi.d. 11 *And the Pharisees came forth, and began to dispute with hym, seekyng of him a signe from heauen, tempting him.

12 And when he had sighed depely in his spirite, he sayth: why doth this generatiō seke a signe? Verely I say vnto you, there shall no (a) signe be geuē vnto this generation.

(a) It is in ỹ Greke texte, yt a signe, whiche the Hebrewes vse as a vehement negation.

13 And he lefte them, and went into the ship agayne, & departed ouer the water.

14 And they had forgotten to take bread [with them] neither had they in the ship with them more then one loafe. Math.xvi.b

15 And he charged thē, saying: ☞*Take heede, beware of the leuen of the pharisees, and of the leuen of Herode. Luk.xii.a.

16 And they reasoned among them selues, saying: We haue no bread.

17 And Jesus knewe it, and sayth vnto them: Why reason ye, because ye haue no bread? Perceaue ye not yet, neither vnderstande? Haue ye your heart yet hardened?

18 Haue ye eyes, and see not? and haue ye eares & heare not? Do ye not remember?

19 *When I brake fyue loaues among fyue thousande men, howe many baskettes full of broken meate toke ye vp? They say vnto hym, twelue. Math.xiiii.c

20 *When I brake seuen among foure thousande, howe many baskettes of the leauynges of the broken meate toke ye vp? They sayde, seuen. Math.xv.d.

21 And he sayde vnto them: Howe happeneth it, that ye do not vnderstande?

22 ☞And he came to Bethsaida, & they brought a blynde man vnto hym, and desired hym to touche hym. ¶

23 And he caught the blinde by the hand, and led him out of the towne: and whē he had spyt in his eyes, & put his handes vpon him, he asked him if he saw ought.

24 And he loked vp, & saide, I see men: for I perceiue thē walke as [they were] trees.

25 After that, he put his handes agayne vpon his eyes, & made hym see: And he was restored, & saw euery man clearely.

26 And he sent hym home to his house, saying: neither go into the towne, nor tell it to any in the towne. ☜

27 *And Jesus went out, & his disciples, into the townes that long to Cesarea Philippi: And by the way he asked his disciples, saying vnto them: whom do men say that I am? Math.xvi.c Luk.ix.c

28 And they answered: [Some saye that thou art] John Baptist, and some saye, Elias: Agayne, some saye that thou art one of the prophetes.

29 And he sayde vnto them: But whom say ye that I am? Peter answereth, & saith vnto him: *Thou art very Christe. Mat.xvi.c. Luk.ix.c. John.vi.g.

30 And he charged them, that they should tell no man of hym. ¶

31 And he began to teache them, *howe that the sonne of man must suffer many thynges, & be reproued of the elders, and of the hie priestes, & scribes, and be killed, Math.xvii. and.xx.c Luk.ix.c.

and

and after three dayes, aryse agayne.
32 And he spake that saying openly: And
Peter toke hym asyde, and began to re-
buke hym.
33 But he turned about, and loked on his
disciples, and rebuked Peter, saying,
go after me Satā: for thou sauerest not
the thinges that be of God, but the thin-
ges that be of men.
Mat.xvi.d. Luk.ix.c. and.xiiii.f. 34 *And when he had called the people
vnto hym, with his disciples also, he said
vnto them: Whosoeuer wyll folow me,
let hym forsake hym selfe, and take vp
his crosse, and folowe me.
35 For whosoeuer wyll saue his life, shall
lose it: But whosoeuer shall lose his life,
for my sake & the Gospels, the same shall
saue it.
36 For what shall it profite a man, yf he
wynne all the worlde, and lose his owne
soule?
37 Or what shall a man geue, for a raun-
some of his soule?
38 *Whosoeuer therfore shalbe ashamed Math.x.e.
of me, and of my wordes, in this adulte- Luk.xii.b.
rous and synnefull generation: of hym
also shall the sonne of man be ashamed,
when he commeth in the glorie of his fa-
ther, with the holy Angels.

¶ The. ix. Chapter.

¶ 2 The transfiguration of Christe. 13 Elias is come. 26 A dumbe spirite is cast out. 29 Why the disciples coulde not cast it out. 33 The disciples contende for superioritie. 38 One casteth out deuyls that folowed not Christes disciples. 43 Of the offences of hande, foote, or eye. 49 Of seasonyng with salt.

A 1 AND he saide vnto
them: Veryly I
say vnto you, *ther
be some of them
that stande here,
whiche shall not
taste of death, tyll
they haue seene ẏ
kyngdome of God
come, with power.
Mat.xvi.d. Luk.ix.c.
2 *And after sixe dayes, Jesus taketh
Peter, and James, and John, and lea-
deth them vp into an hye mountayne,
out of the way, alone: and he was trans-
figured before them.
Mat.xvii.a. Luk.ix.c.
3 And his rayment dyd shyne, & became
very whyte, euen as snowe: so whyte,
as no fuller can make vpon the earth.
4 And there appeared vnto them Elias,
with Moyses: And they talked with
Jesu.
5 And Peter aunswered, and sayth to
Jesu: Maister, here is good beyng for
vs, let vs make also three tabernacles,
one for thee, and one for Moyses, and
one for Elias.
6 For he wist not what he saide, for they
were afrayde.
7 And there was a cloude that shadow-
ed them: and a voyce came out of the
cloude, saying, *This is my beloued
sonne, heare hym.
Math.iii.d. and.xvii.b. Luk.iii.c. Mark.i.b. Esay.xlii.a.
8 And sodenly, when they had loked
rounde about, they sawe no man, more
then Jesus only, with them.
Mat.xvii.b. Mark.i.d.
9 *And as they came downe from the
hyll, he charged them, that they should
tell no man those thynges that they had
seene, tyll the sonne of man were rysen
from the dead agayne.
10 And they kept that saying with them,
and demaunded one of another, what
the rysing from the dead againe, should
meane?
11 And they asked hym, saying: Why
then say the scribes that Elias must first B
come?
12 He aunswered, and sayde vnto them:
*Elias veryly when he commeth firste, Mala.iiii.b.
restoreth all thynges: And the sonne of
man, as it *is written of hym, shall suf- Esay.liii.a.
fer many thynges, & be set at naught.
13 But I saye vnto you, that Elias is
come, & they haue done vnto him what-
soeuer they would, as it is writtē of him.
14 And when he came to his disciples, he
sawe much people about them, and the
scribes disputyng with them.
15 And strayghtway all the people, whē
they behelde hym, were amased, & ran
to hym, and saluted hym.
16 And he asked the scribes, what dispute C
ye with them?
17 ☞ *And one of the companie aunswe- Mat.xvii.c.
red, & sayde: Maister, I haue brought Luk.ix.e.
vnto thee my sonne, whiche hath a
dumbe spirite:
18 And whensoeuer he taketh hym, he
teareth hym, & he fometh, and gnash-
eth with his teeth, & pineth away: and
I spake to thy disciples, that they should
cast hym out, and they coulde not.

19 He answereth hym, and sayth: O faythlesse nation, howe long shall I be with you? how long shall I suffer you? Bryng hym vnto me.

20 And they brought hym vnto him: And when he sawe hym, strayghtway the spirite tare hym: And he fell downe on the grounde, wallowyng and fomyng.

21 And he asketh his father, howe longe it is a go sence this came vnto hym? And he sayde, of a chylde.

22 And oft tymes it hath cast hym into the fire, and into the water, to destroye hym: But yf thou canst do any thyng, haue mercy on vs, and helpe vs.

23 Jesus sayde vnto hym: this thyng yf thou canst beleue, *all thynges are possible to hym that beleueth. Mat.xvii.d.

24 And strayghtwaye the father of the chylde cryed with teares, saying: Lorde I beleue, helpe thou mine vnbeliefe.

25 When Jesus sawe that the people came runnyng together, he rebuked the foule spirite, saying vnto hym: Thou dumbe and deafe spirite, I charge thee come out of hym, and enter no more into hym.

26 And the spirite, when he had cryed and rent him sore, came out of hym: and he was as one that had ben dead; insomuch that many sayde, he is dead.

27 But Jesus caught hym by the hande, and lyft hym vp: and he rose.

28 And whē he was come into the house, *his disciples asked hym secretely: Why coulde not we cast hym out? Mat.xvii.d.

29 And he saide vnto them: This kynde can come forth by nothing, but by prayer and fastyng.

30 And they departed thence, and toke their iorney thorowe Galilee: and he would not ỹ any man should knowe it.

31 For he taught his disciples, and sayde vnto them: *The sonne of man, shalbe deliuered into the handes of men, & they shall kyll him: and, after that he is kylled, he shall ryse agayne the thirde day. Mat.xvi.c. Luk.ix.c.

32 But they vnderstoode not that saying, and were afrayde to aske hym.

33 And he came to Capernaum: And when he was come into the house, he asked them, what was it that ye disputed among your selues by the way?

34 And they helde their peace: For by the way, they had reasoned among them selues, who shoulde be the chiefest.

35 And when he was set downe, he called the twelue to hym, and sayde vnto them: If any man desire to be first, the same shalbe last of al, & seruaūt vnto al.

36 *And he toke a young childe, & set him in the myddes of them: and when he had taken hym in his armes, he sayde vnto them. Mat.xviii.a Luk.ix.f.

37 Whosoeuer receaueth any such a young chylde in my name, receaueth me: And whosoeuer receaueth me, receaueth not me, but hym that sent me.

38 John answered him, saying: Maister, we sawe one caste out deuylles in thy name, & he foloweth not vs: and we forbad him, because he foloweth vs not.

39 But Jesus sayde, forbyd hym not: *For there is no man, whiche, yf he do a miracle in my name, can lyghtly speake euyll of me. 1.Cor. xii.a.

40 For he that is not against vs, is on our part.

41 *Whosoeuer shall in my name gene you a cup of colde water to drynke, because ye belong to Christe: verely I say vnto you, he shall not lose his rewarde. Math.x.d.

42 *And whosoeuer shall offende one of these litle ones, that beleue in me, it were better for him, if a mylstone were hanged about his necke, and he were cast into the sea. Mat.xviii.a

43 *And yf thy hande offende thee, cut it of: It is better for thee to enter into lyfe maymed, then hauyng two handes, to go into hell, into fire that neuer shalbe quenched: Mat.xviii.b G Esay.lxvi.g

44 where *their worme dyeth not, & the fire goeth not out.

45 And yf thy foote offende thee, cut it of: It is better for thee to go halt into lyfe, then hauyng two feete, to be cast into hell, into fire that neuer shalbe quēched:

46 where their worme dyeth not, and the fire goeth not out.

47 *And if thine eye offend thee, plucke it out: It is better for thee to go into the kyngdome of God with one eye, then hauing two eyes, to be cast into hell fire: Math.v.e.

48 where their worme dyeth not, and the fire goeth not out.

49 Euery man shalbe salted with fire: *and euery sacrifice shalbe seasoned with salt. Leuit.ii.d.

50 *Salt is good: But if the salt be vnsauerie, with what thyng shall you season it? Haue salt in your selues, and haue peace among your selues, one with an other. Math.v.b Luk.xiiii.g

¶ The

¶ The.x.Chapter.

¶ 2 Of diuorcement, 13 chyldren are brought to Christe, and blessed. 17 A riche man questioneth howe he shoulde inherite eternall lyfe, 30 the rewarde of them that forsake all thynges for the Gospel, 33 Christe telleth before of his passion, 35 the request of the sonnes of Zebedeus, 52 blynde Bartimeus receaueth his syght.

1 A AND when he rose from thence, he * went into the coastes of Jurie, through the region [that is] beyonde Jordane: And the people resorted vnto hym a freshe, and as he was wont, he taught them agayne. (Math.xix.a)

2 And the pharisees came, and asked hym: Is it lawfull for a man to put away his wyfe? temptyng hym.

3 And he aunswered, and sayde vnto them: * what did Moyses commaunde you to do? (Mat.xxiiii.a Math.xix.a)

4 And they sayde: Moyses suffred to write a booke of diuorcement, and to put her away.

5 And Jesus aunswered, and sayde vnto thē: For the hardnesse of your heart, he wrote this precept vnto you.

6 But from the begynnyng of the creation, * God made them male & female. (Gen.i.d.)

7 [And sayde] for this cause * shall a man leaue his father and mother, and byde by his wyfe: (Cor.vi.d. Mat.xix.a.)

8 * And they twayne shalbe one fleshe. So then are they no more twayne, but one fleshe. (Ephe.v.g. Gen.ii.d.)

9 Therfore, what God hath coupled together, let not man seperate.

B 10 And in the house, his disciples asked hym agayne, of the same matter.

11 And he sayth vnto them: * Whosoeuer putteth away his wyfe, & maryeth another, committeth adulterie agaynst her. (Math.v.c. and xix.a. Luk.xvi.b.)

12 And yf a woman put away her husbande, and be maryed to another, she committeth adulterie. ☜

13 * And they brought young chyldren to hym, that he shoulde touche them: And his disciples rebuked those that brought them. (Math.xix.b Luk.xviii.d)

14 But when Jesus sawe it, he was sore displeased, and sayde vnto them: Suffer the young children to come vnto me, forbyd them not: For of such, is the kyngdome of God.

15 Veryly I say vnto you, whosoeuer doth not receaue ẏ kingdome of God * as a young childe, he shall not enter therin. (Mat.xviii.a. Luk.xvii.a.)

16 And when he had taken them vp in his armes, he put his handes vpon thē, and blessed them. ☜

17 ☞ And when he was gone foorth into the way, there came one runnyng, and kneeled to hym, and asked hym: * good Maister, what shall I do, that I may inherite eternall lyfe? (Mat.xix.d. Luk.xviii.d)

18 Jesus sayde vnto hym: Why callest thou me good? There is no man good but one, which is God.

19 Thou knowest the commaundementes: Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt defraude no man, Honour thy father and mother. C

20 He aunswered, and sayde vnto hym: Maister, all these haue I obserued from my youth.

21 Jesus behelde hym, and loued hym, and sayde vnto hym, one thyng thou lackest: * Go thy way, sell whatsoeuer thou hast, and geue to the poore, & thou shalt haue treasure in heauen, and come folowe me, and take vp the crosse. ☜ (Mat.xix.b. Luk.xviii.d)

22 But he was discomforted because of that saying, and went away mournyng: for he had great possessions.

23 And when Jesus had loked rounde about, he sayde vnto his disciples: * Howe hardly shall they that haue riches, enter into the kyngdome of God? (Mat.xix.c. Luk.xviii.e.)

24 And the disciples were astonyed at his wordes. But Jesus aunswereth agayne, and sayth vnto them: Children, howe harde is it for thē that trust in ryches, to enter into ẏ kyngdome of God.

25 It is easier for a camel to go thorowe the eye of a needle, then for the riche to enter into the kyngdome of God. D

26 And they were astonyed out of measure, saying betwene them selues: who then can be saued?

27 Jesus loked vpon them, & sayde: With men it is vnpossible, but not with God: for * With God all thynges are possible.

28 And Peter began to say vnto him: Lo, * we haue forsaken all, & haue folowed thee. (Mat.xix.c. Luk.xviii.)

29 Jesus aunswered, & sayde: Veryly I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my sake and the Gospels,

30 But he shall receaue an hundreth folde nowe at this present, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the worlde to come, eternall lyfe.

Mat. xxv.b Luk.xiii.f. 31 *But many that are first, shalbe last: and the last, first.

32 And they were in the way, going vp to Hierusalem: And Jesus went before them, and they were amazed, and followed, and were afrayde. And Jesus toke the twelue agayne, and beganne to tell them what thynges shoulde happen vnto hym.

Mat.xvi.c. 17.c.&.20.c. Luk.xv.f. and xxii.e. 33 *Beholde, we go vp to Hierusalem, and the sonne of man shalbe delyuered vnto the hye priestes, & vnto the scribes: and they shall condemne hym to death, and shall delyuer hym to the Gentiles.

34 And they shall mocke hym, & scourge hym, spit vpon hym, and kyll hym: And the thirde day he shall ryse agayne.

Math.xx.e. 35 *And James and John, the sonnes of Zebedee, came vnto hym, saying: Maister, we would that thou shouldest do for vs, whatsoeuer we desyre.

36 He sayde vnto them: What would ye, that I shoulde do for you?

37 They sayde vnto hym: graunt vnto vs, that we may sit, one on thy ryght hande, and the other on thy left hande, in thy glory.

38 But Jesus sayde vnto them, Ye wote not what ye aske: Can ye drynke of the cuppe that I drynke of? and be baptized with the baptisme that I am baptized with?

39 And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in deede drynke of the cup that I drynke of, and with the baptisme that I am baptized withall, shall ye be baptized:

F 40 But to syt on my ryght hande, and on my left hande, is not myne to geue, but vnto them, for whom it is prepared.

41 *And when the ten hearde it, they began to disdaine at James and John. Math.xx.d

42 But Jesus, when he had called them to hym, sayde vnto them: ye knowe, that *they which seeme to beare rule among the Gentiles, raigne as Lordes ouer them: And they that be great among them, exercise auctoritie vpon them. Math.xx.d Luk.xxii.c.

43 Neuertheless, so shall it not be among you: but whosoeuer of you, wyll be great among you, shalbe your minister:

44 And whosoeuer of you wyll be the chiefest, shalbe seruaunt of all.

45 For *the sonne of man also came not to be ministred vnto: but to minister, & to geue his lyfe, a raunsome for many. Math.xx.d

46 And they came to Hierico: *And as he went out of ỹ citie of Hierico with his disciples, and a great number of people, blynde Bartimeus the sonne of Timeus, sate by the hye wayes syde beggyng. Math.xx.d. Luk.xviii.g

47 And when he hearde that it was Jesus of Nazareth, he beganne to cry, and say: Jesus, thou sonne of Dauid, haue mercy on me.

48 And many rebuked hym, that he shoulde holde his peace: But he cryed the more a great deale, thou sonne of Dauid haue mercy on me.

49 And Jesus stoode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comfort, ryse, he calleth the.

50 And he threwe away his cloke, & rose, and came to Jesus.

51 And Jesus answered, and sayde vnto hym: What wylt thou that I do vnto thee? The blynde sayde vnto hym: Maister, that I myght see.

52 Jesus sayde vnto hym: Go thy way, thy fayth hath saued thee. And immediatly he receaued his sight, & folowed Jesus in the way.

The.xj.Chapter.

¶ 11 Christe rideth to Hierusalem, 13 the vnfruitfull fygge tree is cursed, 15 byers & sellers are cast out of the temple, 17 the house of God, is the house of prayer, 24 the strength of faith, 25 forgeue other whē thou prayest, 27 the pharisees aske Christe of his auctoritie.

AND Al Math.xxi.a Luk.xix.c.

when they came nye to Hierusalem, vnto Bethphage & Bethanie, at the mount of Olyues, he sendeth foorth two of his disciples,

2 And sayth vnto them. Go your way into the towne, that is ouer against you: And assoone as ye be entred into it, ye shall fynde a colte bounde, wheron neuer man sate: loose hym, and bryng hym hyther.

3 And yf any man say vnto you, why

do

do ye so? Say ye, that the Lorde hath
neede of hym: and strayghtway he wyll
sende hym hyther.

4 And they went their way, and founde
the colt tyed by the dooze without, in a
place where two wayes met: and they
loosed hym.

5 And diuers of them that stoode there,
sayde vnto them: *what do ye loosyng
the colte?

6 And they sayde vnto them, euen as
Jesus had commaunded: And they let
them go.

7 And they brought the colt to Jesus,
and cast their garmentes on hym, and
he sate vpon hym.

8 And many spred their garmentes in
the way: Other cut downe braunches
of the trees, & strawed thē in the way.

9 And they that went before, and they
that followed, cryed, saying, Hosanna,
*blessed is he that commeth in the name
of the Lorde.

10 Blessed be the kyngdome, that com-
meth in the name of hym that is Lorde
of our father Dauid: Hosanna in the hiest.

11 And the Lorde entred into Hieruса-
lem, and into the temple: And when he
had loked rounde about, vpon all thyn-
ges, and nowe the euen tyde was come,
he went out vnto Bethanie with the
twelue.

12 *And on the morowe, when they were
come out from Bethanie, he hungred.

13 And when he had spyed a fygge tree
a farre of, hauyng leaues, he came to
see if he myght fynde any thyng theron:
And when he came to it, he founde no-
thyng but leaues: for the tyme of figges
was not yet.

14 And Jesus answered, and sayde vn-
to the fygge tree: neuer man eate frute
of thee hereafter, whyle the worlde
standeth. And his disciples heard it.

15 And they came to Hierusalem: And
Jesus went into the temple, and began
to cast out them that solde and bought
in the temple, & ouerthrewe the tables
of the money chaungers, and the seates
of them that solde doues:

16 And would not suffer, that any man
shoulde cary a vessell through ỳ temple.

17 And he taught, saying vnto them: *Is
it not written, My house shalbe called
the house of prayer vnto all nations?
But ye haue made it a denne of thieues.

18 And the scribes & hye priestes heard
it, and sought howe to destroy hym:
*For they feared hym, because all the people was astonyed at his doctrine. Math.xxi.d

19 And when euen was come, Jesus
went out of the citie.

20 *And in the mornyng, as they passed
by, they sawe the fygge tree dryed vp
by the rootes. Math.xxi.d Luk.xi.g. and.xx.c.

21 And Peter remembred, and sayde vn-
to hym: Maister, beholde, the fygge tree
which thou cursedst, is withered away.

22 And Jesus answered, and sayde vn-
to them: haue fayth in God.

23 ☞ For, verely I say vnto you, that
whosoeuer shall say vnto this moun-
tayne: Be thou remoued, and be thou
cast into the sea, & shall not doubt in his
heart, but shall beleue ỳ those thynges
which he sayth shall come to passe,
whatsoeuer he sayth, shalbe vnto hym.

24 Therfore I say vnto you, *what
thynges so euer ye desyre when ye pray,
beleue that ye receaue [them,] & ye shall
haue [them]. D Mat.xxi.c. Iohn.xiiii.c.

25 And when ye stande & pray, *forgeue,
yf ye haue ought agaynst any man: that
your father also which is in heauen,
may forgeue you your trespasses. Math.vi.d. and xviii.d

26 But yf you do not forgeue: neither
wyll your father, which is in heauen,
forgeue you your trespasses.

27 And they came agayne to Hieruса-
lem: *And as he walked in the temple, there
came to hym the hye priestes, and the
scribes, and the elders. Luk.xx.a. Math.xxi.e

28 And say vnto him: By what auctoritie
doest thou these thynges? & Who gaue
thee this auctoritie, to do these thynges?

29 Jesus answered, & sayde vnto them:
I wyll also aske of you one question:
and answere me, and I wyll tell you
by what auctoritie I do these thynges.

30 The baptisme of John, whether was
it from heauen, or of men? Answere
me.

31 And they reasoned with them selues,
saying, yf we shall say from heauen:
he wyll say, why then dyd ye not beleue
hym?

32 But yf we shal say, of men, (a) we feare
the people. For all men counted John,
that he was a very prophete. (a) This is the thirde person in Greke.

33 And they answered, and sayde vnto
Jesus: we can not tell. And Jesus an-
swered and sayde vnto them: neither
wyll I tell you by what auctoritie I do
these thynges.

¶ The

¶ The. xij. Chapter.

¶ 1 The vineyarde is let out to husbande men, 3 who euyll entreated them that were sent to receaue fruite, 8 and kylled the heire, 14 tribute is due to Caesar, 25 Christe proueth the resurrection by Scripture, agaynst the Saducees, 28 the chiefe commaundementes of the lawe, 35 Christe is the sonne of Dauid, 38 the hypocriticall vsage of the scribes, 41 the poore widdowes farthyng.

12 AND he beganne to speake vnto them by parables. A [certayne] man planted *a vineyarde, and compassed (a) it about with an hedge, and ordeyned a wynepresse, and built a towre, and let it out vnto husbande men: and went into a straunge countrey.

Mat.xxi.d. (a) Or, digged a pyt to receaue the wyne from the presse.

2 And when the tyme was come, he sent to the husbande men a seruaunt, that he myght receaue of the husbandmen, of the fruite of the vineyarde.

3 And they caught hym, and beat hym, and sent hym away emptie.

4 And moreouer, he sent vnto them another seruaunt: and at hym they cast stones, and brake his head, and sent him away agayne, all to rebuked.

5 And agayne, he sent another, and hym they kylled: and many other, beatyng some, and kyllyng some.

6 And so, When he had yet but one beloued sonne, he sent hym also at the last vnto them, saying: they Will stande in awe of my sonne.

7 *But the husbandmen saide amongest them selues: this is the heyre, come, *let vs kyll him, and the inheritaunce shalbe ours.

Mat.xxi.d. Gen.37.d. Luk. xx.c.

8 And they toke hym, and kylled hym, and cast hym out of the vineyarde.

9 What shall therfore, the Lorde of the vineyarde do? He shal come, and destroy the husbandmen, and Will geue the vineyarde vnto other.

10 Haue ye not read this Scripture? *The stone which the builders dyd refuse, is become the chiefe stone of the corner:

Psa.cxviii.c. Mat.xxi.d. Actes.iiii.b.

11 This is the Lordes doyng, and it is marueylous in our eyes.

12 They Went about also to take hym, and feared the people: For they knewe, that he had spoken the parable agaynst them. And they left hym, and went their way.

Mat. xxii.d. Luk.xx.b.

13 *And they sent vnto hym, certayne of the pharisees, and of the Herodians to take hym in his wordes.

14 And assoone as they were come, they sayde vnto hym: Maister, We knowe that thou art true, & carest for no man, for thou considerest not the persons of men, but teachest the Way of god truely: Is it lawfull to pay tribute to Caesar, or not?

15 Ought We to geue, or ought We not to geue? But he seeyng their hypocrisie, sayde vnto them: Why tempt ye me? Bryng me a penie, that I may see it.

16 And they brought it: And he sayth vnto them, Whose is this image and superscription? And they sayde vnto hym: Caesars.

17 And Iesus answered, and sayde vnto them: *Geue to Caesar [the thynges] that belong to Caesar: and to God, [the thynges] Which pertayne to God. And they marueyled at hym.

Rom. xiii.b Mat. xvii.d and xxi.c.

18 There came also vnto hym, the Saducees, *Which say that there is no resurrection, and they asked hym, saying:

Mat.xxii.a Act.xxiii.b Luk.xx.c

19 Maister, *Moyses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynde hym, & leaue no chyldren: that his brother shoulde take his wyfe, and rayse vp seede vnto his brother.

Deu.xxv.b.

20 There were seuen brethren: and the first toke a wyfe, and When he dyed, left no seede behynde hym.

21 And the seconde toke her, and dyed, neither left any seede: And the thirde lyke Wyse.

22 And seuen had her, and left no seede behynde them: Last of all, the wyfe dyed also.

23 In the resurrection therfore, When they shall rise agayne, Whose wyfe shall she be of them: for seuen had her to Wife.

24 And Iesus answered, and sayde vnto the: Do ye not therfore erre, because ye vnderstande not the Scriptures, neither the power of God:

25 For When they shall ryse agayne from the dead, they neither marry, nor are geuen in maryage: but are as the Angels which are in heauen.

26 As touchyng the dead, that they ryse agayne

agayne: haue ye not read in the booke
of Moyses, howe in the bushe, God
spake vnto him, saying: *I am the God
of Abraham, and the God of Isaac, and
the God of Jacob?
27 He is not the God of the dead, but
God of the lyuyng. Ye therefore do
greatly erre.
28 *And when there came one of the
scribes, & had heard them disputyng to-
gether, and perceaued that he had aun-
swered them well, he asked him, which
is the first of all the cōmaundementes.
29 Jesus aunswered hym, the first of all
the commaundementes is: Heare O
Israel, *The Lorde our God, is one
Lorde:
30 And thou shalt loue the Lorde thy
God with all thy heart, and with all
thy soule, and with all thy mynde, and
with all thy strength. This is the first
commaundement.
31 And the seconde is lyke vnto this:
*Thou shalt loue thy neyghbour as thy
selfe. There is none other commaunde-
ment greater then these.
32 And the scribe sayde vnto hym: Well
maister, thou hast sayde the trueth, for
there is one God, & there is none but he.
33 And to loue hym with all the heart,
and with all the vnderstandyng, & with
all the soule, and with all the strength,
and to loue a [mans] neyghbour as hym
selfe, is greater then all the burnt offe-
rynges and sacrifices.
34 And when Jesus sawe that he aun-
swered discretely, he sayde vnto hym:
Thou art not farre from the kingdome
of God. And no man after that, durst
aske hym any question.
35 And Jesus aunswered and sayde,
teachyng in the temple: howe say the
scribes that Christe is ẏ sonne of Dauid?
36 For Dauid hym selfe, inspired with
the holy ghost, sayde: *The Lorde saide D
to my Lorde, sit on my right hande, tyll Mat.xxii.d.
I make thyne enemies thy footestoole. Psal. cx.a.
37 Dauid hym selfe calleth hym Lorde:
and howe is he then his sonne? And
much people hearde hym gladly.
38 And he sayde vnto them in his doc-
trine: beware of the scribes, whiche *de- Mat.xxiii.a
sire to go in long clothyng, and saluta- Luk.xx.g.
tions in the market places,
39 And the chiefe seates in the congrega-
tions, and the vppermost rowmes at
feastes,
40 Which deuoure widdowes houses,
& vnder a pretence, make long prayers:
These shal receaue greater dampnatiō.
41 ☞ And when Jesus sate ouer agaynst
the treasurie, he behelde *howe the Luk.xxi.a.
people put money into the treasurie:
And many that were rich, cast in much.
42 And there came a certayne poore wid-
dowe, & she threwe in two mites, which
make a farthyng.
43 And he called vnto hym his disciples,
and sayth vnto them: Veryly I say
vnto you, that this poore widdowe
hath cast more in, then all they which
haue cast into the treasurie.
44 For they all, dyd cast in of their super-
fluitie: but she, of her pouertie, dyd cast in
all that she had, euen all her lyuyng. ☜

¶ The. xiij. Chapter.

¶ 2 The destruction of the temple, 24 signes before Christes commyng, 32 the day and houre thereof is vnknowen, 31 Gods worde shall not passe away, 35 watche and pray.

A 1 AND as he went out of
the temple, *one of his
disciples sayde vnto
hym: Maister, see
what stones, & what
buildynges [are here.]
2 And Jesus aunswe-
red, & sayde vnto hym: Seest thou these
great buildynges? There shall not be
left one stone vpon another, that shall
not be throwen downe.
3 And as he sate vpon the mount of Oli-
ues, ouer agaynst the temple, Peter, and
James, and John, and Andrewe, as-
ked hym, secretely:
4 Tell vs, when shall these thynges
be? And what shalbe the signe when all
these thynges shalbe fulfylled?
5 And Jesus aunswered them, and be- Mat.24.a.
gan to say: *take heede, lest any man Luk. xxi.b.
deceaue you.
6 For many shall come in my name, say-
ing I am [Christe:] and shall deceaue
many.

when

7 When ye shall heare of warres, and tidynges of warres, be ye not troubled: For such thynges must nedes be, but the ende is not yet.

8 For there shall nation aryse agaynst nation, and kyngdome agaynst kyngdome: And there shalbe earthquakes in diuers places, and famine shall there be, and troubles. These are the begynnyng of sorowes.

9 *But take ye heede to your selues: *For they shall deliuer you vp to counsels, and to synagogues, and ye shalbe beaten, yea, and shalbe brought before rulers & kynges for my sake, for a testimoniall vnto them. (Iohn. xvi.a. Mat.x.b. Luk.xxi.c. Iohn.xvi.a.)

10 *And the Gospel must first be published among all nations. (Math.24.b.)

11 *But When they leade you, and present you, be not carefull aforehande, neither take thought What ye shall speake: but whatsoeuer is geuen you in the same houre, that speake ye. For it is not ye that speake, but the holy ghost. (Math.x.c.)

12 The brother shall betray the brother to death, and the father the sonne: and the chyldren shall ryse agaynst their fathers and mothers, and shall put them to death.

13 And ye shalbe hated of all men for my names sake: But Who so endureth vnto the ende, the same shalbe sake.

14 *Moreouer, When ye see the abhominacion of desolation, Wherof is spoken by Daniel the prophete, stande Where it ought not (let hym that readeth vnderstande) then let them that be in Iurie, flee to the mountaynes: (Math.24.b. Luk. xxi.d. Daniel.ix.g)

15 And let hym that is on ỹ house toppe, not go downe into the house, neither enter therin, to fetch any thyng out of his house.

16 And let hym that is in the fielde, not turne backe agayne vnto the thynges Which he left behynde hym, for to take his garmente With hym.

17 Wo [shalbe] then to them that are With chylde, and to them that geue sucke in those dayes.

18 But pray ye that your flyght be not in the Wynter:

19 For there shalbe in those dayes such tribulation, as Was not from the begynnyng of creatures, Which God created, vnto this tyme, neither shalbe.

20 And except that the Lorde shoulde shorten [those] dayes, no flesh shoulde be saued: But for the electes sake, Whom he hath chosen, he hath shortened [those] dayes.

21 *And then, yf any man say to you, lo C here is Christe, lo he is there, beleue not, (Math.24.b. Luk. xvii.c.)

22 For false Christes, and false prophetes shall ryse, and shall shewe signes and wonders, to deceaue, yf it were possible, euen the elect.

23 But take ye heede: Beholde, I haue shewed you all thynges before.

24 *Moreouer, in those dayes, after that tribulation, the sunne shall Waxe darke, and the moone shall not geue her light. (Math. 24.c. Ioel. ii.c. Luk.xxi.e.)

25 And the starres of heauen, shall fall: and the powers Which are in heauen, shalbe shaken.

26 *And then shall they see the sonne of man comming in the cloudes, With great power and glory. (Daniel.vii.c)

27 And then shall he sende his Angels, and shall gather together his elect, from the foure Wyndes, from the ende of the earth, to the vtmost part of heauen.

28 *Learne a parable of the fygge tree. When his braunche is yet tender, and hath broght foorth leaues, ye knowe that sommer is neare: (Math.24.d. Luk.xxi.f.) D

29 So ye in lyke maner, When ye see these thynges come to passe, vnderstand, that [ye] is nye, euen at the doores.

30 Verely I say vnto you, that this generation shall not passe, tyll all these thynges be done.

31 Heauen and earth shall passe away, but my Wordes shall not passe away.

32 But of that day and tyme knoweth no man: no not the Angels Which are in heauen, neither the sonne him selfe, saue the father only.

33 *Take heede, Watche and pray: for ye knowe not When the tyme is. (Math. 24.d. Luk.xii.c. Mat.xxv.b. Luk. xix.b.)

34 *As a man Which is gone into a straunge countrey, and hath left his house, and geuen auctoritie to his seruauntes, and to euery man his Worke, and commaunded the porter to Watche:

35 Watche ye therfore, (for ye knowe not whē the maister of the house Wyl come, at euen, or at mydnyght, Whether at the cocke crowyng, or in the dawnyng.)

36 Lest yf he come sodenly, he fynde you slepyng.

37 And that I say vnto you, I say vnto all, Watche.

C The

¶ The.xiiij. Chapterr.

¶ 1 The hygh prieſtes conſpire agaynſt Chriſte, 3 A woman powreth precious oyntment on Chriſtes head, 10 Judas for money betrayeth Chriſte, 12 the Paſſouer is prepared and eaten, 22 the inſtitution of the Lordes Supper, 25 Chriſtes prayers and agonie in Gethſemani, 46 the takyng and examinyng of Chriſte before the hygh prieſt, 67 Peter denieth Chriſte, 72 and weepeth.

¶ 1 AFter two dayes was [the feaſte] of the Paſſouer, & of vnleuened bread. *And the hye prieſtes and the ſcribes, ſought howe they myght take him by craft, and put hym to death.

2 But they sayde: not in the feaſt day, leſt any buſines ariſe among the people.

3 *And when he was at Bethanie, in the houſe of Simon the leper, euen as he ſate at meate, there came a woman hauyng an alabaſter boxe of very precious oyntment, [called] Narde piſtike, and ſhe brake the boxe, and powred it on his head.

4 And there were ſome, that had indignation within them ſelues, and ſayde: what neded this waſte of oyntment?

5 For it myght haue ben ſolde for more then three hundred pence, and haue ben geuen to the poore. And they grudged agaynſt her.

6 And Jeſus ſayde: let her alone, why trouble ye her? She hath done a good worke on me.

7 *For ye haue poore with you alwayes, and whenſoeuer ye wyll, ye may do the good: but me haue ye not alwayes.

8 She hath done that ſhe coulde: ſhe came aforehande, to annoynt my body to the burying.

9 Verily I ſay vnto you, Wherſoeuer this Goſpel ſhalbe preached, throughout the whole worlde, this alſo that ſhe hath done, ſhalbe rehearſed, in remembraunce of her.

10 *And Judas Iſcariot, one of the twelue, went away vnto ỹ hye prieſtes, to betray hym vnto them.

11 When they hearde that, they were glad, and promiſed that they woulde geue hym money. And he ſought howe he myght conueniently betray hym.

12 *And the firſt day of vnleuened bread, when they dyd ſacrifice the Paſſouer, his diſciples ſayde vnto hym: where wylt thou that we go and prepare, that thou mayeſt eate the Paſſouer?

13 And he ſendeth foorth two of his diſciples, and ſayth vnto them: Go ye into the citie, & there ſhall meete you a man bearing a pitcher of water, folowe him.

14 And whyther ſoeuer he goeth in, ſay ye to the good man of the houſe, the maiſter ſayth: where is the gheſt chaumber, where I ſhall eate the Paſſouer with my diſciples?

15 And he wyll ſhewe you a large vpper chaumber, paued and prepared: there make redy for vs.

16 And his diſciples went foorth, & came into the citie, & founde as he had ſayd vnto them: & they made redy the Paſſouer.

17 *And when it was nowe euen tyde, he ¶ came with the twelue. Mat.xxvi.b Luk.xxii.b.

18 And as they ſate at boord & dyd eate, Jeſus ſayde: Verily I ſay vnto you, *one of you, that eateth with me, ſhall betray me. Iohn. xiii.c.

19 And they began to be ſory, and to ſay to hym one by one, is it I? And another ſayde, is it I?

20 He aunſwered and ſayde vnto them: It is one of the twelue, euen he that dyppeth with me in the platter.

21 The ſonne of man truely goeth as it is written of hym: but Wo to that man by whom the ſonne of man is betrayed. Good were it for that man, yf he had neuer ben borne.

22 *And as they dyd eate, Jeſus toke bread: and whē he had bleſſed, he brake [it] and gaue to them, and ſayde: Take, eate, this is my body. Mat.xxvi.c. Luk.xiii.b. i.Cor.xi.e.

23 And he toke the cup, and when he had geuen thankes, he toke it to them: and they all dranke of it.

24 And he ſayde vnto them: This is my blood, of the newe Teſtament, which is ſhed for many.

25 Verily I ſay vnto you, I wyll drinke no more of the fruite of the vine, vntyll that day, that I drinke it newe in the kyngdome of God.

26 *And when they had prayſed [God,] they went out into ỹ mount of Olives. Mat. xxvi.c

And

27 And Jesus sayth vnto them: All ye shalbe offended because of me this nyght. For it is Written: *I wyll smyte the sheepehearde, and the sheepe shalbe scattered.

Zach.xii.c. Mat.xxvi.c Luk.xxii.d. Iohn.xiii.d.

28 But after that I am risen agayne, I wyll go into Galilee before you.

29 Peter sayde vnto hym: Although all men be offended, yet [wyll] not I.

30 And Jesus sayth vnto hym: Verely I say vnto thee, that this day, euen, in this nyght, before the cocke crowe twise, thou shalt deny me three tymes.

31 But he spake more vehemently: no, yf I shoulde dye with thee, I wyll not deny thee. Likewise also sayde they all.

D 32 *And they came into a place which was named Gethsemani, and he sayth to his disciples: Sit ye heare, whyle I shall pray.

Math.26.d.

33 And he taketh with hym, Peter, and James, and Iohn, and began to waxe abassshed, and to be in an agonie.

34 And sayth vnto them: *My soule is heauie, euen vnto the death, tarry ye here and watche.

Math.26.d. Iohn.xii.d.

35 And he went forth a litle, and fell flat on the grounde, and prayed: that yf it were possible, the houre myght passe from hym.

36 And he sayde: *Abba father, all thynges are possible vnto thee, take away this cup from me. Neuertheless, not that I wyll: but that thou [wylt, be done.]

Math.26.d. Luk.xxii.d.

E 37 And he came & founde them slepyng, and sayth vnto Peter: Simon, slepest thou? Couldest not thou watche one houre?

38 Watche ye, and pray, lest ye enter into temptation: the spirite truely is redy, but the flesshe is weake.

Math.26.d.

39 *And agayne he went aside, & prayed, and spake the same wordes.

40 And he returned, and founde them a slepe agayne. For their eyes were heauie: neither wist they what to answere hym.

41 And he came the thirde tyme, & sayde vnto them: slepe henceforth, and take your ease, it is inough: The houre is come, beholde, the sonne of man is betrayed into the handes of sinners.

42 Ryse vp, let vs go: Lo, he that betrayeth me, is at hande.

Mat.xxvi.e Luk.xxii.e.

43 *And immediatly whyle he yet spake, commeth Judas, which was one of the twelue, and with hym a great number of people, with swordes & staues, from the hye priestes, and scribes, and elders.

44 And he that betrayed hym, had geuen them a generall token, saying: Who soeuer I do kysse, that same is he, take hym, and leade hym away warely.

45 And assoone as he was come, he goeth straightway to hym, and sayth vnto hym: Maister, Maister, and kissed hym.

46 And they layde their handes on hym, and toke hym.

47 And one of them that stoode by, F drewe out a sworde, & smote a seruaunt of the hye priest, and cut of his eare.

48 And Jesus answered, and saide vnto them: *Ye be come out as vnto a thiefe with swordes and with staues, for to take me.

Mat.xxvi.e Luk.xxii.f.

49 I was dayly with you in the temple, teachyng, and ye toke me not, [but these thynges come to passe,] that the Scriptures shoulde be fulfylled.

50 *And they all forsooke hym, & ranne away.

Mat.xxvi.e Luk.xxii.f. Ioh.xviii.b.

51 And there folowed hym, a certayne young man, clothed in lynnen vpon the bare: and the young men caught hym.

52 And he left his lynnen garment, and fled from them naked.

53 *And they ledde Jesus away to the hyest priest, and with hym came all the hye priestes, and the elders, and the scribes.

Mat.xxvi.f Luk.xxii.f. Ioh.xviii.b.

54 And Peter folowed hym a great way of, euen tyl he was come into the palace of the hye priest, and he sate with the seruauntes, and warmed hym selfe at the fyre.

55 *And the hye priestes, and all the counsell sought for witnesse agaynst Jesus, to put hym to death, and founde none.

Mat.xxvi.f Actes.vi.d.

56 For many bare false witnesse agaynst hym, but their witnesse agreed not together.

57 And there arose certayne, and brought false witnesse agaynst hym, saying.

58 We heard hym say: *I wyll destroy this temple that is made with handes, and within three dayes I wyll buylde another, made without handes.

Mat.xxvi.f Iohn.ii.d.

59 But yet their witnesse agreed not together.

60 *And the hye priest stoode vp amongest them, and asked Jesus, saying: Answerest thou nothyng? Howe is it that these beare witnesse agaynst thee?

Mat.xxvi.f

But

61 But he helde his peace, & aunswered nothyng. Agayne, *the hyest priest asked
Mat.xxvi.f
6 hym, and sayde vnto hym: Art thou Christe, the sonne of the blessed?
Mat.xxvi.f Luk.xxi.g. Joh.vi.g. 62 And Jesus sayde, I am: *And ye shall see the sonne of man sittyng on the ryght hande of power, and commyng in the cloudes of heauen.
63 Then the hye priest rent his clothes, and sayde: What neede we any further witnesses?
64 Ye haue heard blasphemie: what thinke ye? And they all condemned hym to be worthy of death.
65 And some began to spyt at hym, and to couer his face, and to beate hym with fistes, and to say vnto hym, prophecie. And the seruauntes dyd beate hym with roddes.
66 And as Peter was beneath in the palace, there came one of the wenches of the hyest priest:
Mat.xxvi.g Luk.xxii.f. Joh.xviii.c 67 And *when she sawe Peter warmyng hym selfe, she loketh on hym, and sayth: And thou also wast with Jesus of Nazareth.
68 And he denyed, saying: I knowe hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke crewe.
69 And a damisell, when she sawe hym agayne, began to say to thē that stoode by, this is one of them.
70 And he denyed it agayne. And anone after, they that stoode by, sayde agayne to Peter: Surely, thou art one of thē, for thou art of Galilee, and thy speache agreeth therto.
71 But he began to curse, and to sweare, [saying]: I knowe not this man of whom ye speake.
72 And the seconde tyme *the cocke crewe, & Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe twise, thou shalt deny me three tymes: And he began to weepe. Mat.xxvi.g Luk. xxii.g

¶ The. xv. Chapter.

¶ 1 Jesus is delyuered bounde to Pilate, 2 and aunswereth hym nothyng, 15 Barabbas is loosed, and Jesus is deliuered vp to be crucified, 16 the maner of Christes passion & death, 39 the Centurions confession of Christe, 43 Joseph beggeth Christes body, and buryeth it, 47 women that behelde his passion and sepulchre.

AND anone in the
Mat.27.a. Luk.xxiii.a Joh.xviii.e. 1 dawnyng, *the hye priestes held a councel, with the elders, and the scribes, and the whole congregation, and bound Jesus, and ledde hym away, and deliuered hym to Pilate.
2 And Pilate asked hym: Art thou the kyng of the Jewes? And he aunswered and sayde vnto hym: thou sayest it.
3 And the hye priestes accused hym of many thynges.
4 So Pilate asked hym agayne, saying: *Aunswerest thou nothyng? Beholde, howe many thynges they witnesse agaynst thee.
Mat.27.b. Luk.xxiii.b 5 Jesus yet aunswered nothyng, so that Pilate marueyled.
6 At that feast, Pilate dyd deliuer vnto them a prisoner, whomsoeuer they woulde desire.
7 And there was one, that was named Barabbas, which lay bounde, with them that made insurrection: which [men] had committed murther also in the insurrection.
8 And the people crying aloude, began to desire [hym] that he woulde do, according as he had euer done vnto them.
9 Pilate aunswered them, saying: Wyll ye that I let loose vnto you the kyng of the Jewes?
10 For he knewe, that the hye priestes had delyuered hym of enuie.
11 But the hye priestes moued the people, that he shoulde rather deliuer Barabbas vnto them.
12 Pilate aunswered agayne, and sayde vnto them: *what wyll ye then that I do vnto hym, whom ye call the kyng of the Jewes? Mat.27.b. Luk.xxiii.c
13 And they cryed agayne, crucifie hym.
14 Pilate sayde vnto them: What euyll hath he done? And they cryed the more feruently, crucifie hym.
15 And so Pilate, wyllyng to content the people, *let loose Barabbas vnto them, and deliuered vp Jesus, when he had scourged hym, for to be crucified. Mat.27.c,
16 And the souldiers led hym away, into the hall, called Prætorium, and called together the whole bande [of souldiers:]

And

17 And they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall,
18 And began to salute hym: Hayle kyng of the Jewes.
19 And they smote hym on the head with a reede, & did spit vpon him, and bowed their knees, and worshipped hym.
20 And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym.
Math.27.d. Luk.xxiii.d 21 *And they compelled one that passed by, called Simon of Cyrene (comming out of the fielde, the father of Alexander and Rufus) to beare his crosse.
Mat.27.d. ¶ 22 *And they brought hym to a place named Golgotha, which is, if a man interprete it, the place of [dead mens] sculles.
23 And they gaue hym to drynke, wyne myngled with myrre: but he receaued it not.
24 And when they had crucified hym, Math. 27.d. Psal.xxii.d *they parted his garmentes, castyng lottes vpon them, what euery man shoulde take.
25 And it was the thyrde houre, and they crucified hym.
26 And the title of his cause was written: THE KYNG OF THE IEVVES.
Math.27.d. Luk.xxiii.d 27 *And they crucifed with hym two thieues: the one on the ryght hande, and the other on his left.
28 And the Scripture was fulfylled Esay.liii.d. Math. 27.d. which sayth: *He was counted among the wycked.
Math.27.d. Luk.xxiii.b 29 *And they that went by, rayled on him, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildest it in three dayes,
30 Saue thy selfe, and come downe from the crosse.
31 Lykewyse also mocked hym the hye priestes among them selues, with the scribes, and sayde: He saued other men, hym selfe he can not saue.
32 Let Christe the kyng of Israel descende nowe from the crosse, that we may see, and beleue. And they that were crucified with hym, checked hym also.
Mat 27.e. Luk.xxiii.f 33 *And when the sixth houre was come, darknesse arose ouer all the earth, vntil the nynth houre.
34 And at the nynth houre, Jesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani: Which is, yf one interprete it, *My God, my God, why hast thou forsaken me? Math.27.f. Psal.xxi.a.
35 And some of them that stoode by, whē they heard that, sayde: Beholde, he calleth for Elias.
36 *And one ran, and fylled a spunge full of vineger, and put it on a reede, & gaue hym to drynke, saying: let hym alone, let vs see whether Elias wyll come and take hym downe. Math.27.e.
37 But Jesus cryed with a loude voyce, and gaue vp the ghost.
38 *And the vayle of the temple dyd rent in two peeces, from the toppe to the bottome. Math.27.f. Luk.xxiii.g
39 *And when the Centurion, which stoode before hym, sawe, that he so cryed, and gaue vp the ghost, he sayde: Truely this man was the sonne of God. Math.27.f. Luk.xxiii.g
40 *There were also women a good way of, beholdyng hym: among whom was *Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Salome. Math.27.f. Luk.xxiii.g Math.27.g.
41 *which also when he was in Galilee, had folowed hym, and ministred vnto hym: and many other women, which came vp with hym vnto Hierusalem. Luk.viii.a.
42 And nowe when the euen was come, (because it was the day of preparyng, that goeth before the Sabboth)
43 *Joseph [of the citie] of Aramathia, a noble councellour, which also loked for the kyngdome of God, came, and went in boldely vnto Pilate, and begged of hym the body of Jesu. Math.27.g. Luk.xxiii.g Ioh.xix.g.
44 And Pilate marueyled that he was alredy dead: and called vnto hym the Centurion, and asked of hym, whether he had ben any whyle dead.
45 And when he knewe the trueth of the Centurion, he gaue the body to Joseph.
46 And he bought a lynnen cloth, & toke hym downe, and wrapped hym in the lynnen cloth, & layde him in a sepulchre, that was hewē out of the rocke, & roulled a stone vnto the doore of ỹ sepulchre.
47 And Marie Magdalene, and Marie Joses, beheld where he was layde. ¶

¶ The. xvj. Chapter.

¶ 1 The women come to the sepulchre, 5 an Angel telleth them that Christe is ryssen. 9 Christe appeareth to Marie Magdalene, 12 to two goyng into the countrey, 14 then to the eleuen, 15 whom he commaundeth to preache the Gospell. 19 Christe is receaued into heauen. 20 The signes that folowe the preachyng of the Gospell.

1 AND whē the Sabboth day was past, Marie Magdalen and Marie [the mother] of James, & Salome, bought sweete smellynge oyntmentes, that they myght come and annoynt hym.

Math.28.a. Luk.xxiii.2 Joh.xx.a. (a) That is, Sunday, the first day of the weke.

2 *And early in the mornyng, the (a) first day of the Sabbothes, they came vnto the sepulchre, When the sunne was ryssen:

3 And they sayde among them selues, Who shall roule vs away the stone from the doore of the sepulchre?

4 And When they loked, they sawe how that the stone Was rouled awaye, for it was a very great one.

5 And they Went into the sepulchre, and sawe a young man syttyng on the ryght syde, clothed in a long Whyte garment, and they were amased.

Math.28.b. 6 Luk.xxiiii.a *And he sayth vnto them, be not amased: ye seke Jesus of Nazareth, Which was crucified: He is risen, he is not here, beholde the place Where they had put hym.

7 But go your way, & tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see hym, as he saide vnto you. ☞

Math.28.a. Luke.xxiii.a 8 *And they went out quickly, and fled from the sepulchre, for they trembled & were amased: neither sayde they any thing to any man, for they were afraide.

¶ 9 ☞When [Jesus] was ryssen early, the first [day] after the Sabboth, he appeared firste to Marie Magdalene, out of whom he had cast seuen deuils.

10 And she went & tolde them that were With hym, as they mourned & wept.

11 And they, when they hearde that he Was alyue, and had ben seene of her, beleued it not.

12 *After that, appeared he vnto two of them in another fourme, as they walked and went into the countrey. Luk.xxiii.b

13 And they went and tolde it vnto the residue: and [they] beleued not these also.

14 ☞AfterWarde, he appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbeliefe and hardnes of heart, because they beleued not them Whiche had seene that he Was ryssen agayne from the dead.

15 And he sayde vnto them: *Go ye into all the Worlde, and preache the Gospell to all creatures. Math.28.d.

16 He that beleueth, and is baptized, shalbe saued: But he that beleueth not, shalbe dampned. D

17 And these tokens shall folowe them that beleue. *In my name they shal cast out deuils, they *shall speake With newe tongues, Actes.viii.b xvi.b. xx.c. Actes.ii.a. and.xix.b.

18 They shall driue away serpentes: and yf they drinke any deadly thyng, it shall not hurte them: They shall lay their handes on the sicke, & they shal recouer. Luk.x.c. and.xxiii.b.

19 So then, When the Lorde had spoken vnto them, *he was receaued into heauen, and sate hym downe on the ryght hande of God. Lu.xxiiii.g. Actes.i.b.

20 And they went forth, and preached euerywhere, the Lorde Worckyng With them, *and confirmyng the Worde With signes folowyng. Heb.ii.a.

Ej

Here endeth the Gospell by Saint Marke.

¶ The Gospell by Saint Luke.

The first Chapter.

¶ 1 The preface of Luke. 5 Of Zacharias and Elizabeth. 11 The Angel sheweth the nativitie of John Baptist. 20 The incredulitie of Zacharie is punished. 28 The Angel saluteth Marie, and sheweth the nativitie of Christe. 40 Marie visiteth Elizabeth. 46 The songue of Marie. 57 The birth, circumcision, and graces of John Baptist. 68 The prophesie of Zacharie. 80 The office of John.

1 FOrasmuche as manye haue taken in hande, to set foorth in order, ỹ declaration of those thynges Whiche are moste surelye to be beleued among vs,

2 Euen as they deliuered them vnto vs, Which from the begynnyng sawe them them selues with their eyes, and Were ministers of the (a) Worde:

(a) That is, they were doers in suche thynges as be set foorth in the Gospel.

3 It determined also, assoone as I had searched out diligently all thynges from the begynnyng, that then I Woulde Write vnto thee, moste excellent Theophilus.

4 That thou myghtest knowe the certentie of those thinges Wherof thou hast ben informed.

5 THere Was in the dayes of Herode the kyng of Jurie, a certaine priest, named Zacharias, *of the course of Abia, & his Wyfe Was of the daughters of Aaron, & her name Was Elizabeth.

1. Par. 24. a.

6 They Were both ryghteous before God, and Walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them.

7 And they had no chylde, because that Elizabeth Was barren: and they both Were nowe well stricken in age.

8 And it came to passe, that When Zacharie executed the priestes office before God, as his course came,

9 Accordyng to ỹ custome of the priestes office, his lot Was to burne incence, Whē he Went into the temple of the Lorde. Exo. xxx.b Hebr.ix.b.

10 And the Whole multitude of the people Were Without in prayer, Whyle the incence Was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, standyng on the ryght syde of the aulter of incence.

12 And When Zacharias sawe hym, he Was troubled, and feare came vpō him.

13 But the Angel sayde vnto him: Feare not Zacharie, for thy prayer is heard: and thy Wyfe Elizabeth shall beare thee a sonne, & thou shalt cal his name John.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shalbe great in the syght of the Lorde, and shall neither drynke wine nor strong drynke: and he shalbe fylled With the holy ghost, euen from his mothers Wombe.

And

16 And many of the chyldren of Israel, shall he turne to their Lorde God.
17 And he shall go before hym, with the spirite and power of *Elias, to turne the heartes of the fathers to the chyldren, and the disobedient to the wisedome of the iust men, to make redy a perfect people for the Lorde.
18 And Zacharias saide vnto the Angel: By what token shall I know this? For *I am olde, and my wyfe well stricken in yeres.
19 And the Angel answered, and sayde vnto hym: I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges.
20 And beholde, thou shalt be dumbe, & not be able to speake, vntyll the day that these thynges be performed, because thou beleuedst not my wordes, whiche shalbe fulfylled in their season.
21 And the people waited for Zacharias, and marueyled that he taried so long in the temple.
22 And when he came out, he coulde not speake vnto them. And they perceaued that he had seene a vision in the temple: For he beckened vnto them, and remayned speachlesse.
¶23 ☞And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.
24 And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fiue monethes, saying:
25 Thus hath the Lorde dealt with me, in the dayes wherein he loked on me, to take frō me my rebuke (b) among men.
26 And in the sixth moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,
27 To a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.
28 And the Angel went in vnto her, and sayde: Hayle [thou that art] freelie beloued, the Lorde is with thee, blessed art thou among women.
29 And when she sawe hym, she was troubled at his saying, and caste in her mynde what maner of salutation that shoulde be.
30 And the Angel saide vnto her: Feare not Marie, for thou hast founde grace with God.
31 For beholde, *thou shalt conceaue in thy wombe, and beare a sonne, & shalt call his name Jesus. Math.i.c. Luk.ii.c.
32 He shalbe great, & shalbe called ẏ sonne of the hyest: & the Lord God shall gene vnto hym the seate of his father Dauid:
33 And *he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende. Esai.ix.b.
34 Then said Marie vnto ẏ Angel: How shall this be, seing I knowe not a man? Dani.vii.b. Mich. iiii.b. D
35 And the Angel answered, & saide vnto her: The holy ghost shall come vpon thee, & the power of the hyest shall ouershadowe (c) thee. Therefore also that holy thyng whiche shalbe borne, shalbe called the sonne of God. (c) shall work secret etye in & thee aboue all reason.
36 And beholde, thy cosin Elizabeth, she hath also conceaued a sonne in her olde age: & this is her sixth moneth, whiche was called barren.
37 For with *God, shall nothyng be vnpossible. Zach.viii.b. Math.xix.c Mark.x b.
38 And Marie saide: Beholde the handmayden of the Lorde, be it vnto me according vnto thy worde. ☜ And the Angel departed from her. Luk.xviii.c
39 ☞And Marie arose in those dayes, & went into the hyll countrey with haste, into a citie of Juda,
40 And entred into the house of Zacharie, and saluted Elizabeth.
41 And it came to passe, that when Elizabeth heard the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost. E
42 And she cryed with a loude voyce, and saide: Blessed art thou among women, because ẏ fruite of thy wombe is blessed.
43 And whence commeth this to me, that ẏ mother of my lord should come to me?
44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.
45 And blessed is she that beleued: For those thinges shalbe performed, which were tolde her from the Lorde.
46 And Marie saide: My soule magnifieth the Lorde. Esai.lxi.d.
47 And my spirite reioyceth in God my sauiour.
48 For he hath loked on the lowe degree of his handmayden: For loe, now from henceforth shal all generations call me blessed.
49 Because, he that is mightie, hath done to me great thinges, & holy is his name,
50 And his mercy is on them that feare

him, from generation to generation.
51 He hath shewed strēgth with his arme, he hath scattered them that are proude, in the imagination of their heartes.
i.Reg.ii.b. Eccle.x.c. 52 *He hath put downe the myghtie frō their seates, and exalted them of lowe degree.
53 He hath fylled the hungry with good thynges, & sent away the riche emptie.
54 He hath holpen his seruaunt Israel, in remembraunce of his mercy,
Gen.xxii.c. 55 (*Euen as he promised to our fathers, Abraham, and to his seede) for euer.
56 And Marie abode with her about three monethes, and returned agayne to her owne house.
57 ☞ Elizabethes tyme came, that she shoulde be delyuered, and she brought foorth a sonne.
58 And her neyghbours, and her cosins hearde howe the Lorde hadde shewed great mercy vpō her, and they reioyced with her.
F 59 And it came to passe, that on the eyght day they came *to circumcise the chylde, and called his name Zacharias, after the name of his father.
Gen.xvii.b. and.xxi.a. Leuit.xii.a.
60 And his mother answered, and said: not so, but he shalbe called John.
61 And they sayde vnto her: There is none in thy kinrede that is named with this name.
62 And they made signes to his father, howe he would haue hym called.
63 And he asked for writyng tables, and wrote, saying, his name is John. And they marueyled all.
64 And his mouth was opened immediatly, and his tounge [loosed] & he spake, and praysed God.
65 And feare came on all them that dwelt nye vnto them: And all these sayinges were noysed abrode throughout all the hyll countrey of Jurie.
66 And all they that heard them, layde them vp in their heartes, saying: What maner of chylde shall this be? And the hande of the Lorde was with hym.
67 And his father Zacharias was filled with ỹ holy ghost, & prophesied, saying.
68 Praysed be ỹ Lord God of Israel, for he hath visited & redeemed his people.
69 And hath raysed *vp an (d) horne of saluation vnto vs, in the house of his seruaunt Dauid.
Psal.13.c. (d) That is, his kingdome and power. i.Sam.xvi. and Dan.vii.
70 Euen as he promised by the mouth of his holy prophetes, whiche were sence the worlde began.
71 That he would saue vs from our enemies, and from the hande of all that hate vs. G
72 That he would deale mercyfully with our fathers, and remember his holy couenaunt.
73 *And that he woulde performe the oth, which he sware to our father Abraham, for to geue vs.
Gen.xxiii.c
74 *That we, beyng deliuered out of the handes of our enemies, might serue him without feare,
Esaias.38.c
75 All the dayes of our life, in [such] holynesse and righteousnes [as are accepted] before hym.
76 And thou childe shalt be called the prophete of the hyghest: for thou shalt go before the face of the Lorde, to prepare his wayes.
77 To geue knowledge of saluation vnto his people, by the remission of their sinnes.
78 Through ỹ tender mercy of our God, wherby the day spryng from an hygh hath visited vs.
79 *To geue lyght to them that sitte in darknesse, and in the shadowe of death, to guide our feete into the way of peace.
Esai.ix.c Math.iiii.c
80 And the chylde grewe, and waxed strong in spirite, and was in wilderneste till the day came when he should shewe hym selfe vnto the Israelites.

¶ The seconde Chapter.

¶ 1 The talkyng of the worlde by Augustus Cesar. 7 Christe is borne, 10 he is shewed vnto the sheepheardes. 14 The songue of the Angels. 21 The circumcision of Christ. 28 Simeon and Anna prophesie of hym. 40 Christe increaseth in wysdome, 46 disputeth with the doctours, 51 and was obedient to his parentes.

A1 ND it came to passe in those dayes, ỹ there went out a commaundement frō Augustus Cesar, that all the (a) world should be taxed.
(a) So much as was subiect to the Romains.
2 (And this first taxing was made, when Syrenius was lieketenaunt in Syria.)
3 And euery man went vnto his owne citie, to be taxed.
4 And Joseph also went vp from Galilee, out of the citie Nazareth, into Jurie,

xx.b. Jurie, vnto *the citie of Dauid, whiche is called Bethlehem, because he was of the house and linage of Dauid,

5 To be taxed with Marie his spoused wyfe, which was with chylde.

6 And so it was, that whyle they were there, the dayes were accomplysshed, that she shoulde be deliuered.

B 7 And she brought foorth her first begotten (b) sonne, and wrapped him in swadlyng clothes, & layde hym in a manger, because there was no rowme for them in the Inne.

8 There were in ẏ same countrey sheepheardes, abydyng in the fielde, & watchyng their flocke by nyght.

9 And loe, the Angel of the Lorde stoode harde by them, and the glorie of the Lorde shone rounde about them, & they were sore afrayde.

10 And the Angel sayde vnto them, be not afrayde: For beholde, I bryng you tydynges of great ioy, that shall come to all people.

11 For vnto you is borne this daye, in the citie of Dauid, a sauiour, which is Christ the Lorde.

12 And take this for a signe: Ye shal finde the childe wrapped in swadling clothes, and layde in a manger.

13 And straightway, there was with the Angel, a multitude of heauenly souldiers, praysyng God, and saying.

14 Glorie to God on hye, and peace on the earth, and vnto men a good wyll. ☞

C 15 And it came to passe, assoone as the Angels were gone away from them into heauen, ☞ the sheepheardes said one to another: Let vs go nowe euen vnto Bethlehem, and see this thyng that is come to passe, whiche the Lorde hath shewed vnto vs.

16 And they came with haste, and founde Marie and Joseph, and the babe layde in a manger.

17 And when they had seene it, they publisshed abrode the saying whiche was tolde them, of that childe.

18 And all they that hearde it, wondred at those thinges which were tolde them of the sheepheardes.

19 But Marie kept al those sayinges, and pondered them in her heart.

20 And the sheepheardes returned, praysyng & laudyng God, for all the thinges that they had hearde and seene, euen as it was tolde vnto them. ☞

21 ☞ And when the eygth day was come, that the chylde shoulde be *circumcised, *his name was called Jesus, *whiche was so named of the Angel, before he was conceaued in the wombe. ☞ D Gen.xvii.b. Math.i.c. Luk.i.e.

22 ☞ And when the dayes of her purification, after the lawe of Moyses, were accomplisshed, they *brought hym to Hierusalem, to present him to the Lord. Leuit. xii.d. i.Reg.i.d.

23 (As it is written in the lawe of ẏ Lord: *Euery man chylde that firste openeth the wombe, shalbe called holy to ẏ lord) Exod.xiii.a Num.viii.g.

24 And to offer, as it is sayde in the lawe of the Lorde, a payre of turtle doues, or two young pigions.

25 And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man was iust and godlye, and loked for the consolation of Israel, and the holy ghost was vpon hym.

26 And a reuelation was geuen hym of the holy ghost, not to see death, before he had seene the Lordes Christe. E

27 And he came by inspiration into the temple: And when the father & mother brought in the chylde Jesus, to do for hym after the custome of the *lawe, Leui. xxii.d

28 Then toke he hym vp in his armes, & praysed God, and sayde:

29 Lord nowe lettest thou thy seruaũt depart in peace, accordyng to thy promise.

30 For mine eyes haue seene thy saluatiõ,

31 Whiche thou hast prepared before the face of all people:

32 *A light to be reuealed to the gentiles, and the glory of thy people Israel. ☞ Esai. xlix.b Act.xiii.g.

33 ☞ And Joseph and his mother marueyled at those thinges which were spoken of hym.

34 And Simeon blessed (c) them, & saide vnto Marie his mother: beholde, this chylde is set to be the fall & (d) vprysyng agayne of many in Israel, & for a signe which is spoken agaynst.

35 And moreouer, the sworde (e) shall pearce thy soule, that the thoughtes of many heartes (f) may be opened.

36 And ther was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lyued with an husbande (g) seuen yeres from her virginitie.

37 And she had ben a wydowe about fourescore and foure yeres, whiche departed not from the temple, but serued God with fastynges and prayers nyght and day.

(c) That is, prayed to god for them, & for the prosperitie of Christes kyngdome.

(d) Christ is ẏ head corner stone, vpõ the which ẏ electe are buylded: but ẏ wicked, vpon the same stone stumble, fall, and brust in peeces. Esaias.8. Rom.9

F

(e) Great sorowe shall pearce ẏ hart, euẽ as a sword

(f) When the crosse & affliction is layed vpon vs, then the heartes of gods electe is made manifest

(g) That is, she was seuen yeres maried.

38 And she, comming at the same instant vpon them, confessed lykewise the Lorde, and spake of hym, to all them that loked for redemptiō in Hierusalem.

39 And when they had performed all thynges, accordyng to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

i.Reg.ii.c. 40 And *the chylde grewe, and waxed strong in spirite, and was fylled with wisdome: & the grace of God was vpon hym.

Exod.xii.e. Leui.xxiii.a 41 Nowe, his parentes went to Hierusalē euery yere, *at the feast of ỹ Passouer.

42 And when he was twelue yere old, they ascended vp to Hierusalem, after the custome of the feast day:

43 And whē they had fulfilled the dayes, as they returned home, the chylde Jesus abode styll in Hierusalem: & Joseph and his mother knewe not of it.

44 But they, supposyng hym to haue ben in the company, came a dayes iourney, and sought hym among their kynsfolke and acquayntaunce.

45 And when they founde hym not, they turned backe againe to Hierusalem, and sought hym.

46 And it came to passe, that after three dayes, they founde hym in the temple, sittyng in the myddes of the doctours, hearyng them, and posyng them.

47 *And all that harde hym, were astonied at his vnderstanding & aunswares. Math.vii.d. Mark.i.c. Luk.iiii.e.

48 And when they sawe hym, they were amased. And his mother sayd vnto hym: Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee, sorowyng.

49 And he sayde vnto them: Howe is it that ye sought me? wyste ye not, that I must go about my fathers businesse?

50 And *they vnderstoode not that saying which he spake vnto them. Luk.ix.c. and.xviii.f.

52 And he went downe with them, and came to Nazareth, & was obedient vnto them: But his mother kepte all these sayinges in her heart.

53 And Jesus increased in wisedome and stature, and in fauour with God & men.

¶ The thirde Chapter.

¶ 3 The preachyng and baptisme of John, 7 he sharplye rebuketh the hypocrites, 15 he is thought to be Christe, 16 Johns testimonie of Christe, 20 his imprisonment, 21 Christe is baptized, 23 the age and genealogie of Christe.

A 1 Nowe, in the fifteenth yere of ỹ raigne of Tiberius Cesar, Pontius Pilate being lieftenaūt of Jurie, and *Herode being tetrarch of Galilee, & his brother Philip tetrarch of Jturea, and of the region of ỹ Trachonites, and Lysanias the tetrarch of Abilene, Luk.xxiii.a

2 When Annas and Caiaphas were the hye (a) priestes, the worde of the Lorde came vnto John, the sonne of Zacharias, in the wyldernesse. (a) By ỹ law there shoulde haue ben but one hye priest only: but corruption of the tyme, by reaso & Romaynes had rule, & the bribery of Caiaphas, brought to passe, that the office was deuided.

3 And he came into all the coastes about Jordane, preachyng *the baptisme of repentaunce, for the remission of sinnes:

4 As it is writtē in ỹ booke of the wordes of Esaias the prophete, saying: *The voyce of a cryer in wyldernesse, prepare ye the way of ỹ Lorde, make his pathes straycht. Esay.xl.a.

B 5 Euery valley shalbe fylled, and euery mountayne & hyll shalbe brought lowe: And thynges that be croked, shalbe made (b) straycht, and the rough wayes shalbe made playne. (b) All vnpedimentes shal be take away that may hyde vs from our saluation in Christe, so ỹ Christes way to vs, and our way to hym, shalbe playne and manifest.

6 And all flesshe, shall see the saluation of God.

7 Then sayde he to the people that were come foorth to be baptized of hym: *O generations of vipers, who hath forewarned you to flee from the wrath to come? Math.iii.b.

8 Bryng foorth therefore due fruites of repentaunce, and begyn not to say within your selues, We haue Abraham to our father: For I saye vnto you, that God is able of these stones, to rayse vp childrē vnto Abraham.

9 Nowe also is the (c) axe layed vnto the roote of the trees: *Euery tree therfore which bryngeth not foorth good fruite, is hewen downe, and cast into the fire. (c) The vengeance of God is at hande. Math.iii.b.

10 And the people asked hym, saying: *What shall we do then? Actes.ii.f.

11 He aunswereth, and sayth vnto them: He that hath two (d) coates, let him part with hym that hath none: and he that hath meate, let hym do lykewyse. (d) He wylleth the ryche should be liberall and helpe the poore, as their abilitie wyl serue, & neede requyreth.

12 Then came publicanes (e) also to be baptized, and saide vnto hym: Maister, what (e) Whose office was to receaue the tribute money, and tolles.

what shall we do?
13 And he sayde vnto them: Require no more then that which is appoynted vnto you.
14 The souldiours lykewyse demaunded of hym, saying: And what shall we do? And he saide vnto them: Do violence to no man, neither accuse any falsely, and be content with your wages.
15 As the people wayted, & all men mused in their heartes of John, whether he were very Christe:
16 John answered, and said vnto them all, *In deede I baptize you with water: but one stronger then I commeth, whose shoes latched I am not worthy to vnlose, he shall baptize you with the holy ghost, and with fire.
17 *which hath his fanne in his hande, & wyll purge his flooze, & wyll gather the wheate into his barne: but ꝯ chaffe wyl burne vp, with fire that neuer shalbe quenched.
18 And many other thinges, in his exhortation, preached he vnto the people.
19 *Then Herode the tetrarch, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the euyls which Herode dyd,
20 Added this aboue all, & shut vp John in prison.
21 Nowe it came to passe, as all the people were baptized, and *when Jesus was baptized, and dyd praye, that the heauen was opened,
22 And the holy ghost came downe, in a bodyly shape lyke a Doue, vpon hym: and a voyce came from heauen, which sayde, *Thou art my beloued sonne, in thee I am well pleased.
23 And Jesus him selfe began to be about thirtie yeres of age, *beyng (as he was supposed) the sonne of Joseph: which was [the sonne] of Heli,
24 which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph:
25 which was ꝯ sonne of Matthathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Hesly, which was the sonne of Nagge:
26 which was the sonne of Maath, which was the sonne of Matthathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda:
27 which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri:
28 which was the sonne of Melchi, F which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er:
29 which was the sonne of Jose, which was the sonne of Eliezer, which was sonne of Jorim, which was ꝯ sonne of Matthat, which was ꝯ sonne of Leui:
30 which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonan, which was the sonne of Eliacim:
31 which was the sonne of Melea, which was ꝯ sonne of Menam, which was ꝯ sonne of Matthatha, which was the sonne of Nathan, which was the sonne of Dauid:
32 which was ꝯ sonne of Jesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmō, which was ꝯ sonne of Naassō: G
33 which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Juda:
34 which was ꝯ sonne of Jacob, which was the sonne of Isaac, which was the sonne of Abraham, which was ꝯ sonne of Thara, which was the sonne of Nachor:
35 which was ꝯ sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was ꝯ sonne of Heber, which was the sonne of Sala:
36 which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech:
37 which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Maleleel, which was the sonne of Cainan:
38 which was the sonne of Henos, which was ꝯ sonne of Seth, which was ꝯ sonne of Adam, which was the sonne of God.

¶ The. iiij. Chapter.

¶ 1 The temptation and fastyng of Christe. 13 He ouercommeth the deuyll, 16 he teacheth at Nazareth with great admiration of the people. 24 A prophete is despysed, teachyng in his owne countrey. 33 He healeth the man possessed with a deuill, 34 the deuill confesseth him to be Christe, 38 he healeth Peters wyues mother, 40 he healed many of diuers diseases, 41 the deuyls confesse Christe, and are of hym reproued, 43 and he preacheth through the cities.

A 1 Math. iiii.a. Mark.i.b. IEsus, being full of the holy ghost, returned from Iordane, *& was ledde by the spirite into wyldernesse,

2 And was fourtie dayes tempted of the deuyll, and in those dayes dyd he eate nothyng: And when they were ended, he afterwarde hungred.

3 And the deuyll sayde vnto hym: If thou be the sonne of God, commaunde this stone that it be made bread.

4 And Iesus answered hym, saying: It is written, that *man shall not lyue by bread only, but by euery word of god. Deut. viii.a. Math.iiii.a.

5 And the deuyll toke hym into an hye mountayne, & shewed hym all the kingdomes of ỹ worlde in a moment of time.

B 6 And the deuyl saide vnto hym: all this power wyll I geue thee euerywhyt, & the glory of them, for that is deliuered vnto me, and to whomsoeuer I wyll, I geue (a) it.

(a) Satan betrayeth hymselfe, shewing his bold sacrilege, vsurping the empire of the earth.

7 If thou therfore wilt fall downe before me, & worship me, they shalbe all thine.

8 Iesus answered, & sayde vnto hym, Hence from me Satan: For it is writtē, *Thou shalt worship the Lorde thy God, and hym only shalt thou serue. Deut.vi.c. and.x.d. Math.iiii.b.

9 And he caryed hym to Hierusalem, & set hym on a pinacle of the temple, and sayde vnto him: If thou be the sonne of God, cast thy selfe downe from hence.

Psal. xxi.c. (b) How Satan is prince of the worlde. Iohn. xiii. 10 For it is written, that he shall geue his Angels charge ouer thee, to kepe thee.

11 And in their handes they shall beare thee vp, that thou dashe not thy foote at any tyme agaynst a stone.

12 And Iesus answered, and sayde vnto hym: It is sayde, *Thou shalt not tempt the Lorde thy God. Deut.vi.c. Math.iiii.g.

13 And assoone as all the temptatiō was ended, the deuyll departed from hym for a season.

C 14 ☞ And Iesus returned, by the power of the spirite, into Galilee: & there went a fame of hym, throughout all the regions rounde about.

15 And he taught in their synagogues, & was commended of all men.

16 *And he came to Nazareth, where he was nursed: and, as his custome was, he wēt into the synagogue on the Sabboth day, and stoode vp for to reade. Math.xiii.g Mark.vi.a.

17 And there was deliuered vnto hym the booke of the prophete Esaias: *And whē he had opened the booke, he founde the place where it was written, ii.Esd. viii.b

18 *The spirite of the Lord vpon me, because he hath annoynted me, to preache the Gospel to the poore he hath sent me, to heale the broken hearted, to preache deliueraunce to the captiue, & recouering of syght to the blynde, freely to set at libertie them that are bruised: Esay.lxi.a.

19 And to preache the acceptable yere of the Lorde.

D 20 And he closed the booke, and gaue it agayne to the minister, and sate downe: And the eyes of all them that were in ỹ synagogue, were fastened on hym.

21 And he began to say vnto thē: this day is this scripture fulfilled in your eares.

22 And all bare hym witnesse, *& wondred at ỹ gratious wordes whiche proceaded out of his mouth. ☞ And they sayde, is not this Iosephes sonne? Math.vii.g Mark.i.c Luk.iii.c

23 And he saide vnto them: Ye wyll vterly say vnto me this prouerbe, physition heale thy selfe: ☞ whatsoeuer we haue heard done in Capernaū, do ỹ same here lykewyse in thine owne countrey.

24 And he saide: Verily I say vnto you, *no prophete is accepted in his owne countrey. Math.xiii.g Mark.vi.a.

25 But I tell you of a trueth, *many wydowes were in Israel, in the dayes of Elias, when heauen was shutte three yeres & sixe monethes, when great famishment was throughout all ỹ lande: E 3.Reg.vii.b Iacob.v.d.

26 And vnto none of thē was Elias sent, saue vnto Sarepta, a citie of Sidon, vnto a woman that was a wydowe.

27 *And many lepers were in Israel, in the tyme of Elizeus the prophete: and none of them was clensed, sauyng Naaman the Syrian. 4.Reg.v.d.

And

28 And all they in the synagogue, when they heard these thynges, were fylled with wrath:
29 And rose vp, and thrust hym out of the citie, and led hym euen vnto the edge of the hyll (Wheron their citie was built,) ỹ they might cast hym downe headlong.
30 But he, passyng through the myddes of them, went his way: ☞
F 31 ☞ And came downe to Capernaum, a citie of Galilee, and there taught them on the Sabboth dayes.
32 *And they were astonyed at his doctrine: For his preachyng was with power.
Math.vii.d. and.xiii.g. Mark.x.c. Mark.i.c. 33 *And in the synagogue, there was a man, which had an vncleane spirite of a deuyll, and cryed with a loude voyce,
34 Saying: Oh what haue we to do with thee, thou Jesus of Nazareth? Art thou come to destroy vs? I knowe who thou art, euen the holy one of God.
35 And Jesus rebuked hym, saying: Holde thy peace, and come out of hym. And when the deuyll had thrown him in the middes, he came out of hym, and hurt hym not.
36 And feare came on them all, and they spake among them selues, saying: What maner a thyng is this? For with auctoritie and power he commaundeth the foule spirites, and they come out.
37 And the fame of hym spread abrode, throughout euery place of the countrey rounde about. ☞
38 ☞ *And when he was risen vp, and come out of the synagogue, he entred into Simons house: And Simons wiues mother was taken with a great feuer, & they made intercession to hym for her. Mat.viii.b. Mark.i.c.
39 And he stoode ouer her, and rebuked the feuer, and the feuer left her: And immediatly she arose, and ministred vnto them.
40 When the Sunne was downe, all & they that had sicke, taken with diuers diseases, brought them vnto hym: And he layde his handes on euery one of them, and healed them.
41 *And deuyls also came out of many, crying & saying: Thou art that Christe, the sonne of God. And he rebuked thē, and suffred them not to speake: For they knewe that he was Christe. Math.i.a. and.xiii.d.
42 As soone as it was day, he departed, and went into a desert place: And the people sought hym, and came to hym, and kept hym, that he shoulde not depart from them.
43 And he sayde vnto them, I must preache the kyngdome of God to other cities also: ☞ For therfore am I sent.
44 And he preached in the synagogues of Galilee.

¶ The .v. Chapterr.

¶ 1 Christe teacheth out of a shippe, 6 the great draught of fishe, 10 certayne disciples are called, 12 he cleanseth the leper, 16 he prayeth in the wildernesse, 18 he healeth the man of the palsie, 27 calleth Matthewe the publican, 29 he eateth with sinners, 30 the pharisees murmure, 34 he excuseth his disciples, 35 shewyng their afflictions after his assention, 36 newe and olde agree not.

1 IT came to passe, that when ỹ people preassed vpon hym, to heare the worde of God, he
A stoode by the lake of Genezareth,
2 *And sawe two shippes stande by the lakes syde: But the fisshermen were gone out of them, and were washyng their nettes. Mark.iiii.a.
3 And he entred into one of the shippes, which pertayned to Simon, and prayed hym that he woulde thrust out, a litle from the lande: And he sate downe, and taught the people out of the shippe.
4 When he had left speakyng, he sayde vnto Simon: Launche out into the deepe, and let slip your nettes, to make a draught.
5 And Simon answered, and sayde vnto hym: Maister, We haue laboured all nyght, and haue taken nothyng: Neuertheless, at thy commaundement I wyll loose forth the nette.
6 And when they had this done, they inclosed a great multitude of fisshes: But their nette brake.
7 And they beckened vnto their felowes, which were in the other shippe, that they shoulde come, and helpe them. And they came, and fylled both the shippes, B that they suncke agayne.
8 When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lorde, go from me, for I am a sinfull man.
9 For he was vtterly astonyed, and all that were with hym, at the draught of fisshes, which they had taken.

And

10 And so was also James and John
the sonnes of Zebedee, whiche were
parteners with Simon. And Jesus
sayde vnto Simon: Feare not, from
hencefoorth thou shalt (a) catch men.
11 And when they had brought vp their
boates to the shore, * (b) they forsoke all,
and folowed hym. ☞
C 12 And it came to passe, that whē he was
in a certayne citie: Beholde, [there was]
a man full of leprosie, and when he had
spyed Jesus, he fell flat on his face, and
besought hym, saying: Lorde, yf thou
wylt, thou canst make me cleane.
13 And he stretched foorth his hande,
and touched hym, saying: I wyll, be
thou cleane. And immediatly the lepro-
sie departed from hym. And he charged
hym, that he shoulde tell no man:
Leui.xiiii.a 14 But go [sayth he] * and shewe thy
selfe to the priest, and offer for thy clen-
syng, accordyng as Moyses commaun-
ded, for a witnesse vnto them.
15 But so much the more went there a
fame abrode of hym, and much people
came together to heare, and to be healed
of hym, from their infirmities.
16 And he kept hym selfe a part in the
wildernesse, and prayed.
D 17 ☞ And it came to passe, on a certayne
day, as he was teachyng, that there
were pharisees & doctours of the lawe,
sittyng by, which were come out of all
the townes of Galilee and Jurie, and
Hierusalem: And the power of the
Lorde was present, to heale them.
Math.ix.a. Mark.ii.a. 18 * And beholde, men brought in a bed, a
man which was taken with a paulsie,
and they sought meanes to bryng hym
in, and to lay hym before hym.
19 And when they coulde not fynde on
what syde they myght bryng hym in,
because of the prease, they went vpon
the toppe of the house, and let hym
downe through the tylyng, bed and all,
euen in the myddes before Jesus.
E 20 Whē he sawe their faith, he saide vnto
him: Man, thy sinnes are forgeuen thee.
21 And the scribes and the pharisees, be-
gan to thynke, saying: What felowe is
this, which speaketh blasphemies?
Mark.ii.c. Esay.xliii.d. and.xliiii.d. * Who can forgeue sinnes but God only?
22 But when Jesus perceaued their
thoughtes, he aunswered, & sayde vnto
them: What thynke ye in your heartes?
23 Whether is easier to say, thy sinnes be
forgeuen thee: or to say, ryse vp & walke?

24 * But that ye may knowe that the
sonne of man hath power to forgeue
sinnes on earth (he sayde vnto the sicke
of the paulsie) I say vnto thee, aryse,
take vp thy bed, and go vnto thy house.
Math.ix.a. Mark.ii.c. Act.ii.a.ix.f.
25 And immediatly he rose vp before
them, and toke vp his bed, wheron he
lay, and departed to his owne house,
praysyng God.
26 And they were all amazed, and they
gaue the glory vnto God, and were
fylled with feare, saying: Doutlesse we
haue seene straunge thynges to day. ☞
27 * After these thynges, he went foorth, F
& sawe a publicane named Leui, sittyng
at the receipt of custome: and he sayde
vnto hym, folowe me.
Math.ix.a. Mark.ii.b.
28 And he left all, rose vp, & folowed him.
29 And Leui made hym a great feast in
his owne house. And there was a great
companie of publicanes, and of other
that sate [at meate] with them.
30 * But they that were scribes and pha-
risees among them, murmured agaynst
his disciples saying: Why do ye eate and
drynke with publicanes and sinners?
Math.ix.a. Mark.ii.b. Luk.vii.c. and.xv.a.
31 And Jesus aunswered, and saide vnto
them, They that are whole, neede not
the phisition: But they that are sicke.
32 I came not to call the (c) ryghteous:
but sinners to repentaunce.
33 And they sayde vnto hym: * Why do
the disciples of John fast often, & pray,
and the disciples of the pharisees also: G
but thyne eate and drynke?
34 He sayde vnto them. * Can ye make
the chyldren of the weddyng chaumber
fast, whyle the brydegrome in with thē?
Math.ix.b. Mark.ii.e.
35 But the dayes wyll come, when the
brydegrome also shalbe taken away frō
them: then shall they fast in those dayes.
36 He spake also vnto them a similitude.
No man putteth a peece of a newe gar-
ment, into an olde vesture: For then the
newe renteth [the olde,] and the peece
that was [taken] out of the newe, agreeth
not with the olde.
37 And no man powreth newe wyne in-
to olde vessels: For yf he do, the newe
wyne wyll burst the vessels, and runne
out it selfe, and the vessels shall perishe.
38 But newe wine must be put into newe
vessels, and both are preserued.
39 No man also that drinketh olde wyne,
strayghtway can awaye with newe:
For he sayth, the olde is better.

(a) By the preachyng of the Gospel, as one then appoynted to be an Apostle.

(b) That is, notyng that they possessed, was an impediment, wherby they might be let or hyndred from the preachyng of the Gospel.

(c) Those whiche accompt them selues, or woulde seeme in the eyes of the worlde, to be ryghteous.

The.vj.Chapter.

¶ 1 The disciples pluche eares of corne on the Sabboth. 6 he healeth the man with the withered hand. 13 the chosyng of his Apostles, 20 of blessynges and cursynges, 27 the loue of our enemies, 29 to forgeue one another, 37 rashe iudgemēt reprehended, 44 the tree is knowen by his fruite, 45 the hearte knowen by the workes, 47 with what fruite the worde of God is to be hearde.

1 AND it came to passe, on the seconde Sabboth, after the first, that he went *through the corne fieldes: and his disciples plucked the eares of corne, and dyd eate, and rubbed them in their handes.

Math.xii.a. Mark.ii.d.

2 And certayne of the pharisees sayde vnto them: Why do ye that, which is not lawfull to do on ỹ Sabboth dayes?

3 And Jesus answered them, & sayde: *Haue ye not read what Dauid dyd, when he hym selfe was an hungred, and they which were with hym:

1.Reg.xxi.a.

4 Howe he went into the house of God, and dyd take and eate the shewe*bread, and gaue also to them that were with hym, which was not lawfull to eate, but for the*priestes only?

1.Reg.xxi.a. Exod.xxv.c

5 And he sayde vnto them: The sonne of man is Lord also of ỹ (a) Sabboth day.

(a) That is, hauing power to dispence with the keeping of the Sabboth day

6 ☞*And it came to passe also in another Sabboth, that he entred into the synagogue, and taught: And there was a man, whose right hand was dried vp.

Math.xii.a. Mark.iii.a.

7 And the scribes & pharisees watched hym, whether he would heale on the Sabboth day: that they myght fynde howe to accuse hym.

8 But he knewe their thoughtes, and said to the man which had the withered hande: Ryse vp, and stande forth in the myddes. And he arose, and stoode forth.

9 Then sayde Jesus vnto them, I wyll aske you a question: whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to saue ones lyfe, or to destroy it?

10 And he beheilde them all in compasse, & sayde vnto the man: Stretche forth thy hande. And he dyd so: * & his hande was restored agayne as whole as the other.

Luc.xiii.b Luc.xii.b. Mark.iii.a.

11 And they were fylled with madnesse, and communed together among them selues, what they myght do to Jesus.

12 And it came to passe in those dayes, *ỹ he wēt out into a mountayne to pray, & continued all nyght in prayer to God. Math.xiiii.c ¶

13 And assoone as it was day, he called his disciples: *And of them he chose twelue, whom he called Apostles: Math.x.a. Mark.iii.b.

14 (Simon, whom he also named Peter, and Andrewe his brother: James and John, Philip and Barthelmewe,

15 Matthewe and Thomas, James the sonne of Alpheus, & Simon, which is called Zelotes:

16 And Judas, James [brother] and Judas Iscariot, which also was the traytour.)

17 ☞And he came downe with them, and stoode in the playne fielde, and the company of his disciples, *and a great multitude of people, out of all Jurie & Hierusalem, and frō the sea coast* of Tyre and Sidon, which came to heare hym, and to be healed of their diseases, Math.iiii.d. Mark.iii.a. Math.iiii.d. Iohn.vi.a.

18 And they that were vexed with foule spirites: and they were healed.

19 And all the people preassed to touche hym: for there went vertue out of hym, and healed them all.

20 And he lyft vp his eyes vpon his disciples, and sayde: *Blessed be ye poore, for yours is the kyngdome of God. D Math.v.a.

21 Blessed are ye that hunger nowe, for ye shalbe satisfied. Blessed are ye that weepe nowe, for ye shall laugh.

22 Blessed shall ye be when men hate you, & seperate you [from their companie] and raile on you, & put out your names as an euyll thyng, for the sonne of mans sake.

23 Reioyce ye in that day, and be glad: For beholde, your rewarde is great in heauen: ☞For thus dyd their fathers vnto the prophetes.

24 *But wo vnto you that are riche: for ye haue your consolation. Amos.vi.a.

25 Wo vnto you that are full: for ye shall hunger. Wo vnto you that nowe laugh: for ye shall wayle and weepe.

26 Wo vnto you when all men prayse you: for so dyd their fathers to the false prophetes.

But

27 But I say vnto you which heare: Loue your enemies, Do good to them which hate you.

28 Blesse them that curse you: And pray for thē which wrongfully trouble you.

29 And vnto hym that smyteth thee on the one cheeke, offer also the other. *And hym that taketh away thy cloke, forbyd not to take thy coate also. Math.v.f.

30 Geue to euery man that asketh of thee: And of hym that taketh away thy goodes, aske them not agayne.

31 *And as ye would that men shoulde do to you, do ye also to them lyke wyse. Mat.vii.b. Eccle.xi.b. Tobi.iiii.c. Mark.v.g.

32 *For yf ye loue them which loue you, what thanke haue ye: For sinners also loue their louers.

33 And yf ye do good for them which do good for you, what thanke haue ye: For sinners also do euen the same.

34 And yf ye lende to them, of whom ye hope to receaue, what thanke haue ye: For synners also lende to sinners, to receaue such lyke agayne.

35 But loue ye your enemies, & do good, and lende, lokyng for nothyng agayne: and your rewarde shalbe great, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde, & to the euyll.

36 ☞ Be ye therfore mercifull, as your father also is mercifull.

37 *Iudge not, & ye shall not be iudged: Condemne not, and ye shall not be condemned: Forgeue, & ye shalbe forgeuen. Mat.vii.a.

38 *Geue, and it shalbe geuen vnto you: good measure, prested downe, & shaken together, and runnyng ouer, shall men geue into your bosomes. *For with the same measure that ye meate withall, shall other men meate to you agayne. Prou.xi.d. Math.vii.a. Mark.iiii.c.

39 And he put forth a similitude vnto them: *Can the blynde leade the blynde: Do they not both fall into the ditche: Math.xv.k.

40 *The disciple is not aboue his maister: But whosoeuer wylbe a perfect disciple, shalbe as his maister is. Iohn.xiii.g.

41 *And why seest thou a moate in thy brothers eye: but considerest not the beame that is in thyne owne eye: F Math.vii.a.

42 Either, howe canst thou say to thy brother: Brother, let me pull out the moate that is in thyne eye, when thou seest not the beame that is in thyne owne eye: Thou hypocrite, caste out the beame out of thyne owne eye first, & then shalt thou see perfectly, to pul out the moate that is in thy brothers eye.

43 *For it is not a good tree, that bryngeth forth euyll fruite: Neither is that an euyll tree, that bryngeth forth good fruite. Math.xii.c. G

44 For euery tree is knowen by his fruite: for of thornes do not mē gather fygges, nor of bushes, gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good: And an euyll man, out of the euyll treasure of his heart, bryngeth forth that which is euyll. *For of the aboundaunce of the heart, his mouth speaketh. Math.xii.c. Psal.xlb.

46 Why call ye me *Lorde, Lorde, and do not as I byd you: Math.vii.f. and xxv.h.

47 Whosoeuer commeth to me, & heareth my sayinges, and doth the same, I wyll shewe you to whom he is lyke.

48 *He is lyke a man which built an house, and digged deepe, and layde the foundation on a rocke. And when the waters arose, the fludde beat vpon that house, and coulde not moue it: For it was grounded vpon a rocke. Math.vii.d. Iacob.i.d.

49 But he that heareth and doeth not, is lyke a man, that without foundation, built an house vpon the earth, agaynst which the fludde dyd beate, and it fell immediatly: And the fall of that house was great.

¶ The. vij. Chapter.

¶ 2 He healed the captaynes seruaunt, 6 the fayth of the Centurion, 11 he rayseth vp the widdowes sonne, 16 he is confessed to be a great prophete, 19 Iohn Baptist sent his disciples to Christe, 24 Christes testimonie of Iohn, 31 he rebuketh the Iewes for their vnfaythfulnesse, 36 he eateth with the pharisee, 37 the woman washeth his feete with her teares.

1 When he had ended all his sayinges, in the audience of the people, *he entred into Capernaum. Mat.viii.a. Iohn.iiii.f.

2 And a certayne Centurions seruaunt, which was deare vnto hym, lay sicke, and was in peryll of death.

3 And when he hearde of Iesus, he sent vnto hym the elders of the Iewes, beseechyng hym that he would come, and heale

heale his seruaunt.
4 And when they came to Jesus, they besought hym instantly, saying he is worthy that thou shouldest do this for hym.
5 For he loueth our nation, and hath built vs a synagogue.
6 Then Jesus went with them. And when he was nowe not farre from the house, the Centurion sent friendes to hym, saying vnto hym: *Lorde, trouble Math.viii.a.
B not thy selfe, for I am not worthy that thou shouldest enter vnder my roofe.
7 wherefore I thought not my selfe worthy to come vnto thee: but say thou the worde, & my seruaunt shalbe whole.
8 For I also am a man, set vnder power, and haue vnder me souldiers: and I say vnto one go, and he goeth: and to another, come, and he commeth: and to my seruaunt, do this, and he doth it.
9 When Jesus hearde these thynges, he marueyled at hym, and turned hym about, and sayde to the people that folowed hym: I say vnto you, I haue not founde so great fayth, no, not in Israel.
10 And they that were sent, turned backe home agayne, and founde the seruaunt whole, that had ben sicke.
C 11 ☞And it came to passe the [day] after, that he went into a citie, which is called Naim: and many of his disciples went with hym, and much people.
12 When he came nye to the gate of the citie, beholde, there was a dead man caryed out, [which was] the only sonne of his mother, and she was a widowe: And much people of the citie was with her.
13 And when the Lorde sawe her, he had compassion on her, and sayde vnto her: weepe not.
14 And he came nye, & touched the beere, (and they that bare hym stoode styll) And he sayde: Young man, I say vnto thee, aryse.
15 And he that was dead, sate vp, and began to speake: *And he delyuered hym to his mother. Reg.17.d. Reg.4.f. Act.ix.c.
16 And there came a feare on them all, & they gaue the glory vnto God, saying: *A great prophete is risen vp among vs, and verely God hath visited his people. Luc.iiii.c. vi.b.
17 ☞And this rumour of hym went foorth throughout all Jurie, & throughout all the regions which lye rounde about.
18 And the disciples of John, shewed hym of all these thynges.
19 *And John called vnto hym two of his disciples, and sent them to Jesus, saying: Art thou he that shoulde come, or shall we loke for another? Math.xi.a.
20 when the men were come vnto hym, they sayde, John Baptiste sent vs vnto thee, saying: Art thou he that shoulde come, or shall we loke for another?
21 And in that same houre, he cured many of their infirmities & plagues, and of euyll spirites, and vnto many that were blynde, he gaue sight.
22 Then Jesus answered, and sayde vnto them: Go your way, and bryng worde agayne to John, what thynges ye haue seene and hearde, howe that *the blynde see, the halt go, the lepers D
are clensed, the deafe heare, the dead Esa.xxxv.a.
ryse agayne, to the poore is the Gospell and.xli.a.
preached,
23 And happy is he, that is not offended at me.
24 *And when the messengers of John Math.xi.c.
were departed, he began to speake vnto the people concernyng John: what went ye out into the wildernesse for to see? a reede shaken with the wynde?
25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously appareled, & lyue delicately, are in kynges courtes.
26 But what went ye foorth to see? A prophete? Yea, I say to you, and more then a prophete.
27 This is he, of whom it is written: Mark.x.a.
*Beholde, I sende my messenger before Mala.iii.a.
thy face, which shall prepare thy way before thee.
28 For I say vnto you, among women E
chyldren, is there not a greater prophete then John Baptist. Neuerthelesse, he that is lesse in the kyngdome of God, is greater then he. ☜
29 And all the people, and the publicanes that hearde hym, (a) iustified God, and (a) That is, praysed God, and acknowledged hym to be most sapyefull, good, and mercyfull.
were baptized with the baptisme of John.
30 But the pharisees and lawyers despised the counsel of God, against them selues, and were not baptized of hym. Math.xi.b.
31 And the Lorde sayde: *wherevnto shall I lyken the men of this generation? and what [thyng] are they lyke?
32 They are lyke vnto chyldren, sitting in

in the market place, and crying one to another, and saying: We have pyped vnto you, and ye have not daunsed: We have mourned to you, and ye have not wept.

Matth.iii.a. F 33 For John Baptist came, neither *eating bread nor drynking wyne, and ye say he hath the deuyll.

34 The sonne of man is come, and eateth and drynketh, and ye saye, beholde a glutonous man, and an [vnmeasurable] drynker of wyne, a frende of publicanes and sinners.

(b) That is, the children of wisdome or Gospel, which beleue the Gospel, do acknowledge the wisdome of god therin, which the pharisees contemne, so that wisdome is then iustified of her children, when the gospell is receaued. 35 And Wisdome is iustified of (b) all her children.

☞ 36 And one of the pharisees desired hym, that he would eate with hym. And he went into the pharisees house, and sate downe to meate.

37 *And beholde, a woman in that citie, which was a sinner, assoone as she knewe that Jesus sate at meate in the pharisees house, she brought an alabaster boxe of oyntment:

38 And stoode at his feete behynde hym, weepyng, and began to washe his feete with teares, & dyd wype them with the heeres of her head, and kyssed his feete, and anoynted them with the oyntment.

39 When the pharisee which had bydden hym, sawe, he spake within hym selfe, saying: If this man were a prophete, he would surely knowe who, & what maner of woman this is, that touched hym, for she is a sinner.

40 And Jesus answered, and sayde vnto hym: Simon, I haue somewhat to say vnto thee. And he sayde: Maister, say on.

41 There was a certayne lender, which had two detters: The one ought fyue hundred pence, and the other fyftie.

42 When they had nothyng to pay, he forgaue them both. Tell me therefore, which of them wyll loue hym most?

43 Simon answered and sayde: I suppose, that he to whom he forgaue most. And he sayde vnto hym: Thou haste truely iudged.

44 And he turned to the woman, & sayde vnto Simon: Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete, but she hath washed my feete with teares, & wyped them with the heeres of her head. G

45 Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceassed to kysse my feete.

46 Myne head with oyle thou dyddest not anoynt: but she hath anoynted my feete with oyntment.

47 Wherfore I say vnto thee, many sinnes are forgeuen her: for she loued much. To whom lesse is forgeuen, the same doth lesse loue.

48 And he sayde vnto her: thy sinnes are forgeuen thee.

49 And they that sate at meate with hym, began to say within them selues, who is this that forgeueth sinnes also?

50 And he sayde to the woman: *Thy fayth hath saued thee, go in peace. Mark.v.a

¶ The .viij. Chapter.

¶ 2 Christe and his Apostles go from towne to towne, and preache, 3 the women minister of their goodes to Christe, 5 the parable of the seede, 16 of the candle, 21 who are his mother and brethren, 24 Christe ceasseth the tempest, 27 he casteth the legion out of the man possessed, into the heard of swyne, 37 the Gadarenites pray hym to go out of the countrey, 43 he healed the woman of her bloody issue, 49 he rayseth Jairus daughter from death.

A I ND it came to passe afterwarde, that he him selfe wēt throughout euery citie & towne preachyng, & shewyng the kingdome of god, & the twelue with hym.

Lu.xxiii.d. 2 And also *certayne women, which were healed of euyll spirites, and infirmities, Marie which is called Magdalene, out of whom went seuen deuyls.

3 And Joanna the wyfe of Chusa Herodes stewarde, and Susanna, & many other which ministred vnto hym of their substaunce.

4 ☞ When much people were gathered together, & were come to hym out of all cities, he spake by a similitude.

5 *The sower wēt out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden downe, and the foules of the ayre deuoured it vp. Math.xiii.b. Mark.iiii.a.

6 And some fell on stones, and assoone as it was sprong vp, it withered away, because it lacked moystnes.

And

7 And some fell among thornes, (*) and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundred folde. And as he sayde these thynges, he cryed: He that hath eares to heare, let hym heare.

9 *And his disciples asked hym, saying what maner of similitude is this?

10 And he sayde, Vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that when they see, they shoulde not see, *and when they heare, they shoulde not vnderstande.

11 The parable is this. *The seede, is the worde of God.

12 Those that are beside the way, are they that heare: then commeth the deuyll, and taketh away the worde out of their heartes, lest they shoulde beleue, and be saued.

13 They on the stones, [are they] Which when they heare, receaue the worde with ioy: & these haue no rootes, which for a whyle beleue, and in tyme of temptation go away.

14 And that which fell among thornes, are they, Which whē they haue hearde, go foorth, and are choked with cares & ryches, and voluptuous lyuyng, & bring foorth no fruite.

15 But that [which fell] on ỹ good groūde, are they, Which with a pure and good hearte heare the worde, and kepe it, and bryng foorth fruite through patience.

16 *No man when he lyghteth a candel, coūereth it with a vessell, or putteth it vnder a table, but setteth it on a candlesticke, that they which enter in, may see the lyght.

17 *For nothyng is secrete, that shall not come abrode: Neither any thyng hyd, that shall not be knowen, and come to lyght.

18 Take heede therfore, howe ye heare. For whosoeuer hath, to hym shalbe geuen: *And whosoeuer hath not, from hym shalbe takē, euen that same which he supposeth that he hath.

19 *Then came to hym his mother and his brethren, and coulde not come at hym for preasse.

20 And it was tolde hym [by certayne] which sayde: Thy mother and thy brethren stande without, & woulde see thee.

21 He answered, and sayde vnto them: My mother & my brethren (a) are these, Which heare the worde of God, & do it. (a) The spirituall kinrede, to be preferred before the carnall.

22 ☞And it came to passe on a certayne day, that he went into a shippe, and his disciples also: and he sayde vnto them, Let vs go ouer vnto the other syde of the lake.

23 And they lāuched foorth: But as they sayled he fell a slepe, *and there came downe a storme on the lake, and they were fylled [with water], and were in ieoperdie. Math. viii. c. Mark. iiii. d.

24 And they came to hym, and awoke hym, saying: Maister, Maister, we are lost. Then he arose, and rebuked the wynde, & the tempest of water, and they ceassed, and it waxed calme.

25 And he sayde vnto them: where is your fayth? And they feared, and wondred among them selues, saying: Who is this? For he commaundeth both the wyndes & water, and they obey hym. Mat. viii. d. Mark. v. a.

26 *And they sayled vnto the region of the Gadarenites, Which is ouer agaynst Galilee.

27 And when he went out to lande, there met hym out of the citie a certayne man, Which had deuyls long tyme, and ware no clothes, neither abode in [any] house: but in graues.

28 When he sawe Jesus, and had cryed, he fell downe before hym, and with a loude voyce sayde: *What haue I to do with thee Jesus, thou sonne of God most hyest? I beseche thee torment me not. Math. viii. d Mark. v. a.

29 (For he commaunded the foule spirite to come out of the man: For oftentymes he had caught him, and he was bounde with chaynes, and kept with fetters: & he brake the bandes, and was caryed of the fiende into wildernesse.)

30 And Jesus asked hym, saying: What is thy name? And he sayde, Legion: because many deuyls were entred into hym.

31 And they besought hym, that he woulde not commaunde them, to go out into the deepe.

32 And there was there, an hearde of many swyne, feedyng on an hyll: and they besought hym, that he woulde suffer them to enter into them: and he suffered them.

33 Then went the deuyls out of the man, and entred into the swyne: And the heard[e]

heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, & in the villages.

35 Therfore they came out to see what was done, and came to Jesus, & founde the man out of whom the deuyls were departed, sittyng at the feete of Jesus: clothed, & in his ryght mynde, and they were afrayde.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought hym that he would departe from them, for they were taken with great feare. *And he gat hym vp into the shippe, and returned backe agayne.

Mat.viii.d. Mark.v.b.

F 38 Then the man out of whom the deuyls were departed, besought hym that he myght be with hym. But Jesus sent hym away, saying:

39 Go home agayne to thine owne house, and shewe what ○ thynges so euer God hath done for thee. And he went his way, and preached throughout all the citie, what thynges so euer Jesus had done vnto hym.

○ Or, what great thynges God hath done vnto thee.

40 And it came to passe, ỹ when Jesus was come agayne, the people receaued hym: for they all wayted for hym.

41 *And behold, ther came a man named Jairus, & he was a ruler of ỹ synagoge, & he fell downe at Jesus feete, praying him that he would come into his house:

Math.ix.d. Mark.v.c.

42 For he had but one daughter only, vpon a twelue yeres of age, and she lay a dying. (But as he went, the people thronged hym.

43 *And a woman, hauyng an issue of blood twelue yeres, which had spent all her substaunce vpon phisitions, neither

Math ix.c. Mark.v.c.

coulde be holpen of any,

44 Came behynde hym, and touched the hemme of his rayment: and immediatly her issue of blood staunched.

45 And Jesus sayde: who is it that touched me? Whē euery man denyed, Peter and they that were with hym, sayde: Maister, the people thrust thee, and vexe thee, and sayest thou, who touched me?

46 And Jesus sayde, Some body hath touched me: For I perceaue that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trembling, and fell [at his feete] and tolde him before al the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he sayde vnto her: Daughter, be of good comfort, *thy fayth hath saued thee, go in peace.)

Math.ix.d. Mark.v.d.

49 Whyle he yet spake, there came one from the ruler of the synagogues house, which sayde to hym: Thy daughter is dead, disease not the Maister. G

50 But when Jesus hearde that worde, he aunswered him, saying: *Feare not, beleue only, & she shalbe made whole.

Math.ix.e. Mark.v.d.

51 And when he came to the house, he suffered no man to go in with hym, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, & sorowed for her. And he sayde: Weepe not, the damsell is not dead, *but slepeth.

Iohn.xi.d.

53 And they laughed hym to scorne, knowyng that she was dead.

54 And he thrust them all out, and toke her by the hande, and cryed, saying: Mayde, aryse.

55 And her spirite came agayne, and she rose straightway: And he commaunded to geue her meate.

56 And the father and the mother of her, were astonyed: But he warned thē that they should tel no man what was done.

The.vj. Chapter.

¶ 2 The Apostles are sent to preache. 7 Herode hearde of Christe. 12 Fiue thousande fedde with fiue loaues & two fishes. 19 Diuers opinions of Christ. 20 The confession of the Apostles. 28 The transfiguration of Christe. 35 Christe is to be heard. 42 The lunatike is healed. 43 The infidelitie of the Apostles. 46 they stryue who shoulde be greatest. 49 Of one castyng out deuyls in Christes name. 53 The Samaritanes woulde not receaue Christe. 54 The disciples desire vengeaunce, and are of hym reproued. 57 Of three that woulde folowe Christe, but after diuers sortes of lokyng backe.

A1 JEsus called the *twelue together, and gaue thē power and authoritie ouer al deuils, and that they might heale diseases.

Math. x.c. Mark.iii.b. and.vi b. Luk.vi.c.

2 And he sent them to preache the kyngdome of God, *and to heale the sicke.

3 And he saide vnto thē: Take nothyng to (a) your iourney, neither staues, nor scrippe, neither bread, neither money, neither

(a) Because this iourney was short, & but for a tyme, Christ willed that they shoulde make haste, & take nothyng with them, wherby they myght be letted any thyng at all from the businesse.

neither haue two coates.
4 *And whatsoeuer house ye enter into, there abyde, and thence depart.
5 And whosoeuer wyll not receaue you, when ye go out of that citie, shake of the very dust from your feete, for a testimonie agaynst them.
6 And they departed, and went through the townes, preachyng the Gospell, and healyng everywhere.
7 *And Herode the tetrarche heard of all that was done by hym, and doubted, because that it was sayde of some, that John was rysen agayne from death:
8 And of some, that Elias had appeared, and of some, that one of the olde prophetes was rysen agayne.
9 And Herode sayde, John haue I beheaded, but who is this of whō I heare such thinges: And he desired to see him.
10 And the apostles returned, & tolde him all that they had done. *And he toke thē and went aside into a solitarie place, nye vnto the citie that is called Bethsaida.
11 Which whē the people knew, they folowed him: And he receaued them, and spake vnto thē of the kingdome of God, & healed thē that had nede to be healed.
12 And when the day began to weare away, then came the twelue and sayde vnto hym: Sende the people awaye, that they may go into the townes and villages rounde about, and lodge, and get meate: for we are here in a place of wylderneſſe.
13 But he said vnto them: Geue ye thē to eate. And they said: We haue no mo but fyue loaues and two fishes, excepte we should go & bye meate for al this people.
14 And they were about fyue thousande men. And he said to his disciples: Cause thē to sit downe by fifties in a companie.
15 And they dyd so, and made them all to sit downe.
16 And he toke the fyue loaues and the two fishes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples to set before the people.
17 And they dyd all eate, and were satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.
18 *And it came to passe, as he was alone praying, his disciples were with hym, and he asked them, saying: *who say the people that I am?
19 They answered and sayde, John Baptist: some say, Elias: and some say that one of the olde prophetes is rysen.
20 He sayde vnto them: But whom say ye that I am? [Simon] Peter answered, & saide: [Thou art] Christe, *of God.
21 And he warned & commaunded them, that they should tell no man that thing,
22 Saying: *The sonne of man must suffer many thynges, and be reproued of the elders, and of the hye priestes and scribes, and be slayne, and rise agayne the thirde day.
23 And he said to thē all: If any man wyl come after me, let him denie himselfe, & take vp his crosse dayly, & folowe me.
24 *For whosoeuer wyl saue his lyfe, shal lose it: But whosoeuer shal lose his lyfe for my sake, the same shall saue it.
25 For what auauntageth it a man yf he wynne the whole worlde, and lose hym selfe, or runne in daunger of hym selfe?
26 For *whosoeuer shalbe ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, whē he commeth in his maiestie, and in the maiestie of his father, and of the holy angels.
27 I tell you of a trueth, *there be some standyng here, whiche shall not taste of death, tyl they see the kingdome of God.
28 *And it came to passe, about an eyght dayes after these sayinges, he toke Peter, and John, and James, and went vp into a mountayne to pray.
29 And as he prayed, the fashion of his countenaunce was chaunged, & his garment was whyte, and shone.
30 And beholde, there talked with hym two men, which were Moyses & Elias:
31 That appeared in the maiestie, & spake of his departyng, which he shoulde end at Hierusalem.
32 But Peter, and they that were with him, were heauie with sleepe: and whē they awoke, they sawe his maiestie, and two men standyng with hym.
33 And it came to passe, as they departed frō him, Peter said vnto Jesus: Maister it is good beyng here for vs, let vs make three tabernacles, one for thee, & one for Moyses, and one for Elias: and wyst not what he sayde.
34 Whyle he thus spake, there came a cloude, and ouershadowed them, & they feared whē they wer come into ỹ cloude
35 And there came a voyce out of the cloude, saying: *this is my deare sonne, *heare him.

Mat. xvi. & Iohn. vi. g.
Mat. xviii. c Mark. viii. d Luk. xvii. c.
Mat. xvi. a Iohn. vi. d. Luk. xvii. g.
Mat. x. e. Mark. viii. d Luk. xii. a.
Mat. xvi. d Mark. viii. c
Mat. xvii. a. Mark. ix. g.
Mat. xvii. a. Mark. x. a.
ii. Pet. i. d. Mat. xvii. b. Mark. i. b. Luk. iii. d. Deu. xviii. c

36 And assoone as the voyce was paste, Jesus was founde alone: and they kept it close, and tolde no man in those dayes any of those thynges which they hadde seene.

℣ 37 *And it came to passe, that on the next day, as they came downe from the hyll, much people met hym.

Mat.xvii.b. Mark.ix.b.

38 And beholde, a man of the companie cried out, saying: Maister, I beseech thee behold my sonne, for he is all ỹ I haue:

39 And see, a spirite taketh hym, and sodenly he crieth, and teareth hym, that he foometh agayne, & with much payne departeth from him, when he hath rent hym.

Math.xvii.c Mark.ix.c.

40 *And I besought thy disciples to cast hym out, and they coulde not.

41 Jesus answered, and saide: O faithlesse and croked nation, howe long shall I be with you, and shall suffer you: Bryng thy sonne hyther.

42 As he was yet a commyng, the fiende rent hym, and tare hym: And Jesus rebuked the vncleane spirite, and healed the chylde, and deliuered hym to his father.

Mark.i.c. Luk.iii.d.

43 *And they were all amased at the mightie power of God: But whyle they wondred euery one at all thinges which he dyd, he sayde vnto his disciples,

F

44 Let these sayinges sincke downe into your eares: For it wyll come to passe, that *the sonne of man shalbe deliuered into the handes of men.

Mat.xvi.c. Marh.viii.d Luk.ix.c. Luk.ii.g. and.xviii.f.

45 *But they wyst not what that worde meant, and it was hydde from them that they vnderstoode it not: And they feared to aske hym of that saying.

46 Then there arose a disputatiō among them, which of them should be the greatest.

47 When Jesus perceaued the thought of their heartes, *he toke a chylde, and set hym harde by hym;

Mat.xviii.a Mark.ix.c. Luk.xxii.f.

48 And sayde vnto them: Whosoeuer receaueth this chylde in my name, receaueth me: *And whosoeuer receaueth me, receaueth hym that sent me. For he that is least among you all, the same shalbe great.

Math.x.d. Luk.x.c. Iohn.xiii.c.

49 And John answered, and sayde: Maister, we sawe one castyng out deuyls in thy name, and we forbad hym, because he foloweth not with vs.

50 And Jesus sayde vnto hym, *Forbyd ye [hym] not: For he that is not against vs, is with vs.

G Num.xi.g.

51 And it came to passe, when the tyme was come that he shoulde be receaued vp, he set his face to go to Hierusalem.

52 And sent messengers before hym: And they went, & entred into a towne of the Samaritanes, to make redy for hym.

53 And they woulde not receaue him, because (b) his face was as though he woulde go to Hierusalem.

(b) Bycause they knewe that he was a Jewe, & the Samaritans could not agree with the Jewes. Joh. iiii. for ỹ they differed in religion.

54 When his disciples, James & John, sawe this, they sayde: Lord, wylt thou that we cōmaunde fire to come downe from heauen and consume them, euen as *Elias dyd?

4.Reg.i.c.

55 Jesus turned about, & rebuked them, saying: Ye wote not what maner spirite ye are of.

56 For the sonne of man is not come to destroye mens lyues, but to saue them. And they went to another towne.

57 ☞ And it came to passe, that as they went walkyng in the way, a certayne man sayde vnto hym: *I wyll folowe thee Lorde whyther so euer thou go.

Math.viii.c.

58 And Jesus sayde vnto hym: Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man, hath not where to lay his head.

59 And he sayde vnto another, folowe me. And the same sayde: Lorde, suffer me first to go and burie my father.

60 Jesus sayde vnto hym, *Let the dead burie their dead: but go thou & preache the kyngdome of God.

Leuit.xxi.b

61 And another sayde: Lorde *I wyll folowe thee, but let me first go byd them farewell, (c) which are at home at my house.

2.Reg.xix.d

(c) When Christe calleth, we may not looke at any thynge which may hynder vs fro our vocation, but with all speede folowe.

62 Jesus sayde vnto hym: No man that putteth his hande to the plowe, and loketh backe, is apt to the kyngdome of God. ☜

The. x. Chapter.

1 He sendeth seuentie disciples to preache, geuyng them charge howe to behaue themselues. 13 He threatneth the obstinate and vnthankfull cities. 16 He admonisheth his disciples of humilitie. 20 wherof we shoulde reioyce. 21 He geueth thankes to his father. 26 He aunswered the lawyer that tempted hym, who is our neyghbour. 38 Of Martha and Marie.

A 1 FTer these thynges, the Lorde appoynted other seuentie also, and sent them two and two before hym, into euery citie and place, whyther he hym selfe woulde come.

Math.ix.d. 2 Therefore sayde he vnto them: *The harueste is great, but the labourers are fewe. Pray ye therfore the Lorde of the harueste, to sende (o) fooryth labourers into his harueste.

(o) Or thrust forth.

Math.x.b. 3 Go your wayes: *beholde, I sende you fooryth as lambes among wolues.

4 Beare no wallet, neither scrippe, nor shoes, & *salute (a) no man by the way.

(a) The apostles were commanded that they should dispatch this iourney with diligence and speede, & not occupy their time about vaine matters.

5 *Into whatsoeuer house ye enter, first say, peace be to this house.

6 And yf the sonne (b) of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayne.

(b) Which loueth the doctrine of peace, & is, the elect.

7 And in the same house tary styll, eatyng and drinking such thynges as they [shall set before you.] For the labourer is worthy of his rewarde. ☞ Go not from house to house.

B 8 And into whatsoeuer citie ye enter, and they receaue you, eate such thynges as are set before you:

9 And heale the sicke that are therin, and say vnto them, the kyngdome of God is come nye vpon you.

Math.x.a. 10 *But into whatsoeuer citie ye enter, & they receaue you not, go your ways out into the streates of the same, and saye:

11 Euen the very dust of our citie, which cleaueth on vs, we do wype of against you: Notwithstandyng, be ye sure of this, that the kyngdome of God was come nye vpon you.

12 I say vnto you, that it shalbe easyer in that day for Sodome, then for that citie.

C 13 *Woe vnto thee Chorazin, woe vnto thee Bethsaida: For if the miracles had ben done in Tyre and Sidon, whiche haue ben done in you, they had a great whyle ago repented [of their sinnes] syttyng in sackecloth and asshes.

Math.xi.c.

14 Therfore it shalbe easyer for Tyre and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 *He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me. Math.x.b. Iohn.xiii.c.

17 And the seuentie turned agayne with ioy, saying: Lord, euen the [very] deuils are subdued to vs through thy name.

18 And he said vnto them: *I sawe Satan (c) as it had ben lyghtnyng, fallyng downe from heauen. Esai.xiiii.c. (c) The power of Satan is beaten downe by preachyng the Gospell.

19 *Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemie, & nothyng shall hurt you. Actes.28.b.

20 Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because *your names are written in heauen. Phil.iiii.a. Apo.xvii.b

D 21 That same houre reioyced Iesus in the spirite, and sayde: I confesse vnto thee father, *Lorde of heauen & earth, that thou hast hyd these thynges from the wise and prudent, and hast opened them vnto babes: Euen so father, for so it pleased thee. Math.xi. d.

22 *All thynges are geuen me of my father. *No man knoweth who the sonne is, but the father, and who the father is, but the sonne, and he to whom the sonne wyll shewe hym. Mat. xvi.d. and. xviii.d. Math.xi.d. Iohn.vii.d. and. viii.e.

23 And he turned to his disciples, & sayde secretely: ☞ *Happy are the eyes which see the thynges that ye see. Mat. xiii.d.

24 For I tell you, that many prophetes and kynges haue desired to see those thynges whiche ye see, & haue not seene them, and to heare those thinges which ye heare, and haue not hearde them.

25 And beholde, a certaine lawyer stoode E vp, and tempted hym, saying: *Maister, what shall I do to inherite eternal lyfe? He sayde vnto hym: Mat.xxii.d.

26 What is written in the lawe, howe readest thou?

27 And he aunswered, and saide: *Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, & with all thy strength, and with al thy mynde, and thy neyghbour as thy selfe. Deut.vi. a. Mat.xxii.d. Mark. xii.c.

28 And he sayde vnto hym, Thou hast

Mat.xxiii.c 42 *But wo vnto you pharisees: for ye tithe mint & rue, and al maner herbes, and passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.

Mat.xxiii.c 43 *Wo vnto you pharisees: for ye loue the vppermost seates in ỹ synagogues, and greetynges in the marketes.

44 Wo vnto you scribes and pharisees, ye hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answered one of the lawyers, and sayde vnto him: Maister, thus sayng, thou puttest vs to rebuke also.

Esaias.x.a. Mat.xxiii.b 46 And he sayde, *wo vnto you also ye lawyers: for ye lade mẽ with burthens greeuous to be borne, and ye your selues touche not ỹ burthens with one of your fyngers.

Mat.xxiii.d 47 Wo vnto you, *ye buylde the sepulchres of the prophetes, and your fathers kylled them.

48 Truely, ye beare witnesse that ye allowe the deedes of your fathers: for they kylled them, and ye buylde their sepulchres.

49 Therfore sayde the wisedome of God, *I wyl sende them prophetes and apostles, and some of them they shall slaye and persecute: Mat.xxiii.d

50 That the blood of all the prophetes, which is shedde, from the foundation of the worlde, may be required of this generation,

51 From the blood of *Abel, vnto ỹ blood of Zacharie, whiche perished betwene the aulter & the temple: Verily I saye vnto you, it shalbe required of this nation. Gen.iiii.b. 2.Para.24.f.

52 Wo vnto you lawyers: for ye haue taken away the (b) keye of knowledge, ye entred not in your selues, and them that came in, ye forbad. (b) the pure doctrine, and true vnderstandyng of the scriptures.

53 When he thus spake vnto them, the lawyers & the pharisees began to vrge hym vehemently, and to prouoke hym to speake many thynges.

54 Laying wayte for hym, and sekyng to catche somethyng out of his mouth, wherby they myght accuse hym.

The. xij. Chapter.

1 The leuen of the pharisees is to be auoyded. 5 who is to be feared. 8 To confesse gods name, or to denie it. 10 Blasphemie agaynst the spirite. 11 He comforteth the disciples agaynst affliction, 15 and warneth them to beware of couetousnes by the similitude of a ryche man. 20 Agaynst care of earthly thynkes. 31 To geue our selues to ryghteousnes, almes, watchyng, pacience, wysdome, and concorde.

A 1 IN ỹ meane tyme, whẽ ther were gathered together an innumerable multitude of people [insomuch] that they trode one another, he began to saye vnto his disciples. First of all, *beware of the leuen of the pharisees, which is hypocrisie. Math.xvi.a Mar.viii.b Math.x.c. Mark.iii.c. Luk.viii.c.

2 *For there is nothyng couered, that shall not be vncouered, neither hyd, that shall not be knowen. Math. x.e. Luk.viii.b.

3 Therfore, whatsoeuer you haue spoken in darkenesse, shalbe heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached on the toppe (a) of the houses. (a) Openly, that all men may heare.

4 *And I say vnto you my friendes, be not afrayde of them that kyll the body, and after that, haue no more that they can do. Math.x.b.

5 But I wyll forewarne you whõ you B shall feare: Feare hym, which after he hath killed, hath power to cast into hell, yea I say vnto you, feare hym.

6 Are not fyue sparrowes bought for two farthynges: and not one of them is forgotten before God.

7 Also, euẽ the very heeres of your head are all numbred. Feare not therfore, ye are more of value thẽ many sparrowes.

8 Also I say vnto you, *whosoeuer confesseth me before men, hym shall the sonne of man knowledge also, before the angels of God. Math.x.c

9 But he that denyeth me before men, shalbe denyed before the angels of God.

10 *And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym: *But vnto hym that blasphemeth the holy (b) ghost, it shall not be forgeuen. Math.xii.c. Mark.iii.d. Math.xii.c. Luk.xii.b. (b) He that shall resist agaynst ỹ worde of God purposely of malice, or against his owne conscience.

11 And when they bryng you vnto the synagogues, and vnto the rulers and officers, take ye no thought, how or what thyng ye shall answere, or what ye shall

shall speake.
12 For the holy ghost shall teache you in
the same houre what ye ought to say.
C 13 ☞ One of the companie sayde vnto
hym: Maister, speake to my brother,
that he deuide the inheritaũce with me.
14 And he sayde vnto hym: Man, who
made me a iudge or a deuider ouer you?
15 And he sayde vnto them, Take heede
& beware of couetousnes: For no mans
lyfe standeth in the aboundaunce of the
thynges which he possesseth.
16 And he put foorth a similitude vnto
thẽ, saying: The grounde of a certaine
ryche man brought foorth plentifull
fruites.
17 And he thought within him selfe, say-
ing, what shall I do, because I haue
no rowme where to bestow my fruites?
18 And he sayde, this wyll I do, I wyll
destroy my barnes, and buylde greater,
and therin wyll I gather all my fruites
and my goodes.
19 And I wyll saye to my soule: Soule,
*thou hast much goods layed vp [in store]
for many yeres, take thyne ease, eate,
drynke, and be mery.
20 But God sayde vnto hym: *Thou
foole, this nyght wyll they fetch awaye
thy soule againe frõ thee: *Then whose
shall those thynges be, which thou hast
prouided?
21 So is he that gathereth riches to him
selfe, and is not ryche towardes God.
22 And he spake vnto his disciples: Ther-
fore I say vnto you, *take no thought
for your lyfe, what ye shall eate, neither
for the body what ye shall put on.
23 The lyfe is more then meate, and the
body is more then rayment.
24 Consider the Rauens, for they neither
sowe nor reape, whiche neither haue
storehouse nor barne, and God feedeth
them: ☜ Howe much more are ye better
then [fethered] fowles?
D 25 *Which of you, with takyng thought,
can adde to his stature one cubite?
26 If ye then be not able to do that thing
which is least: why take ye thought for
the remnaunt?
27 Consider the Lylies how they growe,
they labour not, they spinne not: and yet
I say vnto you, that Solomon in al his
royaltie was not clothed lyke one of
these.
28 If God so clothe the grasse, whiche is
to daye in the fielde, and to morowe is
cast into the furnasse, howe much more
wyll he clothe you, O ye of litle fayth?
29 And aske not ye what ye shall eate, or
what ye shall drynke, neither be ye of
doubtfull mynde:
30 For all suche thynges do the [Heathen]
people of the worlde seke for: and your
father knoweth that ye haue neede of
these thynges.
31 But rather *seke ye after ẏ kyngdome Math.vi.e.
of God, and all these thinges shalbe mi- i.Tim.vi.b.
nistred vnto you. Eccl.xxix.b
Pro.xxiii.a.
32 Feare not litle flocke, for it is your fa-
thers pleasure to geue you a kyngdome.
33 *Sell that ye haue, and geue almes: Math.xix.c
and prepare you bagges whiche waxe Mark.x.c.
not olde, euen a treasure that fayleth
not in heauen, where no thiefe cõmeth,
neither moth corrupteth.
34 For where your treasure is, there wyl
your hearte be also.
35 *Let your loynes be girde about, and E
your lyghtes brennyng, Eph.vi.e.
i.Peter.i.c.
36 And ye your selues like vnto men, that
wayte for their Lorde, when he wyll
returne from the weddyng, that when
he commeth, and knocketh, they maye
open vnto hym immediatly.
37 Happy are those seruauntes, whõ the
Lorde, when he commeth, shall fynde
wakyng. Veryly I say vnto you, that
he shall girde him selfe, and make them
to syt downe to meate, and wyll come
foorth, and minister vnto them.
38 And yf he come in the seconde watche,
yea if he come in the thirde watche, and
fynde them so, happye are those ser-
uauntes.
39 This vnderstande, that yf the good
man of the house knew what houre the
thiefe woulde come, he woulde surely
watche, and not suffer his house to be
dygged through.
40 *Be ye therfore redy also, for ẏ sonne Math.24.d.
of man wyll come at an houre when ye Mark.xiii.d
thynke not. ☜
41 Then Peter saide vnto him: *Maister, Math.24.d.
tellest thou this similitude vnto vs, or to Mark.xiii.c
all [men?]
42 And the Lorde saide: who is a fayth-
full and wyse stewarde, whom his lorde
shall make ruler ouer his housholde, to
geue them their portion of meate in due
season?
43 *Happye is that seruaunt, whom his Apoc.xvi.e
lorde when he commeth, shall fynde so
doyng.

F 44 Of a trueth I saye vnto you, that he wyll make hym ruler ouer all that he hath.

45 But & yf that seruaũt say in his heart, Math.24.d. *my lorde wyll deferre his commyng, and shall begyn to smyte the seruauntes and maydens, and to eate and drynke, and to be dronken,

46 The Lord of that seruaunt wyll come in a day when he thynketh not, and at an houre when he is not ware, and wyll hewe hym in peeces, and geue hym his portion with the vnbeleuers.

Lcob.iiii.d. 47 *And the seruaunt that knewe his maisters wyll, and prepared not hym selfe, neither dyd accordyng to his wyll, shalbe beaten with many strypes.

(c) Ignorãunce wyll not excuse. 48 But he that knewe not, (c) and did cõmit thynges worthy of strypes, shalbe beaten with fewe strypes. For vnto whõsoeuer much is geuen, of him shalbe much required: and to whom men haue committed much, of hym wyl they aske the more.

(b) That is, the Gospell, which is as a vehemẽt fire, and maketh a chaunge of thynges, thoroowe all the worlde. 49 I am come to sende fire (b) on ỹ earth, and what is my desire, ○ but that it be alredye kindled?

(c) He compareth afflictions and his death, to baptisme. 50 Notwithstandyng, I must be baptized with a baptisme, (c) and howe am I payned tyll it be ended?

Mark.x.d. 51 *Suppose ye that I am come to sende peace on earth? I tell you naye, (f) but rather deuision.

(f) Christ is noe the cause that there is destruction for the Gospell, but the wickednesse of worldlynges, which by malice contemnyng ỹ Gospell, be at variaunce with all that professe it.

52 For frõ henceforth there shalbe fyue in one house deuided, three against two, and two against three. G

53 The father shalbe deuided against the sonne, and the sonne against the father: The mother agaynst the daughter, and the daughter agaynst the mother: The mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 He sayde also to the people: *when ye see a cloude rise out of the West, straightway ye say there cõmeth a showre, and so it is. Math.xvi.a

55 And whẽ ye see the south wynd blow, ye say it wyll be hotte, and it commeth to passe.

56 Ye hypocrites, ye can discerne the outwarde appearaunce of the skye, and of the earth: but howe is it that ye cannot discerne this tyme?

57 Yea, and why iudge ye not of your selues what is ryght?

58 *When thou goest with thine aduersarie to the ruler, as thou art in the waye, geue diligence that thou mayest be deliuered from hym, lest he bryng thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caste thee into prison. Math.v.d. Prou.xxv.b

59 I tel thee, thou shalt not depart thence, tyll thou haue made good the vtmost mite.

49 The Greke readeth, ○ yf it be alredy kindled?

¶ The. xiij. Chapter.

1 Of the Galileans, 4 and those that were oppressed at Siloe. 6 Of the figge tree that bare no fruite. 11 The woman hauyng a spirite of infirmitie healed. 15 The vse of the Sabboth. 18 He declareth by diuers similitudes what the kyngdome of God is. 24 If we enter into the kyngdome of Christe. 32 He reproueth Herode and Hierusalem.

A 1 There were present at the same seasõ, certaine men, that shewed him of ỹ Galileans, whose blood (a) Pilate hadde myngled with their owne sacrifice.

(a) Pilate murthered them, as they were sacrifiyng. Actes.v.f.

2 And Jesus answered, and sayde vnto them: Suppose ye that these *Galileans, were greater sinners then all the others Galileans, because they suffred such punishment?

3 I tell you naye: but except ye repent, ye shall all lykewyse perysshe.

(b) Whiche towre stoode by the fyshe poole or riuer Syloam in Hierusalem. 4 Or those eyghteene vpon whiche the towre in (b) Siloe fell, and slewe them, thynke ye that they were sinners aboue all men that dwelt in Hierusalem?

5 I tell you naye: but except ye repent, ye shall all lykewyse perysshe.

6 ☞ He tolde also this similitude. A certaine man had a* figge tree planted in his vineyarde, and he came, and sought fruite theron, and founde none. B Math.xxib

7 Then sayde he to the dresser of his vineyarde: Beholde, this three yere I haue come & sought fruite in this figge tree, and finde none: cut it downe, why cumbreth it the grounde?

8 And he answered, & sayde vnto him: Lorde, let it alone this yere also, tyll I dygge rounde about it, & dongue it.

9 And yf it beare fruite [thou mayest] let it alone: and yf it beare not then, after that

that shalt thou cut it downe.
10 And he taught in one of their synagogues on the Sabboth dayes.
C 11 And beholde, there was a woman, which had a spirite of infirmitie eyghteene yeres, and was bowed together, and coulde in no wyse lyft vp her head.
12 When Jesus sawe her, he called her to hym, and sayde vnto her: woman, thou art loosed from thy disease.
13 And he layde his handes on her, and immediatly, she was made strayght, and glorified God.
14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabboth day, & sayde vnto the people: There are sixe dayes, in which men ought to worke, in them therfore come, that ye may be healed, and not on the Sabboth day.
15 But the Lorde answered hym, and sayde: Thou hypocrite, doth not eche one of you on the Sabboth day, * loose his oxe or his asse from the stalle, and leade hym to the water?
16 And ought not this daughter of Abraham, whom Satan hath bounde, lo eyghteene yeres, be loosed from this bonde on the Sabboth day?
17 And when he sayde these thynges, all his aduersaries were ashamed, and all the people reioyced on all the excellent deedes that were done by hym. ☞
18 Then sayde he: what is the kyngdome of God lyke? or whereto shall I
D compare it?
19 *It is like a grayne of mustarde seede, whiche a man toke & sowed in his garden: and it grewe, and waxed a great tree, and the foules of the ayre made nestes in the braunches of it.
20 And agayne he sayde: wherunto shall I lyken the kyngdome of God?
21 *It is lyke leuen, which a *woman toke, and hyd in three peckes of meale, tyll all was leuened.
22 And he went through all cities and townes, teachyng, and iourneying towardes Hierusalem.
23 Then sayde one vnto hym: Lorde, are there fewe that be saued? And he sayde vnto them:
24 Stryue (c) to *enter in at the strayte gate: for many I say vnto you, wyll seke to enter in, and shall not be able.
25 When the good man of the house is risen vp, and hath shut to the doore, and ye begyn to stande without, & to knocke at the doore, saying, Lorde, Lorde, open E vnto vs: and he shall answere, and say vnto you, I knowe you not whence ye are.
26 Then shall ye begyn to say: we haue eaten and dronken in thy presence, and thou hast taught in our streates.
27 And he shall say, I tell you, I knowe you not, whence ye are: depart from me all ye that worke iniquitie.
28 There shalbe weepyng & gnashyng of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophetes, in the kyngdome of God, and ye your selues thrust out.
29 *And they (d) shall come from the east and from the west, and from the north, and from the south, and shall syt downe in the kyngdome of God.
30 And beholde, *there are last, which shalbe (e) first: And there are first, which shalbe (f) last.
31 The same day, came there certaine of the pharisees, and sayde vnto hym: Get thee out, and depart hence, for Herode wyll kyll thee.
32 And he sayde vnto them: Go ye, and tell that fox, beholde, I cast out deuyls, & heale the people to day & to morowe, and the thirde day I shalbe perfected.
33 Neuertheless, I must walke to day and to morowe, and the day folowyng: For it can not be, that a prophete perishe any other where, saue at Hierusalem.
34 *O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent vnto thee, howe often woulde I haue gathered thy children together, as a henne doth gather her young vnder her wynges, and ye woulde not?
35 Beholde, your (g) house is left vnto you desolate. Verely I say to you, ye shall not see me, vntyll the tyme come that ye shall say, *Blessed is he that commeth in the name of the Lorde.

Math. vii. b. (c) we muste endeuour to cut of all impediments & let vs.

Math. viii. b (d) The Gentiles, whiche then were straungers.

Math. xix. d (e) That is, the Gentiles which beleue the Gospell, that were called after the Jewes. (f) the Iewes which though they had the lawe, yet refusyng ỹ Gospel, are shut out.

(g) That is, the temple & Hierusalem shoulde be destroyed.

Math. xxi. b

The .xiiij. Chapter.

¶ 1 Christe eateth with the pharisee. 4 Healeth the dropsie on the Sabboth. 8 Teacheth humilitie. 12 To feast the poore. 15 Of the great Supper. 28 He warneth those that wyll folowe hym, to make their accomptes before, by the parable of the tower. 34 The salt of the earth.

A 1 ☞ AND it came to passe, that he went into the house of one of ỹ chiefe pharisees, to eate bread on the Sabboth day, & they watched hym.

2 And beholde, there was a certayne man before hym, which had the dropsie.

Math. xii a. Mark.iii.a. Luk.vi.a. 3 And Jesus answered, and spake vnto the lawyers & pharisees, saying: *Is it lawful to heale on the Sabboth day?

4 And they held their peace. And he toke hym, & healed him, and let him go,

Exo.xxiii.a Deut.xxii a Math. xii.a. 5 And answered them, saying: Which of you shal haue* an asse or an oxe fallen into a pyt, and wyll not strayghtway pull hym out, on the Sabboth day?

6 And they coulde not answere hym agayne to these thynges.

B 7 He put forth also a similitude to the ghe..s, when he marked howe they chose out the chiefe rowmes, and sayde vnto them:

8 When thou art bydden of any man to a Weddyng, syt not downe in the hyest rowme: lest a more honourable man then thou, be bydden of hym,

9 And he, that bad hym and thee, come, and say to thee, geue this man rowme: & thou then begyn with shame, to take the lowest rowme.

10 But When thou art bydden, go and syt in the lowest rowme, that When he that bad thee cõmeth, he may say vnto thee, Prou.xxv.a *friende syt vp hyer: Then shalt thou haue Worshyppe in the presence of them C that syt at meate with thee.

Mat.xxiii b Luk. xviii.c 11 *For Whosoeuer exalteth hym selfe, shalbe brought lowe: And he that humbleth hym selfe, shalbe exalted. ☜

12 Then sayde he also to hym that bad hym [to meate:] ☞ When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neither thy kynsemen, nor thy ryche neyghbours, lest they also byd thee agayne, and a recompence be made thee.

13 But When thou makest a feast, call the poore, the feeble, the lame, & the blynde,

14 And thou shalt be happy, for they can not recompence thee: For thou shalt be recompenced at the resurrection of the iust [men.]

15 When one of them, that sate at meate also, hearde these thynges, he sayde vnto hym: Happy is he that eateth bread in the kyngdome of God. ☜

16 Then sayde he vnto hym. ☞ *A certayne man ordayned a great supper, and D Mat.xxii.a. Apoc.xix.b bad many,

17 And sent his seruaunt at supper tyme, to say to them that were bydden, come, for all thynges are nowe redy.

18 And they all at once began to make excuse. The first sayde vnto hym: I haue bought a farme, & I must needes go & see it, I pray thee haue me excused.

19 And another sayde: I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue me excused.

20 And another sayde: I haue maryed a Wyfe, and therfore I can not come.

21 And the seruaunt returned, & shewed E his maister these thynges. Then was the good man of the house displeased, & sayde to his seruaunt: Go out quickly into the brode streates and lanes of the citie, and bryng in hyther the poore, and the feeble, and the halt, and the blynde.

22 And the seruaunt sayde: Lorde, it is done as thou hast commaunded, and yet there is rowme.

23 And the Lorde sayde to the seruaunt: Go out into the hye Wayes & hedges, Gen.xix.a. (a) By the power of Gods Worde preached. and * (a) compell them to come in, that my house may be fylled.

24 For I say vnto you, that none of those men Which Were bydden, shall taste of my supper. ☜

25 There Went a great companie With hym: and he returned, and sayde vnto them,

F Math.x.d. Luk.ix.c. 26 ☞ *If any man come to me, and hate (b) not his father and mother, and Wyfe, and chyldren, and brethren, and sisters, yea, and his owne lyfe also, he can not be my disciple.

(b) We must cast away all affection and despyte that disworth vs from Christe.

27 And Whosoeuer doth not beare his crosse, and come after me, can not be my disciple.

28 For Which of you, disposed to buylde a towre,

a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to perfourme it:
29 Lest after he hath layde the foundation, and is not able to perfourme it, all that beholde it, begyn to mocke hym,
30 Saying: this man began to buylde, and was not able to make an ende:
31 Or what kyng, goyng to make battell against another kyng, sitteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to meete hym, that commeth agaynst hym with twentie thousande:
32 Or els, whyle the other is yet a great way of, he sendeth an imbassage, and desireth conditions of peace.
33 So lykewyse, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple. ☞
34 *Salt is good, but if ỹ salt haue lost the saltnes, what shalbe seasoned therwith: Math.v.d. Mark.ix.g.
35 It is neither good for the lande, nor yet for the doung hyll: but men cast it out [at the doores.] He that hath eares to heare, let hym heare.

¶ The .xv. Chapter.

¶ 2 The pharisees murmure because Christe receaueth sinners. 4 The great mercie of God is set forth in the parable of the lost sheepe, 8 and of the peece of siluer lost, 12 and of the prodigall sonne.

Al
Al.ix.b.
Luk.v.b.
Luk.xv.f.
Then resorted vnto hym *all the publicanes and sinners, for to heare hym.
2 And the pharisees & scribes murmured, saying: he receaueth sinners, and eateth with them.
3 But he put forth this parable vnto them, saying:
Luk.xv.b 4 *What man of you, hauyng an hundred sheepe, if he loose one of them, doth not leaue ninetie and nine in the wildernesse, and go after that which is lost, vntyll he fynde it:
5 And when he hath founde it, he layeth it on his shoulders with ioy:
6 And assoone as he commeth home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost.
7 I say vnto you, that lykewyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentaunce.
8 Either what woman, hauyng tenne peeces of siluer, ○ yf she loose one, doth not lyght a candle, and swepe the house, and seke diligently tyll she fynde it:
9 And when she hath founde it, she calleth her louers & her neyghbours together, saying: Reioyce with me, for I haue founde the peece which I had lost.
10 ℭ Lykewyse I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that *repenteth. ☞
11 ☞ And he sayde. A certayne man had two sonnes:
12 And the younger of them sayde to his father: father, geue me the portion of the goodes, that to me belongeth. And he deuided vnto them his substaunce.
13 And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and *there wasted his goodes with riotous lyuyng. Pro.xxix.a
14 And when he had spent all, there arose a great dearth in all that lande, and he began to lacke.
15 And he ioyned hym selfe to a citizen of that countrey: and he sent hym to his farme, to feede swyne.
16 And he would fayne haue filled his belly with the coddes that the swyne dyd eate: and no man gaue vnto hym.
17 Then he came to hym selfe, and sayde: Howe many hyred seruauntes at my fathers house haue bread inough, and I perishe with hunger:
18 I wyll aryse, and go to my father, and wyll say vnto hym: Father, I haue sinned agaynst heauen, and before thee,
19 And am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes.
20 And he arose, and came to his father. *But when he was yet a great way of, his father sawe him, & had compassion, and ranne, and fell on his necke, and kissed hym. Iob.xiii.c. Psa.xxxii.a
21 And the sonne sayde vnto him: Father, I haue sinned agaynst heauen, and in thy syght, and am no more worthy to be called

called thy sonne.

E 22 But the father saide to his seruauntes: bryng foorth the best garment, and put it on hym, and put a ryng on his hande, and shoes on his feete:

23 And bryng [hyther] that fat calfe, and kyll it, and let vs eate and be mery:

24 For this my sonne was dead, and is alyue agayne, he was lost, and is founde. And they began to be mery.

25 The elder brother was in the fielde: and when he came and drewe nye to the house, he hearde minstrelsie & daunsing,

26 And called one of his seruauntes, and asked, what those thynges meant.

27 And he sayde vnto hym: thy brother is come, and thy father hath kylled the fat calfe, because he hath receaued hym safe and sounde.

28 And he was angry, and would not go in: Therfore came his father out, F and entreated hym.

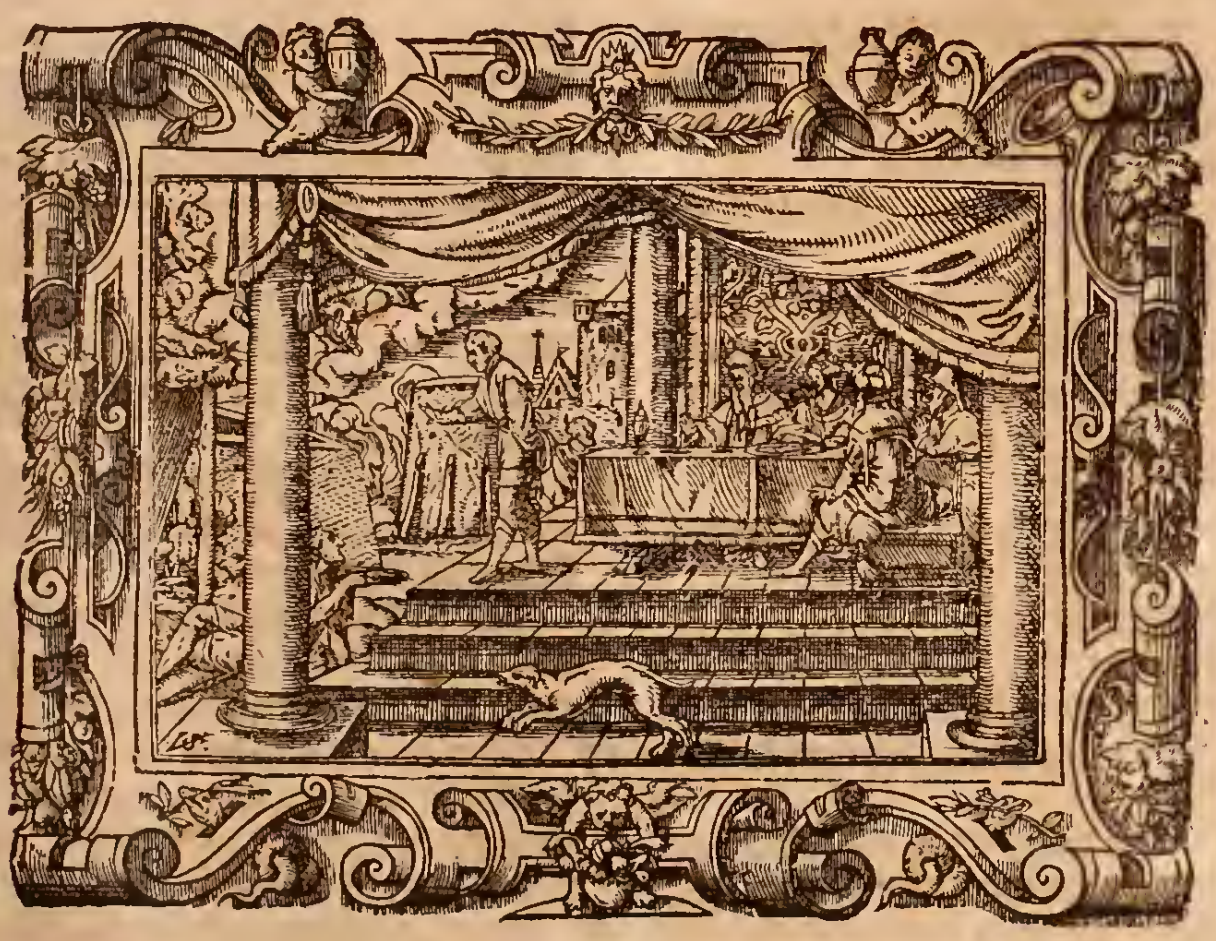
29 He answered and sayde to his father: Lo, these many yeres haue I done thee seruice, neither brake I at any tyme thy commaundement, and yet thou neuer gauest me a kidde to make mery with my frendes:

30 But assoone as this thy sonne was come, which hath deuoured thy goodes G with harlottes, thou hast for his pleasure kylled that fat calfe.

31 And he sayde vnto hym: Sonne, thou art euer with me, and all that I haue, is thyne,

32 It was meete that we shoulde make mery and be glad: for this thy brother was dead, and is alyue agayne: and was lost, and is founde.

¶ The. xvj. Chapter.



¶ 1 Christe exhorteth to liberalitie, by the example of the stewarde. 10 Who is a faythfull stewarde. 13 No man can serue two maisters. 14 He reproueth the hypocrisie of those that iustifie them selues before men. 16 The ende and force of the lawe. 18 The state of mariage. 19 Of the riche glutton, & Lazarus. 29 Moyses & the prophetes to be hearde.

A I

AND he sayde also vnto his disciples. There was a certayne riche man, which had a stewarde, and the same was accused vnto hym that he had wasted his goodes.

2 And he called hym, and sayde vnto hym: Howe is it, that I heare this of thee? Geue accomptes of thy stewardeshyppe, for thou mayest be no longer stewarde.

3 The stewarde sayde within hymselfe: what shall I do, for my maister taketh away from me the stewardshyppe? I can

can not digge, & to begge I am ashamed.
4 I wote what to do, that when I am put out of the stewardshippe, they may receaue me into their houses.
5 So, whē he had called all his maisters detters together, he sayde vnto the first: Howe muche owest thou vnto my maister?
6 And he sayde, an hundreth measures of oyle. And he sayde vnto hym: Take thy byll, and syt downe quickely, and write fiftie.
7 Then sayde he to another: Howe much owest thou? And he sayde, an hundreth measures of wheate. He sayde vnto hym: Take thy byll, and write fourescore.
8 And the Lord commended (a) the vniuste stewarde, because he had done wisely. For the chyldren of this worlde are in their nation, wiser then the chyldren of lyght.
9 And I saye vnto you, make you (b) friends of the vnrighteous (c) Mammō, that when ye shall haue neede, they may receaue you into euerlastyng (b) habitations.
10 ☞ He that is faythfull in that which is least, is faythfull also in much. And he that is vnrighteous in the least, is vnrighteous also in much.
11 So then, yf ye haue not ben faythfull in the vnryghteous Mammon, who shall trust you in the true treasure?
12 And yf ye haue not ben faythfull in another mans businesse, who shall geue you that which is your owne?
13 *No man can serue two maisters: For either he shall hate the one, and loue the other: or els, he shall leane to the one, and despise the other. Ye can not serue God, and Mammon.
14 All these thynges heard the pharisees also, which were couetous, and they mocked hym.
15 And he sayde vnto them, Ye are they which iustifie your selues before men: but God knoweth your heartes. For that which is hyghly esteemed among men, is abhominable in the syght of God.
16 *The lawe & the prophetes [raigned] vntyll Iohn, and sence that tyme, the kyngdome of God is preached, & euery man stryueth to go in.
17 *Easyer is it for heauen and earth to perishe, thē one title of the lawe to faile. Esaias.xl.a. Math.v.c.
18 *Whosoeuer forsaketh his wyfe, and marieth another, committeth adulterie. And he that maryeth her that is deuorced from her husbande, committeth adulterie [also.] Math.xix.a. Mark.x.b.
19 ☞ Ther was a certaine riche man, whiche was clothed in purple & fine whyte, and fared very deliciously euery day. E
20 And there was a certayne begger, named Lazarus, which was layde at his gate full of sores:
21 And desiring to be refreshed with the crumbes which fell from ỹ riche mans boorde [And no man gaue vnto hym]: but the dogges came and licked his sores.
22 And it came to passe, that the begger dyed, and was caryed by the Angels into (c) Abrahams bosome. The riche man also dyed, and was buryed. (c) the kingdome of heauen.
23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, F
24 And he cryed and sayde: father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tippe of his fynger in water, and coole my tongue: for I am tormented in this flambe.
25 But Abraham sayde: Sonne, *remember that thou in thy lyfe tyme, receauedst thy pleasure, and lykewyse Lazarus paynes: But nowe is he comforted, and thou art tormented. Galat.vi.a.
26 Beyonde all this, betweene vs & you there is a great gulfe set, so that they which would go from hence to you, can not, neither may come from thence to vs.
27 Then he sayde: I pray thee therfore G father, sende hym to my fathers house.
28 For I haue fyue brethren, that he may witnesse vnto them, lest they also come into this place of torment.
29 Abraham sayde vnto hym: they haue Moyses and the prophetes, let them heare them.
30 And he sayde, nay father Abraham: but yf one come vnto them from the dead, they wyll repent.
31 He sayde vnto hym: If they heare not Moyses & the prophetes, (f) neither wyll they beleue, though one rose from death agayne. (f) We must seke for trueth in Gods worde, & not of the dead.

¶ 2 Christe teacheth to auoyde offences. 3 One to forgeue another. 5 To pray for the increase of fayth. 10 We are but vnprofitable seruauntes. 12 Of the tenne lepers. 20 Of the commyng of the kyngdome of God. 23 Of false Christes. 30 The maner of Christes commyng.

A I HE sayde vnto the disciples, it can not be but offences wyll come, neuertheles, * Wo vnto hym, through whom they come.

Mat.xviii.a. Mark.ix.f.

2 It were better for hym, that a mylstone were hanged about his necke, & he cast into the sea, then that he shoulde (a) offende one of these litle ones.

(a) To geue occasiō wherby ony do turne from God, or his worde.

Mat.xviii.c. 3 Take heede to your selues: * If thy brother trespasse agaynst thee, rebuke hym: and yf he repent, forgeue hym.

Leuit.xix.d Eccle.ix.b.

4 And though he sinne agaynst thee seuen tymes in a day, and seuen (b) tymes in a day turne agayne to thee, saying, it repenteth me: thou shalt forgeue hym.

(b) That is, often or many tymes.

5 And the Apostles sayde vnto the Lorde: increase our fayth.

Mat.xvii.d. and xxi.c. 6 And the Lorde sayde: * If ye had fayth [as much] as a grayne of mustarde seede, & should say vnto this Sycamine tree, plucke vp thy selfe by the rootes, and plant thy selfe in the sea, it shoulde obey you.

B 7 But which of you, hauyng a seruaunt plowyng, or feedyng cattell, woulde say vnto hym by & by when he were come from the fielde, go and syt downe at the table:

8 And woulde not rather say vnto hym, dresse, wherwith I may suppe, & gyrde vp thy selfe, and serue me, tyll I haue eaten and dronken, and afterward eate thou, and drynke thou?

9 Doth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto hym? I trowe not.

10 So lykewyse ye, when ye haue done all those thynges which are commaunded you, say, We are vnprofitable seruauntes, we haue done that which was our duetie to do.

11 ☞ And so it was, as he went to Hierusalem, that he passed through the myddest of Samaria and Galilee.

12 And as he entred into a certayne towne, there met hym ten men that were lepers, which stoode a farre of,

13 And put foorth their voyces, & sayde: Iesu maister, haue mercie on vs.

14 When he sawe them, he sayde vnto them: * Go shewe your selues vnto the (c) preistes. And it came to passe, that as they went, they were clensed.

D Leuit.xiii. Math. viii. (c) That is the preistes of Moyses lawe, both that they myght iudge of the leprosie. Leuit.4. And also for y they shoulde not murmure and grudge.

15 And one of them, when he sawe that he was healed, turned backe [agayne] and with a loude voyce prayed God:

16 And fell downe on his face at his feete, and gaue hym thankes: And the same was a Samaritane.

17 And Iesus answered, and sayde: Are there not ten clensed? But where are those nine?

18 There are not founde that returned agayne, to geue God prayse, saue [only] this straunger.

19 And he sayde vnto hym: aryse, go thy way, thy fayth hath made thee whole.

E 20 ☞ When he was demaunded of the pharisees, when the kyngdome of God shoulde come: he answered them, and sayde, The kyngdome of God shall not come with obseruation.

21 Neither shall they say, lo here, or lo there: For beholde, the kyngdome of God is (d) within you.

(d) yt can not be descerned by any outward thyng.

22 And he sayde vnto the disciples: the dayes wyll come, when ye shall desyre to see one (e) day of the sonne of man, and ye shall not see it.

(e) either because y Gods worde shall preached among them, or els, because that Christ was among the, who they thought had absent.

23 * And they shall say to you, See here, see there: Go not after them, nor folowe them.

24 For as the lyghtnyng, that lyghtneth out of the one part that is vnder heauen, and shyneth vnto the other part which is vnder heauen: so shall the sonne of man be in his (f) daye.

(f) Ye coming of his second coming, when he shall come with glory.

25 * But first must he suffer many thynges, and be refused of this nation.

F 26 And as it was in the * dayes of Noe: so shall it be also in the dayes of the sonne of man.

Gen.vii.f.

27 They dyd eate, and drynke, they maryed wiues, and were maryed, euen vnto the same day that Noe went into the Arke: and the fludde came, & destroyed them all.

28 Lykewyse also as it was in the dayes of Lot: they dyd eate, they dranke, they bought

bought, they solde, they planted, they buylded:

29 But euen the same day that Lot went out of Sodome, it rayned fire and brimstone from heauen, *and destroyed them all.

30 Euen thus shall it be, in the day when the sonne of man shalbe reuealed.

G 31 *At that day, he which is on the house [top,] and his stuffe in the house, let him not come downe to take it out: And let not him that is in the fielde, turne backe agayne lykewyse, to the thynges that he left behynde.

32 *Remember lottes wyfe.

33 *Whosoeuer wyll go about to saue his lyfe, shall loose it: and whosoeuer shall loose his lyfe, shall quicken it.

34 I tell you, in that nyght *there shalbe two in one bed, the one shalbe receaued, the other shalbe forsaken. Math.24.d.

35 *Two [women] shalbe gryndyng together: the one shalbe receaued, and the other forsaken. Math.24.d.

36 Two [men] shalbe in the fielde: the one shalbe receaued, & the other forsakē.

37 And they aunswered, and sayde vnto hym: Where Lorde? He sayde vnto thē: Whersoeuer the body shalbe, thyther wyll also the Egles (g) be gathered together.

(g) That is, the faythfull that beleue the Gospel, wyll repayre vnto hym as rauenyng birdes to the carian.

¶ The. xviij. Chapter.

¶ 2 Christe teacheth to continue in prayer, by the example of the wicked Judge and the widdowe. 10 The prayers of the pharisee and the publicane. 16 To chyldren belongeth the kyngdome of God. 18 Of the way to saluation, 20 and what thynges hynder the reward promised to his seruauntes. 31 He foresheweth his death. 35 He restored a blynd man to his syght.

1 AND he put foorth a parable vnto them, to this ende that mē ought *alwayes to pray, & not to be (a) weery,

2 Saying: There was in a certayne citie, a iudge, which feared not God, neither regarded man.

3 And there was a certayne widdowe in the same citie, and she came vnto him, saying: Auenge (b) me of mine aduersarie.

4 And he would not for a whyle. But afterwarde he sayde within hym selfe: Though I feare not God, nor care for man,

5 Yet because this widdowe [much] troubleth me, I wyll auenge (b) her: leste she come at the last, & make me weery.

6 And the Lorde sayde: heare what the vnryghteous iudge sayeth.

7 And shall not God auenge his elect, which crye day and nyght vnto hym: yea, though (b) he deferre them;

8 I tell you he wyll auenge them, and that quickly. ☞ Neuertheless, when the sonne of man commeth, shall he fynde fayth on the earth?

9 ☞ And he tolde this parable vnto certayne which trusted in them selues, that they were perfect, and despised other.

10 Two men went vp into the temple to pray: the one a pharisee, and the other a publicane.

11 The pharisee stoode and prayed thus with hym selfe: God, I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this publicane. ¶

12 I fast twise in the weeke, *I geue tithe of all that I possesse. Deut.xvi.c. Ecclc.vii.a.

13 And the publicane standyng a farre of, would not lyft vp his eyes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner.

14 I tell you, this man departed [home] to his house iustified, rather then the other. *For euery one that exalteth hym selfe, shalbe brought lowe: And he that humbleth hym selfe, shalbe exalted. Math. 24.a. Luk. xiiii.c. D

15 *They brought vnto him also (c) infantes that he should touch them: which, whē his disciples sawe it, they rebuked thē.

16 But Jesus, when he had called them (d) vnto hym, saide, Suffer chyldrē ○ to come vnto me, and forbyd them not: For of such (e) is the kyngdome of God.

17 Verely I say vnto you: whosoeuer receaueth not the kyngdome of God, *as a (f) chylde, shall not enter therin.

18 *And a certayne ruler asked hym, saying: Good maister, What ought I to do, to possesse eternall lyfe? Mat.xviii.a Mar.x.b. Mat.xix.b.

19 Jesus sayde vnto hym: why callest thou

(a) The worde signifieth, not thanke full, as Rom. 13. Gala. 6. in many other places.

(b) Or, do me right against myne aduersarie. Or, to her right.

(c) The worde signifieth, sucking babes.

(d) That is, those that carye the babes.

○ Or sucking babes.

(e) Both Infantes in age, and also in simplicitie & playnenesse.

(f) Layng aside of malice and pryde.

thou me good? None is good, saue God onely.

20 Thou knowest the commaundementes: *Thou shalt not commit adultrie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother.

Exod.xx.c. Math.v.c. Deut.v.b.

21 And he sayde: all these haue I kept from my youth vp.

22 When Jesus hearde that, he sayde vnto hym: Yet lackest thou one thyng. *Sell all that thou hast, and distribute vnto the poore, & thou shalt haue treasure in heauen, and come, folowe me.

Mat.xix.c. Mark.x.c.

23 When he hearde this, he was very sory, for he was very riche.

24 When Jesus sawe that he was sory, he sayde: *With what difficultie shall they that haue money, enter into the kyngdome of God?

Math.xix.c Mark.x.c.

25 For it is easier for a camel to go through a nedles eye, then for a riche man to enter into the kyngdome of God.

26 And they that hearde it, sayde: And who can then be saued?

27 And he sayde: *The thynges which are vnpossible with men, are possible with God.

Zach. viii.b.

28 Then Peter sayde: *Lo, we haue forsaken all, and folowed thee.

29 He sayde vnto them. Verely I say vnto you: there is no man that hath forsaken house, either father, or mother, either brethren, or wyfe, or chyldren, for the kyngdome of Gods sake.

Math.xix.c Mark.viii.b

30 Which shall not receaue much more in this worlde, and in the worlde to come, lyfe euerlastyng.

31 & Jesus toke vnto hym the twelue, and sayde vnto them: *Behold, we go vp to Hierusalem, and all thynges shall be fulfylled to the sonne of man, that are written by the prophetes.

Mat.xvii.d. Mark.viii.d ix.d.& x.c. Luk.ix.c and.xviii.c

32 For he shalbe deliuered vnto the gentiles, and shalbe mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged hym, they wyll put hym to death. *And the thyrde day he shall aryse agayne.

Mat.xvi.d. and.xvii.b. Mark.ix.a. Luk.ii.g. and.ix.f.

34 And they vnderstoode none of all these thynges. And this saying was hyd from them, so that they perceaued not the thynges which were spoken.

35 *And it came to passe, that as he was come nie vnto Hierico, a certayne blynde man sate by the wayes syde, beggyng.

& Math.xx.b. Mark.x.d.

36 And when he hearde the people passe by, he asked what it meant.

37 And they sayde vnto hym, that Jesus of Nazareth passed by.

38 And he cryed, saying: Jesu thou sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked hym, that he shoulde holde his peace: But he cryed so much the more, *thou sonne of Dauid, haue mercie on me.

Mark.x.g.

40 And Jesus stoode styll, & commaunded hym to be brought vnto hym. And whē he was come neare, he asked hym,

41 Saying: What wylt thou that I do vnto thee? And he saide: Lorde, that I may receaue my syght.

42 And Jesus sayde vnto hym: receaue thy syght, thy fayth hath saued thee.

43 And immediatly he receaued his sight, and folowed hym, prayesyng God: And all the people, when they sawe [it,] gaue prayse vnto God.

¶ The .xix. Chapter.

¶ 2 Of Zacheus. 12 The ten peeces of money delyuered to the seruauntes. 28 Christ rydeth into Hierusalem, & weepyng ouer it, foresheweth the destruction therof. 45 He casteth byers and sellers out of the Temple.

1 AND he entred in, and went through Hierico.

2 And beholde, there was a man named Zacheus, which was the chiefe among the publicanes, and was riche [also]:

3 And he sought [meanes] to see Jesus, what he shoulde be, & coulde not for the preasse, because he was litle of stature.

4 And he ran before, and clymed vp into a wylde sygge tree, to see hym: for he was to come that way.

5 And when Jesus came to the place, he loked vp and sawe hym, and sayde vnto hym: Zache, come downe at once, for to day I must abyde at thy house.

6 And he came downe hastyly, and *receaued hym ioyfully.

Acts.xvi.g

And

7 And when they al saw it, they murmured, saying that he was gone in to tary with a man that is a synner.

8 And Zache stoode foorth, and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue taken from any man by forged (○) cauillation, I restore him foure folde.

9 Jesus sayde vnto hym: This daye is saluation come to this (a) house, because that he also is become the childe of (b) Abraham.

10 * For the sonne of man is come to seke, and to saue that which was lost. ☞

11 And as they hearde these thynges, he added & spake a parable, because he was nye to Hierusalē, & because they thought that the kingdome of God should shortly appeare.

12 He sayde therfore: ☞ *A certayne noble man went into a farre countrey, to receaue for hym selfe a kyngdome, and to come agayne.

13 And he called his ten seruauntes, & deliuered thē ten peeces of money, saying vnto them, Occupie (c) tyl I (d) come.

14 But his citezins hated hym, and sent a message after hym, saying: We wyll not haue this man to raigne ouer vs.

15 And it came to passe, that whē he had receaued his kyngdome and returned, he commaunded these seruauntes to be called vnto him, to whom he had geuen the money, to wyt howe muche euery man had done in occupying.

16 Then came the first, saying: Lorde thy peece hath gayned ten peeces.

17 And he sayde vnto hym: *Well thou good seruaunt, because thou hast ben faythfull in a very litle thing, haue thou authoritie ouer ten cities.

18 And the seconde came, saying: Thy peece hath encreased fiue peeces.

19 And to the same he sayde, be thou also ruler ouer fyue cities.

20 And another came, saying: Lorde beholde here is thy peece, whiche I haue layed vp in a napkin.

21 For I feared thee, because thou art a strayte man: Thou takest vp that thou laydest not downe, & reapest that thou dyddest not sowe.

22 He sayth vnto hym: *Of thyne owne mouth wyll I iudge thee, thou cuyll seruaunt. Knewest thou that I am a straite man, taking vp that I layed not downe, & reapyng that I dyd not sowe:

23 And wherfore gauest not thou my money into the banke, and at my comming I myght haue required myne owne with vauntage?

24 And he sayde vnto them that stoode by: Take from hym that peece, and geue it to hym that hath ten peeces.

25 And they sayde vnto hym: Lorde he hath ten peeces.

26 For I say vnto you, that *vnto euery one which hath, shalbe geuen: and frō hym that hath not, shalbe taken away euen that he hath. Math.xiii.b and.xxv.c. Mark. iii.c. Luk.viii.c.

27 Moreouer, those mine enemies, which woulde not that I shoulde raigne ouer thē, bring hyther, & slea them before me. ☜

28 *And when he hadde thus spoken, he went foorth before, ascending vp to Hierusalem. ☞ Math.xxi.e Mark. xi.a.

29 *And it came to passe, when he was come nye to Bethphage & Bethanie, besides the mount which is called Oliuet, he sent two of his disciples, Math.xxi.a Mark.xi.a.

30 Saying: Go ye into the towne which is ouer agaynst you, into the whiche, assoone as ye are come, ye shall fynde a coult tyed, wheron yet neuer man sate: loose hym, and bryng hym hyther.

31 And yf any man aske you, Why do ye loose hym, thus shall ye say vnto hym: because the Lorde hath neede of hym.

32 They that were sent, went their way, & founde euen as he had said vnto them.

33 And as they were a loosyng the coult, the owners therof said vnto them, Why loose ye the coult?

34 And they sayde: For the Lorde hath neede of hym.

35 And they brought hym to Jesus, and cast their rayment on the coult, and set Jesus theron.

36 And as he went, they spread their clothes in the way.

37 And when he was nowe come nye to the going downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the miracles that they had seene. F

38 Saying: *Blessed be the kyng that cōmeth in the name of the Lorde, peace in (e) heauen, and glory in the hyest. Math.xxi.b

39 And some of the Pharisees of the companie sayde vnto hym: Maister, rebuke thy disciples.

40 He saide vnto them: I tell you, that if

(a) That is, by Christ we are reconsiled to God, and Gods wrath is pacified toward vs.

(c) That is, by Christ we are reconsiled to God, and Gods wrath is pacified toward vs.

these holde their peace, *then shall the stones crye.

Abacuc.ii.c.

41 ☞And when he was come neare, he beheelde the citie, and *wept on it.

Iohn.xi.a.

42 Saying: If thou haddest knowen those thynges which belong vnto thy peace, euen in this thy day: But nowe are they hyd from thyne eyes.

43 For the dayes shall come vpon thee, *that thyne enemies also shall caste a banke about thee, and compasse thee rounde, and kepe thee in on euery syde:

Ierem. lii.a. Math. 24.a.

☜ 44 And make thee euen with ẏ grounde, and thy chyldren which are in thee: and *they shall not leaue in thee one stone vpō another, because thou knowest not the tyme of thy visitation.

Miche. iii.d. Mark.xiii.a Luk.xxi.a.

45 *And he went into the temple, and began to cast out them that solde therin, & them that bought,

Math.xxi.b. Mark.xi.c. Iohn.ii.c.

46 Saying vnto them, it is written: *My house is the house of prayer, but ye haue *made it a denne of thieues.

4. Reg. 8.d. Esaias. lvi.c. Ierem. vii.c.

47 And he taught dayly in the temple. ☜ *But the hye priestes and the scribes, & the chiefe of the people, went about to destroy hym,

Iohn.vii.d. Mark.xi.c. Luk.xx.c. and.xxii.c.

48 And coulde not fynde what to do: For all the people stacke by hym, when they hearde hym.

¶ The .xx. Chapter.

4 Christe stoppeth the pharisees mouthes with another question, 9 he sheweth their destructiō by a parable of the vineyarde. 17 Christe the stone reproued, 19 the priestes seke to kyll hym. 22 Tribute to be payde. 25 Geue to Caesar, and to God, whiche to them belongeth. 27 He disputeth with Saducees of the resurrection. 41 Christe the sonne of Dauid, 46 he describeth the scribes.

A 1 AND it came to passe, that on one of those dayes, as he taught ẏ people in the temple, & preached the Gospell, the hie priestes and the scribes came vpō hym, with the elders.

2 And spake vnto hym, saying: *Tell vs by what authoritie doest thou these thynges: Either who is he that gaue thee this authoritie:

Math.xxiic 2 Mark. xi.d.

3 Iesus answered, & sayde vnto them: I also will aske you one thyng, & answere me.

4 The baptisme of (a) John, was it from heauen, or of men:

(a) That is, the whole ministerie of Iohn.

5 And they reasoned within thē selues, saying, If we say from heauen, he will say, Why then beleued ye hym not:

6 But and yf we say of men, all the people will stone vs: For they be perswaded that Iohn is a prophete.

7 And they answered, that they coulde not tell whence it was.

8 And Iesus saide vnto them: Neither tell I you by what authoritie I do these thynges. ☜

B 9 Then began he to put foorth to the people this parable. ☞A certayne man planted a vineyarde, and let it foorth to husbande men, and went hym selfe into a straunge countrey for a great season.

Mat.xxi.d. Mark.xii.a. Esaias.v.a. Gene.ix.c. Ierem.vii.c

10 And when the time was come, he sent a seruaunt to the husbande men, that they shoulde geue hym of the fruite of the vineyarde. And they beat hym, and sent hym away emptie.

11 And agayne, he sent yet another seruaunt: and hym they did beate, and entreated hym shamefully, and sent hym away emptie.

12 Agayne, he sent the thirde also: and hym they wounded, and cast hym out.

13 Then said the Lord of the vineyarde: what shal I do: *I wyl send my deare sonne, it may be they wyll reuerence hym, when they see hym.

Iohn.iii.b. Rom. viii.a. Gala.iiii.a.

14 But when the husbande men sawe ℂ hym, they reasoned within them selues, saying: This is the heyre, *come, let vs kyll hym, that the inheritaunce may be ours.

Gen. 37.c. Math.xxi.d Mark. xii.a.

15 And they cast him out of the vineyard, and kylled hym. what shall the Lorde of the vineyarde therfore do vnto them:

16 He shall come and destroye these husbande men, & shall let out his vineyarde to other. When they hearde this, they sayde, God forbyd.

17 And he beheelde them, & sayde: what is this then that is written, The stone that (b) the buylders refused, the same is become the head of the corner.

Psal. cxviii. (b) By the corner stone, he meaneth Christe hymselfe, who was refused of the Iewes.

18 Whosoeuer doth stumble vppon that stone, shalbe broken: but on whōsoeuer it falleth, it wyll grinde hym to powder.

19 And the hye priestes & the scribes, the same

same houre went about to laye handes
xxi.d on hym: *and they feared the people.
xx.c. For they perceaued that he had spoken
xx.g. this similitude agaynst them.
D 20 And they watched hym, & sent forth
spyes, which shoulde fayne them selues
ryghteous men, *to take hym in his
xii.b. wordes, and to delyuer hym vnto the
xiii.b power and authoritie of the deputie.
21 And they asked him, saying: Maister,
we knowe that thou sayest and teachest
ryght, neither considerest thou the out-
warde appearaunce of any man, but
teachest the way of God truely:
22 Is is lawfull for vs to geue tribute vn-
to Caesar, or no:
23 He perceaued their craftynesse, & saide
xxii.c. vnto them: *why tempt ye me:
xii.b. 24 Shewe me a penie, whose image and
superscription hath it: They answe-
red and sayde, Caesars.
25 And he sayde vnto them: Geue then
vnto Caesar, the thynges which belong
vnto Caesar, and to God the thynges
that perteyne vnto God.
26 And they coulde not reproue his say-
ing before the people: and they marue-
led at his answere, & helde their peace.
E 27 Then *came to hym certayne of the
xii.c. saducees, *which denie that there is any
xx.b. resurrection, and they asked hym,
xxv.b 28 Saying: *Maister, Moyses wrote vn-
to vs, yf any mans brother dye, hauyng
a wyfe, and he dye without chyldren:
that then his brother shoulde take his
wyfe, & rayse vp seede vnto his brother.
29 There were therfore seuen brethren,
and the first toke a wyfe, & dyed with-
out chyldren.
30 And the seconde toke her, and he dyed
chyldlesse.
31 And the thirde toke her, & in lykewise
the residue of the seuen, and left no chyl-
dren behynde them, and dyed.
32 Last of all, the woman dyed also.
33 Nowe in the resurrection, whose wife
of them shall she be: For seuen had her
to wyfe.
34 Jesus answered and saide vnto the:
The chyldren of this (c) worlde marrye
wyues, and are marryed:
35 But they which shalbe counted wor-
thy to enioy that worlde, and the resur-
rection from the dead, do not marrye
wyues, neither are marryed,
36 Nor yet can dye any more: For they
are equall vnto the angels, and are *the Iohn.iii.a.
sonnes of God, inasmuche as they are i.Iohn.i.b.
chyldren of the resurrection.
37 And that the dead shall ryse agayne,
Moyses also sheweth besides the bushe,
when he calleth the Lorde* the God of Exod.iii.c.
Abraham, and the God of Jsaac, & the Mat.xxii.c.
God of Jacob. Mark.xii.c.
38 For he is not a God of dead, but of ly-
uyng: For all lyue vnto hym.
39 Then certayne of the pharisees an-
swered, and sayde: Maister, thou hast
well sayde.
40 And after that, durst they not aske
him any question at all.
G 41 And he sayde vnto them: *howe saye Mat. xxii.d
they that Christe is Dauids sonne: Mark.xii.d.
42 And Dauid hym selfe sayeth in the
booke of the psalmes: *The Lord saide Psal cx. a.
to my Lord, syt thou on my right hand,
43 Tyll I make thine enemies thy foote-
stoole:
44 Dauid therfore calleth hym Lorde, &
howe is he then his (d) sonne:
45 Then in the audience of all the people,
he saide vnto his disciples.
46 *Beware of the scribes, whiche wyll Mat.xxiiii.a
go in long robes, and loue greetinges in Mark.xii.d.
the markets, and the hyest seates in the
synagogues, and the chiefe rowmes at
feastes:
47 Which deuour widowes howses vn-
der colour of longe prayers: The same
shall receaue greater dampnation.

F (c) That is, all they remayne in the worlde, and are abydyng therin.

(d) For the sonne is not lord ouer his father, & therfore it followeth that Christe is God.

¶ The .xxj. Chapter.

2 The liberalitie of the poore wydowe. 6 He forewarneth of the destruction of Hierusalem, 8 of false teachers, 9 of tokens & troubles to come, 27 of the ende of the worlde, 34 of ryot and dronkennesse, 36 he taught in the temple.

A 1 S he beheld, *he sawe
xii.d. the ryche men whiche
caste their gyftes into
the treasurie.
2 He sawe also a certaine
poore wydowe, which
caste in thyther two
mites.
3 And he sayde, Of a trueth I say vnto
you, *that this poore wydowe hath put i.Cor.viii.c.
in more then they all.
4 For they all haue of their superfluitie
added vnto the offerynges of God: but
she of her penurie hath cast in al the sub-
staunce that she had.

5 And vnto some, that spake of the temple, howe it was garnisshed with goodlie stones and gyftes, he sayde.

6 Are these the thynges whiche ye loke vpō: *The dayes wyll come, in ẏ which there shall not be left one stone vpō another, that shall not be throwen downe. Math. 24.c. Mark. xiii.a

7 And they asked him, saying: Maister when shall these thynges be: and what signe wyll there be, when these thynges shall come to passe:

8 And he sayde: *Take heede, that ye be not deceaued. For *many shall come in my name, saying I am Christe, and the tyme draweth neare. Folowe ye them not therfore. Colos. ii.b. Ephe.v.b. i.Ioh.iiii.a.

9 But when ye heare of warres, and seditiōs, be not afraide: For these thinges must first come to passe, but the ende followeth not by and by.

10 Then sayde he vnto them: *Nation shall ryse agaynst nation, & kyngdome agaynst kyngdome. Esaias.xix.a 4.Esd.xiii.c

11 And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull thynges, and great signes shall there be from heauen.

12 But before all these, *they shall laye their handes on you, and persecute you, deliueryng you vp to the synagogues, & into prisons, and shall bryng you vnto kynges and rulers for my names sake. Math.x.b. Mark.xiii.b Iohn.xvi.a.

13 And it shall turne to you for a testimonyall.

14 Be at a sure poynt therefore in your heartes, not to studie before what ye shall aunswere:

15 For *I wyll geue you a mouth, and wysedome, where agaynst, all your aduersaries shall not be able to speake nor resist. Exod. iiii.b. Math. x.c.

16 Yea ye shalbe betrayed also of your parentes, and brethren, and kynsfolke, and friendes, and [some] of you shal they put to death). Actes.vi.c. Mich. vii.b.

17 And hated shal ye be of all men for my names sake.

18 And there shall not one heere of your head perysshe.

19 Possesse ye your soule by (a) patience. (a) Those possesse their soules in patience, vnto whom God geueth a joyful minde vnder the crosse, euen vnto the ende.

20 *And whē ye see Hierusalem besieged with an hoast, then be sure that the desolation of the same is nye.

21 Then let them which are in Iurie, flee to the mountaynes, and let them which are in the myddes of it, depart out: and let not them that are in other countreys enter therin.

22 For these be the dayes of vengeaunce, that all thinges which are written, may be fulfylled.

23 But Wo vnto thē that are with childe, & to them that geue sucke in those dayes: For there shalbe great distresse in the lande, and *wrath ouer this people. i.Thes.ii.d

24 And they shall fall through the edge of the sworde, and shalbe led away captiue into all nations: And Hierusalem shalbe troden downe of the gentiles, vntyll the tyme of the gentiles be fulfylled.

25 ☞ *And there shalbe signes in the sunne & in the moone, & in the starres: and vpon the earth trouble among the nations, with perplexitie. The sea and the water shall roze. Math.24.c Mark. xiii.c Ioel.ii.c. Ezech. 18.f

26 And mens heartes shal fayle them for feare, and for loking after those thinges which shall come on the world: For the powers of heauen shalbe shaken.

27 And then shall they see the sonne of man come in a cloude, with power and great glorie.

28 And when these thynges begyn to come to passe, then loke vp, and lyft vp your heades, for your redemptiō draweth nye.

29 *And he shewed them a similitude: Behold the figge tree, & all the trees. Math. 24.c Mark. xiii.c

30 When they shoote forth [their buddes] ye see and knowe of your owne selues that sommer is then nye at hande.

31 So likewise ye, when ye see these thinges come to passe, be ye sure that the kyngdome of God is nye.

32 Verely I say vnto you, this generation shall not passe, tyll all be fulfylled.

33 Heauen and earth shall passe, but my wordes shall not passe. ☜

34 ☞ *Take heede to your selues, lest at any tyme your heartes be ouercome with surfettyng and dronkennesse, and cares of this lyfe; and so the daye come vpon you vnwares. Ecclesi.xl.c & xxxvii.d Rom.xiii.d.

35 For as a snare shall it come on al them that dwell on the face of ẏ whole earth.

36 *Watche ye therfore, and pray continually, that ye may be accounted worthy to escape all these thinges ẏ shall come, & that ye may stand before ẏ sonne of man. Math.24.d Mark.xiii.d

37 In the day time he taught in the temple: and at nyght he went out, & abode in the mount that is called Oliuete.

38 *And all the people came in ẏ morning to hym in the temple, for to heare hym. Iohn. viii.a.

¶ The .xxij. Chapter.

4 Judas selleth Christe. 7 They eate the Passouer. 19 The institution of the Lordes supper. 24 They stryue who shoulde be greatest. 31 Satan tempteth them. 42 Christe prayeth in the mount, and sweateth blood. 47 Judas betrayeth him with a kisse. 51 Christe setteth on Malchus eare. 60 Peter denieth Christe thrise, and repenteth hym. 67 Christe is mocked, and confesseth hym selfe to be the sonne of God.

1 THe *feast of sweete breade drewe nye, which is called the Passouer.

2 And ỹ hie priestes and scribes *sought howe they myght kyll hym, for they feared the people.

3 *Then entred Satan into Judas, whose sirname was Iscariot, whiche was of the number of the twelue.

4 And he went his waye, and communed with the hye priestes and officers, howe he myght betray him vnto them.

5 And they were glad, and promised to geue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 *Then came the day of sweete breade, when [of necessitie] the Passouer must be offered.

8 And he sent Peter and John, saying: Go and prepare vs the Passouer, that we may eate.

9 They sayde vnto hym: where wylt thou that we prepare?

10 And he sayde vnto them: Beholde, when ye enter into the citie, there shall a man meete you, bearyng a pitcher of water, hym folowe into the same house that he entreth in.

11 And ye shall say vnto the good man of the house, the maister saith vnto thee, Where is the gheste chamber, where I shall eate ỹ Passouer with my disciples?

12 And he shal shew you an vpper chamber prepared, there make redye.

13 And they went, and founde as he had sayde vnto them: and they made redye the Passouer.

14 *And when the houre was come, he sate downe, & the twelue apostles with hym.

15 And he sayde vnto them: I haue earnestly desired to eate this Passouer with you, before that I suffer.

16 For I saye vnto you, henceforth I wyll not eate of it any more, vntyll it be fulfylled in the kyngdome of God.

17 And he toke the cuppe, & gaue thankes, and sayde, Take this, and deuide it among you:

18 For I say vnto you, I wyll not drinke of the fruite of the vine, vntyll the kyngdome of God come.

19 *And he toke bread, and when he had geuē thankes, he brake [it] and gaue vnto thē, saying, This is my body, which is geuen for you: This do in the remembraunce of me. C Mat.xxvi.c Mar.xiiii.c. i.Cor.xi.c.

20 Lykewise also, when he had supped, he toke the cuppe, saying: This cuppe is the new testamēt in my blood, which is shed for you.

21 Yet beholde, the hande of hym that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it is appoynted: but Wo vnto that man by whom he is betrayed.

23 And they began to enquire among them selues, which of them it was that shoulde do it.

24 ☞ And there was a stryfe among thē, which of them shoulde seeme to be the greatest.

25 And he saide vnto them: The kinges of nations raigne ouer them, and they that haue auctoritie vpō them, are called gracious Lordes.

26 But ye shall not be so. *But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doth ministre. Math. xx.d

27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth.

28 Ye are they, which haue bydden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me.

30 That ye may eate and drynke at my
Mat. xix.d. table in my kyngdome, *& sit on seates
iudgyng the twelue tribes of Israel.
31 And the Lord saide: Simon, Simon,
beholde Satan hath desired to sift you,
as it were wheate:
32 But I haue prayed for thee, that thy
fayth fayle not: And when thou art cō-
D uerted, strengthe thy brethren.
Mat.xxvi.c 33 And he sayde vnto him: *Lord I am
Mar. xiiii c. redy to go with thee into prison, and to
Iohn. xiii.d. death.
34 And he sayde: I tell thee Peter, the
Cocke shal not crowe this day, tyll thou
hast thryse denyed that thou knewest
me.
Math.x.c. 35 And he said vnto them: *when I sent
Mark.vi.b. you without wallet, and scrippe, and
Luk.ix.a. shoes, lacked ye any thyng? And they
sayde, no.
36 Then saide he vnto them: But nowe
he that hath a wallet, let him take it vp,
and lykewyse his scrippe: and he that
hath none, let him sell his coate, and bye
a sworde.
37 For I say vnto you, that yet the same
which is written, must be perfourmed
in me: *Euen among the wicked was
Esaias.liii.b. he reputed. For those thynges which
Math.27.b. are written of me, haue an ende.
Mark.xv.c. Ioh. xviii.f.
38 And they sayde: Lorde, beholde here
are two swordes. And he sayde vnto
them, it is enough.
Mat.xxvi.c 39 *And he came out, and went as he
Mar. xiiii.c. was wont, to mount Oliuete: and the
disciples folowed hym.
40 And when he came to the place, he
Math. vi.b. sayde vnto them: *pray, lest ye fall into
Luk.xxi.a. temptation.
E
Mat.xxvi d 41 *And he gate hym selfe from them a-
bout a stones caste, and kneeled downe,
and prayed,
42 Saying: Father, yf thou wylt, re-
moue this cuppe from me. Neuerthe-
Iohn.vi.d. lesse, *not my wyl, but thine be fulfilled.
43 And there appeared an angell vnto
hym from heauen, comfortyng hym.
(a) He felt the horrour of Gods wrath & iudgement against sinne. 44 And he was in an (a) agonie, and he
prayed more earnestly: and his sweat
was lyke droppes of blood, trickling
downe to the grounde.
45 And when he rose vp from prayer, and
was come to his disciples, he founde thē
slepyng for heauynesse,
46 And sayde vnto them, Why slepe ye?
Rise, & pray lest ye fall into temptation.
Mat.xxvi.c 47 *Whyle he yet spake, behold [there came]
Mar.xiiii.b. a company, and he that was called Iu-
das, one of the twelue, went before thē,
& preassed nye vnto Jesus to kisse hym.
48 But Jesus sayde vnto hym: Judas,
betrayest thou the sonne of man with a
kisse?
49 When they which were about hym
sawe what woulde folowe, they sayde
vnto hym: Lorde, shall we smyte with
sworde?
50 *And one of them smote a seruaunt of Mat.xxvi.c
the hye priest, & stroke of his right eare. Mar. xiiii.f.
51 Jesus answered and saide, Suffer ye Iohn.xviii.b
thus farre forth. And whē he touched
his eare, he healed hym.
52 Then Jesus said vnto the hye priestes F
and rulers of the temple, and the elders
which were come to hym: Be ye come
out as vnto a thiefe, with swordes and
staues?
53 When I was dayly with you in the
temple, ye stretched forth no handes a-
gaynst me: But this is euen your very
houre, and the power of darknesse.
54 Then take they hym, and ledde hym,
& brought him to the hye priestes house:
and Peter folowed afarre of.
55 And when they had kyndeled a fire in
the myddes of the hall, and were set
downe together, *Peter also sate downe Mat.xxvi.c
among them. Mar. xiiii.f.
Ioh. xviii.c
56 But when a certayne wenche beheld
hym, as he sate by the fire [and earnestlye
loked vpon hym] she sayde: This same fe-
lowe was also with hym.
57 *And he denyed hym, saying, Woman Mat.xxvi.c
I knowe hym not. Mark.xiiii.c
58 And after a litle whyle, another sawe
hym, and saide: Thou art also of them.
And Peter sayd, man I am not.
59 And about the space of an houre after,
an other affirmed saying: Verely this
felowe was with hym also, for he is of
Galilee.
60 And Peter sayde: Man I wote not
what thou sayest. And immediatlye
whyle he yet spake, the Cocke crewe.
61 And the Lorde turned backe, & loked Luk. xxii.c
vpon Peter: *And Peter remembred Mat.xxvi.c
the worde of the Lorde, howe he hadde Mark.xiiii.c
sayde vnto hym, before the Cocke crowe
thou shalt denie me thrise.
62 And Peter went out, & wept bitterlye.
63 And the men that helde Jesus, mock- G
ked hym, and smote hym.
64 And when they had blindfolded him,
they stroke hym on the face, and asked
hym,

him,saying:Arede,Who is it that smote thee:

65 And many other thyngs blasphemously spake they against hym.

G 66 And assoone as it was day,the elders of the people, and the hye prestes, and scribes,came together,and led hym into their counsell,saying:

67 Art thou [very] Christe, tell vs: And he sayde vnto them: If I tell you, you wyll not beleue:

68 And if I aske you, you wyll not aunswere me,nor let me go.

69 *Hereafter shall the sonne of man sit on the right hand of the power of God. Mat.xxvi.f Mar.xiiii.g.

70 Then said they all: Art thou then the sonne of God: He sayde: Ye say ỹ I am.

71 And they sayd: *What neede we any further witnesse: For we our selues haue hearde of his owne mouth. Mat xxvi.g Mar.xiiii.g.

The.xxiii.Chapter.

1 Jesus is accused before Pilate,and is sent to Herode. 8 Herode mocketh hym. 25 Barabas is let at libertie, and Jesus geuen to be crucified. 26 Simon of Cyrene. 27 The women lament Christe crucified, 34 he prayeth for his enemies. 40 One of the thieues rayleth on hym, 41 and the other is saued by fayth. 46 He geueth vp the ghost, and is buryed.

A 1 AND* the whole multitude of them arose, & led hym vnto Pilate.

2 And they began to accuse hym,saying:We founde this felow peruerting the people, and forbyddyng to paye tribute to Ceasar, saying that he is Christe, a kyng.

3 And Pilate apposed hym,saying: Art thou the kyng of the Jewes: He aunswered hym,and sayde: Thou sayest it.

4 Then sayde Pilate to the hye prestes, and to the people: I finde no fault in this man.

5 And they were the more fierce,saying: He moueth the people, teaching throwout al Jurie,and began at Galilee, euen to this place.

6 When Pilate hearde [mention] of Galilee,he asked whether the man were of Galilee.

B 7 And assoone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode,Whiche was also at Hierusalem at that tyme.

8 And when Herode sawe Jesus, he was exceeding glad: For he was desirous to see hym of a long season,because he had hearde many thinges of hym, and he trusted to haue seene some miracle done by hym.

9 Then he questioned with hym many wordes: But he aunswered hym nothing.

10 The hye prestes and scribes stoode forth,and accused hym straytely.

11 And Herode with his men of warre despised him: and when he had mocked hym,he arayed hym in whyte clothing, and sent hym agayne to Pilate.

12 *And the same day Pilate and Herode were made friendes together: For before they were at variaunce. Actes. iiii.a.

13 And Pilate called together the hye prestes, and the rulers, and the people,

C 14 And said vnto them: Ye haue brought this man vnto me, as one ỹ peruerteth the people: and behold, I examine him before you, & finde no fault in this man of those thinges wherof ye accuse hym:

15 No,nor yet Herode: For I sent you to hym, and loe nothing worthy of death is done to hym.

16 I wyll therefore chasten hym, and let hym loose.

17 *For of necessitie he must haue let one loose vnto them at the feast. Math.27 d. Mark. xv.a. Ioh.xviii.a.

18 And all the people cryed at once, saying: Away with him,and deliuer to vs Barabbas.

19 Which for a certaine insurrection made in the citie, and for murther, was cast in prison.

20 Pilate spake agayne to them,wyllyng to let Jesus loose.

21 But they cryed,saying: Crucifie hym, crucifie hym.

22 He sayde vnto them the thirde tyme: What euyll hath he done: I finde no cause of death in hym, I wyll therefore chasten hym,and let hym go.

23 *And they were instant with loude voyces, requiring that he might be crucified. And the voyces of them, and of the hye prestes preuayled. Math.27.c. Mark.xv.a. Iohn.xix.a.

24 And Pilate gaue sentence, that it should be as they required.

25 And

C 25 *And he let loose vnto them, him that for insurrection and murther was caste into prison, whom they had desired, & he deliuered [vnto them] Jesus, to do with hym what they woulde.

Mat. 27.c. Mark.xv.a.

Mat. 27 c. Mark.xv.b.

26 *And as they ledde hym away, they caught one Simon of Cyrene comming out of the fielde, and on hym layde they the crosse, that he myght beare it after Jesus.

27 And there folowed hym a great company of people, and of women, *which bewayled and lamented hym.

Luke.viii.a.

28 But Jesus turned backe vnto them, and sayde: [Ye] daughters of Hierusalem, wepe not for me, but wepe for your selues, and for your chyldren:

29 For beholde, the dayes wyll come, in the which they shal say*: Happy are the barren, & the wombes that neuer bare, & the pappes which neuer gaue sucke.

Esai.liii.a. Sapi.iii.c. Galat.iiii.d.

30 Then shall they begin to say to the mountaynes, fall on vs, & to the hylles, couer vs.

31 For if they do these thinges in a greene tree, what shalbe done in the drye?

32 And there were two euyll doers, led with hym to be slayne.

33 *And after that they were come to the place whiche is called Caluarie, there they crucified hym, and the euyll doers, one on the right hand, and the other on the left.

Mat.27.d. Mark.xv c. Iohn.xix.d.

34 Then said Jesus, Father forgeue the, for they wote not what they do. *And they parted his rayment, & cast lottes.

Mat.xvii.d. Mark.xv c. Psal.xxi.d.

D 35 And the people stoode, and beheilde: and the rulers mocked him with them, saying: He saued other [men] let hym saue him selfe, if he be very Christe the chosen of God.

36 The souldiours also mocked him, and came and offred him vineger,

37 And sayd: If thou be the kyng of the Jewes, saue thy selfe.

38 *And a superscription was written ouer him, with letters of greke, and latin, and hebrue, This is the king of the Iewes.

Mat.27.b. Iohn.xix.d.

39 And one of the euyll doers whiche were hanged, rayled on hym, saying: If thou be Christe, saue thy self and vs.

40 But the other aunswered, and* rebuked hym, saying: Fearest thou not God, seing thou art in the same damnation?

Mat.xxvii c Mark.xv.c.

41 We are righteously [punished] for we receaue according to our deedes: But this man hath done nothing amisse.

42 And he sayde vnto Jesus: Lorde, remember me, When thou commest into thy kyngdome.

43 And Jesus sayde vnto hym: Verely I say vnto thee, to day shalt thou be with me in paradise.

44 *And it was about the sixt houre: and there was a darknesse ouer al the earth, vntyll the ninth houre.

Mat.27.c. Mark.xv.c.

45 And the sunne was darkned, *and the vayle of the temple dyd rent, euen thorowe the middes.

Mat.27.f. Mark.xv.d.

46 And when Jesus had cryed with a loude voyce, he sayde: Father into thy handes I commende my spirite. And when he thus had sayde, he gaue vp the ghost.

47 *When the Centurion saw what was done, he glorified God, saying: Verely this was a righteous man.

Mat.27.f. Mark.xv.d.

48 And all the people that came together to that sight, & sawe the thinges whiche were done, smote their brestes, and returned.

49 And all his acquaintaunce, *and the women that folowed him from Galilee stode a farre of, beholding these thinges.

Mat.27.f. Mark.xv.d.

50 And beholde, *there was a man named Joseph, a counsellour, and he was a good man and a iust:

E Mat.27.g. Mark xv.d. Iohn.xix.g.

51 The same had not consented to the counsell and deede of them, Which was of Aramathia a citie of the Jewes, Whiche same also wayted for the kyngdome of God.

52 He went vnto Pilate, and begged the body of Jesus,

53 And toke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherin neuer man before was layde.

54 And that day was the preparing of the Sabbath, & the Sabbath drew on.

55 The women that folowed after, whiche had come with hym from Galilee, beheilde the sepulchre, and how his body was layde.

56 And they returned, and prepared sweete odours and oyntmentes: but rested the Sabbath day, according to the commaundement.

The.xxiiii.Chapter.

1 The women come to the sepulchre, 9 they shewe to the Apostles that which the angels tolde them. 13 Christe appeareth to the two Disciples that went to Emaus, and interpreteth the Scriptures. 36 He appeareth to the Apostles, and reproueth their incredulitie. 49 He promiseth the holy ghost, and geueth them their charge 51 He ascendeth into heauen.

1 BVt vpon the first day of the Sabbathes, [very] early in the morning, they came vnto the sepulchre, & brought ỳ swéete odours which they had prepared, and other women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And they went in: but founde not the body of the Lorde Jesu.

4 And it came to passe, as they were amased therat: Beholde, two men stoode by them in shinyng garmentes.

5 *And as they were afrayde, and bowed downe their faces to the earth, they said vnto them: Why seeke ye the lyuyng among the dead?

6 He is not here, but is risen: Remember howe he spake vnto you, when he was yet in Galilee,

7 Saying: that the sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the thirde day rise agayne.

8 And they remembred his wordes,

9 And returned from the sepulchre, and tolde all these thinges vnto those eleuen, and to all the remnaunt.

10 *It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which tolde these thinges vnto the Apostles.

11 And their wordes seemed vnto them fayned thynges, neither beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the linnen clothes layde by them selues, and departed, wondryng in him selfe at that which was come to passe.

13 ☞* And beholde, two of them went that same day to a towne called Emaus, which was from Hierusalem about threescore (a) furlonges.

14 And they talked together of all these thynges that were done.

15 And it came to passe, that whyle they communed together & reasoned, Jesus him selfe drewe neare, *and went with them. Mat.xviii.c

16 But their eyes were holden, that they ℂ shoulde not knowe him.

17 And he sayde vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of them, whose name was Cleophas, aunswered, and sayde to him: Art thou only a straunger in Hierusalem, & hast not knowen the thinges which are come to passe there, in these dayes?

19 He sayde vnto them: What thynges? And they sayde vnto him: Of Jesus of Nazareth, whiche was a prophete, mightie in deede and worde before God and all the people:

20 And howe the hye priestes, and our rulers deliuered him to be condempned to death, and haue crucified him.

21 But we trusted that it had ben he which shoulde haue redeemed Israel: And as touchyng all these thynges, to day is euen the thirde day, that they were done.

22 *Yea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre, Luk.24.c. Iohn.xx.a.

23 And founde not his body, and came, saying that they had seene a vision of angels, which sayde that he was alyue.

24 And certayne of them which were with vs, went to the sepulchre, & founde it euen so as the women had sayde: but hym they sawe not.

25 And he sayde vnto them: O fooles and slowe of heart, to beleue all that the prophetes haue spoken.

26 Ought not Christe to haue suffered these thinges, & to enter into his glory? Mat xxvi.c Esai. liii.c.

27 And he began at Moyses, and all the prophetes, and interpreted vnto them in all Scriptures which were writen of hym.

28 And they drewe nye vnto the towne which they went vnto, and he made as though he would haue gone further.

29 And they *constrayned hym, saying: abyde Gen xix.a. Luk.24.c.

abyde with vs, for it draweth towarde nyght, and the day is farre passed. And he went in to tary with them.

Mark.xv.b. 30 *And it came to passe, as he sate at meate with them, he toke bread, and (b) blessed it, and brake, and gaue to them.

(b) This word blessed, signifieth here nothyng els, but to gene thankes, as appeareth by diuers places of scripture. Lub. ffg.

31 And their eyes were opened, and they knewe him: and he vanished out of their syght.

32 And they sayde betweene themselues: Dyd not our heartes burne within vs, whyle he talked with vs by the way, and opened vnto vs the scriptures?

33 And they rose vp the same houre, and returned [agayne] to Hierusalem, and founde the eleuen gathered together, and them that were with them,

34 Saying: The Lorde is rysen in deede, and hath appeared to Simon.

35 And they tolde what thynges were done in the way, and howe they knewe him in breakyng of bread. ☞

D 36 And as they thus spake, Jesus him selfe stoode in the *middes of them, and saith vnto them: Peace be vnto you.

John.xx.c.

37 But they were abasshed and afrayde, & supposed that they had seene a spirite.

38 And he sayde vnto them: why are ye troubled, and why do thoughtes arise in your heartes?

39 Beholde my handes and my feete, that it is euen I my selfe: handle me and see, for a spirite hath not flesshe and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and his feete.

41 And whyle they yet beleued not for ioy, and wondred, he sayde vnto them: *Haue ye heare any meate?

42 And they offered him a peece of a broyled fishe, and of an hony combe. John.xx.b.

43 And he toke it, and dyd eate before them.

44 And he sayde vnto them: *These are the wordes which I spake vnto you, whyle I was yet with you, that all must [needes] be fulfylled, which were written of me in the law of Moyses, and in the prophetes, and in the psalmes. Mat.xvi.c.

45 *Then opened he their ○ wittes, that they myght vnderstande the scriptures. E Act.xvii.a. ○ Or, mindes

46 And sayde vnto them: Thus is it written, and thus it behoued Christe to suffer, and to rise agayne from death the thirde day:

47 And that repentaunce and remission of sinnes shoulde be preached in his name among all nations, ☞ and must begyn at Hierusalem.

48 And ye are witnesses of these thynges.

49 ☞ And beholde I wyll sende the promise of my father vpon you: *But tary ye in the citie of Hierusalem, vntyll ye be endued with power from an hye. Actes.i.b.

50 And he led them out into Bethanie, and lift vp his handes, & blessed them.

51 *And it came to passe, as he blessed them, he departed from them, and was caryed vp into heauen. Actes.i.b. Mark.xvi.f

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the temple, praysyng and laudyng God. Amen. ☞

Here endeth the Gospell by Saint Luke.

¶ The Gospell by Saint Iohn.

The first Chapter.

¶ 1 The diuinitie, humanitie, and office of Christe. 15 The testimonie of John.
39 The callyng of Andrewe, Peter, Philip, and Nathaniel.

A 1 IN the begynnyng was
the worde, & the worde
was with God: and
that worde was God.
2 The same was in the
begynnyng with God.
3 *All thynges were
made by it: and without (a) it, was made
nothyng that was made.
4 *In it was lyfe, and the lyfe was the
*lyght of men,
5 And the lyght shyneth in darkenesse:
and the darknesse comprehended it not.
6 There was a man sent from God,
whose name was John:
7 The same came for a witnesse, to beare
witnesse of the (b) lyght, that all men
through hym myght beleue.
8 *He was not that lyght: but was sent
to beare witnesse of the lyght.
9 That [lyght] was the true lyght, which
lyghteth euery man that commeth into
the worlde.
10 He was in the worlde, and the worlde
was made by hym, and the worlde
knewe hym not.
11 He came among his owne, and his
owne receaued hym not.

Gen.i.a. Prou.viii.d. (a) without Christe, no creature was made. Iob.xiiii.d. Iohn.viii.b. Iud.ix.a.

(b) That is, of Christe which is the true lyght. Iohn.v.d.

12 But as many as receaued hym, * to
them gaue he (c) power to be the sonnes
of God, euen them that beleued on his
name.
13 Which were borne, not of blood, nor of
the wyll of the fleshe, nor yet of the wyll
of man, but of God.
14 *And the same word () became (d) fleshe,
and dwelt among vs (*and we sawe
the glory of it, as the glory of the only
begotten sonne of the father) full of
grace and trueth.
15 *John beareth witnesse of hym,
and cryeth, saying: This was he of
whom I spake, he that commeth after
me, is preferred before me; for he was
before me.
16 *And of his fulnesse haue all we re-
ceaued, and grace (e) for grace.
17 For the lawe was geuen by Moyses:
but grace and trueth came by Jesus
Christe.
18 *No man hath seene God at any tyme:
The onely begotten sonne which is in
the bosome of the father, he hath de-
clared hym.
19 *And this is the recorde of John:
when the Jewes sent priestes and
leuites

Psal.lvii.b. (c) Meanyng priuilegs, or dignitie.

B () Or was made. (d) That is to say, man. Baruc.i.c. Math.27.a. ii.Peter.i.c. i.Iohn.i.a. Math.iii.b. Mark.i.a.

Colloss.ii.b. (e) That is, God doth fauour vs, and geueth grace to so many as beleue in Christe, and are become his members, that God in his sonne is well pleased.

Iohn.v.d.

Ieuites from Hierusalem, to aske hym: what art thou?

20 And he confessed and denyed not, and sayde playnely, I am not that Christe.

Math.xi.b. 21 And they asked hym: what then? *art thou Elias? And he sayth, I am not.

Det.xviii.c. *Art thou that prophete? And he answered, no.

22 Then sayde they vnto hym: what art thou? that we may geue an answere to them that sent vs: what sayest thou of thy selfe?

Math.iii.a. Mark.i.a. Luk.iii.a. Esay.xl.a. 23 He sayde: *I am the voyce of a cryer in the wildernesse, make straight the way of the Lorde, *as sayde the prophete Esaias.

24 And they which were sent, were of the pharisees.

℣ 25 And they asked hym, and sayde vnto hym: why baptizest thou then, yf thou be not Christe, nor Elias, neither that prophete?

Math.iiii.b. Mark i.a. Luk. iii.c. Actes.xix.g 26 Iohn answered them, saying: *I baptize with water, but there standeth one among you, whom ye knowe not,

27 He it is, which though he came after me, was before me, whose shoes latchet I am not worthy to vnloose.

Iohn.iii.d. and.x.d. 28 These thynges were done in Bethabara beyonde Iordane, *where Iohn dyd baptize. ☞

29 ☞ The next day, Iohn seeth Iesus comming vnto hym, and saith, *beholde the lambe of God, which taketh away the sinne of the worlde.

Esay.liii.b. i.Cor.v.b.

30 This is he of whom I sayde, After me commeth a man, which is preferred before me, for he was before me.

31 And I knewe hym not: but that he shoulde be declared to Israel, therfore am I come, baptizing with water.

Math.iii.d. Mark.i.b. Luk.iii.d 32 *And Iohn bare recorde, saying: I sawe the spirite descende from heauen, lyke vnto a doue, and abode vpon hym,

33 And knewe hym not. But he that sent me to baptize with water, the same sayde vnto me: vpon whom thou shalt see the spirite descende, and tary styll on hym, the same is he which baptizeth with the holy ghost.

34 And I sawe, and bare recorde, that he is the sonne of God. ☞

℣ 35 The next day after, Iohn stoode agayne, and two of his disciples.

36 And he beheld Iesus as he walked by, & sayth: beholde the lambe of God.

37 And the two disciples heard hym speake, and they followed Iesus.

38 And Iesus turned about, and sawe them followe hym, & sayth vnto them: what seeke ye? They sayde vnto hym: Rabbi (which is to say yf one interprete it, Maister) where dwellest thou?

39 He sayeth vnto them: come and see. They came, and sawe where he dwelt, and abode with hym that day: For it was about the tenth ○ houre.

○ That was about fiue houres before noone.

40 One of the two which heard Iohn speake, & followed hym, was Andrewe, Simon Peters brother.

41 The same founde his brother Simon first, and sayth vnto hym: we haue founde Messias, which is by interpretation, the ○ anoynted.

○ Or, the Christe.

42 And brought hym to Iesus. And Iesus beheld hym, and sayde: Thou art *Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone. Mat.xvi.c.

43 The day folowyng, Iesus woulde go into Galilee, & founde Philip, and sayth vnto hym, folowe me. ℣

44 *Philip was of Bethsaida, the citie of Andrewe and Peter. Iohn.xii.c.

45 Philip founde Nathanael, and sayth vnto hym: we haue founde hym, of whom *Moyses in the lawe, and the *prophetes, dyd write: Iesus of Nazareth, the sonne (f) of Ioseph. Gen.iii.c. and.xxii.c. Deu.xviii.c

(f) He speaketh after the common opinion, for most men supposed hym to be Iosephes sonne.

46 And Nathanael sayde vnto hym: *Can there any good thyng come out of Nazareth? Philip sayth vnto him: come and see.

47 Iesus sawe Nathanael commyng to hym, & sayeth of hym: Beholde a ryght Israelite, in whom is no guile.

48 Nathanael sayth vnto hym: whence knewest thou me? Iesus answered, and sayde vnto hym: Before that Philip called thee, when thou wast vnder the fygge tree, I sawe thee.

49 Nathanael answered, and sayde vnto hym: Rabbi, thou art euen the [very] sonne of God, thou art ỳ kyng of Israel.

50 Iesus answered, & sayde vnto hym: Because I sayde vnto thee, I saw thee vnder the fygge tree, thou ○ beleuest: Thou shalt see greater thynges then these.

○ Or, beleuest thou?

51 And he sayth vnto hym: Verily, verily I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascendyng & descendyng vpon the sonne of man. ☞

℣ The

¶ The. ij. Chapter.

¶ 7 Chriſte begynneth to worke miracles, and turned water into wyne, 12 he goeth to Capernaum, and ſo aſcendeth to Hieruſalem. 14 he caſteth buyers and ſellers out of the temple, 19 he forewarneth his death and reſurrection, 23 and many beleue in hym when they ſee his miracles.

1 AND the thirde day, was there a mariage in Cana [a citie] of Galilee, and the mother of Ieſus was there.
2 And Ieſus was called, and his diſciples vnto the mariage.
3 And whē the wyne fayled, the mother of Ieſus ſayth vnto hym: they haue no wyne.
4 Ieſus ſaith vnto her: woman, *what haue I to do with thee, myne houre is not yet come.
5 His mother ſayth vnto the ○ miniſters: whatſoeuer he ſayth vnto you, do it.
6 And there were ſet there, ſixe water pottes of ſtone, after the maner of the purifiyng of the Iewes, conteynyng two or three ○ firkins a peece.
7 Ieſus ſayth vnto them: fyll the water pottes with water. And they fylled them vp to the brym.
8 And he ſayth vnto them: drawe out nowe, and beare vnto the gouernour of feaſt. And they bare it.
9 When the ruler of the feaſt had taſted the water that was made wyne, and knewe not whence it was (but the miniſters which drewe the water knewe) the gouernour of the feaſt calleth the bydegrome:
10 And ſayth vnto hym, Euery man at the begynnyng doth ſet forth good wine, and when men haue well dronke, then that which is worſe: But thou haſt kept the good wyne vntyll nowe.
¶ 11 This begynnyng of miracles dyd Ieſus in Cana of Galilee, and ſhewed his glory, & his diſciples beleued on hym.
12 *After this, he went downe to Capernaum, he, and his mother, and his brethren, and his diſciples, and there continued not many dayes.
13 ☞ *And the Iewes Paſſouer was at hande, & Ieſus went vp to Hieruſalem,
14 And founde ſittyng in the temple, thoſe that ſolde oxen, and ſheepe, and doues, and chaungers of money.
15 And when he had made [as it were] a ſcourge of ſmall cordes, he droue them all out of the temple, with the ſheepe, & oxen, and powred out the chaungers money, and ouerthrewe the tables,
16 And ſaide vnto them that ſolde doues: Haue theſe thinges hence, and make not my fathers houſe an houſe of marchaundize.
17 And his diſciples remembred that it was written: *The zeale of thine houſe hath euen eaten me.
18 Then aunſwered the Iewes, & ſayde vnto hym: what token ſheweſt thou vnto vs, ſeeyng that thou doeſt theſe thynges?
19 Ieſus aunſwered, & ſayde vnto them: *Deſtroy this temple, & in three dayes I wyll reare it vp.
20 Then ſayde the Iewes, fourtie and ſixe yeres was this temple a buildyng, and wilt thou reare it vp in three dayes?
21 But he ſpake of the temple of his body.
22 Aſſoone therfore, as he was ryſen from death [agayne,] his diſciples remembred that he thus had ſayde: And they beleued the ſcripture, & the wordes which Ieſus had ſayde.
23 When he was in Hieruſalem at the Paſſouer, in the feaſt day, many beleued on his name, when they ſawe his miracles which he dyd.
24 But Ieſus dyd not commit hym ſelfe vnto them, becauſe he knewe all men,
25 And neded not, that any ſhoulde teſtifie of man: *For he knewe what was in man.

Mat. xxi. b. Mark. xi. c. Luk. xix. g.
Pſal. lxxix f
Math. xvi. f Mark. xiiii. f
Ierc. xvii. b. Apoca. i. d.

¶ The

¶ The .iij. Chapter.

¶ 3 Christe teacheth Nicodemus. 15 Of fayth. 16 The loue of God towarde the worlde. 19 Condemnation. 25 John baptizeth. 27 John teacheth his disciples.

A 1 ☞ THere was a man of the pharisees, named Nicodemus, a ruler of the Jewes.

Iohn.vii.g. 2 *The same came to Jesus by night, & said vnto him: Rabbi, We knowe that thou art a teacher come from God: for no man coulde do these miracles that thou doest, except God were with him.

3 Jesus answered, & sayde vnto hym: Verely, verely, I say vnto thee, except a man be borne agayne, he can not see the kyngdome of God.

4 Nicodemus sayth vnto hym: Howe can a man be borne When he is olde: can he enter into his mothers Wombe, and be borne agayne:

Iohn.iiii.b. and.vii.d. Titus. iii.a. 5 Jesus answered: *Verely, verely, I say vnto thee, except a man be borne of Water and of the spirite, he can not enter into the kyngdome of God.

Rom. viii.a. 6 *That Which is borne of the flesh, is flesh: and that Which is borne of the spirite, is spirite.

7 Marueyle not thou that I sayde to thee, ye must be borne agayne.

8 The Wynde bloweth Where it listeth, B and thou heareſt the sounde therof: *but canst not tell Whence it commeth, and Whither it goeth. So is euery one that is borne of the spirite.

Eccle.xi.a.

9 Nicodemus answered, and sayde vnto hym: howe can these thynges be:

10 Jesus answered, & sayde vnto hym: Art thou a maister in Israel, and knowest not these thynges:

11 Verely, verely, I say vnto thee, We speake that We do knowe, & testifie that We haue seene: and ye receaue not our Witnesse.

12 If I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue, yf I tell you of heauenly thynges:

(a) No man by his owne sopte can know the misteryes of Christes kyngdome, but by Christ hym selfe.

13 *And no man ascendeth vp to (a) heauen, but he that came downe from heauen, euen the sonne of man Which is in (b) heauen.

(b) This is spoken for the vnitie of person, and that which is proper to one nature, is transferred to the other, as Act. xx. and. xxviij. and so Christe was in heauē, according to his deuine nature.

14 *And as Moyses lyft vp the serpent in the Wyldernesse: euen so must the sonne of man be lyft vp:

15 That Whosoeuer beleueth in hym, perishe not, but haue eternall lyfe. ☜

16 ☞ *For God so loued the Worlde, that he gaue his only begotten sonne, that Whosoeuer beleueth in hym, shoulde not perishe, but haue euerlastyng lyfe.

17 *For God sent not his sonne into the Worlde, to condempne the Worlde: but that the (c) Worlde through hym myght be saued. He that beleueth on hym, is not condempned:

Luk.xix.a.

(c) That is, all sortes of people that beleue, whether they be Jewes or Gentiles.

18 But he that beleueth not, is condempned alredy, because he hath not beleued in the name of the only begottē sonne of God.

19 And this is the condempnation: *that lyght is come into the Worlde, and men loued darknesse rather then lyght, because their deedes were euyll.

Iohn.i.a. and.xii.f.

20 For *euery one that euyll doeth, hateth the lyght: neither commeth to the light, lest his deedes shoulde be reproued.

Ephe.v.b.

21 But he that doeth trueth, cōmeth to the lyght, ỹ his deedes may be knowen, howe that they are Wrought in God. ☜

22 After these thynges, came Jesus and his disciples into the lande of Jurie, and D there he taryed With thē, *& (d) baptized.

(d) Christe hym selfe baptized not, but his disciples. Iohn.iiij.

23 And John also baptized in Enon, besides Salim, because there Was much Water there: and they came, and Were baptized.

24 *For John Was not yet cast into prison.

Mark.iiii.b.

25 ☞ And there arose a question betwene Johns disciples and the Jewes, about purifiyng.

26 And they came vnto John, and sayde vnto hym: Rabbi, he that Was With thee beyonde Jordane, to Whom thou bareſt Witnesse, beholde the same baptizeth, *and all men come to hym.

Iohn.iiii.a.

27 John answered, and sayde: A man can receaue nothyng, except it be geuen hym from heauen.

28 Ye your selues are Witnesses, *howe that I sayde I am not Christe, but am sent before hym.

Iohn.i.b.

29 He that hath ỹ bride, is the bridegrome. But the friende of the brydegrome, Which standeth & heareth him, reioyceth greatly because of ỹ brydegromes voyce. This my ioy therfore is fulfylled.

30 He must increace, but I must decreace.

31 He that commeth from an hye, is E aboue all: he that is of the earth, is earthly, and speaketh of the earth. He that commeth from heauen, is aboue all:

And

32 And what he hath seene and hearde, that he testifieth: and no man receaueth his testimonie.
33 He that hath receaued his testimonie, *hath set to his seale, that God is true.
34 For he whom God hath sent, speaketh the wordes of God: *For God geueth not the spirite by measure vnto hym.
35 The father loueth the sonne, *and hath geuen all thynges into his hande. Luk.i.d.
36 *He that beleueth on the sonne, hath euerlastyng lyfe: He that beleueth ○not the sonne, shall not see life, but the wrath of God abydeth on hym. Iohn.vi.f. i.Iohn.v.b. ○Or, he that obeyeth not the sonne.

The .iiij. Chapter.

¶ 7 Christe weryed, asketh water of the woman of Samaria. 10 The liuely water. 24 He teacheth true worshippe. 26 He confesseth hym selfe to be Messias. 29 The woman sheweth the citizens that Christe is come. 32 Christes meate. 39 The Samaritanes beleue Christe. 45 Christe is receaued of the Galileans. 50 He healeth ẏ rulers sonne.

A 1 Soone as the Lord knew, how the pharisees had heard that Jesus made and baptized mo disciples then John,
2 (Though that Jesus hym selfe baptized not, but his disciples:)
3 *He left Jurie, and departed agayne into Galilee. b.iiii.b.
4 For [it was so that] he must needes go through Samaria.
5 Then came he to a citie of Samaria, which is called Sichar, besydes the possession *that Jacob gaue to his sonne Joseph. d.48.d.
6 And there was Jacobs well. Jesus then beyng wery of his iourney, sate thus on the well. And it was about the sixt ○houre: (That is, heate of the day.)
7 And there came a woman of Samaria to drawe water: Jesus sayth vnto her, geue me drynke.
8 For his disciples were gone away, vnto the towne to bye meate.
9 Then sayth the woman of Samaria vnto hym: Howe is it, that thou beyng a Jewe, askest drynke of me, which am a Samaritane? *For the Jewes meddle not with the Samaritanes. Reg.17. Iohn.vii.b
10 Jesus aunswered, and sayde vnto her: yf thou knewest the gyft of God, & who it is that sayeth to thee geue me drynke, thou wouldest haue asked of hym, and he woulde haue geuen *thee water of lyfe.
11 The woman sayth vnto hym: Syr, thou hast nothyng to drawe with, and the well is deepe: from whence then hast thou that water of lyfe?
12 Art thou greater then our father Jacob, which gaue vs the well, and he hym selfe dranke therof, and his children, and his cattell?
13 Jesus aunswered, and sayde vnto her: Whosoeuer drynketh of this water, shal thyrst agayne:
14 But whosoeuer drynketh of the water that I shall geue hym, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, spryngyng vp into euerlastyng lyfe.
15 The woman sayth vnto hym: Syr, geue me of that water, that I thyrst not, neither come hyther to drawe.
16 Jesus sayth vnto her: Go, call thy husbande, and come hyther.
17 The woman aunswered, and sayde [vnto hym]: I haue no husbande. Jesus sayde vnto her: Thou hast well sayde, I haue no husbande.
18 For thou hast had fyue husbandes, and he whom thou now hast, is not thy husbande. In that saydest thou truely.
19 The woman sayth vnto hym: *Syr, ℭ I perceaue that thou art a prophete. Luk.vii.b.
20 Our fathers worshipped in this mountayne, *and ye say that in Hierusalem is the place, where men ought to worshippe. 3. Reg.9.a. 2 Par.vii.c.
21 Jesus sayth vnto her: Woman beleue me, the houre commeth, when ye shall neither in this mountayne, nor yet at Hierusalem, worshippe the father.
22 Ye worshippe ye wote not what. We knowe what we worshippe: *For saluation commeth of the Jewes. Exod. xxi.c
23 But the houre commeth, and nowe is, when the true worshippers, shall worshippe the father *in spirite, and in the trueth: For such the father also requireth to worshippe hym. Rom.i.a.
24 *God is a spirite, and they that worshippe hym, must worshippe hym in spirite, i.Cor.iii.c.

spirite, and in the trueth.

25 The woman sayth vnto hym, I wote that Messias shal come, which is called Christe: when he is come, he wyll tell vs all thynges.

Mat xxvi.f. Mar.xiii.g. Luk.xxii.c. John.ix.d. and.x.c.

26 Jesus sayth vnto her: *I that speake vnto thee, am he.

27 And immediatly came his disciples, and marueyled that he talked with the woman: yet no man saide, What seekest thou, or Why talkest thou with her?

28 The woman then left her Water pot, and went her Way into the citie, & sayth to the men:

29 Come, see a man which tolde me all thynges that euer I dyd: Is not he Christe?

30 Then they went out of the citie, and came vnto hym.

31 In the meane whyle his disciples prayed hym, saying: Maister, eate.

32 He sayde vnto them: I haue meate to eate that ye wote not of.

33 Therfore sayde the disciples among them selues: Hath any man brought hym ought to eate?

34 Jesus sayth vnto them: my meate is to do the wyll of hym that sent me, and to finishe his worke.

35 Say not ye, there are yet foure monethes, and then commeth harueste? Beholde, I say vnto you, lyft vp your eyes, and loke on the regions: for they are whyte alredy vnto harueste.

Math.ix.b. Luk.x.a.

36 *And he that reapeth, receaueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, & he that reapeth, myght reioyce together.

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, wherein ye bestowed no labour. Other men (a) laboured, and ye are entred into their labours.

(a) Meanyng the prophetes.

39 Many of the Samaritanes of that citie beleued on hym, for the saying of the woman, which testified that he tolde her all that euer she dyd.

40 So, When the Samaritanes were come vnto hym, they besought hym that he would tary with them: And he abode there two dayes.

41 And many mo beleued, because of his owne worde,

42 And sayde vnto the woman: Nowe we beleue, not because of thy saying: *for we haue heard him our selues, & know that this is euen Christe, the sauiour of the worlde. Ioh.xvii.b.

43 After two dayes he departed thence, and went [away] into Galilee.

44 *For Jesus hym selfe testified, that a prophete hath none honour in his owne countrey. Math.xiii.g. Mark.vi.a. Luk.iiii.c.

45 Then, assoone as he was come into Galilee, the Galileans receaued hym, when they had seene all the thynges that he dyd at Hierusalem, at the day of the feast. For they went also vnto the feast day.

46 So Jesus came agayne into Cana of Galilee, *where he turned the water into wyne. & And there was a certayne ruler, *whose sonne was sicke at Capernaum. Iohn.ii.a. Math.viii.a. Luk.vii.a.

47 Assoone as the same hearde that Jesus was come out of Jurie into Galilee, he went vnto hym, and besought hym that he woulde come downe, and heale his sonne: For he was euen at the poynt of death.

48 Then sayde Jesus vnto hym: except ye see signes and wonders, ye wyll not beleue.

49 The ruler sayth vnto hym: Syr, come downe or euer that my sonne dye.

50 Jesus sayth vnto hym: Go thy way, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto hym, and he went his way.

51 And as he was nowe goyng downe, the seruauntes met hym, and tolde him, saying, thy sonne lyueth.

52 Then enquired he of them the houre, G when he began to amende. And they sayde vnto hym: Yesterday at the seuenth houre, the feuer left hym.

53 So the father knewe, that it was the same houre, in the which Jesus sayde vnto hym thy sonne lyueth: *And he beleued, and all his householde. Act.xviii.a.

54 This is agayne the seconde miracle, that Jesus dyd, when he was come out of Jurie into Galilee.

¶ The. v. Chapter.

5 Christe healed on the Sabboth the man that was sicke thirtie and eyght yeres, 10 the pharisees accuse hym. 19 Christe aunswereth for hym selfe, & reproueth them, 32 shewyng by the testimonie of his father, 33 of Iohn, 36 of his workes, 39 of the scriptures, 45 and of Moyses, who he is.

A1 FTer this, was there a feast day of the Iewes, and Iesus went vp to Hierusalem.

2 And there is at Hierusalem by the sheepe ○ market, a poole, which is called in the Hebrue tonge Bethesda, hauyng fyue porches.

3 In which lay a great multitude of sicke folke, of blynde, halt, & wythered, waytyng for the mouyng of the water.

4 For an Angel went downe at a certayne season into the poole, and stirred the water: whosoeuer then firste after the stirring of the water stepped in, was made whole of whatsoeuer disease he hadde.

5 And a certaine man was there, which had ben diseased thirtie & eyght yeres.

6 When Iesus sawe hym lye, & knewe that he nowe long tyme had ben diseased, he sayth vnto hym: Wylt thou be made whole?

7 The sicke man aunswered him: Sir, I haue no man whē the water is troubled to put me into the poole: But in the meane time, while I am about to come, another steppeth downe before me.

8 Iesus saith vnto him: *Ryse, take vp thy bedde, and walke.

9 And immediatly the man was made whole, and toke vp his bedde, & walked. And the same day was the Sabboth.

10 The Iewes therfore sayde vnto hym that was made whole: It is the Sabboth day, it is not lawfull for thee to carie thy bedde.

11 He aunswered them: He that made me whole, saide vnto me, take vp thy bedde and walke.

12 Then asked they hym: what man is that which sayde vnto thee, take vp thy bedde, and walke?

13 And he that was healed, wyste not who it was. For Iesus had gotten him selfe awaye, because that there was prease of people in that place.

14 *Afterwarde, Iesus founde hym in the temple, and saide vnto him: behold, thou art made whole, sinne no more, lest a worse thyng come vnto you.

15 The man departed, & tolde the Iewes that it was Iesus which had made him whole. ☜

16 And therefore the Iewes dyd persecute Iesus, and sought [the meanes] to slea hym, because he hadde done these thynges on the Sabboth day.

17 And Iesus aunswered them: ☞ *My father worketh hitherto, and I worke. i.Cor. xii.a.

18 Therfore the Iewes sought the more to kyll him, not only because he had broken the Sabboth, but sayde also, *that God was his father, and made himselfe equall with God. Mat.xxvi.f Mar.xiiii.g. Luk.xxi.c.

19 Then aunswered Iesus, & sayde vnto them: Verily verily I say vnto you, *the sonne can do nothyng of hym selfe, but that he seeth ỹ father do: For whatsoeuer he doeth, that doeth the sonne also. Iohn.ix.a.

20 For the father loueth the sonne, and sheweth hym all thynges that he hym selfe doeth: And he wyll shewe hym greater workes then these, because ye shoulde marueyle.

21 For lykewyse as the father rayseth vp the dead, and quickeneth them: euen so, the sonne quickeneth whom he wyll.

22 *Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne, Math.xi.c. Luk. x.c.

23 Because that all men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not ỹ father which hath sent hym.

24 Verily verily I say vnto you, he that ℂ heareth my worde, and beleueth on him that sent me, hath euerlastyng lyfe, and shall not come *into dampnation, but is escaped from death vnto lyfe. Iohn.vi.c. Luk.xxiii.e

25 Verily verily I saye vnto you, *the houre shall come, and nowe is, When the dead (a) shall heare the voyce of the sonne of God: And they that heare, (b) shall lyue. Math.v.c. i.Iohn.xi.c. (a) Meaning those that are drowned in sinne. (b) That is, they that receaue it by fayth.

26 *For as the father hath lyfe in hym selfe: so lykewyse hath he geuen to the sonne, to haue lyfe in hym selfe: Iohn. i.a.

27 And hath geuen hym power also to iudge, because he is the sonne of man.
Mat.xxv.d. 28 Marueyle not at this: For the *houre shall come, in the whiche all that are in the graues shall heare his voyce.
29 And shall come foorth, they that haue done good, vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation. ☞
30 ☞ I can of mine owne selfe do nothing: As I heare I iudge, and my iudgemēt is iuste, because I seke not myne owne wyll, but the wyll of the father whiche hath sent me.
Iohn.viii.d. 31 *Yf I shoulde beare witnesse of my selfe, my witnesse were not true.
32 There is another that beareth witnesse of me, and I am sure that the witnesse which he beareth of me is true.
Iohn.i.b. 33 *Ye sent vnto John, and he bare witnesse vnto the trueth.
34 But I receaue not the recorde of man: Neuerthelesse, these thinges I say, that ye myght be safe.
D 35 He was a burnyng & a shynyng lyght, and ye would for a season haue reioyced in his lyght.
Iohn.v.a. 36 *But I haue greater witnesse, then the witnesse of John: *For the workes
Iohn.xx.c. whiche the father hath geuen me to finishe, the same workes that I do, beare witnesse of me, that the father hath sent me.
37 And the father hymselfe which hath sent me, *hath borne witnesse of me. Ye haue not hearde his voyce at any tyme, nor seene his shape, Math.iii.d. and.xvii.b. Mark.i.b. Luk.iii.d. ii.Pet.i.d.
38 His worde haue ye not abydyng in you: For whō he hath sēt, him ye beleue not.
39 Searche the scriptures, for in them ye thynke ye haue eternall lyfe: *and they are they which testifie of me. Act.xvii.b. Deu.xviii.c
40 And yet wyll ye not come to me, that ye myght haue lyfe.
41 I receaue not prayse of men.
42 But I knowe you, that ye haue not the loue of God in you.
43 I am come in my fathers name, and ye receaue me not. *Yf another come in his owne name, hym wyll ye receaue. Iohn.ii.c. i.Thess.ii.c.
44 Howe can ye beleue, whiche receaue honour one of another, and seke not the honour that commeth of God only?
45 Do not thinke that I wyll accuse you to my father: There is one that accuseth you, euen Moyses, in whō ye trust.
46 For had ye beleued Moyses, ye would haue beleued me: *for he wrote of me. Deut.xviii.c
47 But yf ye beleue not his wrytynges, howe shall ye beleue my wordes? ☞

¶ The. vj. Chapter.

10 Christe feedeth fyue thousande with fyue loaues & two fisshes. 15 The people would haue made hym kyng. 19 He walkyng on the sea, folowed the disciples whiche were troubled in a shippe with a great tempest. 26 They seke Christ, to be fedde. 29 Fayth is the worke of God. 30 They aske signes and wonders. 35 Of the bread of lyfe. 40 Of fayth. 66 The carnall are offended at hym, 67 some of his disciples offended, forsake hym. 69 The apostles confesse hym to be the sonne of God. 71 Judas is a deuyll.

1 A Math.xiiii.b Mark.vi.d. Math.iiii.d. Luk.vi.c. After these thynges, *Jesus went his waye ouer the sea of Galilee, which is the sea of Tiberias.
2 And a great multitude folowed hym, because they sawe his miracles whiche he dyd on them that were diseased.
3 And Jesus went vp into a mountayne, & there he sate with his disciples.
4 And the Passouer, a feast of ẏ Jewes, was nye. ☞
5 ☞*When Jesus then lyft vp his eyes, and sawe a great company come vnto him, he saith vnto Philip: Whence shal we bye bread, that these may eate? Mat.xiiii.b. Mark.vi.d. Luk.ix.b.
6 (This he sayde to proue hym: for he hym selfe knewe what he woulde do.)
7 Philip aunswered hym: *Two hundred ○penie worth of bread are not sufficient for them, that euery man may take a litle. 3.Reg.iiii.g ○ This sum amounteth to about fyue pound sterlyng.
8 One of his disciples, Andrewe, Simō Peters brother, sayth vnto hym:
9 There is a litle ladde here, whiche hath fyue barly loaues and two fisshes, but what are they among so many?
10 And Jesus sayde: Make the people syt downe. There was much grasse in the place. So the men sate downe, in number about fyue thousande.
11 And Jesus toke the bread, and when he had geuē thankes, he gane to the disciples, and the disciples to them ẏ were set downe, and lykewyse of the fisshes, as much as they woulde.
12 When they had eaten enough, he saide vnto

vnto his disciples: Gather vp the broke meate that remayneth, that nothyng be lost.

13 And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barly loaues, whiche [broken meate] remayned vnto them that had eaten.

14 Then those men, when they had seene the miracle that Iesus did, saide: This is of a trueth *the same prophete that shoulde come into the worlde.

15 When Iesus therfore perceaued, that they would come and take him, to make hym kyng, *he departed agayne into a mountayne hym selfe alone.

16 *And when euen was nowe come, his disciples went downe vnto the sea.

17 And gat vp into a shippe, and went ouer the sea, towardes Capernaū: And it was nowe darke, and Iesus was not come to them.

18 And the sea arose, with a great wynde that bleWe.

19 So, when they had rowed about xxv. or xxx. furlonges, they sawe Iesus walkyng on the sea, and drawyng nye vnto the shippe, and they were afrayde.

20 But he sayth vnto them: It is I, be not afrayde.

21 And they wyllyngly receaued hym into the shippe, and immediatly the shippe was at the lande whyther they went.

22 The day folowyng, when the people, whiche stoode on the other syde of the sea, sawe that there was none other shippe there, saue that one whereinto his disciples were entred, and that Iesus went not in with his disciples into the shippe, but that his disciples were gone [awaye] alone:

23 Howbeit there came other shippes frō Tiberias, nye vnto the place, where they dyd eate bread, after that the Lord had geuen thankes.

24 When the people therefore sawe that Iesus was not there, neither his disciples, they also toke shippyng, and came to Capernaum, seekyng for Iesus.

25 And whē they had founde hym on the other side of the sea, they said vnto him, Rabbi, when camest thou hyther? Iesus answered them, and sayde:

26 Verely verely I say vnto you, ye seke me, not because ye sawe the miracles, but because ye dyd eate of the loaues, & were fylled.

27 Labour not for the meate whiche perisheth, but for that whiche endureth vnto euerlastyng lyfe, which [meate] the sonne of man shall geue vnto you: For hym hath God the father sealed. D

28 Then saide they vnto him: what shall we do, that we myght worke ẏ workes of God?

29 Iesus answered, & sayde vnto them: This is the worke of God, that ye beleue on hym whom he hath sent.

30 They said therfore vnto hym: *what signe shewest thou then, ẏ we may see, & beleue thee? what doest thou worke? Math. xii. c. and xvi. a. Mark. viii. b Luk. xi. d.

31 Our fathers dyd eate Manna in the desert, as it is written: He gaue them *bread from heauen to eate. Exod. xvi. b

32 Then Iesus sayde vnto them: Verely verely I say vnto you, Moyses gaue you not ẏ bread frō heauen, *but my father geueth you ẏ true bread frō heauē. Math. xvi. c

33 For the bread of God, is he which cōmeth downe from heauen, and geueth lyfe vnto the worlde.

34 Then sayde they vnto hym: Lorde, euermore geue vs this bread.

35 And Iesus sayde vnto them, I am the bread of lyfe: he that cōmeth to me, shall not hunger: and he that beleueth on me, shall neuer thirst.

36 But I say vnto you, that ye also haue seene me, and yet ye beleue not.

37 All that the father geueth me, shall come to me: and hym that commeth to me, I cast not away.

38 For I came downe from heauen, *not to do that I wyll: but that he wyll, which hath sent me. Luk. xxii. c.

39 And this is the fathers wyll whiche hath sent me: that of all which he hath geuen me, I shal lose nothing, but rayse it vp agayne at the last day.

40 And this is the wyll of him ẏ sent me: that euery one which seeth the sonne, * & beleueth on him, hath euerlastyng lyfe: And I wyll rayse him vp at ẏ last day. Iohn. v. e.

41 The Iewes then murmured at him, because he sayde, I am the bread [of life] which came downe from heauen.

42 And they saide: *Is not this Iesus, ẏ sonne of Ioseph, whose father and mother we knowe? howe is it then that he & sayth, I came downe from heauen? Mat. xiii. g. Mark. vi. a.

43 Iesus answered, & sayde vnto them: Murmure not among your selues.

44 *No man can come to me, except the father, which hath sent me, drawe Iohn. vii. g.

hym: And I wyll rayse hym vp at the last day.

Esai.liiii.d. i.Iohn.ii.d. 45 It is written in the prophetes: *And they shalbe all taught of God. Euery man therfore that hath heard, and hath learned of the father, cōmeth vnto me.

Exod.32.d. Deut. iii.b. Iudg.vi.c. and.xiii.d. Iohn.i.c. 46 *Not that any man hath seene the father, saue he which is of God, the same hath seene the father.

47 Verily verily I say vnto you, he that putteth his trust in me, hath euerlasting lyfe.

48 I am that bread of lyfe.

49 Your fathers dyd eate Manna in the wyldernesse, and are dead.

50 This is that bread, which commeth downe from heauen, that yf any man eate therof, [he] shoulde not dye.

51 I am that lyuyng bread, which came downe from heauen. If any man eate of this bread, he shall lyue for euer. *And the bread that I wyl geue, is my flesshe, whiche I wyll geue for the lyfe of the worlde.

Luk.xxii.c.

52 The Iewes therefore stroue among them selues, saying: Howe can this felowe geue vs that flesshe of his to eate?

53 Then Iesus saide vnto them: Verily verily I saye vnto you, excepte ye eate the flesshe of the sonne of man, and drynke his blood, ye haue no lyfe in you.

54 Who so eateth my flesshe, and drinketh my blood, hath eternall lyfe, and I wyl rayse hym vp at the last day.

55 For my flesshe is meate in deede, and my blood is drynke in deede.

56 He that eateth my flesshe, and drinketh my blood, dwelleth in me, & I in hym.

57 As the lyuing father hath sent me, and I lyue by the father: Euen so, he that eateth me, shal liue by [the meanes of] me.

58 This is that bread, which came downe from heauen: Not as your fathers dyd eate Manna, and are dead. He that eateth of this bread, shall lyue euer.

59 These thynges sayde he in the synagogue, as he taught in Capernaum.

60 Many therfore of his disciples, when they had hearde this, saide: This is an harde saying, who can abyde the hearyng of it?

61 Iesus knewe in hym selfe, that his disciples murmured at it, and he sayde vnto them, doth this offende you? G

62 What and yf ye shall see the sonne of man ascende vp thyther where he was before?

63 It is the spirite that quickeneth, the flesshe profiteth (a) nothyng. The wordes that I speake vnto you, are spirite and lyfe.

(a) To vnderstande yt it be separate from the spirite, for of it hath power. For cōmeth of the power of the spirite, that flesshe quickeneth vs lyke, & for deth vs: Therfore, that we may be riched with the spirite we must by the spirituall mouth of to receaue it. Iohn. vii. c.

64 But there are some of you that beleue not. For Iesus knewe from the begynning, which they were that beleued not, and who shoulde betray hym.

65 And he sayde: Therfore saide I vnto you, that *no man can come vnto me, except it were geuē vnto him of my father.

66 From that time, many of his disciples wēt backe, & walked no more with him.

67 Then sayde Iesus vnto the twelue: wyll ye also go away?

68 Then Simon Peter answered him: Lorde, to whō shall we go? Thou hast the wordes of eternall lyfe:

69 *And we beleue and are sure that thou art Christe, the sonne of ỹ lyuyng God.

Mat.xvi.c. Mark.viii.c. Luk.ix.c. Iohn.xi.c.

70 Iesus answereth them: Haue not I chosen you twelue, and *one of you is a deuyll?

Luk.xxii.c. Iohn.xiii.c.

71 He spake of Iudas Iscariot [the sonne] of Simon: For he it was, that shoulde betray hym, beyng one of the twelue.

¶ The .vij. Chapter.

1 Iesus fled the murmuryng Iewes. 5 Christes kynsemen beleued not in hym. 7 Why the worlde hateth Christe. 12 Diuers opinions of Christe. 14 Christ teacheth, geuing all to his father. 20 The blasphemie of the Iewes. 23 Of the Sabboth worke. 31 Manie of the people beleue on hym. 32 The pharisees & priestes sende to take hym. 39 The holye ghost. 40 Discention among the people for Christ. 47 The pharisees chyde with the seruaūtes, because they haue not brought hym. 52 They chyde with Nicodemus.

A1 After these thynges, Iesus went about in Galilee: For he would not go about in Iurie, because that the Iewes sought to kyll hym.

2 The Iewes *feaste of tabernacles (a) was at hande.

Leui.xxiii. (a) It this feaste, they dwelled [illegible] dayes in the tentes.

3 His brethren therfore sayde vnto him: Get thee hence, and go into Iurie, that thy disciples also may see thy workes that thou doest.

For

4 For there is no man that doeth any thyng in secrete, and he hym selfe seketh to be knowen openly. If thou do suche thynges, shewe thy selfe to the worlde.
5 For his brethren beleued not in hym.
6 Then Iesus sayde vnto them, My tyme is not yet come: but your tyme is alway redy.
7 The worlde can not hate you, *but me it hateth, because I testifie of it, that the workes therof are euyll.
8 Go ye vp vnto this feast: I wyll not go vp yet vnto this feast, for my tyme is not yet full come.
9 When he had saide these wordes vnto them, he abode styll in Galilee.
10 But assoone as his brethē were gone vp, then went he also vp vnto the feaste, not openly, but as it were priuilie.
11 Then sought hym the Iewes at the feaste, and sayde, *Where is he?
12 And much murmuryng of hym was there among the people: For some said, *he is good: other sayde, nay, but he deceaueth the people.
13 Howebeit, *no man spake openlye of hym, for feare of the Iewes. ☞
14 ☞ Nowe when halfe of the feast was done, Iesus went vp into the temple, and taught.
15 And the Iewes marueyled, saying: howe knoweth he the scriptures, seyng that he neuer learned?
16 Iesus answered them, & sayde: My doctrine is not myne, but his ỹ sent me.
17 If any man wyll do his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.
18 He that speaketh of hym selfe, seketh his owne praise: But he that seketh his praise that sent hym, the same is true, & no vnryghteousnes is in hym.
19 *Dyd not Moyses geue you a lawe, & [yet] none of you kepeth the lawe? why go ye about to kyll me?
20 The people answered and sayde: Thou hast the deuyll, who goeth about to kyll thee?
21 Iesus answered, & said vnto thē: *I haue done one worke, & ye al marueyle.
22 Moyses therefore gaue vnto you the circumcisiō (not because it is of Moyses, but *of the fathers) And yet ye on the Sabboth day, circumcise a man.
23 If a man on the Sabboth day receaue circumcision, without breakyng of the lawe of Moyses: disdayne ye at me, because I haue made a man euerywhyt whole on the Sabboth day?
24 *Iudge not after the [otter] appearaunce, but iudge with a ryghteous iudgement.
25 Thē sayde some of them of Hierusalē: Is not this he, whom they go about to kyll?
26 But loe, he speaketh ○ boldly, & they saye nothyng to hym. Do the rulers knowe in deede that this is very Christ? ○ or, openly. D
27 Howbeit, *we know this man whence he is: but when Christe cōmeth, no man knoweth whence he is. Math.xiii.g Mark.vi.a. Iohn.vi.c.
28 Then cryed Iesus in the temple, as he taught, saying: Ye both knowe me, and whence I am, ye knowe. And I am not come of my selfe: but he that sēt me is true, whom ye knowe not.
29 But I knowe him, for I am of him, and he hath sent me.
30 *Then they sought to take hym: but no man layde handes on hym, because his houre was not yet come. Mark.xi.c. Luk.xix.g.
31 *Many of the people beleued on hym, and saide: when Christe commeth, wyl he do mo miracles [then these] that this man hath done? Iohn.viii.d.
32 The pharisees hearde, that the people murmured such thinges concerning hym: ☞ And the pharisees and the hye priestes *sent seruauntes to take hym. E Mat.xxii.b Mark.xii.a. Luk.xx.d.
33 Then sayde Iesus vnto them: yet am I a litle whyle with you, and then go I vnto hym that sent me.
34 Ye shall seke me, & shall not fynde me: *& where I am thither can ye not come. Iohn. viii.c. and.xiii.d.
35 Then sayde the Iewes among themselues: whyther wyll he go, that we shall not fynde hym? wyll he go vnto the dispearsed among the Grecians, & teache the gentiles?
36 What [maner of] saying is this that he sayde, ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come?
37 In the last day, that great day of the feast, Iesus stoode and cryed, saying: *If any man thirste, let him come vnto me and drynke: Esaias.lv.a.
38 He that beleueth on me, as saith the scripture, out of his belly shall flowe ryuers of water of lyfe.
39 (But this spake he of the spirite, which they ỹ beleue on hym, should receaue. ☞ For the holy ghost was not yet ○ [there] because Iesus was not yet glorified.) ○ or, geuen, vnderstādyng by the holye ghost, the visible gyftes of the holy ghost

F 40 ☞ Many of the people therfore, when they hearde this saying, sayde: * Of a trueth this is the prophete.
Io.iii.c.vi.b. Luk.vii.c. Math.xxi b
41 But other sayde, this is Christe: But some saide, shall Christe come out of Galilee?
42 *Sayth not the scripture, that Christe shall come of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?
Mich.v.a. Math.ii.a.
43 So was there discention among the people, because of hym.
44 And some of them woulde haue taken hym, but no man layde handes on him.
45 Then came the seruauntes to the hye priestes & pharisees: and they sayde vnto them, why haue ye not brought him?
46 The seruauntes aunswered: Neuer man spake as this man doeth.
47 Then aunswered them the pharisees: G Are ye also deceaued?
48 Doth any of the rulers or of the pharisees beleue on hym?
49 But this [common] people which know not the lawe, are cursed.
50 Nicodemus sayth vnto thē, * he that came to Jesus by nyght, and was one of them:
Iohn. iii.a.
51 Doth our lawe iudge any man, before it heare hym, and knowe what he hath done?
52 They aunswered, and saide vnto him: Art thou also of Galilee? Search & loke: For out of Galilee aryseth no prophete.
53 And euery man went vnto his owne house. ☜

¶ The.viij. Chapter.

2 Christe teacheth in the temple, 11 the sinnes of the woman taken in adulterie are forgeuen. 12 Christe the lyght of the worlde, 14 he sheweth from whence he came, and whyther he goeth, 32 Who are free, and who are bonde, 39 the children of Abraham, 42 the chyldren of God, 44 the deuyll the father of lyes, 45 who hateth God, and who hateth hym not. 56 Abraham dyd see Christes day. 59 Christe persecuted, conueyed hym selfe away.

A 1 Jesus went *vnto moūt Oliuete.
Math.xxi.a Mark.xi.a. Luk.xix.c.
2 And early in the mornyng he came agayne into the temple, and all the people came vnto hym, & he sate downe and taught them.
3 And the scribes and pharisees brought vnto hym a woman taken in adulterie, & when they had set her in the middes,
4 They sayde vnto hym: Maister, this woman was taken in adulterie, euen as the deede was a doyng.
Luk.xx.b.
5 *Moyses in the lawe commaunded vs that suche shoulde be stoned: But what sayest thou?
6 This they sayde to tempte hym, that they myght accuse hym. But Jesus stowped downe, and with his fynger wrote on the grounde.
7 So, when they continued asking him, he lyft vp hym selfe, & sayde vnto them: Let hym that is among you without sinne, caste the first stone at her.
8 And agayne he stowped downe, and
B wrote on the grounde.
9 And when they hearde this, beyng accused of their owne consciences, they went out one by one, begynnyng at the eldest, euen vnto the last: and Jesus was left alone, & the woman standyng in the myddes.
10 When Jesus had lyft vp hym selfe, & sawe no man but the woman, he sayde vnto her: Womā where are those thine accusers? Hath no man condempned thee?
11 She sayde, No man Lorde. And Jesus sayde, Neither do I condempne thee: Go, and *sinne no more. ☜
Iohn.v.c.
12 ☞ Then spake Jesus agayne vnto them, saying, I am the light of ye world: He that foloweth me, doth not walke in darknesse, but shal haue the light of life.
Iohn. i.a. ix.a.xii.g.
13 The pharisees therfore said vnto him: Thou bearest recorde of thy selfe, thy recorde is not true.
14 Jesus aunswered, & saide vnto them: Though I beare recorde of my selfe, yet my recorde is true. For I knowe whence I came, & whyther I go: But ye can not tel whence I come, and whyther I go.
15 Ye iudge after the fleshe, I iudge no man.
16 And if I iudge, my iudgement is true: For I am not alone, but I and the father that sent me.
C
17 *It is also written in your lawe, that the testimonie of two men is true.
Num.35.d. Deut.xvii.a Mat.xviii.c
18 I am one that beareth witnesse of my selfe,

selfe, & the father that sent me beareth witnesse of me.

19 Then sayde they vnto hym: Where is thy father? Jesus aunswered, Ye neither knowe me, nor yet my father: yf ye had knowen me, ye should haue knowen my father also.

20 These wordes spake Jesus in ỹ treasurie, as he taught in the temple, and no man layde handes on hym, * for his houre was not yet come.

21 Then sayde Jesus againe vnto them: I go my way, and *ye shall seeke me, and shall dye in your synnes: whyther I go, thyther can ye not come.

22 Then sayde the Jewes: Will he kyll hym selfe, because he saith, Whyther I go, thyther can ye not come?

23 And he sayde vnto them: ye are from beneathe, I am from aboue: ye are of this worlde, I am not of this worlde.

24 I sayde therefore vnto you, that you shall dye in your sinnes. For *yf ye beleue not that I am he, ye shall dye in your sinnes.

25 Then sayde they vnto hym: Who art thou? And Jesus saith vnto them: Euen the very same thyng that I sayde vnto you from the begynnyng.

26 I haue many thynges to saye, and to iudge of you. Yea, & he that sent me, is true: *And I speake to the world, those thynges which I haue heard of hym.

27 Howbeit, they vnderstoode not that he spake to them of his father.

28 Then saide Jesus vnto them: When ye haue lift vp [an hye] the sonne of man, then shall ye knowe that I am he, and that I do nothyng of my selfe: *but as my father hath taught me, euen so I speake these thynges.

29 And he that sent me, is with me. The father hath not left me alone: For I do allwayes those thynges that please him.

30 As he spake those wordes, *many beleued on hym.

31 Then sayde Jesus to those Jewes which beleued on him: Yf ye continue in my word, then are ye my very disciples.

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They (a) aunswered hym: We be Abrahams seede, and were neuer bonde to any man: howe sayest thou then, ye shalbe made *free?

34 Jesus aunswered them: Verely, verely I say vnto you, that *whosoeuer committeth sinne, is the seruaunt of sinne.

35 And the seruaũt abideth not in ỹ house & for euer: but the sonne abydeth euer.

36 Yf the sonne therefore shall make you free, then are ye free in deede.

37 I know that ye are Abrahams seede, but ye seke [meanes] to kyll me, because my worde hath no place in you.

38 I speake that whiche I haue seene with my father: and ye do that whiche ye haue seene with your father.

39 They aunswered, and saide vnto him: Abraham is our father. Jesus saith vnto them: Yf ye were Abrahams childrẽ, ye woulde do the workes of Abraham.

40 But nowe ye go about to kyll me, a mã that hath tolde you the trueth, which I haue heard of god: this did not Abrahã.

41 Ye do the deedes of your father. Then said they to him: We be not borne of fornication, we haue one father, euen God.

42 Jesus saide vnto them: Yf God were your father, truely ye woulde loue me: For I proceaded forth, and came from God: neither came I of my selfe, but he sent me.

43 Why do ye not knowe my speache? euen because ye cannot heare my word.

44 Ye are of your father the deuyll, and & the lustes of your father will ye do. *He was a murtherer from the begynnyng, and abode not in the trueth: because there is no trueth in hym. When he speaketh a lye, he speaketh of his owne: For he is a lyer, and the father of the same thyng. Gen.iii.a. i.Iohn.iii.b.

45 And because I tel you the trueth, therfore ye beleue me not.

46 Which of you rebuketh me of sinne? Yf I say the trueth, Why do not ye beleue me?

47 *He that is of god, heareth gods wordes. Ye therfore heare thẽ not, because ye are not of God. Iohn.x.c.

48 Then aunswered the Jewes, & saide vnto hym: Say we not well that thou art a Samaritane, and *hast the deuyl? Iohn.x.d.

49 Jesus aunswered, I haue not the deuyll: but I honour my father, and ye haue dishonoured me.

50 I seke not myne owne praise, there is & one that seketh, and iudgeth.

51 Verely verely I saye vnto you, yf a man kepe my saying, he shall neuer see death.

52 Then sayde the Jewes vnto hym: Now know we that thou hast ỹ deuyll.

Abrahaam is dead, & the prophetes: and thou sayest, yf a man kepe my saying, he shall neuer taste of death.

53 Art thou greater thē our father Abraham, which is dead? and the prophetes are dead: whom makest thou thy selfe?

54 Jesus answered: Yf I honour my selfe, mine honour is nothing. It is my father that honoureth me, which ye say is your God:

55 And yet ye haue not known him, but I knowe hym: And if I say I knowe hym not, I shalbe a lyer lyke vnto you. But I knowe hym, & kepe his saying.

56 Your father Abraham (b) was glad to see my day: and he saw it, and reioyced.

57 Then sayde the Jewes vnto hym: Thou art not yet fiftie yeres olde, & hast thou seene Abraham.

58 Jesus sayde vnto them: Verily, verily I saye vnto you, before Abraham was, *I am.

59 Then toke they vp stones to caste at hym: but Jesus hyd hym selfe, *and went out of the temple.

(b) Of the comming of Christe in the flesshe, whiche thyng Abraham dyd se a farre of, with the eyes of fayth. Gene.xvii.a.

Exod.iii.d. Iohn.x.f.

Luk.iiii.e.

¶ The.ix. Chapter.

1 Christe restored sight vpon the Sabboth day, to him that was borne blynde. 13 The pharisees reason with him that was blynde. 27 The pharisees excommunicate those that beleue in Christe, 34 they excommunicate hym that was borne blynde, 35 Christe teacheth hym, and he beleueth. 39 To wha[t] blynde men Christe restored syght.

1 AND as Jesus passed by, he saw a man whiche was blynde frō his birth:

2 And his disciples asked hym, saying: Master, who did sinne, this man, or his father and mother, that he was borne blynde?

3 Jesus answered, Neither hath this man sinned, nor yet his father & mother: but that the workes of God shoulde be shewed in hym.

4 I must worke the workes of him that sent me, whyle it is (a) daye. The nyght commeth when no man can worke.

5 As long as I am in the world, *I am the lyght of the worlde.

6 Assoone as he had thus spokē, he spat on the grounde, and made claye of the spittle, and he annoynted with the claye the eyes of the blynde,

7 And sayde vnto hym: Go, washe thee in the poole of *Siloe, which by interpretation, is [as much to say, as] sent. He went his way therefore, & washed, and came againe, seyng.

8 So, the neyghbours, and they that hadde seene hym before when he was blynde, sayde: Is not this he that sate and begged?

9 Some sayde, this is he: Other sayde, he is lyke hym. He hym selfe sayde, I am [euen] he.

10 Therfore sayde they vnto him: Howe are thyne eyes opened?

11 He answered and sayde: The man that is called Jesus made claye, and annoynted myne eyes, and sayde vnto me, go to the poole Siloe and washe: And when I went and washed, I receaued [my] syght.

12 Then sayde they vnto hym, where is he? He sayde, I can not tell.

13 They brought to the pharisees, hym that a litle before was blynde.

14 And it was the *Sabboth day when Jesus made ỹ claye, & opened his eyes.

15 Then againe the pharisees also asked hym, howe he had receaued his syght. He sayde vnto them: He put claye vpon myne eyes, and I washed, and do see.

16 Therfore sayde some of the pharisees, this man is not of God, because he kepeth not the Sabboth day. Other said: How *how can a man that is a sinner do such miracles? And there was a stryfe among them.

17 They spake vnto the blynde man againe: what sayest thou of him, because he hath opened thyne eyes? He sayde, *he is a prophete.

18 But the Jewes dyd not beleue the man, howe that he had ben blynde, and receaued his syght, vntyll they called the father and mother of hym that had receaued his syght:

19 And they asked them, saying: Is this your sonne, whom ye saye was borne blynde? Howe doeth he nowe see then?

20 His father & mother answered them, and sayde: We knowe that this is our sonne,

(a) whyle opportunitie serueth.

Iohn.i.a. viii.b. xii.g.

Esai.viii.b.

Math.xii.a. Mark.ii.d. Luk.vi.a. Ioh.v.b.viie

Io.vii.g.x.d

Iohn.vii.f.

sonne, and that he was borne blynde:
21 But by what meanes he now seeth, we can not tell: Or who hath opened his eyes, can not we tell. He is olde inough, aske him, let him answere for himselfe.
22 Such wordes spake his father & mother, because they feared the Jewes: For the Jewes had decreed alredy, that yf any man dyd confesse that he was Christe, *he shoulde be excommunicate out of the synagogue.
23 Therfore sayde his father & mother: he is olde inough, aske him.
24 Then agayne called they the man that was blynde, and sayde vnto him: Geue God the prayse, we knowe that this man is a sinner.
25 He answered, and sayde: whether he be a sinner or no, I can not tell: One thyng I am sure of, that whereas I was blynde, nowe I see.
26 Then sayde they to him agayne: what dyd he to thee? howe opened he thyne eyes?
F 27 He answered them: I tolde you yer whyle, and ye dyd not heare. wherfore woulde ye heare it agayne? wyll ye also be his disciples?
28 Then rayted they him, and sayde, Be thou his disciple: we are Moyses disciples.
29 We are sure, that God spake vnto Moyses: As for this felowe, we knowe not from whence he is.
30 The man answered, and sayde vnto them: this is a marueylous thyng, that ye wote not from whence he is, and yet he hath opened myne eyes.
31 For we be sure, that God heareth not sinners: But yf any man be a worshipper of God, and obedient vnto his wyll, him heareth he.
32 Sence the worlde began, was it not hearde, that any man opened the eyes of one that was borne blynde.
33 If this man were not of God, he coulde haue done nothyng.
34 They answered, & sayde vnto him: Thou art altogether borne in sinne, and doest thou teache vs? And they cast him out.
35 Jesus hearde that they had excommunicate him, & when he had founde him, he sayde vnto him: Doest thou beleue on the sonne of God? G
36 He answered and sayde: who is he Lorde, that I myght beleue on him?
37 And Jesus sayde vnto him: Thou hast both seene him, * and it is he that talketh with thee. Iohn.iiii.c.
38 And he sayde, Lorde, I beleue: And (b) he worshipped him. (b) He declared his fayth, by his outwarde profession.
39 And Jesus sayde vnto him: I am come vnto iudgement into this worlde, that they which see not, myght see: and that they which see, myght be made blynde.
40 And some of the pharisees which were with him, hearde these wordes, & sayde vnto him: Are we blynde also?
41 Jesus sayde vnto them, *yf ye were blynde, ye shoulde haue no sinne: But nowe ye say, we see, therfore your sinne remayneth. Iohn.xv.d.

The. x. Chapter.

1 Christe the true sheephearde & the doore, 4 Christes sheepe heare his voyce, and wyll not heare a straunger. 10 12 False sheepheardes are hyrelinges and thieues. 15 Christe wyllyngly geueth his life for his sheepe. 16 The calling of the Gentiles. 19 Discention among the Jewes about his wordes, 24 they aske yf he be Christe. 26 Wherfore the Jewes beleue not. 31 The Jewes woulde haue stoned him, and called his preachyng blasphemie. 34 Princes, called Gods. 37 Christes workes declared him to be God.

A 1 Verely, verely, I say vnto you: He that entreth not in by ỹ doore into the sheepfolde, but clymeth vp some other way, the same is a thiefe, and a robber.
2 But he that entreth in by the doore, is the sheephearde of the sheepe.
3 To him the porter openeth, and the sheepe heare his voyce, and *he calleth his owne sheepe by name, and leadeth them out. Ioan.x.d.
4 And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe folowe him: for they knowe his voyce.
5 A straunger wyll they not folowe, but wyll flee from him: for they knowe not the voyce of straungers.
6 This prouerbe spake Jesus vnto them: But they vnderstoode not what thynges

thynges they were, which he spake vnto them.

B 7 Then sayde Jesus vnto them againe. Verely, verely, I say vnto you: *I am the doore of the sheepe.

John.xiii.a. (a) The meaneth all false prophets, who led not men to Christe, but from hym to others, or els, preached their owne. 8 All, (a) euen as many as came before me, are thieues and robbers: but the sheepe dyd not heare them.

9 I am the doore: by me yf any man enter in, he shalbe safe, and shall go in and out, and fynde pasture.

10 A thiefe commeth not, but for to steale, kyll, & to destroy: I am come, that they myght haue lyfe, and that they myght haue it more aboundauntly. ☞

C 11 ☞ I am *the good sheephearde. A good sheephearde, geueth his lyfe for the sheepe.

Ezech.34.f. Miche.v.a.

12 An hyrelyng, and he which is not the sheephearde, neither the sheepe are his owne, seeth the wolfe commyng, and leaueth the sheepe, and fleeth, and the wolfe catcheth, & scattereth the sheepe.

13 The hyrelyng fleeth, because he is an hyrelyng, and careth not for the sheepe.

i.Tim.ii.c. 14 I am the good sheephearde, & *knowe my sheepe, and am knowen of myne.

Math.xi.d. Luk.x.d. Mark.x.f. 15 *As the father knoweth me, euen so, knowe I also the father: And *I geue my lyfe for the sheepe.

(b) To wit, they among y gentiles, wh they were straungers from Gods Churche. 16 And other (b) sheepe I haue, which are not of this folde: them also must I bryng, & they shall heare my voyce, and there shalbe one folde, and one sheephearde. ☜

D 17 Therfore doth my father loue me, because I put my lyfe [from me,] that I myght take it agayne.

18 No man taketh it from me: but I put it away of my selfe. I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receaued of my father.

19 There was a dissention therefore agayne among the Jewes, for these sayinges.

Math ix.d. and.xii.b. Mark.iii.b. Luk.xi.b. Iohn.viii.f. 20 And many of them sayde: *He hath the deuyll, & is mad, Why heare ye him?

21 Other sayd: *These are not ỹ wordes of hym that hath the deuyll. Can the deuyll open the eyes of the blynde?

E 22 ☞ And it was at Hierusalem, the feast of the dedication, and it was wynter.

iii Reg. vi.a. Actes.iii.b. and v.c. 23 And Jesus walked in the temple, euen in *Solomons porche.

24 Then came the Jewes rounde about hym, and sayde vnto hym: Howe long doest thou make vs doubt? yf thou be Christe, tell vs playnely.

25 Jesus aunswered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnesse of me.

26 But ye beleue not, because ye are not of my sheepe, as I sayde vnto you.

27 *My sheepe heare my voyce, and I knowe them, and they folowe me: Iohn.viii.f. F

28 And I geue vnto them eternall lyfe, and they shal neuer perishe, neither shal any man plucke them out of my hande.

29 My father which gaue them me, is greater then all: and no man is able to take them out of my fathers hande.

30 *I and my father are one. Iohn.xiiii.a. and.xvii.c.

31 *Then the Jewes agayne toke vp stones, to stone hym [withall.] Iohn.viii.g.

32 Jesus aunswered them, Many good workes haue I shewed you from my father: for which of thē do ye stone me?

33 The Jewes aunswered hym, saying: For thy good workes [sake] we stone thee not, *but for thy blasphemie, and because that thou beyng a man, makest thy selfe God. Iohn.v.d.

34 Jesus aunswered them: Is it not written in your lawe, *I sayde, ye are Gods? Psal.81.a. Exo.xxii.b. G

35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:

36 Say ye of hym whom the father hath sanctified and sent into the worlde, thou blasphemest, *because I saide I am the sonne of God? Mat.xxvi.f Mar.xiiii.g. Luk.xxii.g Iohn.ix.a. and.xv.d.

37 *If I do not the workes of my father, beleue me not:

38 But yf I do, and yf ye beleue not me, beleue the workes: that ye may knowe and beleue, that the father is in me, and I in hym. ☜

39 *Agayne they went about to take hym: and he escaped out of their hande, Math.xxi.b Iohn.vii.g.

40 And went away againe beyonde Jordane, into the place *where Johu before had baptized, and there he abode. Iohn.i.d.

41 And many resorted vnto hym, and sayde: John dyd no miracle, but *all thynges that John spake of this man were true. Iohn.iii.d.

42 And many beleued on hym there.

C The

The .xj. Chapter.

43 Christe rayseth Lazarus from death. 45 Certayne Iewes beleue in Christe. 47 The pharisees take councell agaynst hym. 50 Caiphas prophecieth that one must dye for the people. 54 Christe fleeth the pharisees. 57 The hye priestes and the pharisees, commaunded Christe to be taken.

A Certayne man was sicke, named Lazarus of Bethanie, the towne of Marie and her sister Martha.

2 (It was that Marie * which anoynted ỹ Lorde with oyntment, and wyped his feete with her heere, whose brother Lazarus was sicke.)

3 Therfore, his sisters sent vnto hym, saying: Lorde, beholde, he whom thou louest is sicke.

4 When Iesus hearde that, he sayde, this infirmitie is not vnto death: but for the glory of God, that the sonne of God, *myght be glorified therby.

5 Iesus loued Martha, and her sister, and Lazarus.

6 When he had hearde therfore that he was sicke, he abode two dayes styll in the same place where he was.

7 Then after that, sayde he to his disciples: Let vs go into Iurie agayne.

8 His disciples sayde vnto hym: Maister, the Iewes lately * sought to stone thee, and wylt thou go thither agayne?

9 Iesus answered: Are there not twelue houres of the day? If any man walke in the day, he stumbleth not, because he seeth the lyght of this worlde.

10 But yf a man walke in the myght, he stumbleth, because there is no lyght in hym.

11 These thynges sayde he, and after that, he sayde vnto them: Our friende Lazarus * slepeth, but I go to wake hym out of slepe.

12 Then sayde his disciples: Lorde, yf he slepe, he shall do well inough.

13 Howbeit, Iesus spake of his death, but they thought that he had spoken of the naturall slepe.

14 Then sayde Iesus vnto thē playnely, Lazarus is dead:

15 And I am glad for your sakes, that I was not there, because ye may beleue. Neuertheless, let vs go vnto hym.

16 Then sayde * Thomas, which is called Didimus, vnto his fellowe disciples: let vs also go, that we may dye with hym.

17 Then went Iesus, and founde that he had lyen in his graue, foure dayes alredy.

18 (Bethanie was nye vnto Hierusalem, about ○ fifteene furlonges of.)

19 And many of the Iewes came to Martha and Marie to comfort them ouer their brother.

20 Martha assoone as she hearde that Iesus was comming, went and met hym: but Marie sate styll in the house.

21 ☞ Then sayde Martha vnto Iesus: Lorde, *yf thou haddest ben here, my brother had not dyed:

22 Neuertheless, nowe I knowe that whatsoeuer thou askest of God, God wyll gene it thee.

23 Iesus sayth vnto her: Thy brother shall ryse agayne.

24 Martha sayth vnto hym: I knowe that he shall ryse agayne in the resurrection at the last day.

25 Iesus sayth vnto her, I am the resurrection, and the * lyfe: * He that beleueth on me, yea, though he were dead, yet shall he lyue.

26 And whosoeuer lyueth, and beleueth on me, shall neuer dye. Beleuest thou this?

27 She sayde vnto hym: Yea Lorde, I beleue that thou art Christe the sonne of God, which shoulde come into the worlde. ☜

28 And assoone as she had so sayde, she went her way, and called Marie her sister secretely, saying: The Maister is come, and calleth for thee.

29 Assoone as she hearde that, she arose quickly, and came vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the house & comforted her, when they sawe Marie that she rose vp hastely, and went out, folowed her, saying: She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus

() which is, about two myles.

Iohn.xi.d.

Iohn.i.a. and.xiiii.a. Iohn.iii.b. Rom.i.b. Abac.ii.a. Heb.x.g.

Jesus was, and sawe hym, she fell downe at his feete, and sayth vnto him:
Iohn.xi.c. Lorde, *yf thou haddest ben here, my brother had not ben dead.
33 Whē Jesus therfore sawe her weepe, and the Jewes also weepyng which came with her, he groned (a) in the spirite, and was troubled in hym selfe.
(a) For compassion, feling in hym selfe our miseries.
34 And sayde: where haue ye layde him? They sayde vnto hym: Lorde, come, and see.
Luk.xix.f. 35 And *Jesus wept.
36 Then sayde the Jewes: Beholde howe he loued hym.
37 And some of them sayde: Coulde not he which *opened the eyes of the blinde,
Iohn.ix.b. haue made also, that this man shoulde not haue dyed?
E
38 Jesus therfore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.
39 Jesus sayde: Take ye away the stone. Martha, the sister of hym that was dead, sayde vnto hym, Lorde, by this tyme he stinketh: For he hath ben dead foure dayes.
40 Jesus sayde vnto her: Sayde I not vnto thee, that yf thou dyddest beleue, thou shouldest see the glory of God?
41 Then they toke away the stone from the place where the dead was layde. And Jesus lyft vp his eyes, and sayde: Father, I thanke thee that thou hast hearde me.
42 Howbeit, I knowe, that thou hearest me alwayes: but *because of the people
Iohn.xii.d. which stande by, I sayde it, that they maye beleue that thou hast sent me.
43 And when he thus had spoken, he cryed with a loude voyce: Lazarus, come foorth.
Iohn.v.c. 44 *And he that was dead, came foorth,
F bounde hande and foote, with graue clothes, and his face was bounde with a napkyn. Jesus sayde vnto them: loose hym, and let hym go.
45 Then many of the Jewes which came to Marie, and had seene ỹ thynges which Jesus dyd, *beleued on hym.
Iohn.vii.c.
46 But some of them went their wayes to the pharisees, and tolde them what Jesus had done.
47 ☞*Then gathered the hye priestes and the pharisees a councell, and sayde: *what do we? For this man doth many miracles.
Mat.xxvi.a Mar.xiii.a. Luk.xxii.a. Actes.iiii.c.
48 If we let hym scape thus, all men wyll beleue on him, and the Romaynes (b) shall come, and take away both our rowme and the people.
(b) By the same way that they thought to escape danger, they fell into it.
49 And one of them named Caiaphas, beyng the hye priest that same yere, sayde vnto them: Ye perceaue nothyng at all,
50 Nor consider, that *it is expedient for vs, that one man dye for the people, and not that all the people perishe.
Ioh. xviii.b.
51 This spake he, not of hym selfe, but beyng hye priest that same yere, he prophesied that Jesus shoulde dye for the people,
52 And not for the people only: but that he shoulde gather together in one, the chyldren of God, that were scattered abrode.
53 *Then from that day forth, they toke councell together, for to put hym to death.
Mat.xxvi.a Mar.xiiii.a
G
54 Jesus therfore walked no more openlye among the Jewes: but went his way thence, vnto a countrey nye to a wildernesse, into a citie which is called Ephraim, and there continued with his disciples.
55 *And the Jewes Easter was nye at hande, and many went out of the countrey vp to Hierusalē before the Easter, to purifie them selues.
Mat.xxvi.a Mar.xiiii.a. Luk.xxii.a.
56 Then sought they for Jesus, & spake among them selues, as they stoode in the temple: *what thynke ye, seeyng he commeth not to the feast day?
Iohn.vii.b
57 The hye priestes and pharisees *had geuen a commaundement, that yf any man knewe where he were, he shoulde shewe it, that they myght take hym.
Iohn.xi.a

The. xij. Chapter.

2 Christe supped with Martha & Lazarus. 3 Marie annoynteth Jesus feete. 5 Couetous Judas murmureth. 7 Christe excuseth Maries fact. 10 The chiefe priestes take councell to kyll Lazarus. 14 Jesus sittyng on an Asse, rideth into Hierusalem. 20 The Gretians desyre to see Christe. 25 The fruites of persecution. 27 The prayer of Christe. 28 A voyce from heauen. 36 Christe hydeth hym selfe from the Jewes. 37 wherfore the Jewes beleue not. 42 Diuers rulers that beleued in hym, feared to be excõmunicated. 48 Gods worde is iudge.

A1 ☞ Math.xvi.a Mar.xiii.a. Luk.xxii.a.

THen Jesus, sixe dayes before the Passouer, came to Bethanie, where Lazarus had ben dead, whom he raysed from death.

2 There they made hym a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym.

Luk.vii.f. 3 *Then toke Marie a pounde of oyntment of Spike narde, very costly, and annoynted Jesus feete, and wyped his feete with her heere: and the house was fylled with the odoure of the oyntment.

Mat.xxvi.a Mar.xiii.a. 4 *Then sayde one of his disciples, euen Judas Iscariot Simons sonne, which shoulde betraye hym.

5 Why was not this oyntment solde for three hundred pence, and geuen to the poore?

6 This he sayde, not that he cared for the poore: but because he was a thiefe, and *had the (a) bagge, and bare that which was geuen.

Iohn.xiii.d. (a) The wicked hands all that stande ouer thinges.

7 Then sayde Jesus: Let her alone, agaynst the day of my burying hath she kept this.

8 For the poore alwayes shall ye haue with you: but me haue ye not alwayes.

9 Much people of the Jewes therfore had knowledge that he was there. And they came not for Jesus sake only: but that they might se Lazarus also, *whõ he raysed from death.

Iohn.xi.b.

B 10 But the hye priestes helde a councell, that they myght put Lazarus to death also,

11 Because that for his sake, many of the Jewes went away, and beleued on Jesus. ☞

Mat.xxi.a Mar.xi.a. 12 *On the next day, much people that were come to ỹ feast, when they hearde that Jesus should come to Hierusalem,

13 Toke braunches of paulme trees, and went forth to meete hym, and cryed: (b) Hosanna, *blessed is he that in the name of the Lorde commeth, kyng of Israel.

(b) That is, I beseche

14 And Jesus got a yong Asse, and sate theron, as it is written:

15 *Feare not daughter of Sion, beholde, thy kyng commeth, sittyng on an Asses colte. Esa.lxii.d. Zach.ix.b. Iohn.xii.c.

16 These thynges vnderstoode not his disciples at the first: but when Jesus was glorified, thẽ remembred they that such thinges were written of him, & that such thynges they had done vnto hym. C

17 The people that was with him, when he called Lazarus out of his graue, and raysed hym from death, bare recorde.

18 Therfore met hym the people also, because they hearde that he had done such a miracle.

19 The pharisees therfore sayde among them selues: perceaue ye, howe ye preuayle nothyng? Beholde, [all the whole] worlde goeth after hym.

20 *There were certaine Grekes among them, that came to worship at the feast: 3 Reg.8.c. Actes.viii.c. ii Par.vi.f.

21 The same came therefore to Philip, which was of Bethsaida, [a citie] of Galilee, and desired hym, saying: Syr, we woulde [fayne] see Jesus.

22 Philip came and tolde Andrewe: And agayne, Andrewe & Philip tolde Jesus.

23 And Jesus aunswered them, saying: *The houre is come, that the sonne of man must be glorified. Iohn.xiii.d.

24 ☞ Verely, verely, I say vnto you, *except the wheate corne fall into the grounde, and dye, it abideth alone: If it dye, it bryngeth forth much fruite. Esa.liii.d. i Cor.xv.e. D

25 *He that loueth his lyfe, shall destroy it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. Math.x.d. and xvi.d. Mark.viii.d Luk.xii.b.

26 If any man minister vnto me, let hym folowe me: And *where I am, there shall also my minister be. If any man minister vnto me, hym wyll my father honour. ☞ Iohn.xiii.a. and xvii.d.

27 Nowe is my soule troubled, and what shall I say? Father, saue me from this houre: but therfore came I into this houre.

28 Father, glorifie thy name. Then came there a voyce from heauen [saying] I haue both glorified it, and wyll glorifie it agayne.

The

29 The people therfore that stoode by and hearde it, sayde that it thundred: Other sayde, an Angel spake to hym.
30 Jesus answered and sayde: This voyce came, not because of me, *but for your sakes.
Iohn.xi.c.
E 31 ☞ Nowe is the iudgement of this worlde: *Nowe shall the prince of this worlde be cast out.
Iohn.xv.d. and.xvi.b.
32 And I, yf I were lyft vp from the earth, will drawe all men vnto me.
33 (This he sayde, signifyng what death he shoulde dye.)
34 The people answered him: we haue hearde out of the lawe, *that Christe bydeth euer: and howe sayest thou, the sonne of man must be lyft vp: who is that sonne of man?
Psal.cx.a. Esai.ix.b. Dan.vii.d. Mich.v.a.
35 Then Jesus sayde vnto them: Yet a litle while is the light with you. *Walke while ye haue light, lest the darkenesse come on you: For he that walketh in the darke, wotteth not whither he goeth.
Ephe.v.c.
36 Whyle ye haue light, beleue on the light, that ye may be the children of the light. ☜ These thynges spake Jesus, and departed, & hyd hym selfe from thē.
37 But though he had done so many miracles before them, yet beleued not they on hym,
F
38 That the saying of Esaias the prophete myght be fulfylled, which he spake: *Lorde, who shall beleue our saying: And to whom is the arme of the Lorde declared?
Esai.liii.a. Rom.x.c.
39 Therfore coulde they not beleue, because that Esaias sayth agayne:
40 *He hath blynded their eyes, and hardened their heart, that they shoulde not see with their eyes, & lest they should vnderstande with their hearte, & should be conuerted, and I should heale them.
Esai.vi.c. Mat.xiii.b. Mark.iiii.b. Luk.viii.b. Act.xxviii.f
41 Such thynges sayde Esaias, when he sawe his glory, and spake of hym.
42 Neuertheless, among ỹ chiefe rulers also, many beleued on hym: But because of the pharisees, they dyd not confesse hym, *lest they should be excōmunicate.
Iohn.ix.e.
43 *For they loued the prayse of men, more then the prayse of God.
Iohn.v.g.
44 Jesus cryed, and sayde: He that beleueth on me, beleueth not on me, but on hym that sent me.
G
45 And he that seeth me, seeth hym that sent me.
46 ☞ I am come *a light into ỹ worlde, that whosoeuer beleueth on me, should not byde in darkenesse.
Iohn.i.a. iii.c.viii.k.
47 And yf any man heare my wordes, and beleue not, I iudge hym not: For *I came not to iudge the worlde, but to saue the worlde.
Iohn.iii.b.
48 He that refuseth me, & receaueth not my wordes, hath one that iudgeth him: The worde that I haue spoken, the same shall iudge hym in the last day.
49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I should say, and what I shoulde speake.
50 And I knowe that his commaundement is lyfe euerlastyng. Whatsoeuer I speake therfore, euen as the father bad me, so I speake. ☜

☜ The .xiij. Chapter.

5 Christe washeth the Apostles feete. 8 Peter refuseth to be washed, but afterwarde consenteth. 10 The Apostles are cleane. 13 Christe, Lorde, and Maister. 14 Exhortyng to humilitie and charitie. 26 Christe sheweth who shall betray hym. 27 Satan entreth into Judas. 30 He goeth out to the pharisees. 34 Christe exhorteth ỹ disciples to loue. 35 Wherby Christes disciples are knowen. 38 He forewarneth Peters denyall.

A 1 G

BEfore the feast of the Passouer, When Jesus knewe that his houre was come, ỹ he shoulde departe out of this worlde vnto the father: when he loued his which were in the worlde, vnto the ende he loued them.
2 And when supper was ended (after that the deuyll had *put in the heart of Judas Iscariot Simons sonne, to betray hym)
Math.xi.b. Mar.xiiii.b.
3 Jesus knowyng that *the father had geuen all thynges into his handes, and that he was come from God, and went to God:
Math.xi.d. and.xii.d. Luk.x.d. Iohn.iii.d.
4 He rose from supper, and layde aside his vpper garmentes: And when he had taken a towel, he gyrded hym selfe.
5 After that, he powred water into a bason, and began to washe the disciples feete, and to wype them with the towel wherwith he was gyrded.

Then

6 Then came he to Simon Peter. And Peter sayde vnto hym: Lorde, doest thou washe my feete?
7 Jesus answered, & sayde vnto hym: What I do, thou wotest not nowe, but thou shalt knowe hereafter.
8 Peter sayth vnto hym: Thou shalt neuer washe my feete. Jesus answered hym: If I washe thee not, thou hast no part with me.
9 Simon Peter sayth vnto him: Lorde, not my feete only, but also the handes, and the head.
B 10 Jesus sayth to hym: He that is washed, nedeth not saue to washe his feete, but is cleane euery whit. And ye are cleane, *but not all.
Arig. 11 For he knewe who it was that should betray hym. Therfore sayde he: ye are not all cleane.
12 So, after he had washed their feete, and receaued his clothes, and was set downe agayne, he sayde vnto them: Wote ye what I haue done to you?
13 Ye call me Maister, and Lorde, and ye say well, for so am I.
14 If I then your Lorde and Maister, haue washed your feete, ye also ought to washe one anothers feete.
le.v.a. ter.ii.d. 15 For *I haue geuen you an ensample, that ye shoulde do as I haue done to you.
ath.x.c. k.vi.f. in.xv.c. 16 Verely, verely, I say vnto you: *The seruaunt is not greater thē his maister, neither the messenger greater then he that sent hym.
k.xi.d. 17 If ye knowe these thynges, *happy
C are ye, yf ye do them.
18 I speake not of you all. I knowe whom I haue chosen. But that the scripture may be fulfylled: *He that eateth bread with me, hath lyft vp (a) his heele agaynst me.
fil.xli.b.) Under stande of worship, for his beastion. hn.xiiii.d 19 Nowe *tell I you before it come: that when it is come to passe, ye myght beleue that I am he.
ath.x.d. uk.ix.c. ark.ix.c. 20 Verely, verely, I say vnto you, *he that receaueth whomsoeuer I sende, receaueth me: And he that receaueth me, receaueth hym that sent me.
21 When Jesus had thus sayde, he was troubled in spirite, and testified, & saide: Verely, verely, I say vnto you, that *one of you shall betray me.
ath.29.b. ar.xvi.c. uk.xxii.b. 22 Then the disciples loked one on another, doubtyng of whom he spake.
23 There was one of Jesus disciples, leanyng on Jesus bosome, *[euen he] whom Jesus loued. Iohn. xix.c. 20.a.& 21.f.
24 To hym beckened Simon Peter therfore, that he shoulde aske who it was of whom he spake.
25 He then, when he leaned on Jesus brest, sayde vnto hym: Lorde, who is it?
26 Jesus answered: He it is to whom I geue a sop when I haue dipped it. And D he wet the sop, and gaue it to Judas Iscariot, Simons sonne.
27 And after the sop, Satan entred into hym. Then sayde Jesus vnto hym: That thou doest, do quickly.
28 That wiste no man at the table, for what intent he spake vnto hym.
29 Some of thē thought, because *Judas had the bagge, that Jesus had sayde vnto hym, bye those thynges that we haue neede of agaynst the feast: or, that he shoulde geue somethyng to ỹ poore. Iohn.xii.a.
30 Assoone then, as he had receaued the sop, he went immediatly out: and it was nyght.
31 Therfore, when he was gone out, Jesus sayd, *Nowe is the sonne of man glorified: And God is glorified in hym. Iohn. xii.d. and xvii.a.
32 If God be glorified in hym, God shall also glorifie hym in hym selfe, and shall strayghtway glorifie hym.
33 ☞ Litle children, yet a litle whyle am I with you. *Ye shall seeke me: and as I sayde vnto the Jewes, whither I go, thither can ye not come. Also to you say I nowe: Iohn.vii.c.
34 *A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. Iohn.xv.a.
35 *By this shall all men knowe that ye are my disciples, yf ye haue loue one to another. i Iohn.ii.a.
36 Simon Peter saide vnto him: Lorde, whither goest thou? Jesus answered hym: Whither I go, thou canst not folowe me nowe, but *thou shalt folowe me afterwardes. Iohn.xi.f. Actes. xii.a.
37 Peter sayde vnto hym: Lorde, why can not I folowe thee nowe? *I will ieoparde my lyfe for thy sake. Math.26.c. Mar.xiiii.e. Luk.xxii.d
38 Jesus answered hym: Wylt thou ieoparde thy lyfe for my sake? Verely, verely, I saye vnto thee, *the Cocke shall not crowe, tyll thou haue denyed me thryse. Iohn.xviii.c

C The

¶ The. xiiij. Chapter.

1 He armeth his disciples with consolation agaynst trouble, Christes diuinitie. 6 Christe the way, the trueth, and the lyfe. 9 Christe and the father one. 13 To aske of God in the name of Christe. 26 He promiseth the spirite to comfort them, of loue, and keping Christes commaundement, the spirite is our teacher. 27 He promiseth his peace.

AI ☞ ND he sayde vnto his disciples,] Let not your hearte be troubled: Ye beleue in god, beleue also in me.

2 In my fathers house, are many dwelling places: If it were not so, I woulde haue tolde you. I go to prepare a place for you.

3 And yf I go to prepare a place for you, I wyll come agayne, and receaue you, [euen] vnto my selfe: *that where I am, there may ye be also.

John.xii.d. and,xvii.d.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas sayth vnto hym: Lorde, we knowe not whither thou goest: And howe is it possible for vs to knowe the waye?

6 Jesus sayth vnto hym: I am the way, and the trueth, and the *lyfe. * No man cōmeth vnto the father, but by me.

John.i.a. and xi,c.

Math. xi.d. John.vi.c.

7 If ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue seene hym.

25

8 Philip sayth vnto hym: Lorde, shewe vs the father, and it suffiseth vs.

9 Jesus sayth vnto hym: Haue I ben so long tyme with you, & yet hast thou not knowen me? Philip, he that hath seene me, hath seene the father. And howe sayest thou then, shewe vs the father?

John.x.f.

10 Beleuest thou not, that * I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

11 Beleue me, that I am in the father, *and the father in me: Or els beleue me for the workes sake.

John. xvi.a.

12 Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shall he do, because I go vnto the father.

Mat.xvii.a. and xxi.c. Mark.xi.d. Luk.xi.b.

13 *And whatsoeuer ye aske in my name, that wyll I do, that the father may be glorified in the sonne.

14 If ye shall aske any thing in my name, I wyll do it. ☞

15 ☞ If ye loue me, kepe my commaundementes,

16 And I wyll pray the father, and he shall geue you another comforter, that he may byde with you for euer:

17 Euen the spirite of trueth, whom the worlde can not receaue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym: For he dwelleth with you, and shalbe in you.

18 *I wyll not leaue you comfortlesse, but wyll come to you. Math.x.d.

19 Yet a litle whyle, and the worlde shall see me no more: but ye shall see me, because I lyue, and ye shall lyue [also.]

20 That day shall ye knowe, that I am in my father, and you in me, & I in you.

21 *He that hath my commaundementes, & kepeth them, the same is he that loueth me: And he that loueth me, shalbe loued of my father, and I wyll loue him, and wyll shewe myne owne selfe to hym. ℂ John.xv.a. i John.v.a. ii John.i.a.

22 *Judas sayth vnto hym, not [Judas] Iscariot: Lorde, what is done, that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Actes.xv.d.

23 Jesus aunswered, & sayde vnto hym: If a man loue me, he wyll kepe my sayinges: and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym.

24 He that loueth me not, kepeth not my sayinges: And the word which ye heare, is not myne, but the fathers which sent me.

25 These thynges haue I spoken vnto you, beyng yet present with you.

26 But the comforter, [which is] the holy ghost, * whom the father wyll sende in my name, he shal teach you all thinges, & bryng all thynges to your remēbraunce whatsoeuer I haue sayde vnto you. D John.xv.d. and xvi.b. Actes.ii.a.

27 Peace I leaue with you, my peace I geue vnto you: Not as the worlde geueth, geue I vnto you. Let not your heartes be greeued, neither feare.

28 Ye haue heard howe I sayde vnto you, I go away, and come agayne vnto

you.

you. Yf ye loued me, ye woulde veryly reioyce, because I sayde, I go vnto the father: for the father is greater then I.

29 *And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleue.

30 Hereafter wyll I not talke many wordes vnto you: For the (a) prince of this worlde cōmeth, and *hath nought in (b) me.

31 But that the worlde may knowe that I loue the father: And as the father gaue me commaundement, euen so do I. ☞ Ryse, let vs go hence.

(a) Satan is the prince of ye world, because he exerciseth tirante in this worlde, and worldlynges are subiect vnto hym.
(b) Because Christe was without sinne.

¶ The. xv. Chapter.

5 The consolation betweene Christe and his members, vnder the parable of the vyne. 7 16 We must pray in the name of Christe. 9 Christes loue towarde vs. 12 He exhorteth to mutuall loue. 20 Of afflictions for Christes sake. 26 The office of the holy ghoste when he commeth.

A 1 ☞ I Am* the true vine, and my father is the husbandman.

2 Euery braunche that beareth not fruite in me, he will take away: And euery braunche that beareth fruite wyll he pourge, that it may bryng foorth more fruite.

3 *Nowe are ye cleane through the worde which I haue spoken vnto you.

4 Byde in me, and I in you. As the braunche can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye (a) abyde in me.

5 I am the vine, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth foorth much fruite: For without me can ye do nothyng.

6 Yf a man byde not in me, he is cast foorth as a braunch, and withereth, and men gather them, and cast them into the fyre, and they burne.

7 *Yf ye byde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you. ☞

8 Herein is my father glorified: that ye beare much fruite, and become my disciples.

B 9 As the father hath loued me, euen so haue I loued you: Continue ye in (b) my loue.

10 Yf ye kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy myght be full.

12 ☞ *This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man, then this: ẏ a man bestowe his life for his frendes.

14 Ye are my frendes, yf ye do whatsoeuer I commaunde you.

15 Hencefoorth call I you not seruaūtes: for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all (c) thynges that I haue hearde of my father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, and ordayned you, to go, and bryng foorth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you. ☞

17 ☞ This commaunde I you, that ye loue together.

18 Yf the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde would loue his owne: Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde: therfore *the worlde hateth you.

20 Remember the worde that I sayde vnto you: the seruaunt is not greater then the Lorde. *If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe (d) yours also.

21 *But all these thynges wyll they do vnto you for my names sake, because they haue not knowē hym that sent me.

22 Yf I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothyng to cloke their sinne withall.

23 He that hateth me, hateth my father also.

24 Yf I had not done among them, the workes which none other man dyd, they shoulde haue had no (e) sinne. But nowe haue they both seene, and hated not only me, but also my father,

25 But [this commeth to passe,] that the worde myght be fulfylled, that is written in their lawe: *They hated me without a cause. ☞

(c) So that there is nothyng omitted, that is necessarie for our saluation.
(d) It is called their word not ẏ it doth disagree from Gods worde, but because they preache it. ii. Cor. iiii.
(e) They are without al excuse, that folowe not the word of God preached vnto them.

Iohn. xvii. c
Math. x. c. Luk. xxi. c. Mark. x. c.
Psal. 35. c. and lxix. a

26 ☞But when the comforter is come,
Ioh.xiiii.d. and.xvi.b. Actes.ii.a. *whom I wyl sende vnto you from the father, euen the spirite of trueth, which proceadeth of the father, he shall testifie of me.
27 And ye shall beare witnesse also, because ye haue ben with me from the begynnyng.

¶ The. xvj. Chapter.

1 Christe comforteth the disciples, puttyng them in remembraunce of affliction and trouble. 7 Of the holy ghost, and his office. 17 Of Christes ascention. 23 To aske in the name of Christe. 33 Peace in Christe, afflictions in the worlde.

A 1 THese thynges haue I sayde vnto you, because ye shoulde not be offended.
Math.x.b. Mar.xiii.d. Luk.xxi.c. Act.ix.a. Ioh.xv.d.
2 *They shall excõmunicate you: yea the time shall come, that who so euer killeth you, wyll thynke that he doth God seruice.
3 *And such thynges wyll they do vnto you, because they haue not knowen the father, neither yet me.
4 But these thynges haue I tolde you, that when the tyme is come, ye may remẽber then that I tolde you. ☜ These thynges sayde I not vnto you at the begynnyng, because I was present with you.
B 5 ☞But nowe I go my waye, to hym that sent me, & none of you asketh me, whyther goest thou.
6 But because I haue saide such thinges vnto you, your heartes are ful of sorow.
7 Neuertheless, I tell you the trueth, it is expedient for you that I go away. For yf I go not away, that comforter wyll not come vnto you: But yf I depart, *I wyll sende hym vnto you.
Iohn.xiiii.d and.xv.d. Actes.ii.a.
8 And whẽ he is come, he wyll ○ rebuke the world of sinne, and of righteousnes, and of iudgement.
○ Or. cõuince
9 Of sinne, because they beleue not on me.
10 Of righteousnes, because (a) I go to my father, and ye shall see me no more.
(a) That when the world shal se, after his ascẽsion the power of his spirite, shewed vpon the apostles by hym, they shalbe cõpelled in conscience to confesse that he was iust, and that he was not condempned of god for a blasphemer, (as they had iudged) but approued and receaued. Act.ii.xxvii.
11 Of iudgement, because *the prince of this worlde is iudged [alredy.]
12 I haue yet many thynges to say vnto you, but ye can not beare them away nowe.
13 Howebeit, when he is come, whiche is the spirite of trueth, he wyl leade you into all trueth. He shall not speake of himselfe: but whatsoeuer he shal heare, that shall he speake, and he wyll shewe you thynges to come.
14 He shall glorifie me: For he shall receaue of mine, and shal shewe vnto you. C
15 *All thynges that the father hath, are mine: Therfore sayde I [vnto you] that he shall take of mine, & shew vnto you.
Math.xi.d. & xxviii.d. Luk.x.d. Iohn.iii.d. Iohn.vii.d.
16 ☞*After a whyle, and ye shall not see me, and agayne after a whyle ye shall see me: for I go to the father.
17 Then sayde some of his disciples betwene them selues: What is this that he saith vnto vs, after a whyle, & ye shal not see me, and againe, after a whyle ye shal see me: and, that I go to the father:
18 They sayde therefore: what is this that he saith, after a whyle: we can not tell what he saith. D
19 Iesus perceaued that they would aske hym, and sayde vnto them: Do ye enquire among your selues of that I said after a whyle, and, ye shall not see me, & againe, after a while & ye shall see me:
20 Verely verely I say vnto you, ye shall wepe and lament, the worlde shall reioyce: ye shall sorowe, but *your sorowe shalbe turned to ioy.
Iohn.xx.c.
21 A woman, when she trauayleth, hath sorowe, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into ỹ World. E
22 And ye nowe therefore haue sorowe: but I wyll see you (b) agayne, and your heartes shall reioyce, and your ioy shall no man take from you. ☜
(b) By the power of the holy spirite, which I wyl sende to you, wherby your heartes shalbe comforted.
23 And in that day shall ye aske me no question. ☞ Verely verely I say vnto you, *whatsoeuer ye shal aske the father in my name, he wyll geue it you.
24 Hytherto haue ye asked (c) nothyng in my name: Aske, & ye shall receaue, that your ioy may be full.
(c) They were not yet induced to the certayne knowledge, that he was the only mediatour: & therfore that whiche they asked before, was nothing, in respecte of that whiche they shoulde aske & obtaine by fayth, whe their knowledge was grounded, & that he was ascended.
25 These thynges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by *prouerbes: but I shall shewe you playnely of my father.

At

26 At that day shall ye aske in my name: And I say not vnto you, that I wyll pray vnto my father for you.
27 For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God.
28 I went out from the father, and came into the worlde: Agayne, I leaue the worlde, and * go to the father.
G 29 His disciples sayde vnto hym: Lo, nowe talkest thou plainely, and speakest no prouerbe.
30 Nowe are we sure * that thou knowest all thynges, & nedest not, that any man shoulde aske thee [any question:] Therfore beleue we, that thou camest from God.
31 Jesus aunswered them: Do ye nowe beleue?
32 * Beholde, the houre draweth nye, and is alredy come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone: For * the father is with me. Zach. xiii.c. Math. xvi.c Mar. xiiii.c. Iohn. xiiii.b
33 These wordes haue I spoken vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

¶ The. xvij. Chapter.

1 Christe prayeth to his father, that their glory myght be made manifest, 9 he prayeth for his Apostles. 12 Judas lost. 14 The Apostles hated of the worlde. 20 Christ prayeth for all those that receaue the trueth.

A 1 These wordes spake Jesus, and lift vp his eyes to heauen, and sayde: Father, * the houre is come, glorifie thy sonne that thy sonne also may glorifie thee:
2 As thou hast geuen hym power ouer all fleshe, that he shoulde geue eternall life, to as many as thou hast geuen him.
3 This is * lyfe eternall, that they myght knowe thee, the only true God, & Jesus Christe whom thou hast sent.
4 I haue glorified thee on the earth: * I haue finished ye worke, which thou gauest me to do.
5 And nowe glorifie thou me, O father, with thine owne selfe, with the glory which I had with thee yer the worlde was.
6 I haue declared thy name vnto ye men, ○ which thou gauest me out of ye world. Thyne they were, and thou gauest thē me, and they haue kepte thy worde.
7 Nowe they haue knowen ye al thinges whatsoeuer ye hast geuen me are of thee.
8 For I haue geuen vnto them ye wordes which thou gauest me, and they haue receaued them, and haue knowē surely that I came out from thee, & they haue beleued, that thou dyddest sende me.
B 9 I pray for them: I pray not for * the (a) worlde, but for them * which thou hast geuen me, for they are thyne.
10 And all myne are thyne, and thyne are myne, and I am glorified in them.
11 And nowe am I not in the worlde, and they are in the worlde, and I come to thee. ☞ Holy father, kepe through thine owne name, thē which thou hast geuen me, that they may also be (b) one, as we are.
12 Whyle I was with them in ye worlde, I kept them in thy name. * Those that thou gauest me, haue I kept, and none of them is lost, but that (c) lost chylde, * that the scripture myght be fulfylled.
13 Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioy fulfylled in them seues.
14 I haue geuen them thy worde, and * the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde.
15 I pray not that thou shouldest take them out of the worlde: but * that thou kepe them from euyll.
16 They are not of the worlde, as I also am not of the worlde.
17 Sanctifie them through thy trueth. Thy worde is the trueth.
18 As thou diddest sende me into ye world, euē so haue I also sent thē into ye world.
19 And for their sakes sanctifie I my selfe, that they also myght be sanctified through the trueth.
20 [Neuerthelesse,] I pray not for them alone: but for thē also, which shall beleue on me through their preachyng:
21 That they all may be * one, as thou father art in me, and I in thee, and that they also may be one in vs: that ye world may beleue, that thou hast sent me.

(a) That is, Apostles.
(b) That is, Aprobate, & like the [illegible], and Christe.
(b) That thei may be ioyned together in loue, & vnitie of loue, fayth, and spirite. Ioh. xviii.b.
(c) That is, Judas Iscariot. Psal. cix.a.
Iohn. xv.c. Sapien. ii.d.
Math. vi.b. Luk. xi.a.
Galath. iii.d

22 And the glorie which thou gauest me, I haue geuen them, that they may be one, as We also are one.

23 I in them, and thou in me: that they may be made perfecte in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

D John.xii.d. (d) That is, after they haue fulfylled their course in this lyfe, they may enioy eternall lyfe.

24 Father, I wyll that they which thou hast geuen me, *be (d) with me where I am, that they may see my glorie which thou hast geuen me. For thou louedst me, before the foundation of the world.

25 *O ryghteous father, the worlde [also] hath not knowen thee: But I haue knowen thee, and these haue knowen that thou hast sent me. Math.xi.d. Luke.x.d.

26 And I haue declared vnto them thy name, and wyll declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

¶ The .xviij. Chapter.

3 Christe is betrayed by Judas. 6 The souldiers fall backeward. 10 Peter mayteth of Malchus eare. 13 Christe brought before Annas and Caiaphas. 15 Peter and John followed Jesus to Caiaphas house. 22 Christe stricken by a seruaunt, 23 what he aunswered. 25 Peter denied hym. 28 He is ledde before Pilate, 36 and telleth hym what his kyngdome is. 40 The Jewes aske Barabbas to be let loose.

A Math. 26.d. Mar.xiv.d. Luk.xxii.d.

When Jesus had spoken these wordes, *he went forth with his disciples ouer the brooke Cedron, Where was a garden, into the which he entred, & his disciples.

2 Judas also which betrayed hym, knewe the place: For Jesus oft tymes resorted thyther, with his disciples.

3 Judas then, after he had receaued a bande of men, and officers of the hye priestes & pharisees, came thyther with lanternes, and torches, and weapons.

4 And Jesus, knowing all thinges that shoulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They aunswered him: Jesus of Nazareth. Jesus sayth vnto them, I am he. Judas also which betrayed hym, stoode with them.

B 6 Assoone then as he sayde vnto them I am he, they went backeward, & fell to the grounde.

7 Then asked he them agayne, Whom seke ye? They said: Jesus of Nazareth.

8 Jesus aunswered, I haue tolde you that I am he: If ye seke me therefore, let (a) these go their way.

(a) The apostles and disciples that are with me.

9 That the saying myght be fulfylled which he spake: *Of them which thou gauest me, haue I not lost one. Ioh.xvii.b.

10 Then Simon Peter, hauing a sword, drewe it, and smote the hye priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malchus.

11 Therefore sayth Jesus vnto Peter, *Put vp thy sworde into the sheathe: Mat.xxvi.c Gene.ix.a. shall I not drynke of the cuppe which my father hath geuen me?

12 Then the companie, and the capitaine, and officers of the Jewes, toke Jesus, and bounde hym,

13 And led hym away to Annas first, (for he was father in lawe vnto Caiaphas,) which was ye hye priest that same yere: [And Annas sent Christe bounde vnto Caiaphas the hye priest.]

14 *Caiaphas was he which gaue counsell to the Jewes, that it was expedient that one man should dye for the people. Iohn.xi.f.

15 *And Simon Peter followed Jesus, & and so did another (b) disciple. That disciple was knowen vnto the hye priest, & went in with Jesus into the palace of the hye priest. Mat.xxvi.f. (b) That is, Iohn.

16 But Peter stoode at the doore without. Then went out that other disciple which was knowen vnto the hye priest, and spake vnto the damosell that kept the doore, and brought in Peter.

17 Then sayde the damosell, that kept the doore, vnto Peter: Art not thou also one of this mans disciples? He sayde, I am not.

18 The seruauntes and officers stoode there, which had made a fire of coales, (for it was colde) and they warmed them selues. Peter also stoode among them, and warmed hym.

D 19 *The hye priest then asked Jesus of his disciples, and of his doctrine. Mar.xiiii.f. Luk.xxii.g.

20 Jesus aunswered him: I spake openly to the worlde, I euer taught in the synagogue, and in the temple, whyther all the Jewes resort, & in secrete haue I sayde

sayde nothyng.

21 Why askest thou me? Aske thē which heарde me, What I haue sayd vnto thē: Beholde, they can tell What I sayde.

22 When he had thus spoken, one of the officers whiche stoode by, smote Jesus [with a rod] saying: *Aunswerest thou the hye priest so?

Act.xxiii.d

C 23 Jesus aunswered hym, yf I haue euyl spoken, beare witnesse of the euyl: But yf I haue well spoken, Why smytest thou me?

24 Nowe Annas had sent hym bounde vnto Caiaphas the hye priest.

25 Simon Peter stoode & warmed hym selfe. Then sayde they vnto hym: Art not thou also one of his disciples? He denyed it, and sayde, I am not.

26 One of the seruautes of ỹ hye priestes, (his cosin Whose eare Peter smote of) sayde vnto hym: Dyd not I see thee in the garden with hym?

John.xii.d. Math.27.a. 27 *Peter therefore denyed againe: And immediatly the Cocke crewe.

Mark.xv.a. Luk.xxiii.a 28 *Then led they Jesus frō Caiaphas into the hall of iudgement. It Was in the morning: And they them selues went not into the iudgement hall, leste they shoulde be defyled: but that they myght eate the Passouer.

29 Pilate then Went out vnto them, and said: what accusatiō bryng you against this man?

30 They aunswered, and said vnto him: yf he were not an euyll doer, We would not haue deliuered hym vnto thee.

F 31 Then sayde Pilate vnto them: Take ye him, and iudge him after your owne lawe. The Jewes therfore sayde vnto hym: It is not lawfull (c) for vs to put any man to death.

(c) Because the Romanes had take that auctorite frō them.

32 That the wordes of Jesus myght be fulfylled, *Whiche he spake, signifying what death he shoulde dye. Math.xx.a.

33 *Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto hym: Art thou the kyng of the Jewes? Math.27.b. Mark.xv.a. Luk.xxiii.b

34 Jesus aunswered: Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate aunswered: am I a Jewe? Thyne owne nation & hye priestes haue delinered thee vnto me, What hast thou done?

36 Jesus aunswered: My kyngdome is not of this worlde. yf my kyngdome were of this worlde, then Woulde my seruauntes surely fyght, that I shoulde not be deliuered to the Jewes: but now is *my kyngdome not from hence. Iohn.vi.b.

37 Pilate therfore sayde vnto hym: Art G thou a kyng then? Jesus aunswered: Thou sayest that I am a king. For this cause am I borne, & for this cause came I into the worlde, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce.

38 Pilate sayde vnto him: What [thyng] is trueth? And When he had sayde this, he Went out agayne vnto the Jewes, & sayth vnto them, *I fynde in hym no cause at all. Math.27.c. Mark.xv.a. Luk.xxiii.c

39 Ye haue a custome, that I shoulde deliuer you one loose at ỹ Passouer: Will ye that I loose vnto you the kyng of the Jewes?

40 Then cryed they all agayne, saying: *Not hym, but Barabbas. This Barabbas was a robber. Actes.iii.a

¶ The. xix. Chapter.

1 Christe is whypped, beaten, and crowned. 4 Pilate woulde haue delyuered hym, 6 but the Jewes aske hym to be crucified. 11 All power of God. 16 Pilate delyuered Christe to be crucified. 19 The title set vpon the crosse. 23 Christes garmentes deuided. 27 He commendeth his mother to John. 30 After Christe tasted the vineger, he dyeth. 32 The legges of the theeues broken. 34 Christes syde pearsed with a speare, 38 Joseph of Aramathia beggeth his body, 40 and he and Nicodemus buryed it.

A 1 Then Pilate toke Jesus therfore, and scourged hym.

Math.27.c. Mark.xv.b. 2 *And the souldiers wounde a crowne of thornes, and put it on his head: And they did on hym a purple garment,

3 And sayde, Hayle king of the Jewes: And they stroke hym with roddes.

4 Pilate went forth agayne, and sayde vnto them: Beholde, I bryng hym forth to you, that ye may knowe that I fynde no fault in hym.

5 Then came Jesus forth, wearyng a crowne of thorne, and a robe of purple: And he sayth vnto them, beholde the man.

Math.27.c. Mark.xv.a. Luk.xxiii.d 6 *When the hye priestes therefore and officers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym.

7 The Jewes aunswered hym: we haue a lawe, and by our lawe he ought to dye, because *he made hym selfe the sonne of God.

Leui.xxiii.c Iohn.v.b.

8 When Pilate hearde that saying, he was the more afrayde.

9 And went agayne into the iudgement hall, and sayth vnto Jesus, Whence art thou: But Jesus gaue hym none aunswere.

10 Then sayde Pilate vnto hym: Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee:

11 Jesus aunswered: Thou couldest haue no power at all agaynst me, except *it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more sinne.

Sapien.vi.a. ohn.iii.d. Rom.xiii.a. Math.27.d. Mark.xv.c. Luk.xxiii.e

12 *And from thencefoorth sought Pilate [meanes] to loose hym. But the Jewes cryed, saying: If thou let hym go, thou art not Caesers friend. For *Whosoeuer maketh hym selfe a kyng, speaketh agaynst Caesar.

℄ Act.xvii.b.

13 When Pilate hearde that saying, he brought Jesus forth, & he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrue tounge, Gabbatha.

14 It was the preparyng of ỹ Passouer, and about the sixt houre: And he sayth vnto the Jewes, beholde your kyng.

15 They cryed, away with hym, away with hym, crucifie hym. Pilate sayth vnto them: Shall I crucifie your kyng: The hye priestes aunswered: We haue no kyng but Caesar.

Math. 27.d. Mark.xv.c. Luk.xxiii.e

16 *Then deliuered he hym vnto them, to be crucified. And they toke Jesus, & ledde hym away.

℗ Hebr.xiii.c.

17 And he bare his crosse, *& wēt forth into a place, which is called ỹ place of dead mens skulles, but in Hebrue Golgotha:

18 where they crucified hym, and two other with him, on eyther syde one, and Jesus in the myddes.

Math. 27.d. Mark.xv.c. Luk.xxiii.e

19 And *Pilate wrote a title, and put it on the crosse. The writyng was: Iesus of Nazareth, kyng of the Iewes.

20 This title read many of the Jewes: For the place where Jesus was crucified, was nye to ỹ citie. And it was written in Hebrue, and Greke, and Latine.

21 Then sayde the hye priestes of the Jewes to Pilate, Write not kyng of the Jewes: but, that he sayde, I am kyng of the Jewes.

22 Pilate aunswered: What I haue written, that haue I written.

23 Then the souldiers, *when they had crucified Jesus, toke his garmentes, (& made foure partes, to euery souldier a part) and also his coate. The coate was without seame, wouen from the toppe throughout. ℰ Math.27.d. Mark.xv.c. Luk.xxiii.c

24 They sayde therefore among themselues: Let vs not deuide it, but caste lottes for it, Who shal haue it. That the scripture myght be fulfylled, saying: *They parted my rayment among thē, & for my coate dyd they cast lottes. And the souldiers dyd such thynges in deede. Psal.xxii.a.

25 There stoode by the crosse of Jesus his mother, and his mothers sister, Marie the wyfe of Cleophas, and Marie Magdalene.

26 Whē Jesus therfore sawe his mother and the disciple standyng by, *whom (a) he loued, he saith vnto his mother: Woman, beholde thy sonne. Iohn.xiii.a. (a) That is, Iohn.

27 Then sayde he to the disciple, beholde thy mother. And from that houre, the disciple toke her vnto his owne.

28 After these thynges, Jesus knowyng that all thynges were nowe perfourmed, *that the scripture might be fulfylled, he sayth, I thirste. ℱ Psal.lxix.e.

29 So there stoode a vessell by, full of vineger: *Therefore they fylled a sponge with vineger, and put it vpon Isope, & put it to his mouth. Math.27.f. Mark.xv.d.

30 Assoone as Jesus then receaued of the vineger, he saide, *it is (b) finished: and bowed his head, and gaue vp the ghost. Iohn.xvii.a (b) The misterie of mans redemption & saluation, is perfected by the only sacrifice of Christ: the promise to the fathers fulfylled: the ceremonies of the law ended

31 The Jewes therefore, because it was the preparyng [of the Sabboth] that the bodyes should not remaine vpō ỹ crosse on the Sabboth day (for that Sabboth day, was an hye day) besought Pilate that their legges myght be broken, and that they myght be taken downe.

32 Then came the souldiers, and (c) brake the legges of the first, and of the other which was crucified with hym: (c) Because they were not yet dead: for that was the custome.

But

33 But when they came to Jesus, & sawe that he was dead alredye, they brake not his legges.

34 But one of the souldyers with a speare thruste hym into the syde, & foorthwith came there out blood and water.

G35 And he that sawe it, bare recorde, and his recorde is true: & he knoweth that he saith true, that ye might beleue [also.]

36 For these thynges were done, that the scripture shoulde be fulfylled: *Ye shall not breake a bone of hym.

wod. xii.g. lam.ix.b.

37 And agayne another scripture saith: *They shall loke on hym whom they pearsed.

zech.xii.c.

Matth.27.g. Mark xv.d. Luk.xxiii.g

38 *After this, Joseph of Aramathia, (which) was a disciple of Jesus, but secretely, for feare of ỹ Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue hym licence. He came therefore, and toke the dye of Jesus.

39 And there came also Nicodemus (whiche at the begynnyng came to Jesus by nyght) and brought of mirre and aloes myngled together, about an hundred pounde [wayght.]

40 Then toke they the body of Jesus, & wounde it in linnen clothes, with the odours, as the maner of the Jewes is to burie.

41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.

42 There layde they Jesus therfore, because of the preparyng [of the Sabboth] of the Jewes: for the sepulchre was nie [at hande.]

¶ The. xx. Chapter.

1 Marie commeth to the sepulchre, and after, tolde the disciples that he was taken away. 3 Peter and John runne to see. 9 The apostles were ignorant of the resurrection. 12 Marie weepeth at the sepulchre, and sawe a vision of Angels. 14 Jesus spake to Marie. 18 She sheweth the disciples. 19 Jesus appeared to the Apostles. 23 he gaue them the holy ghost, and sent them to preache. 25 Thomas beleued not that Christe was ryssen. 26 Christe appeared agayne. 28 Thomas who confessed Christe to be God. 31 The scriptures written, are sufficient to saluation.

A 1 he first day of ỹ Sabbothes, came Marie Magdalene early, whē it was yet darke, vnto the sepulchre, and sawe the stone taken awaye from the graue.

That is, the weeke. Matth.27.a. Luk.xxiiii.a. Mark.xvi.a

2 Then she ranne, & came to Simō Peter, & to the other disciple *whō Jesus loued, & saith vnto thē: They haue takē away the Lorde out of the graue, & we can not tell where they haue layde him.

Ioan. xiii.c.

3 Peter therfore went foorth, and that other disciple, & came to the sepulchre.

4 They ran both together, & the other disciple did outrun Peter, and came first to the sepulchre:

5 And when he had stowped downe, he sawe the linnen clothes lying, yet went he not in.

Luke.24.a. 6 *Then came Simon Peter folowyng B hym, and went into the sepulchre, and sawe the lynnen clothes lye,

7 And the napkin ỹ was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple, whiche came first to the sepulchre, and he sawe, and beleued.

9 For as yet they knew not ỹ *scripture, that he should rise agayne from death.

Psal.xvi.b. Actes.ii.b.

10 Then the disciples wēt away agayne vnto their owne house.

11 ☞* Marie stoode without at the sepulchre weepyng: So, as she wepte, she bowed her selfe into the sepulchre,

Luke. 24.

12 And seeth two angels clothed in white, C sittyng, the one at the head, & the other at the feete, where the body of Jesus was layde.

13 They saye vnto her: woman, why weepest thou? She saith vnto thē: For they haue taken away my Lorde, & I wote not where they haue layde him.

14 When she had thus sayde, she turned her selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus.

15 Jesus saith vnto her: woman, why weepest thou? whom sekest thou? She D supposing that he had ben the gardener, saith vnto him: Sir, if thou haue borne him hence, tel me where thou hast layde hym, and I wyll fet hym.

16 Jesus sayth vnto her, Marie. She turned her selfe, and sayde vnto hym: Rabboni, which is to say, Maister.

(a) Whereby Christe corrected her carnal affection, lokynge to much to his bodyly presence, & therfore he pulled her from outward and externe officers towarde his bodyly presence, & wylled her to be mynded of his ascension.

17 Jesus saith vnto her: Touche (a) me not, for I am not yet ascended to my father: But go to my brethren, and saye vnto them, I ascende vnto my father and your father, and to my God & your God.

18 *Marie Magdalene came and tolde the disciples that she had seene ỹ Lorde, and that he had spoken suche thynges vnto her.

Lu.xxiiii.d

19 ☞ *The same day at nyght, whiche was the first day of the ○ Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus and stoode in (b) the myddes, and sayth vnto them, peace be vnto you.

○ Or, weeke

E

(b) He came in miraculously, to geue the Apostles comfort, as also an outward taste and sure argument of his diuinitie, that by his notable miracle, he might cõfirme the Apostles in the fayth of his resurrection.

20 And when he had so sayde, he shewed vnto them his handes & his syde. Then were the disciples glad, when they sawe the Lorde.

21 Then sayde Jesus to them agayne, peace be vnto you: As my father sent me, euen so sende I you also.

F 22 And when he had saide those wordes, he breathed on them, & saith vnto them: Receaue ye the holy ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto them: And whosoeuers sinnes ye retayne, they are retayned.

Iohn.xi.b. 24 ☞ But *Thomas, one of the twelue, [which is] called Didymus, was not with them when Jesus came.

25 The other disciples therfore sayde vnto hym, We haue seene the Lorde. But he sayde vnto them: Except I see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thruste my hande into his syde, I wyll not beleue.

26 And after eyght dayes, agayne his disciples were within, and Thomas with them: Then came Jesus, when the doores were shutte, and stoode in the myddes, and sayde, peace be vnto you. G

27 After that said he to Thomas: Bring thy fynger hyther, and see my handes, & reache hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng.

28 Thomas answered, and sayde vnto hym: My Lorde, and my God.

29 Jesus sayth vnto hym: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued.

30 *And many other signes truely dyd Jesus in the presence of his disciples, which are not written in this booke. Iohn.xxi.g.

31 These are written, that ye myght (c) beleue that Jesus is Christe the sonne of God, and that in beleuyng, ye myght haue lyfe through his name. (c) The scripture written, is sufficient to confirme our faith vnto saluation by Christe.

¶ The .xxj. Chapter.

1 Christe appeared to his disciples when they were fishyng, 6 they take a great multitude of fishes, 7 Peter leapeth into the water. 15 Christe restoreth Peter to his office, and commaunded hym to feede his sheepe. 19 Christe forewarneth Peter of his death and persecution. 20 Peter stayed lokyng at John. 25 Of Christes manyfolde miracles.

☞ 1 AFterward dyd Jesus shew him selfe againe to his disciples, at the sea of Tiberias. And on this wyse shewed he hym selfe.

2 There were together Simon Peter, and Thomas [which is] called Didymus, and *Nathanael, of Cana in Galilee, and the sonnes of Zebedee, & two other of his disciples. Iohn.i.f.

B 3 Simon Peter saith vnto them, I [wyl] go a fishyng. They say vnto hym: We also wyll go with thee. They wẽt their way, and entred into a shippe immediatly, & that nyght caught they nothyng.

4 But when the morowyng was nowe come, Jesus stoode on the shore: Neuertheless, the disciples knewe not that it was Jesus.

5 Jesus sayth vnto them: ○ Children, haue ye any meate? They answered hym, no. ○ Or, Sirs

6 And he saith vnto them: *Cast out the net on the ryght syde of the shippe, and ye shall fynde. They cast out therefore, and anone they were not able to drawe it for the multitude of fishes. Luk.v.a

7 Then sayde the disciple, *whom Jesus loued, vnto Peter: It is the Lord. Whẽ Simon Peter heard that it was the Lorde, he gyrde his coate vnto him (for he was naked) and sprang into the sea. C Iohn.xiii.e.

8 The other disciples came by shippe, (for

(for they were not farre from lande, but as it were two hundred cubites) And they drewe the net with fisshes.

9 Assoone then as they were come to lande, they sawe whot coales, and fisshe layde theron, and bread.

xxiiii.f 10 Iesus saith vnto them: *Bryng of the
D fisshe which ye haue nowe caught.

11 Simon Peter went vp, and drewe the net to the lande, full of great fisshes, an hundred and fiftie and three: And for all there were so many, yet was not the net broken.

12 Iesus sayth vnto them, come and dyne. And none of the disciples durst aske hym, Who art thou? For they knewe that it was the Lorde.

13 Iesus then came, and toke bread, and gaue them, and fisshe lykewyse.

14 This is nowe the thirde tyme that Iesus appeared to his disciples, after that he was risen agayne from death.

E 15 So when they had dyned, Iesus saith
Or, sonne Ioanna. to Simon Peter: Simon Ioanna, louest thou me more then these? He sayd vnto hym: Yea Lorde, thou knowest that I loue thee. He sayth vnto hym: feede my lambes.

16 He sayth to hym agayne the seconde tyme: Simon Ioanna, louest thou me? He sayth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayde vnto hym: feede my sheepe.

17 He sayde vnto hym the thirde tyme: Simon Ioanna, louest thou me? Peter was sory, because he sayde vnto hym the thirde tyme, louest thou me: And he
xvi.g. sayde vnto hym, Lorde thou *knowest all thynges, thou knowest that I loue thee. Iesus sayth vnto hym: feede my sheepe.

18 Verily verily I say vnto thee, when F thou wast young, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, *thou shalt stretch foorth thy handes, and another shall gyrde thee, and leade thee whither thou wouldest not.

John.xiii.d. Actes.xii.a.

19 That spake he, signifiyng by what death he should glorifie God. And whē he had spoken this, he sayth vnto hym, folowe me. ☞

20 Peter turned about, and sawe the disciple, *whom Iesus loued, folowyng, which also leaned on his brest at supper, and sayde, Lorde which is he that betrayeth thee?

Ioh.xiii.c. and.xix.c. G

21 When Peter therfore sawe hym, he sayth to Iesus: Lorde, what shal he do?

22 Iesus sayth vnto hym: If I will haue hym to tary tyll I come, what is that to thee? folowe thou me.

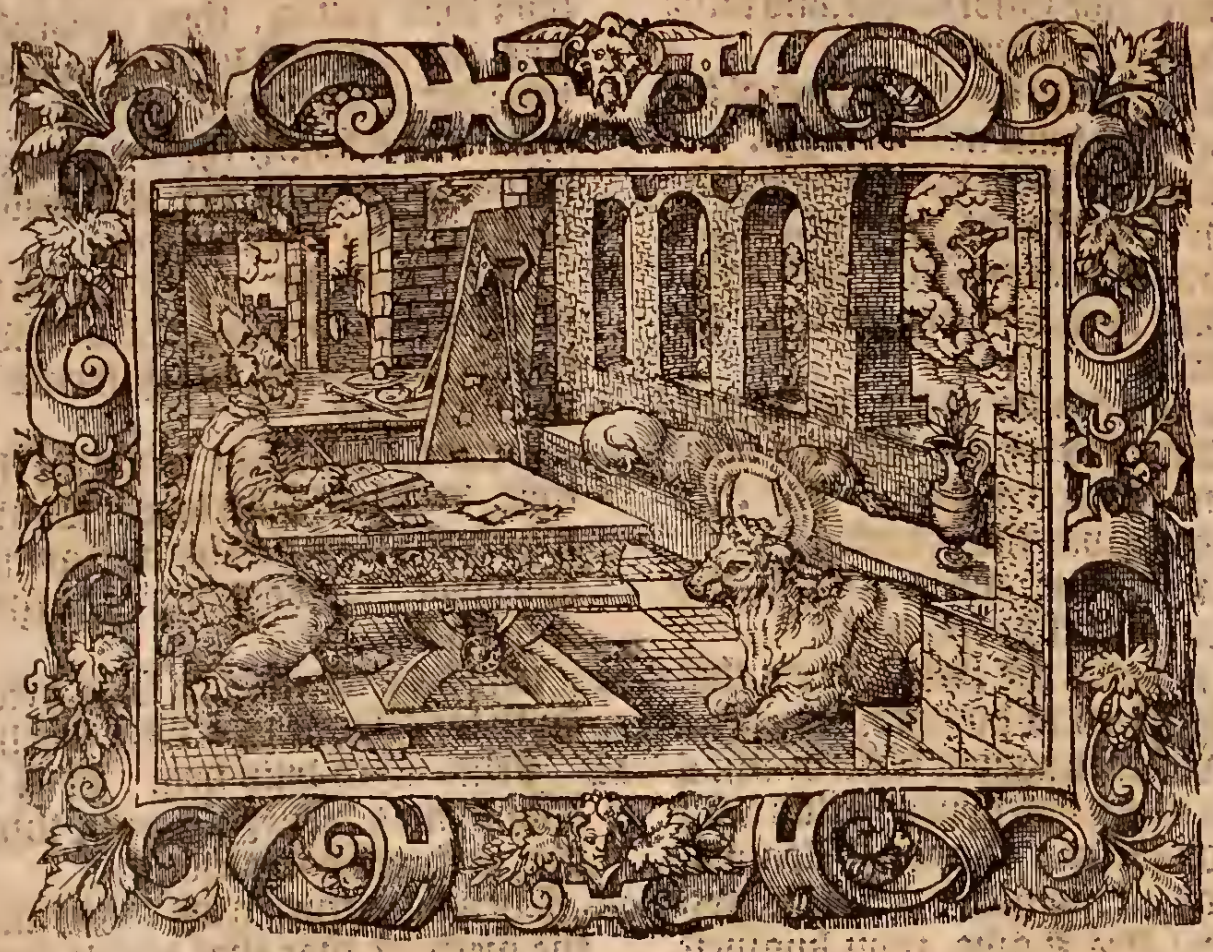
23 Then went this saying abrode among the brethren, that that disciple shoulde not dye: Yet Iesus sayde not to hym, he shall not dye: but, yf I will that he tary tyll I come, what is that to thee?

24 The same disciple is he, which testifieth of these thynges, and wrote these thynges: And we knowe that his testimonie is true. ☜

25 *There are also many other thynges, Iohn. xx.g. whiche Iesus dyd, the which, yf they shoulde be written euery one, I suppose the world could not conteine the bookes that shoulde be written.

¶ Here endeth the Gospell by Saint Iohn.

The Actes of the Apostles.



The first Chapter.

¶ 7 The wordes of Christe and his Angels, to the Apostles. 9 His assention. 14 Wherin the Apostles are occupyed, tyll the holy ghost be sent. 26 And of the election of Matthias.

☞ 1 A IN ye former treatise O Theophilus, we haue spokē of all that Jesus began to do and teache,

2 Untyll the day in which he was takē vp, after that he through the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen,

Iohn.xx a. and xxi c. 3 To whom also he * shewed hym selfe alyue after his passion, and that by manye tokens, appearyng vnto them fourtie dayes, and speaking of the kingdome of God,

Lu.xxiiii.g 4 And gatheryng them together, * commaunded them that they shoulde not depart from Hierusalem, but wayte for the promise of the father, * wherof [saith

Iohn.iiii.d. xv.d. xvi.b.

he] ye haue hearde of me.

5 For * John truely baptized with water, but ye shalbe baptized with the holy ghost, after these fewe dayes. Iohn.i.c.

6 When they therfore were come together, they asked of hym, saying: Lorde, wylt thou at this tyme restore agayne the kyngdome to Israel?

7 And he sayde vnto them: * It is not for you to knowe the tymes, or the seasons, which the father hath put in his owne power. Math.24.c.

8 But * ye shall receaue power, after that the holy ghost is come vpon you: And * ye shalbe witnesses vnto me, both in Hierusalem, and in al Jurie, & in Samarie, and euen vnto the worldes ende. Lu.xxiiii.g. Actes.ii.a. Actes.ii.a. Iohn.xv.d.

9 And when he had spoken these thynges, whyle they behelde, * he was taken vp an hye, and a cloude receaued hym vp out of their syght. B Mark.xvi.d Lu.xxiiii.g.

And

10 And while they loked stedfastly vp toWarde heauē, as he Went, behoIde, two men stoode by them in Whyte apparell,
11 Which also sayde: Ye men of Galilee, why stande ye gasyng vp into heauen? This same Jesus, Which is taken vp from you into heauen, *shall so come, euen as ye haue seene hym go into heauen.
12 Then returned they vnto Hierusalem, from the mount that is called Oliuete, which is from Hierusalem a Sabboth dayes iourney.
13 And When they Were come in, they went vp into a parlour, where abode both *Peter, and James, and John, and Andrewe, Philip and Thomas, Barthelmewe and Matthewe, James the sonne of Alpheus, & Simō Zelotes, and Judas the brother of James.
14 These all continued With one accorde in prayer and supplication With the wonen, and Marie the mother of Jesus, and With his brethren.
15 And in those dayes, Peter stoode vp in the middes of the disciples, and said (The number of (a) names together, Were about an hundred and twentie)
16 Ye men and brethren, this scripture must needes haue ben fulfylled, Which the holy ghost by the mouth of Dauid spake before of Judas, *which Was guide to them that toke Jesus:
17 *For he Was numbred With vs, & had obteyned felowship in this ministerie.
18 And the same hath nowe purchased a fielde, With the rewarde of (b) iniquitie: And When he Was *hanged, he burst a sunder in the middes, & all his bowels gusshed out.
19 And it is knowen vnto all the dwellers at Hierusalem, in so much that the same fielde is called in their mother tongue, Aceldema, that is to saye, the blood fielde.
20 For it is Written in ỹ booke of psalmes: *Let his habitation be desert, and no man be dWellyng therein: *And his bishoprycke let another take.
21 Wherfore, of these men which haue companyed With vs, all the tyme that the Lorde Jesus went in and out (c) among vs,
22 Begynnyng from the baptisme of John, vnto that same day that he Was take vp from vs, must one be ordeyned, to be a Witnesse With vs of his resurrection.
23 And they appoynted two, Joseph which is called Barsabas, whose surname Was Justus, and Matthias.
24 And they prayed, saying: Thou Lord which *knoWest the heartes of all men, shewe Whether of these two thou haste chosen,
25 That he may take the rowme of this ministerie and Apostleship, from Which Judas by transgression fell, that he myght go to his owne place.
26 And they gaue foorth their (d) lottes, & the lot fell vpon Matthias, and he Was counted With the eleuen Apostles.

(a) That is, for it was wont to be said, when they name.
(b) It is called ỹ rewarde of iniquitie, because the wicked Jewes gaue the rewarde, and the wicked Judas receaued ỹ reward, to shedde the blood of christ that innocent lambe.
(c) That is to say, after the language of the Hebrewes, he had his conuersation, and lyued With vs
(d) Lottes for chosing of officers, or deuidyng of inheritaunce, grounde, or goodes, are alowed of god, as appeareth in the holye scriptures: lottes slay strife sayth Solomō. But lottes of diuinatiō to know superstitiously of thynges to come, are disalowed of god, and vtterly forbidden.

Th.vii.d. Th.14.c. xxv.c. k.xiii.c. xvii.c. xxi.c. oc.i.b. th.x.a. rk.iii.c. k.vi.c. That is, for, wont to be said, when name- th.26.b. ar.xiii.c. k.xxii.c. ath.x.a. ark.i.c. k.iii.c. t.xvi.b. xxiii.c. -iiii.f. .b.

¶ The. ij. Chapter.

3 The holy ghost came vpon the Apostles in visible signes. 6 The hearers were astonyed. 14 Peter preacheth, & stoppeth their mouthes. 41 He baptizeth a great number. 42 The godlie exercise of the faythfull.

1 AND When the day of Pentecost Was, they Were all With one accorde in one place:
2 And sodenly there came a sounde frō heauen, as it had ben the commyng of a mightie wynde, and it fylled all the house Where they sate.
3 And there appeared vnto them clouen tongues, lyke as they had ben of fyre, and it sate vpon eche one of them.
4 *And they Were all fylled With the holy ghost, and began to speake With other tongues, as the spirite gaue them vtteraunce.
5 There Were dWellyng at Hierusalem, Jewes, deuout men, out of euery nation [of them] that are vnder heauen.
6 When this Was noysed about, the multitude came together and Were astonnyed, because that euery man hearde them speake With his owne language.
7 They Wondred all, and marueyled, saying among themselues: Beholde, are not all these Which speake, of Galilee?
8 And howe heare We euery man his owne

owne (a) tongue, wherin we were borne?
9 Parthians, and Medes, & Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus and Asia,
10 Phrygia, & Pamphylia, in Egypt, and in the parties of Lybia, which is beside Cyrene, & straungers of Rome, Iewes and (b) Proselytes.
11 Cretes and Arabians: we haue heard them speake in our tongues, the wonderfull workes of God. ☜
12 They were all amased, and wondred, saying one to another: what meaneth this?
13 Other mocked, saying: These men are full of newe wyne.
14 But Peter standyng foorth with the eleuen, lyft vp his voyce, and sayde vnto them: Ye men of Iurie, and all ye that dwell at Hierusalem, be this knowen vnto you, and with your eares heare my wordes.
15 For these are not dronken, as ye suppose, seeyng it is but the (c) thirde houre of the day.
16 But this is that which was spoken by the prophete Ioel:
17 And it shalbe in the last dayes (sayth God) of my spirite I wyll powre out vpon all flesh: * And your sonnes and your daughters shall prophesie, and your young men shall see visions, and your olde men shall dreame dreames.
18 And on my seruauntes, and on my handemaydens, I wyll powre out of my spirite in those dayes, and they shall prophesie.
19 And * I wyll shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fyre, and the vapour of smoke.
20 The Sunne shalbe turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come.
21 And it shall come to passe, that * whosoeuer shall call on the name of the Lorde, shalbe saued. ☜
22 ☜ Ye men of Israel, heare these wordes: Iesus of Nazareth, a man approued of God among you, with miracles, wonders, and signes, which God dyd by hym in the middes of you, as ye your selues also knowe.
23 Hym haue ye taken, by the handes of vnryghteous persons, after he was determined by the determinate councell and foreknowledge of God, and haue crucified and slayne hym.
24 whom God hath raised vp, and loosed the sorowes of death, because it was vnpossible, that he shoulde be holden of it.
25 For Dauid speaketh of hym, * I sawe the Lorde alwayes set foorth before my face: for he is on my ryght hande, that I shoulde not be moued.
26 Therfore dyd my heart reioyce, and my tongue was glad. Moreouer also my flesh shall reste in hope,
27 Because thou wylt not leaue my soule in hell, neither wylt thou suffer thyne holy one to see corruption.
28 Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenaunce. ☜
29 Ye men and brethren, let me freely speake vnto you of the patriarke Dauid: * For he is both dead and buryed, & and his sepulchre remayneth with vs vnto this day.
30 Therfore, seeyng he was a prophete, and knewe that God had swore with an oth to hym, that Christe, as concernyng the flesh, should come of the fruite of his loynes, & should syt on his seate:
31 He knowyng this before, spake of the resurrection of Christe, that his soule shoulde not be left in hell, neither his flesh shoulde see corruption.
32 This Iesus hath God raysed vp, * wherof we all are witnesses.
33 Then sence that he by the ryght hande of God was exalted, and hath receaued of the father the promise of the holy ghost, he hath shed foorth this, which ye nowe see, and heare.
34 For Dauid is not ascended into heauē, but he sayeth: * The Lorde sayde to my Lorde, syt thou on my ryght,
35 Untill I make thy foes thy foote stoole.
36 Therfore, let all the house of Israel know for a suretie, that God hath made that same Iesus, whom ye haue crucified, Lorde and Christe.
37 Nowe when they heard this, they were pricked in their heartes, and sayde vnto Peter, & vnto the other Apostles: Ye men & brethren, * what shall we do?
38 Then Peter sayde vnto them: Repent, and be baptized euery one of you in the name of Iesus Christe, for the remission of sinnes, and ye shall receaue the gyft of the holy ghost.

For

(a) It is most lyke that the miracle was both in ỹ speakers and also in ỹ hearers. In the speakers, for that they, speakyng the Hebrue tongue, dyd well perceaue ỹ straungers of diuers nations and languages dyd vnderstande them: And in the hearers, for that euery man heard sensibly his owne countrey language out of the Apostles, speakyng in their mother tongue.
(b) That is, such as were conuerted to the Iewes religion, and whose auncetours were no Iewes.
(c) The Iewes count the houre of the day, from sixe of the clocke in ỹ morenyng, to vi at night. Therfore, the thirde houre, after ỹ Iewes computation, is one nyne of the clocke.
Ioel.ii.g.
Math.27.e. Luk.xxiii.f
Rom.x.c.
Psal.xvi.f
iii Reg. ii.
Actes.i.a. F
Psal.cx.a Mat.xxii
Luk.iii.

39 For the promise was made vnto you, and to your chyldren, and to all that are a farre of, euen as many as the Lorde our God shall call.

40 And with many other wordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntowarde generation.

41 Then they that gladly receaued his worde, were baptized: And the same day there were added [vnto them,] about three thousande soules.

G 42 And they continued stedfastly in the Apostles doctrine and (d) felowship, and in breakyng of bread, and in prayers.

43 And feare came vpon euery soule. And many wonders and signes were done by the Apostles.

44 And all that beleued, kept them selues together, and had all thynges common,

45 And solde their possessions & goodes, and parted them to all men, as euery man had neede.

46 And they continued dayly with one accorde in the temple, and brake bread from house to house, and dyd eate their meate together, with gladnesse and singlenesse of heart,

47 Praysyng God, & had fauour with all the people. And the Lorde added to the Churche dayly, such as should be saued.

(d) By felowship, is meant a godly companying together, in practising ye wordes of charitie, in tendering & helping one an other, in disposyng by almes, their goodes to their nedy neighbour. By breakyng of bread, is ment ye misterie wherein our Christ doth communicate and distribute vnto his body & blood, by his blessed Sacrament of bread and wyne, where is represented to ye eyes of our fayth, the breakyng of Christes bodye, and the sheddyng of his blood.

¶ The .iij. Chapter.

¶ 7 The halt is restored to his feete. 12 Peter preacheth Christe vnto the people.

1 NOwe Peter and John went vp together into the temple at the nynth houre of prayer.

2 And a certayne man, that was lame from his mothers wombe, was brought, whom they layde dayly at the gate of the temple which is called beawtifull, to aske almes of them that entred into the temple.

A 3 When he sawe Peter and John that they woulde go into the temple, he desired to receaue an almes.

4 And Peter fastenyng his eyes vpon hym with John, sayde: Loke on vs.

5 And he gaue heede vnto thē, trustyng to receaue somethyng of them.

B 6 Then sayde Peter: Syluer and golde haue I none, but such as I haue, geue I thee: In the name of Jesus Christe of Nazareth, *ryse vp, and walke.

Math.ix.a.

7 And he toke hym by the ryght hande, and lyft hym vp. And immediatly his feete and ancle bones receaued strength.

8 And he sprang, stoode, and walked, and entred with them into the temple, walkyng, and leaping, & praysyng God.

9 And all the people sawe hym walke, and prayse God.

10 And they knewe hym, that it was he, which sate and begged at the beawtifull gate of the temple. And they wondred, and were sore astonyed at that which had happened vnto hym.

11 And as the lame which was healed, helde Peter and John, all the people ran amased vnto them, in the *porche that is called Solomons. iii.Reg.vi.a. Iohn.ii.c. Actes.v.c.

12 And when Peter sawe that, he aunswered vnto the people: ☞ Ye men of Israel, why maruayle ye at this, or why loke ye so on vs, as though by our owne power or (a) godlynesse, we had made this man to go? C

(a) He correcteth the abuse of man, which attribute to mans holynesse, which only appertayneth to God.

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye betrayed *and denyed in the presence of Pilate, when he had iudged hym to be loosed. Math.27.a. Mark.xv.a. Luk.xxiii.a

14 But ye denyed the holy and iust, *and desired a murtherer to be geuen you, Math.27.e.

15 And kylled *the Lorde of lyfe, whom God hath raysed from the dead: of the which we are witnesses. Ioh.xviii.g.

16 And his name, through the fayth in his name, hath made this man sounde, whom ye see and knowe: And the fayth which is by hym, hath geuen to this man health, in the presence of you all.

17 And nowe brethren, I wote that through ignoraunce ye dyd it, as dyd also your rulers.

18 But those thynges which God before had shewed by the mouth of all his prophetes, that Christe shoulde suffer, he hath so fulfylled.

19 *Repent ye therfore and conuert, that your sinnes may be done away, when D Math.iiii.c.

the

(b) By the tyme of refreshyng, he meaneth the latter daye, when ỹ godly which in this worlde are turmoyled and troubled, shoulde fynde rest and quietnesse.

the tyme of (b) refreshyng shall come, in the presence of the Lorde.

20 And he shall sende Jesus Christ, which before was preached vnto you.

21 Whom the heauen must receaue, vntill the tyme that all thynges be restored, which God hath spoken by the mouth of all his holy prophetes since the world began.

22 Moyses truely sayde vnto the fathers: *A prophete shall the Lorde your God rayse vp vnto you, of your brethren, lyke vnto me: hym shall ye heare in all thynges, whatsoeuer he shall say vnto you.

Deu.xviii.c
Actes.vii.e.

23 For the tyme will come, that euery soule which will not heare that same prophete, shalbe destroyed from among the people.

24 All the prophetes also frō Samuel & thencefoorth, as many as haue spoken, haue lykewise tolde you of these dayes.

25 Ye are the chyldren of the (c) prophetes, and of the couenaunt which God made vnto our fathers, saying to Abraham: *Euen in thy seede shall all the kinredes of the earth be blessed.

(c) So they are called, because they came of the same stocke, and therfore were heyres of the same promise which appertayneth to the whole body of the people.

Gen.xii.a.

26 Vnto you first, God hath raysed vp his sonne Jesus, and hath sent hym to blesse you, in turnyng euery one of you from his iniquities.

The.iiij.Chapter.

7 The Apostles are brought before the counsell, 18 beyng forbydden to preache, obey God rather then man. 24 They pray for good successe. 32 The Churche increaseth in doctrine and exercises of all godlynesse.

A1 AND as they spake vnto ỹ people, the priestes & the ruler of the temple, and the saducees, came vpon them,

2 Takyng it greuously that they taught the people, and preached in Jesus the resurrection from the dead.

3 And they layde handes on them, and put them in holde, vntyll the next day: for it was nowe euentyde.

4 Howbeit, many of them which hearde the worde, beleued: and the number of the men was about fyue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, & scribes,

6 And Annas the chiefe priest, and Caiaphas, and John, and Alexander, and as many as were of the kynrede of the hye priestes, were gathered together at Hierusalem.

7 And when they had set them before them, they asked: *by what power, or in what name haue ye done this?

Exod.ii.c.
Mat.xxi.c
Actes vii.d.

B 8 ☞ Then Peter, full of the holy ghost, sayde vnto them: Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deede done to the sicke man, by what meanes he is made whole:

10 Be it knowen vnto you all, and to all the people of Israel, that by the name of *Jesus Christe of Nazareth, whom ye crucified, whom God raysed agayne from the dead: euen by hym doth this man stande here before you whole.

Math.i.e.
Philip ii.b.

11 *This is the stone which was cast asyde of you buylders, which is the head of the (a) corner:

(a) Christe is called ỹ chiefe corner, or corner stone, because the Jewes and the Gentiles are ioyned together and buylded vpon hym by fayth, and made one Churche.

12 Neither is there (b) saluation in any other. *For among men vnder heauen, there is geuen none other name, wherin we must be saued.

(b) Neither Saint, nor Angel, nor workes, nor ought els can saue, but Christ alone.

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned and lay men, they marueyled, and they knewe them that they had ben with Jesu:

14 And beholdyng also the man which was healed, standyng with them, they coulde not say agaynst it,

15 But commaundyng them to go asyde out of the counsel, and counseled among them selues,

16 Saying: *what shall we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwell in Hierusalem, and we can not denie it.

John.xi.f.

17 But that it be noysed no farther among the people, let vs threaten and charge them that they speake henceforth to no man in this name.

18 And they called them, *and commaunded them, that in no wyse they shoulde speake, nor teache in the name of Jesu.

D Actes.v.g.

19 But Peter and John answered, and sayde vnto them: whether it be right in the syght of God, to hearken vnto you more then to God, iudge ye.

20 For we cannot but speake that, which we haue seene and hearde.

So

21 So threatned they them, and let them go, and founde nothyng how to punishe them, because of the people: For all men prayed God, because of *that which was done.

22 For the man was about fourtie yere olde, on whom this miracle of healyng was shewed.

23 Then assoone as they were let go, they came to their felowes, and shewed all that the hye priestes and elders had sayde vnto them.

24 And when they hearde that, they lyft vp their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heauen and earth, the sea, and all that in them is,

25 which by the mouth of thy seruaunt Dauid, hast sayde: *Why dyd the heathen rage, & the people imagine vayne thynges?

26 The kynges of the earth stoode vp, and the rulers came together, agaynst the Lorde, and agaynst his Christe.

27 And of a trueth, agaynst thy holye chylde Jesus, whō thou hast anoynted, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selues together,

28 For to do whatsoeuer thy hande & thy counsel determined before to be done.

29 And nowe Lorde, beholde their threatnynges, & graunt vnto thy seruauntes, that with all boldenesse they may speake thy worde.

30 So that thou stretch fourth thyne hande, that healyng, and signes, and wonders, be done by the name of thy holy chylde Jesus.

31 And assoone as they had prayed, *the place moued where they were assembled together, *and they were all fylled with the holy ghost, and they spake the worde of God boldely.

32 ☞ And the multitude of them that beleued, *were of one heart, and of one soule: Neither sayde any of them, that ought of ỹ thynges which he possessed, was his owne: but they had all thinges common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Jesu: And great grace was with them all.

34 Neither was there any among them, that lacked: For as many as were possessers of landes, or houses, solde them, & brought the price of the thynges that were solde,

35 And layed it downe at the Apostles feete: And distribution was made vnto euery man, accordyng as he had neede.

36 And *Joses, which was also called of the Apostles Barnabas (that is to say) the sonne of consolation, being a Leuite, and of the countrey of Cypers,

37 When he had lande, solde it, and layde the money downe at the Apostles feete.

Acts.iii.b.

Actes.xvi.f.

Actes.ii.a. and.xix.b.

Actes.ii.g. and.v.b.

Actes.i.d.

The .v. Chapter.

12 Miracles are done by the Apostles. The Angell of God bryngeth them out of prison. 19 They are brought before the councell. 34 The sentence of Gamaliel. 40 The Apostles are beaten. They reioyce in trouble.

A1 BUt a certayne man, named Ananias, with Saphyra his wyfe, solde a possession,

2 And kept away part of the price, his wyfe also beyng of counsell, and brought a certayne part, and layde it downe at the Apostles feete.

3 But Peter sayde: Ananias, howe is it, that Satan hath fylled thyne heart, that thou shouldest lye vnto the holy ghost, and kepe away part of the price of the lande?

4 Whyles it remayned, was it not thyne owne? And after it was solde, was it not in thyne owne power? why hast thou conceaued this thyng in thyne heart? Thou hast not lyed vnto men, but vnto God.

5 When Ananias hearde these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that hearde these thynges.

6 And the young men rose vp, and put hym a part, and caryed hym out, and buryed hym.

7 And it came to passe, that as it were B about the space of three houres after, his wyfe came in, ignorant of that which was done.

8 And Peter sayde vnto her: Tell me, Solde ye not the lande for so much? And she sayde: Yea, for so much.

Then

9 Then Peter sayde vnto her: Why haue ye agreed together, to tempt the spirite of the Lorde? Beholde, the feete of thē which haue buried thy husbande, are at the doore, and shall cary thee out.

10 Then fell she downe strayghtway at his feete, and yelded vp the ghost. And the young men came in, and founde her dead, and caryed her out, and buryed her by her husbande.

11 And great feare came vpon all the Churche, and vpon as many as hearde these thynges.

℣ 12 And by the handes of the Apostles, *were many signes & wonders shewed among the people. (And they were all togither with one accord in *Solomons porche.

Math.xvi.d

iii Reg.vi.a. Iohn.x.e. Actes.iii.b.

13 And of other durst no man ioyne hym selfe to them, neuertheless, the people magnified them.

14 The number of them that beleued in the Lorde, both of men and women, grewe more and more.)

15 In so much that they brought the sicke into the streates, & layde thē on beddes and couches, that at the least way, the (a) shadowe of Peter when he came by, myght shadowe some of them.

(a) God at the first, publishyng of his Gospell, wrought wonders by these thynges that seemed trifles to the worlde, which thynges as they were done for a time, so nowe the lyke must not be looked for.

16 There came also a multitude of the cities rounde about, vnto Hierusalem, bryngyng sicke folkes, and them which were vexed with vncleane spirites: And they were healed euery one.

17 *Then the chiefe priest rose vp, and all they that were with hym, which is the sect of the Saducees, and were full of indignation:

Actes.iiii.a.

℣

18 And layed handes on the Apostles, and put them in the common prison.

Actes.xii.a and.xvi.f.

19 *But the Angel of the Lorde by nyght opened the prison doores, and brought them foorth, and sayde:

20 Go, and stande & speake in the temple to the people, all the wordes of this lyfe.

21 And when they hearde that, they entred into the temple early in ỹ morning, and taught: But the chiefe priest came, and they that were with hym, & called a counsayle together, and all the elders of the chyldren of Israel, and sent to the prison to fet them.

22 But when the officers came, & founde them not in the prison, they returned, and tolde,

23 Saying: The prison truely founde we shut with all diligence, & the kepers standyng without, before the doores: But when we had opened, we founde no man within.

24 Then when the chiefe priest and the ruler of the temple, and the hye priestes hearde these thynges, they doubted of them, whervnto this would growe.

25 Then came one and shewed them, saying: Beholde, the men that ye put in prison, stande in the temple, and teache the people. ℰ

26 Then went the ruler of the temple, with the officers, and brought them without violence: (For they feared the people, lest they should haue ben stoned)

27 And when they had brought them, they set them before the counsell. And the chiefe priest asked them,

28 Saying: *dyd not we straytghtly commaunde you, that ye shoulde not teache in this name? And beholde, ye haue fylled Hierusalem with your doctrine, and intende to bryng (b) *this mans blood vpon vs.

Actes.iiii.d.

Math.xxvii.e.

(b) By this speache, they meane ỹ they would charge them as guilty of Christes blood that was shed.

29 Then Peter and the other Apostles aunswered, and sayde: *we ought more to obey God then men.

℣ F

Actes.iiii.d.

30 The God of our fathers rayled vp Iesus, whom ye slewe, & hanged on tree.

31 Hym hath God lyft vp with his ryght hande, to be a prince and a sauiour, for to geue repentaunce to Israel, and forgeuenesse of sinnes.

32 And we are recordes of these thynges which we say, & so is also the holy ghost, whom God hath geuen to them that obey hym.

33 When they hearde that, they claue a sunder, and sought meanes to slea thē.

34 Then stoode there vp one in the counsell, a pharisee, named *Gamaliel, a doctour of lawe, had in reputation among all the people, and commaunded the Apostles to go asyde a litle space,

Act.xxiii.a.

35 And sayde vnto them: Ye men of Israel, take heede to your selues, what ye entende to do, as touchyng these men.

36 For before these dayes rose vp one Theudas, boastyng him selfe, to whom resorted a number of men, about a foure hundred, which was slayne: and they all which beleued hym, were scattered abrode, and brought to naught.

37 After this man, arose vp one Iudas of *Galilee, in the dayes of tribute, and drewe away much people after hym: he also perished, and all, euen as many

Luk.xiii.a.

as

as hearkened to hym, were scattered abrode.

38 And nowe I saye vnto you, refrayne your selues frō these men, and let them alone: For yf this counsell or this worke be of men, it wyll come to naught.

39 But and yf it be of God, ye can not destroy it, lest haply ye be founde to stryue agaynst God.

40 And to hym agreed the other: And when they had called the Apostles, they beat them, *and commaunded that they shoulde not speake in the name of Iesu, and let them go. Act.iiii.d.

41 And they departed from the counsell, *reioycing that they were counted worthy to suffer rebuke for his name. Math.v.b.

42 And dayly in the temple, and in euery house, they ceassed not to teach & preach Iesus Christe.

¶ The.vj.Chapter.

3 Seuen deacons are ordeyned in the Churche. 11 Steuen is accused.

A1 AND in those dayes, when the number of ỳ disciples greWe, there arose a grudge among the Grekes agaynst ỳ Hebrues, because their wydowes were despysed in the dayly ministerie.

2 Then the twelue called the multitude of the disciples together, and sayde: It is not good that we shoulde leaue the worde of God, and serue tables.

3 Wherfore brethren, loke ye out among you seuen men *of honest report, & full of the holy ghost, and wysedome, to whō we may commit this busynesse. vi.iii.c.

B4 But we wyll geue our selues continually to prayer, and to the ministerie of the worde.

5 And the saying pleased the whole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a conuert of Antioche. vi.ii.b.

6 These they set before the apostles: and whē they had prayed, they *layde their handes on them. xvii.d xiii.d xi.b.

7 And the worde of God encreased, & the number of ỳ disciples multiplied in Hierusalem greatly, and a great companie of the priestes were obedient to ỳ fayth.

8 ☞ And Steuen full of fayth & power, C dyd great wonders & miracles among the people.

9 Then there arose certaine of the (a) synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, & of Asia, disputyng with Steuen.

(a) Or College. For in ỳ citie Hierusalem there were erected many houses or scooles, wherein the youth of the Iewes and straungers were instructed: as nowe adayes are vsed in our vniuersities.

10 *And they coulde not resiste the wisedome and the spirite by the *which he spake.

11 Then they priuilie prepared men, which sayde, (b) We haue heard him speake blasphemous wordes agaynst Moyses, and agaynst God.

(b) The wicked setteth forth false witnesses, when they by reasoning cā not preuayle agaynst the trueth: And thus malice seketh false Christes, when the trueth fayleth her.

12 And they moued the people, and the elders, and the scribes, and came vppon hym, and caught him, and brought him to the counsell.

13 And brought forth false witnesses, which sayde: This man ceasseth not to speake blasphemous wordes agaynste this holy place and the lawe. D

14 For we heard hym say, that this Iesus of Nazareth shal destroy this place, & shall chaunge the ordinaunces which Moyses gaue vs:

15 And all that sate in the counsell, loking stedfastly on him, saw his face as it had ben the face of an angell.

¶ The .vij. Chapter.

2 Steuen maketh aunswere to his accusation, 51 rebuketh the harde necked Iewes, 58 and is stoned to death.

A1 THen said ỳ chiefe priest: Are these thynges so?

2 And he said: Ye men, brethren, and fathers, hearken. The God of glorie appeared vnto our father Abrahan, when he was in Mesopotamia, before he dwelt in Charran,

3 And sayde vnto him: *Get thee out of thy countrey, & frō thy kinrede, & come into the lande which I shall shew thee. Gen.xii.d.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran: and from thence, whē his father was dead, he brought hym into this lande wherin ye nowe dwell.

5 And he gaue hym none inheritaunce in it, no not the breadth of a foote: *and promised that he woulde geue it to hym to possesse, and to his seede after hym, when as yet he had no chylde.

Gene.xii.b.

6 God veryly spake on this wyse, *that his seede shoulde soiourne in a straunge lande, and that they shoulde kepe it in bondage, and *entreate them euyl foure hundreth (a) yeres.

Gene.xv.c.

Exod.xii.f.

(a) This is not to be understand, that they should be euyl intreated .iiii. whole foure hundred yere: but by excesse of speach, called hyperbole, is signified .y. they should be euyl intreated within .y. space of foure hundred yeres.

7 And the nation to whom they shalbe in bondage, wyll I iudge, sayde God: And after that, shall they come foorth, & serue me in this place.

8 *And he gaue hym the couenaunt of circumcision: And he begate Isaac, and circumcised hym the eyght day, and Isaac [begate] Jacob, and Jacob [begate] the twelue patriarkes.

B

9 *And the patriarkes moued with enuie, solde Joseph into Egypt: and God was with hym,

Ge.xxxviif
Sapi.x. c.

10 And deliuered hym out of all his aduersities, and gaue hym fauour & wisedome in the syght of Pharao kyng of Egypt: and he *made hym gouernour ouer Egypt, & ouer all his housholde.

Gen.xi.c.

11 *But there came a dearth ouer all the land of Egypt and Chanaan: and great affliction, that our fathers founde no sustenaunce.

Gen.xl.g.

12 But when Jacob hearde that there was corne in Egypt, he sent our fathers first.

13 *And at the second time, Joseph was knowen of his brethren, and Josephes kinrede was made knowen vnto Pharao.

Gene.xlv.a.

14 Then sent Joseph, and caused his father to be brought, and all his kynne, three score and fyftene soules.

15 *And Jacob descended into Egypt, and *dyed, both he and our fathers,

Gene.xlvi.a
Gen.xlix. d

16 And were caryed ouer into Sichem, and layde in the sepulchre, *that Abraha bought (b) for money of the sonnes of Emor, the sonne of Sichem.

Gen.xxiii.d

(b) Here appeareth an errour. For Abraha seemeth to be put in .y. text in .y. stede of Jacob. For Jacob bought the sepulchre of Emor, and not Abraham, who boughte before a fielde of Ephron.

17 But when the tyme of the promyse drewe nye, whiche God had swoorne to Abraham, *the people grewe and multiplied in Egypt:

18 Tyll another kyng arose, which knew not of Joseph.

19 The same dealt subtilly with our kinrede, and euyll intreated our fathers, & made them caste out their young chyldren, that they shoulde not remayne a-

C

lyue.

20 *The same tyme was Moyses borne, and was acceptable vnto God, and norished vp in his fathers house three monethes.

Exod.ii.a.
Hebr.xi.c.

21 And when he was cast out, Pharaos daughter toke hym vp, & norished hym for her owne sonne.

22 And Moyses was learned in all maner of wisedome of the Egyptians, and was myghtie in deedes and in wordes.

23 And when he was full fourtie yeres olde, it came into his heart to visite his brethren the chyldren of Israel.

24 And when he sawe one of them suffer wrong, he defended hym, and auenged his quarrell that had the harme done to hym, and smote the Egyptian.

25 For he supposed his brethren woulde haue vnderstande, howe that God by his hande shoulde delyuer them: But they vnderstoode not.

26 And the next day he shewed hym selfe vnto them as they stroue, and woulde haue set them at one agayne, saying: Sirs, ye are brethren, why do ye wrong one to another?

D

27 But he that did his neighbour wrong, thrust hym awaye, saying: *who made thee a ruler and a iudge ouer vs?

Gene.xix.b
Exod.ii.c.
Math.xxi.c
Actes. iii.b.

28 Wylt thou kyll me, as thou diddest the Egyptian yesterday?

29 *Then fledde Moyses at that saying, and was a straunger in the lande of Madian, where he begate two sonnes.

Exod.ii.c.
Exod.iii.a.

30 *And whē fourtie yeres were expired, there appeared to ○ hym in the wyldernesse of mount Sina, an Angel of the Lorde in a flambe of fire in a bushe.

○ Moyses.

31 When Moyses sawe it, he wondred at .y. sight: And as he drue neare to behold, the voyce of the Lord came vnto hym.

32 *I am the God of thy fathers, .y. God of Abraham, and the God of Isaac, and .y. God of Jacob. Then Moyses trembled, & durst not beholde.

Exod.iii.d.
Mat. xxii.c
Mark. xii.c.
Luke. xx.c.
Iosue.v.d.

33 Then sayde the Lorde to hym: *put of thy shoes from thy feete, for the place where thou standest, is holy grounde.

34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue hearde their gronyng, and am come downe to deliuer them: And now come, & I wyll sende thee into Egypt.

35 This Moyses, whom they forsoke & saying, Who made thee a ruler and a iudge? the same dyd God sende, to be a

Exod.ii. c.

E

ruler

ruler, and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushe.

36 He brought them out, shewyng wonders and signes in Egypt, & in the read sea, & in the wylderneſſe fourtie yeres.

37 This is that Moyses which saide vnto the chyldren of Israel: *A prophete shall the Lorde your God raise vp vnto you of your brethren, lyke vnto me, him shall ye heare.

38 This is he *that was in the Churche in ỹ wylderneſſe with the angel, which spake to hym in the mount Sinai, and with our fathers: This man receaued the worde of lyfe to geue vnto vs.

39 To whom our fathers woulde not obey, but thrust it from them, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make vs gods to go before vs. For as for this Moyses that brought vs out of the lande of Egypt, we wote not what is become of hym.

41 And they made a Calfe in those dayes, and offred sacrifice vnto the idoll, and reioyced ouer the workes of their owne handes.

42 Then God turned hym selfe away, & gaue *them vp to worship the hoast of heauen, as it is written in ỹ booke of the prophetes: *O ye house of Israel, haue ye offered to me slayne (c) beastes, and sacrifices, by the space of fourtie yeres in the wylderneſſe?

43 And ye toke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures whiche ye made to worship them: And I will carry you away beyonde Babylon.

44 Our fathers had ỹ tabernacle of witneſſe in the wylderneſſe, as he had appointed, speakyng vnto Moyses, *that he shoulde make it accordyng to the fashion that he had seene.

45 Whiche also our fathers that came after, *brought in with Jesus into the possession of the gentiles, whō God draue out before the face of our fathers, vnto the dayes of Dauid.

46 *Which founde fauour before God, and woulde fayne haue founde a tabernacle for the God of Jacob. Psalm 89.c.

47 *But Solomon buylt hym an house. 3. Reg.vi.a.

48 *Howbeit, he that is hyest of al, dwelleth not in tēples made with (d) handes, as sayth the prophete: Act.xvii.f.

49 *Heauen is my seate, and earth is my footstoole. What house will ye buylde for me, saith the Lord? Or which is the place of my rest?

50 Hath not my hande made all these thynges?

51 Ye styfnecked and of vncircumcised heartes and eares, ye haue alwayes resisted the holy ghost: *as your fathers dyd, so do ye.

52 Which of the prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commyng of that iuste, of whom ye are nowe the betrayers and murtherers:

53 Whiche also haue receaued the lawe, by *the disposition of angels, and *haue not kept it. Iohn.vii.b. Actes.xv.b.

54 ☞ When they hearde these thynges, their heartes claue a sunder, and they gnasshed on hym with their teeth.

55 But he being full of the holy ghost, loked vp stedfastly into heauen, and sawe the glory of God, and Jesus standyng on the ryght hande of God,

56 And sayde: Beholde, I see the heauens open, & the sonne of man standyng on the ryght hande of God.

57 Then they gaue a shoute with a loude voyce, and *stopped their eares, and ran vpon hym all at once, Psal.lviii.a.

58 And cast hym out of the citie, and *stoned hym. And ỹ witneſſes layde downe their clothes at a young mans feete, whose name was Saul. 3.Reg.xxi.d

59 And they stoned Steuen, callyng on, and saying: Lorde Jesu *receaue my spirite. Psalm.xxxi.a.

60 And he kneeled downe, (e) and cryed with a loude voyce: Lorde lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe. ☜

(d) Here is reproued the grosse dulnes of the people, who vaynely fantasied that Gods power was conteyned within the temple. Which is the place of my rest? & noe the house buylt with mennes handes: but an humble & a quiet spirite, whiche trembleth at my holye worde. Deut.ix.d.

(e) He prayed for himselfe standyng: but prayinge for his enemies he kneeled downe, meanyng therby, first that their great iniquitie required a greater & a more feruent prayer: secondly, he declareth his myghtie charitie, prayeng so earnestly for his enemies.

 ¶ The

¶ The .viij. Chapter.

3 Saule persecuteth the Christians. 4 The Apostles are scattered abrode. 5 Philip commeth into Samaria. 13 Simon Magus is baptized, and he dissembleth. 38 Philip baptizeth the Eunuch.

AND Saul* consented vnto his death. And at that time there was a great persecution against ỹ Churche which was at Hierusalem, and they were all* scattered abrode thorowout the regions of Jurie, and Samaria, except the apostles.

Act.xxii.d.

Math.x.c. Actes. xi.g.

2 And deuout men were carefull together touchyng Steuen, and made great lamentation ouer hym.

3 As for Saul, he *made hauocke of the Churche, and entred into euery house, & drewe out both men and women, and put them into prison.

Actes.ix.a. 1.Cor.xv.b. Galath.i.c.

4 Therfore, they that were scattered abrode, went euery where preachyng the worde of God.

5 ☞ Then came Philip into the citie of Samaria, & preached Christe vnto thē.

6 And the people gaue heede vnto those thynges whiche Philip spake with one accorde, hearyng and seing the miracles which he dyd.

7 For *vncleane spirites, crying with loude voyce, came out of manye that were possessed with them. And many taken with paulsies, & many that haulted, were healed.

Math.xvi.d

8 And there was great ioy in that citie.

9 But there was a certayne man called Simon, which beforetyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that coulde do great thynges:

10 Whom they regarded from the least to the greatest, saying: This man is the great power of God.

11 And hym they sette much by, because that of long tyme he had bewitched thē with sorceries.

12 But assoone as they gaue credence to Philips preachyng of the kyngdome of God, and of the name of Jesus Christe, they were baptized, both men & womē.

13 Then Simon him selfe beleued also: And whē he was baptized, he continued with Philip, & wondred, beholding the miracles & signes which were shewed.

14 ☞ When the apostles whiche were at Hierusalem, hearde say that Samaria hadde receaued the worde of God, they sent vnto them Peter and John.

15 Which When they were come downe, prayed for thē that they myght receaue the holy ghost.

16 (For as yet he was come downe vpon none of them, but they were baptized (a) only in the name of Christ Jesu.)

17 Then layde they their handes on thē, and they receaued the holy ghost. ☜

18 And When Simon sawe, that thorow laying on of the apostles handes, ỹ holy ghost was geuen, he offred thē money,

19 Saying: Geue me also this power, that on whomsoeuer I put the hands, he may receaue the holy ghost. ☜

20 But Peter sayde vnto him: Thy money perishe with thee, because thou hast thought* that the gyfte of God may be obteyned with money.

21 Thou hast neither part nor felowship in this busynesse: For thy hearte is not ryght in the syght of God.

22 Repent therefore of this thy wickednesse, & praye God, if perhaps ỹ thought of thyne heart may be forgeuen thee.

23 For I perceaue ỹ thou art (b) in the gall of bitternesse, & wrapped in (c) iniquitie.

24 Thē answered Simon & said: Praye ye to the Lord for me, that none of these thinges which ye haue spokē fall on me.

25 And they, When they had testified and preached the Worde of the Lorde, returned towarde Hierusalem, and preached the Gospell in many townes of the Samaritanes.

26 ☞ And the Angell of the Lorde spake vnto Philip, saying: Aryse, and go towarde the South, vnto the waye that goeth downe from Hierusalem vnto Gaza, which is desert.

27 And he arose, & went on: and behold a man of Ethiopia, an Eunuch, & of great auctoritie with Candace, Queene of the Ethiopiās, & had the rule of all her treasure, *came to Hierusalē for to worship.

3.Reg. viii.e Iohn.xii.c

28 And as he returned home agayne, sittyng in his charet, he read Esaias the prophete.

29 Then the spirite said vnto Philip: Go neare, & ioyne thy selfe to yonder charet.

30 And Philip ran thither to him, & heard hym reade the prophete Esaias, & saide: vnderstandest thou what thou readest?

31 And he said: how can I, except I had a guyde?

(a) They ỹ were baptized only my name of Christe, no doubt had receaued the holy ghost sufficientlye towardyng their saluation: but for further confirmation of Christes religion, newe newely sette foorth, the miracles and vertues wont gyftes of the holye ghost appeared among the Christians by laying on of the handes of the apostles. Math.x.b.

(b) Thou art fulfylled with melancoly and enuie, Thou wouldest haue doynges with the byghest, otherwise thou canst not be quyet.

(c) Through the desire of money and colourable couetousnes. Take herde ye symoniakes that onlye for lyuyng enter into the ministerie.

a guyde: And he desired Philip that he woulde come vp, and sit with hym.

F 32 The tenour of the scripture which he read, was this: *He was ledde as a sheepe to the slaughter, & lyke a lambe dumbe before his shearer, so opened he not his mouth.

*Esa.liii.c.

33 In his humilitie, his iudgement is exalted: But who shall declare his generation? For his lyfe is taken from the earth.

34 And the Eunuche answered Philip, and sayde: I pray thee of whom speaketh the prophete this? Of hym selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus.

36 And as they went on their way, they came vnto a certayne water, and the Eunuche sayde: See, here is water, *What doth let me to be baptized?

Actes.x.g.

37 Philip sayde [vnto hym] If thou beleuest with all thine heart, thou mayest. And he answered, and saide: I beleue that Jesus Christe is the sonne of God. G

38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip and also the Eunuche: and he baptized hym.

39 And assoone as they were come out of the water, the spirite of ꝑ Lorde caught away Philip, that the Eunuche sawe hym no more. And he went on his way reioycyng.

40 But Philip was founde at Azotus. And he walked throughout the countrey, preachyng in all the cities, tyll he came to Cesarea.

The.ix. Chapter.

3 The conuertion of Saule. 25 Paule escapeth the Jewes conspiracies, 26 he goeth vp to the Apostles. 34 Peter healeth Eneas, 40 and rayseth vp Tabitha.

A (a) Saul breathyng and blustering with threatnings and cruelnesse against Christes church, whiche declareth him vnto whome he is led by the holy ghost, whiche hath the true knowledge of God.

1 AND Saul yet (a) breathyng out threatnings and slaughter agaynst the disciples of ꝑ Lord, went vnto ꝑ hie priest,

2 And desired of him letters to carrye to Damascus, to the synagogues: *that yf he founde any of this waye, whether they were men or women, he myght bryng them bounde vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was come nye to Damascus, sodenly there shyned rounde about hym a lyght from heauen:

4 And he fell to the earth, and heard a voyce saying to him: *Saul, Saul, Why persecutest thou me?

Act.xxii.b.

5 And he sayde: Who art thou Lorde? And the Lorde said: I am Jesus whō thou persecutest, It is harde for thee to kicke against the prickes.

B 6 And he both trembling and astonyed, sayde: Lord, *What wylt thou haue me to do? And the Lorde sayde vnto hym: Arise, and go into the citie, and it shalbe tolde thee what thou must do.

Luk.iii.b. Actes.ii.f.

(b) No marueil though mankinde a corruptible flesshe was amased at heauenlye messages, and at the talke of God, whereby it came to passe that they heard a voyce, as here is written, & heard no voyce as is written in the .xxij. Chapter: For they heard a voyce, but vnderstoode it not.

7 The men also which iourneyed with him, stoode amased, (b) hearing a voyce, but seyng no man.

8 And Saul arose from the earth, and when he opened his eyes, he sawe no man: But they ledde him by the hande, and brought hym into Damascus.

9 And he was three dayes without syght, and neither dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: & to him sayde the Lorde in a vision, Ananias. And he said, Behold [I am here] Lorde.

11 And the Lorde sayde vnto hym: aryse, and go into the streate, whiche is called straight, and seeke in the house of Judas, after one called Saul, *of Tarsus: for beholde he prayeth,

Act.xxi.g.

12 And hath seene in a vision a man named Ananias comming in to hym, and putting his handes on hym, that he myght receaue his syght.

13 Then Ananias answered: Lorde, I C haue heard by many, of this man, *how much euyll he hath done to thy saintes, at Hierusalem.

Act.viii.a. i.Cor.vv.b. Galath.i.c.

14 And here he hath authoritie of ꝑ hye priestes, to bynde all ꝑ call on thy name.

15 The Lord sayde vnto hym: Go thy way, for he is a chosen vessell vnto me, to beare my name before the gentiles, & kynges, and the chyldren of Israel.

16 For I wyl shew hym how great thinges *he must suffer for my names sake.

Act.xxi.c. ii.Cor.xi.e f

17 *And Ananias went his way, and entred into the house, and put his handes on hym, and sayde: Brother Saul, the

Act.xxii.c.

Lorde (euen Jesus that appeared vnto thee in the waye as thou camest) hath sent me, that thou myghtest receaue thy syght, & be fylled with the holy ghost.

18 And immediatly there fell from his eyes as it had ben scales, & he receaued syght foorthwith, and arose, and was baptized,

D 19 And receaued meate, and was comforted. Then was Saul certaine dayes with the disciples whiche were at Damasco.

20 And strayghtway he preached Christe in the synagogues, that he was ỹ sonne of God.

21 But all that hearde hym, were amased, and sayde: Is not this he that destroyed them which called on this name in Hierusalem, and came hyther for that intent, that he myght bryng thē bounde vnto the hye priestes?

22 But Saule increased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affirmyng that this was very Christe.

23 And after that many dayes were fulfilled, the Jewes toke counsell together to kyll hym.

24 But their laying awayte was knowen of Saule. And they watched ỹ gates day and nyght to kyll hym.

i.Cor.xii.a. i.Reg.xix.f 25 *Then the disciples toke him by night, and put hym through the wall, and let hym downe in a basket.

E 26 And when Saule was come to Hierusalem, he assayde to couple hym selfe to the disciples: but they were all afrayde of hym, & beleued not that he was a disciple.

27 But Barnabas toke hym, & brought hym to the Apostles, and declared to them howe he had seene the Lorde in the way, & that he had spoken to hym, and howe he had done boldely at Damasco in the name of Jesu.

28 And he had his conuersation with thē at Hierusalem,

29 Speakyng boldly in the name of the Lorde Jesu. And he spake and disputed agaynst the Grekes: but they went about to slea hym.

Actes.xxi.c 30 Which whē the brethren knewe, *they brought hym to Cesarea, and sent hym foorth to Tarsus.

31 Then had the Churches rest throughout all Jurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lorde, & multiplied by the comfort of the holy ghost.

F 32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saintes which dwelt at Lydda.

33 And there he founde a certayne man, named Eneas, which had kept his bed eyght yeres, & was sicke of the paulsie.

34 And Peter sayde vnto hym, Eneas, Jesus Christe make thee whole: aryse, and make thy bedde. *And he arose immediatly. Math.ix.b. Mark.ii.b. Luk.v.c. Iohn.v.b. Actes.iii.b.

35 And all that dwelt at Lydda, and Saron sawe hym, and turned to the Lorde.

36 There was also at Joppa a certayne woman, a disciple, named Tabitha, which by interpretatiō is called (c) Dorcas: the same was full of good workes and almes deedes, which she dyd.

(c) Tabitha is called Dorcas. Dorcas signifieth a roe Buck, a beast of sharp syght. Such an one was Tabitha to this effect, that she being on earth farre from heauen, dyd behelde heauenly thinges, & drewe neare vnto heauen with godly workes.

37 And it came to passe in those dayes that she was sicke, and dyed: whom when they had washed, they layde her in an vpper chamber:

38 And forasmuch as Lydda was nye to Joppa, and the disciples hadde hearde that Peter was there, they sent vnto hym two men, desyryng hym that he woulde not be greeued to come vnto them.

G 39 Then Peter arose, & came with them, and when he was come, they brought hym into the vpper chamber: And all the wydowes stoode rounde about him weepyng, and shewyng the coates and garmentes which Dorcas made whyle she was with them.

40 And Peter put them all foorth, and kneled downe, and prayed, and turned hym to the body, and sayde: Tabitha *aryse. And she opened her eyes, and when she sawe Peter, she sate vp. 3.Reg.xvi.d 4.Reg.iii.f Luk.vii.c

41 And he gaue her the hande, and lyfte her vp: and when he hadde called the saintes and wydowes, he deliuered her alyue.

42 And it was knowen throughout all Joppa, & many beleued in the Lorde.

43 And it came to passe, that he taryed many dayes in Joppa, with one Simō a tanner.

¶ The .x. Chapter.

3 The vision that Peter sawe, 17 He was sent to Cornelius. 19 The heathen receaue the spirite, and are baptized.

1 THere was a certayne man in Cesarea, called Cornelius, a captayne of the bande called the Italian bande,

2 A deuoute man, & one ỹ feared God, with all his housholde, which gaue much almes to the people, and prayed God alway.

3 The same sawe by a vision euidently, about the ninth houre of the daye, an Angel of God commyng in to hym, and saying vnto hym, Cornelius.

4 And when he loked on hym, he was afrayde, and sayde: What is it Lorde? And he sayde vnto hym: Thy (a) prayers and thyne almes, are come vp into remembraunce before God.

5 And nowe sende men to Joppa, & call for one Simõ, whose sirname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shall tell thee what thou oughtest to do.

7 And when the Angell whiche spake vnto Cornelius was departed, he called two of his household seruauntes, and a deuout souldier of them that wayted on hym,

8 And tolde them all the matter, & sent them to Joppa.

9 On the morowe as they went on their iourney, and drewe nye vnto the citie, Peter went vp *vnto the highest part of the house to pray, about the sixth houre.

10 And whẽ he waxed hungry, he would haue eaten: But whyle they made redie, he fell into a traunce.

11 And saw (b) heauen opened, and a certaine vessell come downe vnto him, as it had ben a great sheete, knyt at the foure corners, & was let downe to the earth.

12 Wherin were *all maner of fourefooted beastes of the earth, & Wilde beastes, and wormes, and foules of the ayre.

13 And there came a voyce to hym: ryse Peter, kyll and eate.

14 But Peter sayde, Not so Lorde: For I haue neuer eaten any thyng that is common or vncleane.

15 And the voyce spake vnto hym againe the seconde tyme: *What God hath cleansed, that call not thou common.

16 This was done thryse, and the vessell was receaued vp agayne into heauen.

17 Nowe Whyle Peter doubted in hym selfe, What this vision whiche he hadde seene meant: beholde, the men whiche were sent from Cornelius, had made inquiraunce for Simons house, & stoode before the doore,

18 And called, and asked whether Simõ which was sirnamed Peter, were lodged there.

19 Whyle Peter thought on the vision, the spirite said vnto hym: beholde, three men seke thee.

20 Arise therfore, and get the downe, and go with them, & doubt not, for I haue sent them.

21 Then Peter went downe to the men which were sẽt vnto him frõ Cornelius, & said: Behold, I am he Whõ ye seeke, what is the cause wherfore ye are come?

22 And they sayde: Cornelius the captayne, a iust man, and one that feareth God, and of good report among all the people of the Jewes, was warned by an holy Angel to sende for thee into his house, and to heare wordes of thee.

23 Then called he them in, *and lodged them. And on the morowe, Peter went away With them, and *certaine brethren from Joppa accompanied hym. Gen.xix.a. D Actes.xi.b.

24 And the thirde day after, entred they into Cesarea: And Cornelius wayted for them, and hadde called together his kinsemen and speciall friendes.

25 And it came to passe, as Peter came in, Cornelius met hym, & fell downe (c) at his feete, and worshipped [hym.] (c) Cornelius dyd reuerence Peter more then he ought to haue done, supposyng him eyther to be a God, eyther to be endued with such power & vertue, for the which he shoulde be honoured as God.

26 But Peter toke him vp, saying: stande vp, *I my selfe also am a man. Deut.viii.a.

27 And as he talked With him, he came in, & found many that were come together.

28 And he said vnto thẽ: Ye knowe how that *it is an vnlawful thyng for a man that is a Jew, to compaine or come vnto one of another natiõ: But God hath shewed me, that I shoulde not call any man common or vncleane.

29 Therefore came I vnto you without delay, assoone as I was sent for: I aske therfore, for What intent ye haue sent for me?

30 And Cornelius sayde: This day nowe foure dayes, about this houre, I sate

(a) The prayers and almes of Cornelius stanked God, for he was baptized: but without fayth God can not be pleased.

(b) This vision doth teach manifold mistakes. First, the restraint of meates vnto the Jewes, is taken away, & vseth not Christians. Secondly, to vncleane, all meates are cleane. Seconly, the Gentiles and Jewes of God accounted common and vncleane, who be now in this tyme not excluded: For the thyng signified by the foure corners of the sheete, which signifieth the foure partes of the world. Now, heauen is open to all that is inclosed in the sheete, which is the congregation of God.

E fastyng, and at the nynth houre, I prayed in my house: And beholde, a man stoode before me in bryght clothyng,
31 And sayde: Cornelius, thy prayer is heard, and thyne almes deedes are had in remembraunce in the syght of God.
32 Sende therfore to Joppa, and call for Simon, whose surname is Peter: He is lodged in the house of one Simō, a tanner, by the sea syde, who when he commeth, shall speake vnto thee.
33 Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therfore are we all here present before God, to heare all thynges that are commaunded vnto thee of God.
34 Then Peter opened his mouth, and said: Of a trueth I perceaue that God
ii.Par.xix.c Rom.ii.b. Ephe.vi.b. hath no regarde of persons:
35 But in euery nation, he that feareth hym, and worketh ryghteousnes, is accepted with hym.
F 36 Touchyng the worde which God sēt vnto the chyldren of Israel, preachyng peace by Jesus Christe (he is Lord ouer all.)
37 Ye knowe howe the worde was pu-
Math.iiii.b. blished through all Jurie, *begynnyng in Galilee, after the baptisme whiche Johan preached:
Esai. lxi.a. Luk.iiii.c. 38 Howe *God annoynted Jesus of Nazareth, with the holy ghoste, and with power: who went about doyng good, and healyng all that were oppressed of the deuyll, for God was with hym.
39 And we are witnesses of all thynges which he dyd in the land of the Jewes, and at Hierusalem, whom they slewe, and hanged on tree.
40 Hym God raysed vp the thirde daye, and shewed hym openly,
41 Not to al the people, but vnto vs witnesses, chosen before of God, euen to vs whiche dyd eate and drynke with hym after he arose *from the dead. Luk.xxiiii.d
42 And *he commaunded vs to preache Iohu.xxii.b Math.xxv.d. vnto the people, and to testifie that it is he whiche was ordeyned of God to be the iudge of quicke and dead.
43 To hym geue *all the prophetes witnesse, that through his name whosoeuer beleueth in hym, shall receaue remission of sinnes. Esaiae.liii.d.
44 Whyle Peter yet spake these wordes, G *the holy ghost fell on all them whiche Actes.ii.a. hearde the worde.
45 And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the gentiles also was shedde out the gyft of the holy ghost.
46 For they heard them speake with tounges, & magnifie God. Then answered Peter:
47 *Can any man forbid water, that these Actes.viii.f. shoulde not be baptized, which haue receaued the holy ghost aswell as we?
48 And he commaunded them to be baptized in the name of the Lord. Then prayed they him to tary certaine dayes.

¶ The. xj. Chapter.

4 Peter sheweth the cause why he went to the Gentiles. 18 The Churche approueth it. 22 Barnabas & Paul preache at Antiochia. 28 Agabus prophesieth dearth to come.

A1 AND the apostles & brethrē that were in Jurie, heard that ỳ heathē had also receaued the worde of God.
2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended agaynst hym,
Deut.vii.a. 3 Saying: *Thou wentest in to men vncircūcised, & diddest eate with them.
4 But Peter rehearsed the matter from the begynnyng, and expounded it by order vnto them, saying:
Actes.x.b. 5 *I was in the citie of Joppa praying, and in a traunce I sawe a vision, a certayne vessell descende, as it had ben a great sheete, let downe from heauen by the foure corners, and it came to me.
6 Upon the which whē I had fastened mine eyes, I considered, & sawe* foure-footed beastes of the earth, and wylde beastes, and wormes, and fowles of the ayre. Leuit.xi.a. Deut.xiiii.a
7 And I heard a voyce, saying vnto B me: aryse Peter, slay, and eate.
8 But I sayde, Not so Lorde: For nothyng common or vncleane hath at any tyme entred into my mouth.
9 But the voyce answered me agayne from heauē: Make them not (a) cōmon which God hath cleansed.
10 And this was done three tymes: And all were taken vp agayne into heauen.

(a) what meates soeuer ỳ Jewes dyd contrary to ỳ lawe of Gods lawe, they called it common or vncleane.

And

11 And beholde, immediatly there were three men, alredy come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirite sayde vnto me, that I shoulde go with thē, without doubting. Moreouer, *these sixe brethren accompanyed me, & we entred into the mans house:

Actes.x.d.

13 And he shewed vs, howe he had seene an Angel in his house, which stoode and sayde vnto hym: Sende men to Joppa, and call for Simon, whose surname is Peter:

14 He shal tell thee wordes, wherby both thou and all thyne house shalbe saued.

15 And as I began to speake, the holy ghost fell on them, *as he dyd on vs at the begynnyng.

Actes.ii.a.

¶

16 Then came it to my remembraunce, howe that the Lorde sayde: *John baptized with water, but ye shalbe baptized with the (b) holy ghost.

Iohn.i.d. Actes.i.a. (b) To be baptyzed with the holy ghost, is to receaue the visible giftes and gyftes of the holy ghost.

17 For as much then, as God gaue them the lyke gyft as he dyd vnto vs, when we beleued on the Lorde Jesus Christ: what was I, that I shoulde haue withstande God?

18 When they hearde these thynges, they helde their peace, and glorified God, sayinge: Then hath God also to ỹ Gentiles, graunted repentaunce vnto lyfe.

19 *They also which were scattered abrode through the affliction that arose about Steuen, walked throughout vnto Phenices, and Cypers, and Antioche, preachyng the worde to no man, but vnto the Jewes only.

Actes.viii.a.

20 And some of thē were men of Cypers, and Cyrenes, which when they were come to Antioche, spake vnto ỹ Grekes, and preached the Lorde Jesus.

21 And the hande of the Lorde was with them, and a great number beleued and turned vnto the Lorde.

22 Then tydynges of these thinges came ¶ vnto the eares of the Churche, which was in Hierusalē: And they sent foorth Barnabas, that he shoulde go vnto Antioche.

23 Which when he came, and had seene the grace of God, was glad, and *exhorted them all, that with purpose of heart they woulde cleaue vnto the Lorde.

Actes. xiii.e

24 For he was a good man, and full of the holy ghost, and of fayth: And much people was added vnto the Lorde.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had founde hym, he brought hym vnto Antioche. And it came to passe, that a whole yere they had their cōuersation with the Churche there, & taught much people: in so much, that the disciples of Antioche, were the (c) first that were called Christians.

(c) Not for that they were the first Christians, but for ỹ people both of the Jewes and Gentiles grewe into one body, and were more bolde freely to confesse the fayth of Christe.

27 *And in those dayes, came prophetes from Hierusalem vnto Antioche.

28 And there stoode vp one of them named Agabus, and signified (d) by the spirite, that there shoulde be great dearth throughout all the worlde: which came to passe in the dayes of Claudius Cesar.

(d) By these wordes saint Luke doth signifie that the spirite of God was the auctheur of this prophesie, that thereby we myght vnderstande ỹ knowledge not to be gathered either of the course of the starres or ony other naturall causes

29 Then the disciples, euery man accordyng to his abilitie, purposed to sende *succour vnto the brethren which dwelt in Jurie.

30 Which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

¶ The .xij. Chapter.

1 Herode persecuteth the Christians, 2 killeth James, and putteth Peter in prison, 7 whom the Lorde delyuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel florisheth. 25 Barnabas and Saul turnyng to Antiochia, take John Marke with them.

AT the same tyme Herode the king stretched foorth his handes to vexe certayne of the Churche.

Actes.iii.e.

2 And he killed *James the brother of John with the sworde.

3 And because he sawe it pleased the Jewes, he proceaded further, and toke Peter also. (Then were the dayes of sweete bread.)

4 And when he had caught hym, he put hym in prison also, and delyuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym foorth to the people.

5 And Peter was kept in prison: But prayer was made without ceassyng of the Churche, vnto God for hym.

6 And when Herode woulde haue brought hym foorth vnto the people, the same

same nyght slept Peter betweene two
souldiers, bounde with two chaynes,
and the kepers before the dooze kept the
pryson.
Actes.v.d. 7 And beholde, *the Angel of ꝑ Lozde
was there present, and a lyght shyned
in the habitation: And he smote Peter
on the syde, and stirred hym vp, saying:
Aryse vp quickly. And his chaynes fell
of from his handes.
8 And the Angel sayde vnto hym: gyrde
thy selfe, & bynde on thy sandales. And
so he dyd. And he sayeth vnto hym: cast
thy garment about thee, and folow me.
9 And he came out and folowed hym,
and wyst not that it was trueth which
was done by the Angel, but thought he
had seene a vision.
10 When they were past the first and the
seconde Watch, they came vnto the yron
Actes.v.d. gate, that leadeth vnto the citie, *Which
opened to them by the owne accorde:
And they went out, and passed through
one streate, and foorthwith the Angel
departed from hym.
11 And when Peter was come to hym
selfe, he sayde: Nowe I knowe of a
suertie, that the Lozde hath sent his
Angel, and hath deliuered me out of the
hande of Herode, and from all the wayt-
yng for, of the people of the Jewes.☞
12 ☞And as he considered the thyng, he
came to the house of Marie the mother
of John, whose surname was Marke,
where many were gathered together
Actes.i.b. * in prayer.
13 As Peter knocked at the entrie dooze,
a damsell came foorth to hearken, na-
med Rhoda.
14 And when she knewe Peters voyce,
she opened not the dooze for gladnesse,
but ran in, and tolde howe Peter stoode
before the dooze.
15 And they sayde vnto her: thou art
mad. But she affirmed that it was euen
so. Then sayde they: it is (a) his Angel.
16 But Peter continued knockyng: And
when they had opened the dooze, and
sawe hym, they were astouyed.
17 *And When he had beckened vnto the
with the hande, that they myght holde
their peace, he tolde them by what
meanes the Lozde had brought hym
out of the pryson. ☞ And he sayde: Go
shewe these thynges vnto James and
to the brethren. And he departed, and
went into another place.
18 Nowe assoone as it was day, there
was no litle adoe among the souldiers,
what was become of Peter.
19 And when Herode had sought foz
hym, and founde hym not, he examined
the kepers, and commaunded them to
be caryed away. And he descended from
Jurie to Cesarea, and there abode.
20 And Herode was displeased with them
of Tyre and Sidon: But they came all
with one accorde to hym, and made in-
tercession vnto Blastus the kynges
chaumberlayne, and desired peace, be-
cause their countrey was nozished by
the kyng.
21 And vpon a day appoynted, Herode
arayed hym in royall apparell, and set
hym in his seate, and made an oration
vnto them.
22 And the people gaue a shout [saying]
It is the voyce of God, & not of a man.
23 And immediatly the Angel of ꝑ Lozde
smote hym, because he gaue not God
ꝑ honour, & he was eaten of (b) wozmes,
and gaue vp the ghost.
24 And the wozde of God grewe and
(c) multiplied.
25 And Barnabas and Saul returned to
Hierusalem, when they had fulfylled
their office, and toke with them* John,
whose surname was Marke.

(a) For they did knowe by Gods wozde, that Angels were appoynted to defende the faythfull, & also in those dayes, they were accustomed to see such syghtes.

(b) The vilenesse of the punyshment declareth here that God detesteth pride and tyranny. His graundfather also was eaten of lice.

(c) The more that tyrantes go about to suppresse gods wozde, the moze doth it increase and multiplie.

¶ The. xiij. Chapter.

2 Paul and Barnabas are called to preache among the gentiles. 7 Of Sergius Paulus, and Elymas the sozcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 26 The Jewes are reiected. 28 They that are ozdayned to lyfe, beleue.

THere was also in the Churche that was at Antioche, certayne pro-
phetes, and teachers: as Barnabas and Si-
meon that was called Niger, and Lucius of Cyrene, and Manahen, which had ben nozished vp with Herode the tetrarch, and Saul.

(a) The word signifieth, to execute a publike office, as the Apostles was, so that here is shewed, that they preached and prophecied, & dyd not offer a sacrifice, or say masse at Antioche, as some vntruely gather.

2 As they ministred to the (c) Lozde and
fasted, the holy ghost sayde: Separate
me Barnabas and Saul, foz the wozke
wherunto I haue called them.
3 And when they had fasted & prayed, &
layde their hãdes on thẽ, they let thẽ go.
And

4 And they, after they were sent foorth of the holy ghost, departed vnto Seleucia, & from thence they sealed to Cyprus.
5 And when they were at Salamine, they preached the worde of God in the synagogues of the Jewes: And they had also *John to their minister.
Actes.xii.d.
B 6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer, a false prophete, a Jewe, whose name was Bariesu:
7 Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: The same called vnto hym Barnabas and Saul, and desired to heare the worde of God.
Exod.vii.a. Iud.viii.b. Actes.viii.b
8 But Elymas *the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne the deputie away from the fayth.
9 Then Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym,
10 And sayde: O full of all subtiltie and all mischiefe, thou chylde of the deuyll, thou enemie of all righteousnesse, wylt thou not cease to peruert the wayes of the Lorde?
11 And nowe beholde, the hande of the Lorde is vpon thee, and thou shalt be blynde, and not see the sunne for a season. And immediatly, there fell on hym a myste, and a darcknesse, and he went about, seekyng [them] that shoulde leade hym by the hande.
Iohn.vi.d.
12 Then the deputie, when he sawe what was done, *beleued, and wondred at the doctrine of the Lorde.
C 13 Nowe when they that were with Paul, were departed frō Paphos, they came to Perga in Pamphylia: And *John departed from them, and returned to Hierusalem.
Actes.xv.g.
14 But when they departed from Perga, they came to Antioche in Pisidia, and went into the synagogue on ye Sabboth day, and sate downe.
15 And after the lecture of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying: Ye men and brethren, yf ye haue any worde to exhort the people, say on.
Actes.xii.c.
16 Then Paul stoode vp, and *beckened with the hande, and sayde: Men of Israel, & ye that feare God, geue audience.
17 The God of this people of Israel, chose our fathers, & exalted the people, when they dwelt as straungers in the lande of Egypt, and *with an hye arme brought he them out of it. Exo.xiiii.a.
18 And about the tyme of fourtie yeres, suffred he their maners in the wyldernesse.
19 And he destroyed seuen nations in the lande of Chanaan, * and deuyded their lande to them by lot. Iosue.xiii.d Iudi.i.a.
20 And afterwarde, *he gaue vnto them iudges, about the space of foure hundred and fyftie yeres, vnto the tyme of Samuel the prophete.
21 And afterwarde, they *desired a kyng, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres. i Reg.viii.a. i Reg.x.a. D
22 And when he was put downe, he set vp Dauid to be their kyng, of whom he reported, saying: * I haue founde Dauid the sonne of Jesse, a man after mine owne heart, which shall fulfyll all my wyll. i Reg.xvi.a. Psal.89.c.
23 *Of this mans seede, hath God accordyng to his promise brought foorth to Israel, the sauiour Jesus. Psal.132.c. i Reg.vii.b.
24 When John had first preached before his commyng, the * baptisme of repentaunce to all the people of Israel. Mark.i.a. Luk.iii.c. Iohn.i.d.
25 And when John had fulfylled his course, he sayde: *Whom ye thynke that I am, the same am I not. But behold, there commeth one after me, whose shoes of his feete I am not worthy to loose. Math.iii.b.
26 ☞Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, * to you is the worde of this saluation sent. Math.x.a.
27 For they that dwell at Hierusalem, and their rulers, because * they knewe hym not, nor yet the voyces of the prophetes which are read euery Sabboth day, they haue fulfylled them in condempnyng hym: i Cor.ii.b.
28 *And though they founde no cause of death in hym, yet desired they Pilate to kyll hym. E Math.27.c. Luk.xxiii.d
29 And when they had fulfylled all that were written of hym, they toke hym downe from the tree, and put hym in a sepulchre.
30 But God raysed hym agayne from the dead:
31 And *he was seene many dayes of them which came vp with hym from Galilee to Hierusalem, which * are his Actes.i.a.

witnesses

witnesses vnto the people.
32 And we declare vnto you, howe that the promise which was made vnto the fathers,
33 God hath fulfylled the same vnto vs their chyldren, in that he rayſed vp Jeſus agayne. ☜ As it is written in the ſeconde pſalme: *Thou art my ſonne, this day haue I begotten thee.
Pſal.ii.a. Hebr.i.b.
34 And as concernyng that he rayſed him vp from the dead, nowe no more to returne to corruption, he sayde on this wyſe: *I wyll geue you ẏ holy thynges of Dauid, which are (b) faythfull.
Eſai.lv.b.
(b) Meaning that he would faythfully accomplyſhe the promiſes, which he made of his free mercie with the forefathers, that Chriſt ſhould be borne of the ſtocke of Dauid.
25 wherfore, he sayeth alſo in another place. * Thou ſhalt not ſuffer thyne holy one to ſee corruption.
26 For Dauid, after he had ſerued his tyme, by the wyll of God * fell on ſlepe, and was layde vnto his fathers, and ſawe corruption:
iii Reg.ii.b.
37 But he whom God rayſed agayne, ſawe no corruption.
F 38 Be it knowen vnto you therfore, ye men & brethren, that *through this man is preached vnto you the forgeueneſſe of ſinnes,
Luk.24.g.
39 And that by hym, all that beleue, are iuſtified from all thynges, from which ye coulde not be iuſtified by the lawe of Moyſes.
40 Beware therfore, leſt that fall on you, which is ſpoken of in the prophetes:
Abacuc.i.a.
41 *Beholde ye deſpiſers, and wonder, and periſhe ye: for I do a worke in your dayes, a worke which ye ſhal not beleue though a man declare it you.
42 And when they were gone out of the ſynagogue of the Jewes, the Gentiles beſought that they woulde preache theſe wordes to them ẏ next Sabboth.
43 Nowe when the congregration was broken vp, many of the Jewes and vertuous proſelytes followed Paul & Barnabas, which ſpake to them, *and exhorted them to continue in the grace of God. ☜
Actes.xi.d.
44 And the next Sabboth day came almoſt the whole citie together, to heare the worde of God.
45 But when the Jewes ſawe the people, they were full of indignation, and ſpake agaynſt thoſe thynges which were ſpoken of Paul, ſpeakyng againſt, and raylyng.
46 Then Paul and Barnabas waxed bolde, and ſayde: It was meete * that the worde of God ſhoulde firſt haue ben ſpoken to you: but ſeeyng ye put it from you, and thynke your ſelues vnworthy of euerlaſtyng lyfe, loe, we turne to the Gentiles,
Math.x.b.
47 For ſo hath the Lorde commaunded vs. *I haue made thee a lyght of the Gentiles, that thou be the ſaluation vnto the ende of the worlde.
G Eſai.xlix.b. Luk.i.c.
48 And when the Gentiles hearde this, they were glad, and glorified the worde of the Lorde, and as many as were ordayned to eternall lyfe, beleued.
49 And the worde of the Lorde was publiſſhed throughout all the region.
50 But the Jewes moued the deuout and (c) honeſt women, and the chiefe men of the citie, and rayſed perſecution agaynſt Paule and Barnabas, and expelled them out of their coaſtes:
(c) Theſe were welthie and ſubſtantiall women, and yet ſuperſtitious, beyng led with a blynde zeale, whom ẏ common people eſteemed very Godly, and therfore Luke ſpeketh here of theſe women, as ẏ worlde eſteemed of them.
51 *But they ſhoke of the duſt of (d) their feete againſt them, and came vnto Iconium.
(d) This they dyd according to the commaundement of the Goſpel, for a witneſſe of their traytorous, that they came into their citie and offered to them the doctrine of the Goſpel, which they contemned, and thereby ſignified alſo that they ſo deteſted their compayne, for their contempt, that they woulde not haue the duſt of their citie hange vpon their ſhoes.
52 And the diſciples were fylled with ioy, and with the holy ghoſt. ☜

¶ The. xiiij. Chapter.

1 God geueth ſucceſſe to his worde. 6 Paul and Barnabas preache at Iconium, and are perſecuted. 13 At Lyſtra they woulde do ſacrifice to Barnabas and Paul. 19 Paul is ſtoned. 22 They confirme the diſciples in fayth & patience. 23 They appoynt miniſters.

AND it came to paſſe in Iconium, that they went both together into the ſynagogue of the Jewes, & ſo ſpake, that a great multitude both of the Jewes, & alſo of the Grekes beleued.
1
2 But the vnbeleuyng Jewes, ſtirred vp, and corrupted the myndes of the Gentiles agaynſt the brethren.
3 Long tyme therfore abode they there, and quyt them ſelues boldely, with the helpe of the Lorde, which gaue teſtimonie vnto the worde of his grace, and graunted ſignes & wonders to be done by their handes.
4 But the multitude of the citie was deuided:

(a) deuided: and part helde with the Jewes, and part with the Apostles.

5 And When there was an assault made both of the gentiles, and also of the Jewes, With their rulers, to do them violence, and to stone them,

6 They Were ware of it, and *fled vnto Lystra & Derbe, cities of Lycaonia, and vnto the regiō that lieth rounde about:

7 And there preached the (b) Gospell.

8 And there sate a certayne man at Lystra, Weake in his feete, beyng *a creple from his mothers Wombe, and neuer had Walked.

9 The same hearde Paul speake: Which beholdyng hym, and perceauyng that he had fayth to be Whole,

10 Sayde With a loude voyce: stande vpryght on thy feete. And he *start vp, and Walked.

11 And When the people saw What Paul had done, they lyft vp their voyces, sayyng in the speache of Lycaonia: *Gods are come downe to vs in the lykenesse of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he Was the chiefe speaker.

13 Then Jupiters priest, Which was before their citie, brought oxen and garlandes vnto the doore, and Woulde haue done sacrifice With the people.

14 Which When the Apostles, Barnabas & Paul heard of, they rent their clothes, and ran in among the people, crying,

15 And saying: Sirs, Why do ye these thynges? *We are mortall men lyke vnto you, and preach vnto you, that ye shoulde turne from these vanities, vnto the lyuyng God, *Which made heauen and earth, and the sea, and all thynges that are therin.

16 The Which in tymes past suffred all nations to Walke in their owne Wayes.

17 *Neuertheless, he left not hym selfe Without Witnesse, in that he shewed his benefites from heauen, in geuyng vs rayne and fruitefull seasons, fillyng our heartes With foode and gladnesse.

18 And With these sayinges, scarce refrayned they the people, that they had not done sacrifice vnto them.

19 Then thyther came certayne Jewes from Antioche and Iconium: Which, Whē they had perswaded the (c) people, and had stoned Paule, dreWe hym out of the citie, supposyng he had ben dead.

20 Howbeit, as the disciples stoode round about hym, he arose vp, and came into the citie: And the next day, he departed With Barnabas to Derbe.

21 And When they had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

22 And strengthed the disciples soules agayne, and *exhorted them to continue in the fayth, and that we must *through much tribulation enter into the kyngdome of God.

23 And When they had ordeyned them elders by election in euery Churche, and had prayed, With (d) fastyng, they commended them to the Lorde, on Whom they beleued.

24 And When they had gone throughout Pisidia, they came to Pamphylia,

25 And When they had spoken the Worde in Perga, they descended into Attalia,

26 And thence departed by shippe to Antioche, from Whence they Were committed vnto the grace of God, to the Worke Which they fulfylled.

27 And When they Were come, and had gathered the Churche together, they rehearsed all that God had done With them, & howe he had opened the doore of fayth vnto the gentiles.

28 And there they abode long tyme With the disciples.

(c) They that a litle before, woulde haue worshipped Paul as God, nowe they are content that he shoulde be stoned as a wicked man, such unconstancie is in the ignorant multitude.

(d) Here we learne, that when soeuer we go about any waighty matter, we ought with obstinence prepare our myndes vnto prayer, that it may be the more earnest.

¶ The.xv. Chapter.

1 The decree of the Apostles concernyng circumcision, and other ceremonies of the Jewes. 35 Paul and Barnabas preache in Antioche. 39 Paul & Barnabas fallyng at stryfe, brake companie.

1 AND certayne men which came downe frō Jurie, taught the brethren, *except ye be circumcised after the maner of Moyses, ye can not be saued.

2 So, When there was rysen dissention and disputyng, not a litle vnto Paul and Barnabas, agaynst them: they determyned that Paul and *Barnabas, and certayne other of them, shoulde go vp to Hierusalem, vnto the Apostles and elders, about this question.

And

3 And after they were brought on their way by ỹ Churche, they passed through Phenices and Samaria, declaryng the conuersation of the gentiles, and they brought great ioy vnto all the brethen.

4 And when they were come to Hierusalem, they were receaued of ỹ Church, and of the Apostles and elders: And they declared all thynges that God had done with them.

5 Then rose vp certayne of the sect of the pharisees, which dyd beleue, sayng that it was needefull to circumcise thẽ, and to commaunde to kepe the lawe of Moyses.

6 And the Apostles and elders came together, for to consider of this matter.

7 And when there had ben much disputyng, Peter rose vp, and sayde vnto thẽ: Ye men & brethren, ye knowe how that a good while ago, God did chose among vs, that the gentiles by my mouth, shoulde heare the worde of the Gospel, and beleue.

8 And God which * knoweth the hearres, bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs:

Actes.i.b. Psal.vii.c. i para.28.b.

9 And put no difference betwene vs and them, purifiyng their * hearres by fayth.

Iohn.xiii.b.

10 Nowe therfore, why tempt ye God, to put on the disciples neckes, the (a) yoke * which neither our fathers nor we were able to beare:

(a) He meaneth the holy lawe, and not ỹ ceremonies only, & calleth it a yoke not able to be borne, because no man, not ỹ most holyest and perfect that euer was (Christe only excepted) was able to perfourme the same in all poynres, both outwardly according to the letter, and inwardly according to the spirite.

11 But we beleue, that through the grace of the Lorde Jesu Christe, we shalbe saued, euen as they.

12 Then all the multitude was scilent, and gaue audience to Barnabas and Paul, which tolde what signes and wonders, God had shewed among the gentiles by them.

13 And when they helde their peace, James aunswered, sayng: Men and brethren, hearken vnto me.

14 Simeon tolde, howe God at the begynnyng dyd visite, to receaue of the gentiles, a people in his name.

(b) The prophete in this place, prophecied of Christes comming in the flesshe, which shoulde buyld agayne ỹ tabernacle of Dauid, which figured Gods Churche, but then vtterly defaced and brought to ruine, by the pharisaicall and Iewysshe superstitions.

15 And to this agree the wordes of the prophetes, as it is Written:

16 * After this I wyll returne, and wyll buylde agayne the (b) tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, wyll I buylde agayne, and I wyll set it vp:

17 That the residue of men myght seke after the Lorde, and all the gentiles vpon whom my name is called, sayth the Lorde, which doth all these thynges.

18 Knowen vnto God are all his workes from the begynnyng of the worlde.

19 Wherfore my sentence is, that we trouble not them, which from among the gentiles, are turned to God:

20 But that we write vnto them, that they abstayne them selues * from fylthynesse of idols, and frõ fornication, and from strangled, and * from blood. Exod.xx.a. Gen.ix.a. Leuit.vii.c.

21 For Moyses of olde tyme, hath in euery citie, them that preache hym in the synagogues, when he is read euery Sabboth day.

22 Then pleased it the Apostles & elders, D With the whole Church, to sende chosen mẽ of their owne companie to Antioch, with Paul and Barnabas: [That is] *Judas, whose surname was Barsabas, and Silas, which were chiefe men among the brethren, Iohn.xiiii.a

23 And wrote letters by them, after this maner.

24 The Apostles, and elders, & brethren, sende greetinges vnto ỹ brethren, which are of the gentiles in Antiochia, Syria, & Cilicia. Forasmuch as we haue heard, E that certayne which departed from vs, haue troubled you with wordes, & cumbred your myndes, saying ye must be circumcised and kepe the lawe, to whõ we gaue no such commaundent:

25 It seemed therfore to vs a good thing, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their lyues, for ỹ name of our Lorde Jesus Christe.

27 We haue sent therefore Judas and Silas, which shall also tell you ỹ same thynges by mouth.

28 For it seemed good to the holy ghost, and to vs, to charge you with no more then these necessarie thynges [That is to say]

29 That ye abstayne from thynges offered to idols, and from blood, and from strangled, and from fornication: From which yf ye kepe your selues, ye shall do well. So fare ye well.

30 Nowe therfore, when they were de- F parted, they came to Antioche, and gathered the multitude together, and deliuered the epistle.

31 Which when they had read, they reioyced of the consolation.

And

32 And Judas, and Silas, beyng prophetes, exhorted ꝑ brethren with many wordes, and strengthed them.
33 And after they had taryed there a space, they were let go in peace of the brethren, vnto the Apostles.
34 Notwithstandyng, it pleased Silas to abyde there styll.
35 Paul also and Barnabas continued in Antiothe, teachyng and preachyng the worde of the Lorde, with other many.
36 But after a certayne space, Paul sayde vnto Barnabas: Let vs go agayne, and visite our brethren, in euery citie where we haue shewed ꝑ worde of the Lorde, [and see] howe they do.
37 And Barnabas gaue counsell to take with them John, whose sirname was Marke.
38 But Paul woulde not take hym vnto their companie, * which departed from them from Panphylia, and went not with them to the worke. * Actes.xiii.e.
39 And the (c) contention was so sharpe betwene thē, that they departed a sunder, one from the other, and so Barnabas toke Marke, & sayled vnto Cypers. (c) God suffereth ꝑ most perfect to fall, and yet turne their infirmities to the settyng forth of his glory, as this breache of companie, caused the Gospel to be preached in mo places.
40 And Paul chose Silas, and departed, beyng committed of the brethren vnto the grace of God.
41 And he went through Cyria & Cilicia, stablishyng the Churches.

¶ The. xvj. Chapter.

1 Paul circumciseth Timothie. 7 The spirite calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the iaylour, 37 and are delyuered because they be Romanes.

A1 Then came he to Derbe and to Lystra: And beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleued: but his father was a Greke.
2 Of whom the brethren that were at Lystra and Iconium, reported well.
3 Paul woulde that he should go forth with hym, and toke & circumcised hym, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Greke.
4 And as they went through the cities, they delyuered them the decrees for to kepe, that were * ordayned of ꝑ Apostles and elders, which were at Hierusalem. * Actes.xv.c.
5 And so were the Churches stablished in the fayth, and encreased in number dayly.
B 6 Nowe when they had gone throughout Phrygia, and the region of Galatia, and * were forbidden of the holy ghost to preache the worde in Asia, * Rom.i.c.
7 They commyng to Mysia, sought to go into Bithynia: but the spirite suffred them not.
8 And they passyng through Mysia, came downe to * Troada. * Apoc.xviii.c.
9 And a vision appeared to Paul in the nyght: There stoode a man of Macedonia, and prayed hym, saying: Come into Macedonia, and helpe vs.
10 And after he had seene ꝑ visiō, immediatly we prepared to go into Macedonia, beyng certified that ꝑ Lorde had called vs, for to preache the Gospel vnto them. C
11 When we loosed forth then from Troada, we came with a straight course to Samothracia, and the next day to Neapolis:
12 And from thence, to Philippos, which is the chiefe citie in the partes of Macedonia, and a free citie: And we were in that citie abydyng certayne dayes.
13 And on the day of the Sabbothes, we went out of the citie, besydes a ryuer, where prayer was wont to be made: And we sate downe, and spake vnto the women which resorted thyther.
14 And a certayne woman, named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, gaue vs audience: whose hearte the Lorde opened, that she attended vnto the thynges which Paul spake.
15 And when she was baptized, and her householde, she besought vs, saying: If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she constrayned vs. D
16 And it came to passe, as we went to prayer, a certayne damsell, possessed with a spirite of (a) southsaying met vs: which brought her maisters much vantage with southsaying. (a) whiche coulde tell of thynges past, and gesse of thynges to come, which knowledge in many thinges God permitteth to the deuyll, to this ende (as Iustin noteth) that he myght ꝑ more myghtelye deceaue those ꝑ would beleue hym.
17 The same folowed Paul and vs, and cryed, saying: These men are the ser-

naūntes of the moſt hye God, which ſhewe vnto vs the way of ſaluation.

18 And this dyd ſhe many dayes. But Paul not content, turned about, & ſayde to the ſpirite, I commaunde thee *in the name of Jeſu Chriſte, that thou come out of her. And he came out the ſame houre. Mat.xvi.d.

19 And when her maiſters ſawe that the *hope of their gaynes was gone, they caught Paul & Silas, and dreWe them into the market place, vnto the rulers, Actes.xix.c

20 And brought them to the officers, ſaying: Theſe men trouble our citie, being Jewes:

21 And preache ordinaunces, which are not lawfull for vs to receaue, neither to obſerue, ſeeyng we are Romanes.

22 And the people ran agaynſt them, and the officers rent their clothes, and commaunded them * to be beaten with roddes. ii Cor.xi.f.

23 And when they had beaten them ſore, they caſt them into pryſon, commaundyng the iayler of the pryſon to kepe them diligently.

24 Which when he had receaued ſuch commaundement, thruſt them into the inner pryſon, and made their feete faſt in the ſtockes.

25 And at mydnyght Paul and Silas prayed, and lauded God. And the pryſoners heard them.

26 And ſodenly there Was a great earthquake, ſo that the foundation of the pryſon Was ſhaken, and *immediatly all the doores opened, and euery mans bandes Were looſed. Actes.v.d. and.xii.b.

27 When the keper of the pryſon Waked out of his ſleepe, and ſaWe the pryſon doores open, he dreWe out his ſWorde and Would haue kylled hym ſelfe, ſuppoſyng that the pryſoners had ben fled.

28 But Paul cryed With a loude voyce, ſaying: Do thy ſelfe no harme, for We are all here.

29 Then he called for a lyght, and ſprang in, and came tremblyng, and fell doWne before Paul and Silas,

30 And brought them out, & ſayde: Syrs, *What muſt I do to be ſaued? Luk.iii.a. Actes.ii.f.

31 And they ſayde: *beleue on the Lorde Jeſus Chriſte, and thou ſhalt be ſaued, and thy houſeholde. Iohn.vi.b.

32 And they ſpake vnto hym the Worde of the Lorde, and to all that were in his houſe.

33 And he toke them the ſame houre of the nyght, and Waſſhed their Woundes, and Was baptized hym ſelfe, & all they of his houſeholde ſtrayghtWay.

34 And When he had brought them into his houſe, he ſet meat before them, and *ioyed that he With all his houſeholde beleued on God. Luk.xix.g.

35 And When it Was day, the officers ſent the ſergeauntes, ſaying: Let thoſe men go.

36 And the keper of the pryſon tolde this ſaying to Paul, the officers haue ſent Worde to looſe you. Nowe therfore, get you hence, and go in peace.

37 Then ſayde Paul vnto them: They haue beaten vs openly vncondempned, beyng Romanes, and haue caſt vs into pryſon: and nowe Woulde they thruſt vs out preuily? May verely, but let them come them ſelues, and fet vs out.

38 And the ſergeaunts tolde theſe Wordes vnto the officers, and they feared When they heard that they were Romanes.

39 *And they came and beſought them, and brought them out, and deſired thē to depart out of the citie. Math.viii.d

40 And they Went out of the pryſon, and entred into the [houſe] of Lydia, & When they had ſeene the brethren, they comforted them, and departed.

The.xvij. Chapter.

1 Paul commeth to Theſſalonica, where the Jewes ſet the citie in an vprore. 15 Paul eſcapeth to Athens, where he preacheth the vnknowen God.

AS they made their iourney thoroWe Amphipolis, and Apollonia, they came to Theſſalonica, Where Was a ſynagogue of the Jewes.

2 And Paul, as his maner Was, Went in vnto them, and three Sabboth dayes diſputed With thē out of the ſcriptures,

3 Openyng and alleagyng, that *Chriſt muſt needes haue ſuffred, and ryſen agayne from the dead, and that this is Chriſte Jeſus, Which I preache to you. Luk. 24.g.

4 And *ſome of them beleued, and ioyned With Paul and Silas, and of the deuout Actes.28.f.

Grekes

Grekes a great multitude, and of the chiefe women not a fewe.

5 But the Jewes whiche beleued not, moued with enuie, toke vnto them cer-
B taine vagaboundes and euyll men, and gathered a companie, and set all the citie on a rore, and made assault vnto the house of Jason, & sought to bryng them out to the people.

6 And when they founde them not, they drewe Jason and certaine brethren vnto the heades of the citie, crying: these that trouble the world, are come hyther also;

7 Whom Jason hath receaued [priuily.] *And these al do contrary to the decrees of Caesar, (a) saying that there is another kyng [one] Jesus.

8 And they troubled the people, and the officers of the citie, when they hearde these thynges.

9 And when they were sufficiently aunswered of Jason, and of the other, they let them go.

10 And the brethren immediatlye sent away Paul & Silas by nyght, vnto Berea: which when they were come thyther, they entred into the synagogue of the Jewes.

11 These were the noblest of birth among
C them of Thessalonica, which receaued the worde with all redynesse of mynde, and searched *the scriptures dayly, whether those thynges were so.

12 Therfore many of them beleued. Also of honest women which were Grekes, and of men not a fewe.

13 But when the Jewes of Thessalonica had knowledge that ye worde of God was preached of Paul at Berea, they came thyther and moued the people.

14 And then immediatly the brethren sent away Paul, to go as it were to the sea: but *Silas & Timotheus abode there styll.

D 15 And they that guyded Paul, brought hym vnto Athens, and receaued a commaundement vnto Silas & Timotheus for to come to hym with speede, & went their way.

16 Whyle Paul wayted for them at Athens, his spirite was moued in hym, when he sawe the citie geuē to worshippyng of idoles.

17 Therfore disputed he in the synagogue with the Jewes, and with the deuout persons, and in the market dayly with them that came vnto hym by chaunce.

18 Then certaine philosophers of the (b) Epicures, and of the Stoickes disputed with hym. And some saide: What wyll this babler say? Other some, he seemeth to be a setter foorth of newe gods: because he preached vnto them Jesus, and the resurrection.

19 And they toke hym, and brought him into Marce streate, saying: Maye we not knowe what this newe doctrine wherof thou speakest is?

20 For thou bryngest certaine straunge thinges to our eares: We would knowe therfore what these thynges meane.

21 For all the Athenians and straungers which were there, gaue them selues to nothing els, but either to tell or to heare some newe thyng.

22 Then Paul stoode in the myddes of Marce streate, and sayde: ye men of Athens, I perceaue that in all thynges ye are to superstitious.

23 For as I passed by, and behelde the maner howe ye worship your gods, I founde an aulter, wherin was written, F
vnto the vnknowē god. Whom ye then ignorauntly worship, him shewe I vnto you.

24 *God that made the worlde, & all that are in it, seing that he is Lorde of heauē and earth, *dwelleth not in temples made with handes:

25 Neither is worshipped with mens handes, as though he needed of any thing, seing he him selfe *geueth life and breath to all, euery where.

26 And hath made of one blood all nations of men, for to dwell on all ye face of the earth, & hath determined the tymes before appoynted, and also the boundes of their habitation:

27 That they shoulde seke the Lorde, yf perhappes they myght haue felt and founde hym, though he be not farre frō euery one of vs.

28 For in hym we liue, and moue, & haue our beyng, as certaine of your owne poetes sayde: for we are also his offspryng.

29 Forasmuch then as we are the (c) offspring of God, we ought not to thynke that the Godhead is lyke vnto golde, siluer, or stone, grauen by art, and mans deuice.

30 And the tyme of this ignoraunce God wyncked at: but nowe byddeth all men euery where to repent:

(a) Like qua[illegible] kynge, [illegible] used a[illegible] Christ. [illegible] these be [illegible] canons, [illegible] by the [illegible] conti[illegible] fygh[illegible] against [illegible] members [illegible] Christe, [illegible] and [illegible]

(b) The Epicures were a sect of learned men, whiche (beyng without the knowledge of God) helde opinion, that ther was no lyfe or ioye after this life, but that all mans felicitie dyd consist in ye pleasures of this worlde.

E The Stoikes were an other kynde of learned men, whiche lykewyse wantynge the knowledge of God, affirmed ye mans whole felicitie & happinesse did cōsist in the qualities and vertues of the mynde.

Gene.i a. Act.xiiii.c. Psal.xlvi.a. Apo.xiiii.b Act.vii.f. Esai.lxvi.a. 4.Re.viii.c. i.Paral.v.c. Genes.i.b.

(c) The Apostle tearmeth vs the generation of God, not that we be of ye substance and nature of God, but because God hath created vs, and by his sonne Jesus Christe hath redeemed vs, and made vs his chyldren by adoption.

31 Because he hath appoynted a day in the which he wyll iudge the worlde in ryghteousnesse, by that man by whom he hath appoynted, and hath offered fayth to all men, in that he hath rayſed hym from the dead.

32 And when they heard of the reſurrection from the dead, ſome mocked, and other ſayde, we wyll heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howbeit, certaine men claue vnto hym, and beleued: among the whiche was Denys Areopagita, and a woman named Damaris, & other with them.

¶ The .xviij. Chapter.

3 Paul preacheth at Corinth. 19 Paul goeth agayne into Syria, and commeth to Epheſus and Antioche. 24 Of Apollos, 26 Aquila and Priſcilla.

1 After theſe thynges, Paul departed frō Athens, & came to Corinth,

2 And found a certaine Iewe, named Aquila, borne in Ponthus, lately come frō Italie with his wyfe Priſcilla (becauſe that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

Rom.xvi.a. ii.Tim.iiii.d

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for their craft was to make tentes)

4 And he diſputed in the ſynagogue euery Sabboth, and exhorted the Iewes and the Grekes.

Act.xvii.d. 5 And when *Silas and Timotheus were come frō Macedonia, Paul was conſtrayned by the ſpirite to teſtifie to the Iewes that Ieſus was Chriſte.

Math.x.b. Mark.vi.b. Act.xiii.g. 6 And when they ſayde contrary, and blaſphemed, *he ſhoke his rayment, & ſaid vnto them: Your blood be (a) vpon your owne heades. From henceforth wyll I go blameleſſe vnto the gentiles.

(a) By this hebrue ſpeach he ſignifieth, that he that dyeth and periſheth, ſhall periſhe thorow his owne fault.

7 And he departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned harde to the ſynagogue.

8 And one Criſpus the chiefe ruler of the ſynagogue *beleued on the Lorde, with all his houſholde: and many of the Corinthians hearyng, beleued, and were baptized.

Iohn.iiii.g.

9 Then ſpake the Lorde to Paul in the nyght *by a viſion: Be not afrayde, but ſpeake, and holde not thy peace:

Act.xvii.b.

10 For I am with thee, and no man ſhal inuade thee to hurt thee. For I haue much people in this citie.

11 And he continued there a yere and ſixe monethes, and taught the word of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made inſurrection with one accord againſt Paul, & brought hym to the iudgement ſeate,

13 Saying: This felow counſelleth men to worſhip God contrary to the lawe.

14 And when Paul nowe was about to open his mouth, Gallio ſayde vnto the Iewes: If it were a matter of wrong, or an euyll deede, O ye Iewes, reaſon woulde that I ſhoulde beare with you:

15 But if it be a queſtion of wordes and names, or of your lawe, loke ye to it your ſelues: for I wyll be no iudge of ſuch matters.

16 And he draue them frō the iudgement ſeate.

17 Then all the Grekes toke Soſtenes the chiefe ruler of ỹ ſynagogue, & ſmote hym before the iudgement ſeate: And Gallio cared for none of thoſe thinges.

18 And Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, & ſayled thence into Syria, (Aquila & Priſcilla accompanying him) And he ſhore his head in (b) Cenchrea, for he had a vowe.

(b) Cenchrea is a hauen at Corinth, where Paul tarying chiefly dyd ſheare his head, accordyng to his vowe. For according to the lawe of Moyſes, they that vowed them ſelues to God were commaunded to ſuffre their heere to grow, as long as they would continue Nazarites, and afterward to ſheare it, and to burne it. This dyd Paul, not forgettyng what he had before decreed with the Apoſtles, touchynge the aboliſhyng of the lawe: but leſte ỹ Iewes which beleued ſhould be offended, he vayned hym ſelfe a Iewe to wyn the Iewes.

19 And he came to Epheſus, and left thē there, but he hym ſelfe entred into the ſynagogue, & reaſoned with ỹ Iewes.

20 When they deſired him to tary longer tyme with them, he conſented not:

21 But bade them farewell, ſaying, I muſt needes at this feaſt that commeth be in Hieruſalem: but I wyll returne agayne vnto you yf God wyll. And he ſayled from Epheſus.

22 And whē he was come vnto Ceſarea, and aſcended vp & ſaluted the Churche, he went to Antioche.

23 And whē he had taried there a while, he departed, and went ouer al the countrey of Galatia and Phrygia by order, ſtrengthyng all the diſciples.

And

D 24 And a certaine Jewe, named *Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghtie in the scriptures.

*Cor.i.b.

25 The same was informed in the way of the Lorde, and spake feruently in the spirite, & taught diligently the thynges of the Lorde, and knewe but the baptisme of John only.

26 And the same began to speake boldly in the synagogue. Whom When Aquila and Priscilla had hearde, they toke him vnto them, and (c) expounded vnto him the way of God more perfectly.

(c) Apollo being a wittie & learned mā, was not ashamed to be taught & instructed in the doctrine of christ, of a poore craftes man and his wyfe.

27 And When he was disposed to go into Achaia, the brethrē wrote, exhorting the disciples to receaue hym: Which When he was come, helped them much Which had beleued through grace.

28 For he ouercame the Jewes myghtilye, and that openly, shewyng by the scriptures, that Jesus was Christe.

¶ The .xix. Chapter.

3 Of baptisme. 6 Of the holy ghost geuen by Paules handes. 9 The Jewes blaspheme the doctrine of Paul. 13 The punyshment of the conturers. 24 Demetrius rayseth sedition. 41 God delyuereth his, and appeaseth the sedition.

1 A ND it came to passe, ỳ Whyle Apollo Was at Corinth, Paul passed through the vpper coastes, and came to Ephesus, and founde certaine disciples,

2 And sayde vnto them: Haue ye receaued the (a) holy ghost sence ye beleued? And they saide vnto hym: We haue not hearde whether there be any holy ghost or no.

(a) By the holy ghoste is ment the distributions of graces of the holy spirite.

3 And he sayde vnto them: Unto What then Were ye baptized? And they sayde: vnto (b) Johns baptisme.

(b) By this baptisme, Johns doctrine signifieth Johns baptisme, whiche therfore is called, for that he sealed his doctrine with the seale of baptisme in them that beleued.

4 Then sayde Paul: John verily baptized With the baptisme of repentaunce, saying vnto the people, that they should beleue on hym Which shoulde come after hym, that is, on Christe Jesus.

5 When they heard this, they Were baptized (c) in the name of the Lorde Jesu.

(c) They that were baptized when not baptized with water, being demanded if they baptized with John with water: but they were baptized with the holy ghost, with Saint Paules declaration how it followeth, where it was by laying on of S. Paules handes.

6 And Whē Paul had layde his handes vpon them, the holy ghost came on thē, and they spake With tongues, and prophesied.

7 And all the men Were about twelue.

8 And he Went into the synagogue, and spake boldlye for the space of three monethes, disputyng & perswadyng those thynges that appertayne to the kyngdome of God.

9 But When diuers Waxed harde hearted, and beleued not, but spake euyll of the Way [of the Lorde] and that before the multitude, he departed from them, & seperated ỳ disciples. And he disputed dayly in the scoole of one called Tyrannus.

10 And this continued by the space of two yeres, so that all they Whiche dwelt in Asia, hearde the worde of the Lord Jesu, both Jewes and Grekes.

11 And God *Wrought speciall miracles by the handes of Paul.

Mark.xvi.d Actes.v.c.

12 So that from his body, were brought vnto the sicke, napkins, and partlettes, and the diseases departed from them, & the *euyll spirites Went out of them.

Math.xvi.d

13 Then certaine of the vagabounde Jewes, exorcistes, toke vpon them to call ouer them Which had euyll spirites, the name of the Lorde Jesus, saying: We adiure you by *Jesus, whom Paul preacheth.

Math. viii.e.

14 And there were seuen sonnes of one Sceua a Jewe, and chiefe of ỳ priestes, Which dyd so.

15 And the euyll spirite aunswered, and sayde, Jesus I knowe, and Paul I knowe: but Who are ye?

16 And the man in Whom the euyll spirite was, ran on them, & ouercame thē, & preuayled agaynst them, so that they fled out of that house naked & wouñded.

17 And this was knowen to all ỳ Jewes & Grekes also Which dwelt at Ephesus, and feare came on them all, & the name of the Lorde Jesus Was magnified.

18 And many that beleued, came & *confessed, and shewed their Workes.

Mark.i.a.

19 Many also of thē Whiche vsed curious craftes, brought their bookes, & burned them before all men, and they counted the price of them, & founde it fiftie thousande peeces of syluer.

20 So myghtyly grew the Word of God, and preuayled.

21 After these thinges Were ended, Paul purposed in the spirite, When he had passed ouer Macedonia and Achaia, to

go to Hierusalem, saying: After I haue ben there, I must also see Rome.
22 So sent he into Macedonia two of them that ministred vnto hym, Timotheus and Erastus, but he hym selfe remayned in Asia for a season.
E 23 And the same time there arose no litle a do about that Way.
24 For a certaine man, named Demetrius, a syluer smyth, which made shrines for Diana, was not a litle beneficiall vnto the craftes men.
25 Whom he called together, with the workemen of like occupation, and sayde: Sirs, ye knowe that by this craft *We Act.xvi.d. haue aduauntage.
26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying Psal.cxv.a. that *they be not gods which are made with handes.
27 So that not only this our craft commeth into peryll to be set at naught, but also that the temple of ỹ great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia and the worlde worshippeth.
28 And when they hearde these sayinges, they were full of wrath, and cryed out, saying: great is Diana of ỹ Ephesians.
29 And all the citie was on a roze, & they rushed into the common hall with one assent, and caught Gaius & Aristarcus, men of Macedonia, Paules companions.
F 30 When Paule would haue entred in vnto ỹ people, the disciples suffred hym not.
31 But certaine of ỹ chiefe of Asia, which were his friendes, sent vnto hym, desiryng hym that he would not preasse into the common hall.
32 Some therfore cryed one thyng, and some another, and the assemblie was all out of quiet, and the more part knew not wherfore they were come together.
33 And they drewe Alexander out of the multitude, the Iewes thrustyng hym forwardes. And Alexander *beckened Act.xxi.g. with the hande, and would haue geuen the people an aunswere.
34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying: great is Diana of the Ephesians.
35 And when the towne clarke had pacified the people, he sayde: Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the [image] whiche came downe from Iupiter?
36 Seing then that these thinges can not be spoken against, ye ought to be contēt, G and to do nothyng rashely.
37 For ye haue brought hyther these men, which are neither robbers of Churches nor yet despisers of your goddesse.
38 Wherfore, yf Demetrius & the craftes men which are with hym, haue a matter agaynst any man, the lawe is open, and there are deputies, let them accuse one another.
39 But yf ye inquire any thyng concernyng other matters, it shalbe determined in a lawfull assemblie.
40 For we are in ieopardie to be accused of this dayes vproze, forasmuch as there is no cause, wherby we may geue a reckenyng of this concourse of people.
41 And when he had thus spoken, he let the assemblie depart.

¶ The .xx. Chapter.

1 Paul goeth into Macedonia and Grecia, 7 he celebrateth the Lordes supper, and preacheth. 9 At Troas he rayseth vp Eutichus from the dead. 17 At Ephesus he calleth the elders of the Church together, and committeth the keping of Gods flocke to them. 29 warneth them of false teachers, 36 maketh his prayer with them, 38 and departeth by shippe towardes Hierusalem.

A 1 AND after the vproze was ceassed, Paul called the disciples, & toke his leaue of them, and departed, for to go into Macedonia.
2 And whē he had gone ouer those parties, and had geuen them a long exhortation, he came into Grece.
3 And [there] abode three monethes. And when the Iewes layde wayte for hym as he was about to sayle into Syria, he purposed to returne through Macedonia.

And

4 And there accompanied him into Asia
B Sopater of Berrea, and of the Thessa-
lonians Aristarcus and Secundus, and
Gaius of Derbe and Timotheus, and
out of Asia Tychicus and *Trophimus.
Act.xxi.f. Tim.iiii.d
5 These going before, taried vs at Tro-
as.
6 And we sayled away frō Philippos,
after the dayes of sweete bread, & came
vnto thē to Troas in fiue dayes, where
we abode seuen dayes.
7 And vpon one of the Sabboth dayes,
when the disciples came together for to
breake bread, Paul reasoned with thē,
redy to depart on the morowe, and con-
tinued the worde vnto mydnyght.
8 And there were many lyghtes in an
vpper chamber, where they were ga-
thered together.
9 And there sate in a window a certaine
young man, named Eutychus, being fal-
len into a deepe sleepe: And as Paul
was long reasonyng, he was the more
ouercome with sleepe, and fell downe
from the thirde loft, and was taken vp
dead.
C 10 But whē Paul went downe, he fell on
hym, and *imbraced hym, & saide: make
nothyng a do, for his lyfe is in hym.
Re.xvii.d. Re.iiii.f. Luk.vii.c. Actes.ix.g.
11 And so when he was come vp againe,
and had broken bread and eaten, & tal-
ked a long while, euen tyll the morning,
and so he departed.
12 And they brought the young man a-
lyue, and were not a litle comforted.
13 And we went afore to shippe, & loosed
vnto Asson, there to receaue Paul: For
so had he appoynted, and woulde hym
selfe go a foote.
14 And when he was come to vs to Assō,
we toke hym in, and came to Mytilene.
15 And we sayled thence, and came the
next day ouer agaynst Chios: and the
next daye we arryued at Samos, and
taryed at Trogylliū. The next day we
came to Miletum:
D 16 For Paul had determined to sayle ouer
by Ephesus, because he would not spend
the tyme in Asia. For he hasted, yf it
were possible for hym, to kepe at Hieru-
salem the day of Pentecost.
17 And from Miletum, he sent to Ephe-
sus, and called the elders of the Church.
18 Which when they were come to hym,
he saide vnto them: Ye knowe from the
first daye that I came into Asia, after
what maner I haue ben with you at
all seasons.
19 Seruyng the Lorde with all humble-
nesse of mynde, and with many teares,
and temptations whiche came vnto me
by the layinges awayte of the Jewes:
20 And howe I kept backe nothing that
was profitable vnto you, but haue she-
wed you, and haue taught you openly,
and throughout euery house.
21 Witnessyng both to the Jewes & also E
to the Grekes, the *repentaunce that is Lu. xxiiii.e.
towarde God, and the fayth whiche is
towarde our Lorde Jesus.
22 And nowe beholde I go bounde (a) in
the spirite vnto Hierusalē, not knowyng
the thynges that shall come vnto me:
23 But that the holy ghost witnesseth in
euery citie, saying that bondes & trou-
ble abyde me.
24 But none of these thynges moue me,
*neither is my lyfe deare vnto my selfe, ii.Tim.ii.b.
so that I myght fulfyll my course with
ioy, and the ministerie whiche I haue
receaued of the Lorde Jesu, to testifie
the Gospell of the grace of God.
25 And nowe beholde, I am sure that F
hencefoorth ye al, through whō I haue
gone preachyng the kyngdome of God,
shall see my face no more.
26 Wherefore, I take you to recorde this
day, that I am pure from the blood of
all men.
27 For I haue kept nothyng backe, but
haue shewed you all ye counsell of God.
28 Take heede therfore vnto your selues,
and to all the flocke, ouer the which the
holy ghost hath made you ouerseers, to
rule the Church of God, which he hath
purchased (b) with his owne blood.
29 For I knowe this, that after my de-
partyng, shall greeuous wolfes enter in
among you, not sparyng the flocke.
30 Also of your owne selues shall men a-
ryse, speakyng peruerse thynges, to (c)
drawe disciples after them.
31 Therfore watch, and remember that
by the space of three yeres I ceassed not
to warne euery one night and day with
teares.
32 And nowe brethren I commende you G
to God, and to the worde of his grace,
which is able to buylde further, and to
geue you an inheritaunce among all thē
which are sanctified.
33 I haue desired no mans syluer, golde,
or vesture.
34 Yea, ye your selues knowe, that

(a) That is to saye, I go by the impulsion and commaundement of ye holy ghost who draweth me as with a bonde.

(b) That whiche apperteyneth to Christes man hod (which is sheddyng of blood) is here spoken of his Godhead, because of the communion of the properties and vnion of two natures in one person.

(c) Through their ambitiō, which is mother of all sectes & heresies.

i.Cor.xi.c. Gene.iii.c. i.Cor.ix.b. ii.Thes.iii.b *these handes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all thinges, howe that so labouryng ye ought to receaue the weake, and to remember ye wordes of the Lorde Jesu, howe that he said, it is more blessed to geue, then to receaue.

36 And when he hadde thus spoken, he kneled *downe, & prayed with them all. Act.xxi.b.

37 And they all wepte sore, and fell on Paules necke, and kyssed hym,

38 Sorowyng most of all for the wordes whiche he spake, that they shoulde see his face no more. And they accompanied hym vnto the shippe.

¶ The .xxj. Chapter.

1 Paules iourney by shippe. 8 Of Philip the Euangelist, 10 and Agabus the prophete, which warneth Paule not to go to Hierusalem. 13 He remayned stedfast in his purpose, and is taken.

1 A And when it came to passe that we had launched forth, and were departed from them, we came with a straight course vnto Choos, and the day folowyng vnto the Rhodes, and from thence vnto Patara.

2 And when we had gotten a shippe that woulde sayle vnto Phenice, we went aboorde, and set foorth.

3 Nowe when Cyprus began to appeare vnto vs, we left it on the left hande, and sayled into Syria, and came vnto Tyre: For there the shippe vnladed the burthen.

4 And when we had founde disciples, we taryed there seuen dayes: Who said to Paule through the spirite, *that he shoulde not go vp to Hierusalem. Actes.xx.c.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wyues and chyldren, tyll we were come out of the citie. And we kneeled downe in the shore, *and prayed. Actes.xx.g

B 6 And whē we had taken our leaue one of another, we toke shippe, and they returned home agayne.

7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day.

8 And the next daye, they that were of Paules companie departed, and came vnto Cesarea: And we entred into the house of Philip the *Euangelist (which was one of the seuen) and abode with hym. Actes.vi.d. and.viii.a.

9 And the same man had foure daughters, virgins, which dyd *prophesie. C Ioel.ii.g.

10 And as we taryed there a good many of dayes, there came a certaine prophete from Jurie, named Agabus.

11 And when he was come vnto vs, he toke Paules girdle, & bounde his owne handes and feete, & sayde: Thus sayth the holy ghost, *so shall the Jewes at Hierusalem bynde the man that oweth this girdle, and shall delyuer hym into the handes of the gentiles. Actes.ix.c. ii.Cor.xi.c.

12 And when we hearde these thynges, both we and other whiche were of the same place, besought him that he would not go vp to Hierusalem.

13 Then Paule aunswered: What do ye weepyng and vexyng myne heart? For I am redy, not to be bounde only, but also to dye at Hierusalem for the name of the Lorde Jesu.

14 And when we coulde not turne his mynde, we ceassed, saying: *the wyll of the Lorde be fulfylled. Math.vi.b.

15 And after those dayes, we toke vp our burthens, and went vp to Hierusalem. D

16 *There went with vs also [certayne] of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom we shoulde lodge. Actes.ix.c.

17 And when we were come to Hierusalem, the brethren receaued vs gladly.

18 And on the morowe, Paule went in with vs vnto (a) James, and all the elders came together.

19 And when he had saluted them, he tolde by order all thinges that God had wrought among the gentiles by his ministerie.

20 And when they hearde it, they glorified the Lorde, & sayde vnto hym: Thou seest brother, howe many thousande Jewes

(a) This James was the Lordes brother, ye sonne of Marie, which was the sister of the blessed virgin: which James afterward was bishop of Hierusalem.

Jewes there are which beleue, & they are all earnest folowers of the lawe.

21 And they are informed of thee, that thou teachest all the Jewes whiche are among the Gentiles to forsake Moyses, and sayest that they ought not to circumcise their chyldren, neither to walke after the customes.

22 What is it therefore? The multitude must needes come together: For they shall heare that thou art come.

23 Do therfore this that we saye to thee. We haue foure men, which haue a vow on them:

Num. vi.

24 Them take, & (b) purifie thy selfe with them, and do coste on them, that they may shaue their heades: And all shall knowe, that those thynges whiche they haue hearde concernyng thee, are nothyng, but that thou thy selfe also walkest and kepest the lawe.

(b) Paul yeldeth to this ceremonie, offended as sore as Peter did, when he was reproued of Paul for abstayning from meates in the syght of the Gentiles: not withstandyng through the feruentie of his zeale, he had ieoparde made to wyn thousandes of the Jewes, to the saluation of whom, he wyshed him selfe to be separated frō Christe. Act. xiiii. d.

25 As touchyng the Gentiles which beleue, *We haue written and concluded, that they obserue no suche thyng, saue only that they kepe them selues from thynges offered to idoles, & from blood, and from strangled, & from fornication.

26 Then Paul toke the men, and the next day purifiyng hym selfe with them, entred into the temple, declaryng the accomplishement of the dayes of the purification, vntyll that an offeryng should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Jewes which were of Asia, when they sawe hym in the temple, moued al the people, & layde handes on hym,

F 28 Crying: Men of Israel helpe. This is the man that teacheth all men euery where against the people, and the lawe, and this place: He hath also brought Grekes into the temple, and hath polluted this holy place.

Actes. xx. b & Tim. iiii. d

29 For they had seene before with hym in the citie *Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the citie was moued, and the people swarmed together: And they toke Paul & drewe hym out of the temple, & foorthwith the doores were shut.

31 And as they went about to kyll hym, tydynges came vnto the hye captaine of the souldiers, that all Hierusalem was in an vprore.

32 Which immediatly toke (c) souldiers, and vnder captaines, and ran downe vnto them: And when they sawe the vpper captaine and the souldiers, they left smytyng of Paul.

(c) God often times appoynteth his magistrates to deduce his faithfull ministers from al daungers of their enemies.

33 Then the chiefe captaine came neare, & toke hym, and cōmaunded hym to be bounde with two chaynes, & demaunded who he was, & what he had done.

34 And some cryed one thyng, some another, among the people. And when he coulde not knowe the certaintie for the rage, he commaunded him to be caryed into the castle.

35 And when he came vpon the stayres, it was so that he was borne of the souldyers for the violence of the people.

36 For the multitude of the people folowed after, crying, away with hym.

37 And when Paul began to be caryed into the castle, he saide vnto the hye captaine: May I speake vnto thee? Who sayde: Canst thou speake Greke?

38 Art not thou that Egyptian which before these dayes madest an vprore, and leddest out into the wyldernesse foure thousande men that were murtherers?

39 But Paul saide: I am a man which am a Jewe, of Tarsus, a citie in Cilicia, a citezin of no vyle citie, and I beseche the suffer me to speake vnto the people.

Actes. ix. b. and. xxii. a.

40 And when he had geuen hym licence, Paul stoode on the stayres, & *beckened with ỹ hande vnto the people: And whē there was made a great scilēce, he spake vnto them in the Hebrue tongue, saying:

Actes. xi. f.

¶ The. xxij. Chapter.

3 Paul rendereth an accompt of his lyfe and doctrine, 25 he escapeth the whyppe by reason he was a citezin of Rome.

A1 MEn, brethren, & fathers, heare ye mine answer whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tongue to thē, they kept ỹ more scilence. And he saith:)

3 I am verily a man which am a Jewe, borne in *Tarsus in Cilicia, and yet brought vp in this citie at ỹ feete of *Gamaliel, and informed accordyng to the perfect maner of the lawe of ỹ fathers, and was zelous towarde God, as ye

Actes. ix. b. and. xxi. g. Actes. v. f.

all are this same day.

Act. viii.a. ix.a. xxvi.a i.Cor. xv.b. Galath.i.b.

4 And *I persecuted this way vnto the death, bindyng & deliuerynge into prison both men and women,

5 As also the chiefe priest doth beare me witnesse, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damascus, to bryng them whiche were there, bounde vnto Hierusalem for to be punished.

6 And it came to passe, that as I made my iourney, & was come nye vnto Damascus, about noone, sodeinly there shone from heauen a great light rounde about me.

7 And I fell vnto the earth, and hearde a voyce saying vnto me: *Saul, Saul, why persecutest thou me:

Actes.ix.a.

8 And I aunswered: who art thou Lorde: And he sayde vnto me: I am Jesus of Nazareth (a) whom thou persecutest.

(a) Jesus was nowe in heauen, and coulde not be persecuted of Paul: But ỳ persecution whiche Paul exercised against the faythfull being his members, Christe counted it as done to hym selfe.

9 And they that were with me, sawe verely a lyght, and were afrayde: but they hearde not the voyce of hym that spake with me.

10 And I saide: what shall I do Lorde: And the Lorde sayde vnto me: Aryse, and go into Damascus, & there it shalbe tolde thee of all thynges whiche are appoynted for thee to do.

11 And when I sawe nothyng for the bryghtnesse of the lyght, I was ledde by the hande of thē that were with me, and came into Damascus.

C

s.ix.c.

12 *And one Ananias, a deuout man as perteynyng to the lawe, hauyng a good report of all the Jewes whiche there dwelt,

13 Came vnto me, and stoode, and sayde vnto me: Brother Saul, receaue thy syght. And the same houre I [receaued my syght, and] sawe hym.

14 And he said: The God of our fathers hath ordeyned thee before, that thou shouldest knowe his wyll, and see that iuste one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of those thynges which thou hast seene and hearde:

16 And nowe why tarryest thou: aryse, & be baptized, & washe away thy sinnes, *in callyng on the name of the Lorde.

m.x.c.

17 And it came to passe, that whē I was come agayne to Hierusalem, and prayed in the temple, I was in a traunce,

18 And sawe him, saying vnto me: Make haste and get thee quickly out of Hierusalem: for they wyl not receaue thy witnesse concernyng me.

19 And I sayde: Lord, they knowe that I prisoned and beat in euery synagogue them that beleued on thee.

D

20 *And when the blood of thy wytnesse Steuen was shedde, I also stoode by, and consented vnto his death, and kept the rayment of them that slue hym.

Actes.iii.a.

21 And he sayde vnto me: depart, for *I wyll sende thee farre hence vnto the gentiles.

Act. xiii.d. Galath.i.d.

22 And they gaue him audience vnto this worde, and then lift vp their voyces and sayde: away with suche a felowe from the earth, for it is no reason ỳ he shoulde lyue.

23 And as they cryed, and caste of their clothes, and threwe dust into the ayre,

24 The chiefe captaine cōmaunded hym to be brought into the castle, & bade that he shoulde be scourged, and examined, that he myght knowe wherefore they cryed so on hym.

25 And as they bounde him with thonges, Paul saide vnto ỳ Centurion that stoode by: Is it lawfull for you to scourge a man that is a (b) Romane, and vncondempned:

(b) He was not borne at Rome, but at Tarsus: the citezins wher of, enioye the priuilege of ỳ citie of Rome, & were counted as Romanes.

26 When the Centurion heard that, he went and tolde the vpper captaine, saying: Take heede what thou doest, for this man is a Romane.

27 Then the vpper captaine came, & saide vnto him: Tel me, art thou a Romane: He sayde, yea.

28 And the chiefe captaine aunswered: with a great summe obteyned I this freedome. And Paul saide: I was free borne.

29 Then strayghtway departed frō him they which should haue examined him. And the hie captaine also was afrayde, after he knew that he was a Romane, and because he had bounde hym.

30 On the morowe, because he woulde haue knowen the certaintie wherefore he was accused of the Jewes, he loosed hym from his bandes, and commaunded the hye priestes & all the counsell to come together, & *brought Paul foorth, and set hym before them.

Act. xxiii.b

C The

¶ The.xxiij.Chapter.

1 Paul commeth before the counsell, 2 Ananias causeth hym to be stricken, 12 the captayne deliuereth hym, 11 God comforteth hym, 23 he is sent to Cesarea.

1 AND Paul earnestlie beholdyng the counsell, saide: Men & brethren, *I haue lyued in al good conscience before God vntyll this day.

2 And ỹ hye priest Ananias, commaunded thē that stoode by, to smyte hym on the mouth.

3 Then sayde Paul vnto him: God shall smite thee thou (a) paynted Wall: For, *sittest thou & iudgest me after the lawe, & cōmaundest me to be smitten contrary to the lawe?

4 And they that stoode by, sayde: *Reuilest thou Gods hye priest?

5 Then sayde Paul: I wyst not brethren, (b) that he was the hye priest. For it is Written: *Thou shalt not curse the ruler of thy people.

6 But when Paul perceaued that the one part were saducees, and the other pharisees, he cryed out in the counsell: Men and brethren, *I am a pharisee, the sonne of a pharisee: *Of the hope & resurrection of the dead, I am iudged.

7 And when he had so sayde, there arose a debate betwene the pharisees and the saducees, & the multitude was deuided.

8 *For the saducees say, that there is no resurrection, neither Angel, nor spirite: But the pharisees confesse both.

9 And there arose a great crye: and whē the scribes which were of the pharisees part arose, they stroue, saying, We fynde none euyll in this man: But yf a spirite or an Angel hath spoken to hym, let vs not striue agaynst God.

10 And when there arose a great debate, the chiefe captayne, fearyng lest Paul shoulde haue ben pluckt asunder of thē, cōmaunded the souldiers to go downe, and to take hym from among them, and to bryng hym into the castle.

11 And the nyght folowyng, the Lorde stoode by hym, and sayde: Be of good cheare Paul, for as thou hast testified of me in Hierusalem, *so must thou beare Witnesse also at Rome.

12 And when it was day, certayne of the Iewes gathered them selues together, and made a (c) vowe, saying that they woulde neither eate nor drynke, tyl they had kylled Paul.

13 And they were mo then fourtie men, which had made this conspiracie.

14 And they came to the chiefe priestes and elders, and sayde: We haue bounde our selues With a vowe, that We Wyll eate nothyng vntyll We haue slayne Paul.

15 Nowe therfore geue ye knowledge to the vpper captayne, and to the counsell, that he bryng hym foorth vnto you to morrowe, as though ye woulde knowe somethyng more perfectly of hym: And We, or euer he come neare, are redy to kyll hym.

16 And When Paules sisters sonne heard of their laying awaite, he Went & entred into the castle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto hym, and sayde: Bryng this young man vnto the hye captayne, for he hath a certayne thyng to shewe hym.

18 And he toke hym, and brought hym to the hye captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to bryng this young man vnto thee, which hath a certayne matter to shewe thee.

19 Then the hye captayne toke hym by & the hande, and went With hym out of the way, and asked hym: What is it that thou hast to tell me?

20 And he sayde: The Iewes are determined to desire thee, that thou wouldest bryng foorth Paul to morrowe into the counsell, as though they would enquire somewhat of hym more perfectly.

21 But folowe not thou their myndes: For there lye in wayte for him, of them, mo thē fourtie men, Which haue bounde themselues With a vowe, that they will neither eate nor drynke, tyll they haue kylled hym. And nowe are they redy, and loke that thou shouldest promise.

22 The vpper captayne then let ỹ young man depart, and charged hym, see thou tell it out to no man, that thou hast shewed these thynges to me.

(c) The word properly signifieth cursing, as When a man either sweareth, voweth, or wisheth hym selfe to dye, or to be geuen to the deuyll, except he bryng his purpose to passe.

And

23 And he called vnto hym two vnder captaynes, saying: Make redy two hundred souldyers, to go to Cesarea, and horsmen threescore and ten, and spearemen two hundred, at the thirde houre of the nyght:

24 And delyuer them beastes, that they may set Paul on, and bryng hym safe vnto Felix the hye deputie.

25 And he wrote a letter, after this maner.

26 Claudius Lysias, vnto the most mighty ruler Felix, sendeth greetinges.

Actes xx.f. 27 *This man was taken of the Jewes, and shoulde haue ben kylled of them: Then came I with souldeirs, & rescued hym, and perceaued that he was a Romane.

28 And whē I would haue knowen the Act.xxii.g cause, wherfore they accused hym, *I brought hym foorth into their counsell.

29 Whom I perceaued to be accused of questions of their lawe, *but was not G Act.xxv.c. gylty of any thyng worthy of death, or of bondes.

30 And when it was shewed me howe that the Jewes layde wayte for the man, I sent [hym] strayghtway to thee, and gaue commaundement to his accusers, that the thynges which they haue agaynst hym, they shoulde tell before thee. Fare well.

31 Then the souldyers, as it was commaunded them, toke Paul, and brought hym by nyght to Antipatris.

32 On the morowe, they left the horsmen to go with hym, and returned vnto the castle.

33 Which when they came to Cesarea, and delyuered the epistle to the deputie, presented Paul also before hym.

34 And when the deputie had read [the letter] he asked of what coūtrey he was. And when he vnderstoode that he was of Celicia,

35 *I will heare thee, sayde he, when Deut.xvii.a thyne accusars are come also. And he cōmaunded hym to be kept in Herodes iudgement hall.

The.xxiiij. Chapter.

10 Paul beyng accused, aunswereth for his lyfe and doctrine. 25 Felix gropeth hym, thinkyng to haue a bribe, 28 and after leaueth hym in pryson.

A Act.xxv.d. 1 AND after fyue dayes, Ananias* the hie preest descended, with the elders, and with a certayne oratour, named Tartullus, which appeared before the deputie agaynst Paul.

2 And when Paul was called foorth, Tartullus began to accuse hym, saying: Seyng that we (a) obtayned great quietnesse by the meanes of thee, and that many good thynges are done vnto this nation through thy prouidence,

(a) Felix by his diligence had taken Eleazarus ỹ captayne of ỹ murderers, and put the Egyptians to flyght, which rapted by tumultes in Jurie. For these the oratour prayed hym: otherwayes he was both cruell and couetous.

3 That alowe we euer, & in all places, most noble Felix, with all thankes.

4 Notwithstandyng, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

B 5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole worlde, and a maynteyner of the sect of the Nazarites.

6 And hath gone about to pollute the temple: *whom we toke, and woulde Acts.xxi.c haue iudged accordyng to our lawe.

7 But the hye captayne Lysias, came vpon vs, and with great violence toke hym away out of our handes,

8 Commaundyng his accusers to come vnto thee: Of whom thou mayest, yf thou wilt enquire, knowe the certayntie of all these thynges, wherof we accuse hym.

9 And the Jewes lykewyse affirmed, saying that these thynges were so.

10 Thē Paul, after that the deputie hym selfe had beckened vnto hym that he C shoulde speake, aunswered: With a more quiet mynde do I aunswere for my selfe, forasmuch as I vnderstande, that thou haste ben of many yeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, sence I went vp to Hierusalem for to worshyp.

12 And *they neither founde me in the Act.xxv.b temple disputyng with any man, either raysyng vp the people, neither in the synagogues, nor in the citie.

Neither

13 Neither can they proue the thynges
wherof they accuse me.
D 14 But this I confesse vnto thee, that
after the way which they call (b) heresie,
so worship I the God of my fathers,
beleuyng all thynges which are written
in the lawe and the prophetes,
15 And haue hope towardes God, that
*the resurrection of the dead which they
them selues loke for also, shalbe both of
the iust and vniust.
Act.xxiii.a. 16 And herein *studie I, to haue alway
a cleare conscience toward God, and to-
ward men.
Rom.xv.f. Act.xi.d. 17 Nowe after many yeres, I came *and
brought almes to my nation, and offe-
rynges:
18 In the which they founde me purified
in the temple, neither with multitude,
nor yet with vnquietnesse:
19 Howbeit, there were certayne Jewes
out of Asia,
20 Which ought to be here (c) present be-
fore thee, & accuse me, yf they had ought
agaynst me:
21 Or els let these same here say, yf they
haue founde any euyll doyng in me,
whyle I stande here in the counsell:
22 Except it be for this one voyce, that I
Act.xxiii.a. cryed standyng among them, *of the re-
surrection from the dead, am I iudged
of yon this day.
23 And whē Felix hearde these thynges, E
he deferred them, for he knewe very
well of that way, and sayde: When Ly-
sias the captayne is come downe, I will
knowe the vtmost of your matter.
24 And * he commaunded an vnder cap- Iere.39.c. Act.xxvii.a
tayne to kepe Paul, and to let hym haue
rest, and that he shoulde forbyd none of
his acquayntaunce to minister vnto
hym, or to come vnto hym.
25 And after certayne dayes, when Fe-
lix came, with his wyfe Drusilla, which
was a Jewesse, he called foorth Paul,
and hearde hym of the fayth which is
towarde Christe.
26 And as he reasoned of ryghteousnesse, F
temperaunce, and iudgement to come,
Felix (d) trembled, and aunswered: Go
thy way for this tyme, when I haue a
conuenient season, I will sende for thee.
27 He hoped also, that money shoulde
haue ben geuen hym of Paul, that he
myght loose hym: wherfore, he sent for
hym the oftener, and communed with
hym.
28 But after two yere, Porcius Festus
came into Felix rowme: And Felix
*wyllyng to shewe the Jewes a plea- Act.xxv.d.
sure, left Paul bounde.

(b) No marvayle though in our tyme Gods true religion be called heresie, so it was counted of the wicked, euen in the begynnyng of Christes kingdome.

(c) These accusers spake but vpon false reportes, which the bellowes of Satan had blowē abrode, and durst not for shame appere them selues.

(d) Such is the might and force of Gods heauenlye worde, that it causeth the very wicked to tremble and quake.

¶ The. xxv. Chapter.

2 The Jewes accuse Paul before Festus, 8 he aunswereth for hym selfe, 11 and appealeth vnto the Emperour, 14 his matter is brought before Agrippa, 23 and he is brought foorth.

A 1 Then when Festus was
come into the prouince,
after three dayes, he
ascended from Cesarea
2 vnto Hierusalem.
Then enfourmed him
the hye priest, and the
chiefe of the Jewes, of Paul: And they
besought hym,
3 And desired fauour agaynst hym,
that he woulde sende for hym to Hieru-
salem: & they layde awayte in the way,
to kyll hym.
4 But Festus aunswered, that Paul
shoulde be kept at Cesarea, and that he
him selfe woulde shortly depart thither.
5 Let them therfore, sayde he, which
among you are able, come downe with
vs, and accuse hym, yf there be any fault
in this man.
6 And when he had taryed among them B
more then ten dayes, he went downe
vnto Cesarea, & the next day sate downe
in the iudgement seate, and commaun-
ded Paul to be brought.
7 Who beyng come, the Jewes which
were come from Hierusalem, stoode a-
bout [hym] and layde many & greeuous
complayntes agaynst Paul, which they
coulde not (a) proue,
8 Whyles he aunswered [for hym selfe]
*that he had agaynst the lawe of the
Jewes, neither agaynst the temple, nor
yet agaynst Caesar offended any thyng
at all.
9 But Festus * wyllyng to do ẏ Jewes
a pleasure, aunswered Paul, and sayde:
Wylt thou go vp to Hierusalem, & there
be iudged of these thynges before me?
10 Then said Paul: I stande at Caesars
iudgement

(a) Whyles Paul lyued vnder ẏ lawe lyke other Jewes, his conuersation was perfect and notable, and after his conuersion vnto Christe, he became a more notable example of innocencie, but it is a cōmon case, that the seruauntes of God are euyll spoken of, for their well doyng.

iudgement seate, where I ought to be iudged: To the Iewes haue I no harme done, as thou very wel knowest.

11 For yf I had done any hurt, or committed any thyng worthy of death, I refuse not to dye: But yf there be none of these thinges, wherof they accuse me, no man may delyuer me to them. I appeale vnto (b) Caesar.

(b) The iniquitie of the iudge, who contrarye to equitie, wylyng to pleasure the Iewes, deuised howe to betray Paul, draue Paul to appeale, which is the vttermost remedie for such as by wrong iudgement are oppressed, and this appellation by Gods prouidence was a meane that Paul shoulde testifie of Christe at Rome also.

12 Then spake Festus, with the counsell, and answered: Hast thou appealed vnto Caesar? vnto Caesar shalt thou go.

13 And after certayne dayes, king Agrippa and Bernice came vnto Cesarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Paules cause vnto the kyng, saying: *There is a certayne man left in bondes of Felix,

15 About whom, when I came to Hierusalem, *the hye priestes and elders of the Iewes enformed me, and desired to haue iudgement agaynst hym.

16 To whom I answered: It is not the maner of the Romanes, for fauour to delyuer any man that he shoulde perishe, before that he which is accused, haue the accusers before hym, and haue licence to answere for hymselfe, concernyng the crymne layde agaynst hym.

17 Therfore, when they were come hyther, without any delay, on the morowe I sate to geue iudgement, and commaunded the man to be brought forth.

18 Agaynst whom, when the accusers stoode vp, *they brought none accusation of such thynges as I supposed:

Act.xxiii.f

19 But had certayne questions agaynst hym of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue.

20 And because I doubted of such maner of questions, I asked hym whether he woulde go to Hierusalem, and there be iudged of these matters. F

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded hym to be kept, tyll I myght sende hym to Caesar.

22 Then Agrippa sayde vnto Festus: I woulde also heare the man my selfe. To morowe sayd he, thou shalt heare hym.

23 And on the morowe, when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house, with the chiefe captaynes, and chiefe men of the citie, at Festus commaundement was Paul brought forth. G

24 And Festus sayde: Kyng Agrippa, and al men which are here present with vs, ye see this man, about whom all the multitude of the Iewes haue intreated me, both at Hierusalem, and also here, crying, that he ought not to lyue any longer.

25 Yet founde I nothyng worthy of death, that he had committed: Neuertheless, seeyng that he hath appealed to Augustus, I haue determined to sende hym:

26 Of whom I haue no certayne thyng to write vnto my Lorde. Wherfore, I haue brought hym forth vnto you, and specially vnto thee, O kyng Agrippa, that after examination had, I myght haue somewhat to write.

27 For me thynketh it vnreasonable, for to sende a prysoner, and not to shewe the causes which are laide agaynst hym.

The.xxvj. Chapter.

1 Kyng Agrippa heareth Paul. 25 Paules modest answere agaynst the iniurie of Festus.

(a) He knew much, but he fayled in the right applying of his knowledge, as they do which be wise in their owne conceipte sonlye, and haue the zeale of God, but not accordyng to knowledge.

(b) He taketh the sect of the pharisees to be perfectest, because their doctrine was better thē the other sectes. The Sadducees denyed the resurrection of the dead. The Essees glozzing in strayghtnesse of life, litle regarded that doctrine.

Then Agrippa sayde vnto Paul, thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and answered [for hym selfe]

2 I thynke my selfe happy, kyng Agrippa, because I shall answere this day before thee, of all the thynges whereof I am accused of the Iewes:

3 Namely, because thou art expert in all customes and questions, whiche are among (a) the Iewes: wherefore I beseche thee to heare me patiently.

4 My lyfe, that I haue led of a chylde, which was at the first among myne owne nation at Hierusalem, knowe all the Iewes,

5 Which knewe me from the beginning, (yf they woulde testifie) that *after the most strayteste sect of our (b) religion, I lyued a pharisee.

6 And nowe I stande and *am iudged, for the hope of the promise made of God vnto our fathers:

Vnto

7 Unto which promise, our twelue tribes instantly seruyng God day & nyght, hope to come. For which hopes sake, kyng Agrippa, I am accused of the Jewes.

8 Why shoulde it be thought a thyng incredible vnto you, that God shoulde rayse agayne the dead?

9 I also verely thought in my selfe that I ought to do many contrary thynges, cleane agaynst the name of Jesus of Nazareth:

10 *Which thyng I also dyd in Hierusalem. And many of the Saintes dyd I shut vp in prison, hauyng receaued authoritie of the hye priestes: And when they were put to death, I gaue the sentence.

11 And I punished them oft in euery synagogue, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities.

12 About which thynges, as I went to Damascus, with authoritie and commission of the hye priestes:

13 Euen at mydday, O kyng, I sawe in the way, a lyght from heauen, aboue the bryghtnesse of the Sunne, shyne rounde about me and them which iourneyed with me.

14 And when we were all fallen to the earth, I hearde a voyce speakyng vnto me, and saying in the Hebrewe tongue: *Saul, Saul, why persecutest thou me? It is harde for thee to kicke agaynste the prickes.

15 And I sayde: Who art thou Lorde? And he sayde: I am Jesus whom thou persecutest.

16 But ryse and stande vpon thy feete. For I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those thynges which thou hast seene, and of those thynges in the which I wyll appeare vnto thee,

17 Delyuering thee from the people, and from the gentiles, vnto whom nowe I sende thee,

18 To open their eyes, that they may be turned from darknesse to lyght, & from the power of Satan vnto God, that they may receaue forgeuenes of sinnes, & inheritaunce among them which are sanctified by fayth that is towarde me.

19 Wherfore, O kyng Agrippa, I was & not disobedient vnto the heauenly visiō:

20 But shewed first vnto them of Damascus, & at Hierusalem, and throughout all the coastes of Jurie, and then to the gentiles, that they shoulde repent, and turne to God, and do such workes as become them that repent.

21 For this cause the Jewes caught me in the temple, & went about to kyll me.

22 Seyng therefore, that I haue obtayned helpe of God, I continue vnto this day, witnessyng both to small and to great, sayng none other thynges, then those which the prophetes and Moyses dyd say shoulde come:

23 That Christe shoulde suffer, and that he shoulde be the first that shoulde ryse from the dead, and shoulde shewe lyght vnto the people, and to the gentiles.

24 And as he thus spake for hym selfe, & Festus sayde with a loude voyce: Paul, thou art beside thy (c) selfe, much learnyng doth make thee mad.

25 But he sayde: I am not mad, most noble Festus, but speake forth the wordes of trueth and soberneste.

26 For the kyng knoweth of these thynges, before whom also I speake freely, neither thynke I, that any of these thynges are hydden from him: For this thyng was not done in a corner.

27 Kyng Agrippa, beleuest thou the prophetes? I wote wel that thou beleuest.

28 Then Agrippa sayde vnto Paul: Somewhat thou perswadest (d) me to be a christian.

29 And Paul sayde: I woulde to God, that not only thou, but also all that heare me to day, were both somewhat, and also in a great deale, such as I am, except these bondes.

30 And when he had thus spoken, the king rose vp, and the deputie, & Bernice, and they that sate with them.

31 And when they were gone apart, they talked betwene thē selues, saying: This man doth nothyng worthy of death, or of bondes.

32 Then sayde Agrippa vnto Festus: This man myght haue ben let loose, yf he had not appealed vnto Caesar.

(c) Festus beyng much troubled with Paules declaration, and hauyng nothyng to say against it, yet wouldo not yelde vnto it, but clamorously condempned it as wicked & superstitious, for worldlynges are loth to be cumbred with Godly matters, & count all such foolish that trouble them selues therwith.

(d) He sawe a litle lyght, but it was soone out, like vnto those, that hearyng a Sermon are for the tyme well myn̄ded, but after returns to their olde trade.

¶ The

¶ The. xxvij. Chapter.

1 Paul shippeth towarde Rome. 3 Julius the captayne entreateth hym curteously.
41 And at the last they suffer shipwracke.

A1 And when it was cōcluded, that we shoulde sayle into Italie, they delyuered both Paul, & certayne other prysoners, vnto one named Julius, an vnder captayne of Augustus bande.

2 And we entred into a shippe of Adramyttium, & loosed from lande, appoynted to sayle by the coastes of Asia, one *Aristarchus out of Macedonia, of the countrey of Thessalonia, tarying styll with vs.

Col. iiii. a.

3 And the next day we came to Sidon: And Julius * curteouslye entreated Paul, and gaue hym libertie to go vnto his friendes, and to refreshe hym selfe.

Iere. 39. c. Act. xxiiii. c

4 And when we had launched from thence, we sayled harde by Cypers, because the wyndes were contrarye.

5 And when we had sayled ouer the sea of Cilicia, and Pamphylia, we came to Myra, which is in Lycia.

B 6 And there the vnder captayne founde a shippe of Alexandria redy, that sayled into Italie, and he put vs therin.

7 And whē we had sayled slowly many dayes, & scarce were come ouer agaynst Gnydum, because ẏ wynde withstoode vs, we sayled harde by ○ Candie, ouer agaynst Salmo,

○ Or, Creta, which was an hygh hyll of Candie.

8 And with much worke sayled beyonde it, and came vnto a place wich is called the Fayre hauens, nye wherunto was the citie of Lasea.

9 When much tyme was spent, & when saylyng was nowe ieopardus, because also that they had ouerlong fasted, Paul put them in remembraunce,

10 And sayde vnto them: Syrs, I perceaue that this vyage will be with hurt and much damage, not of the ladyng and shippe only, but also of our lyues.

C 11 Neuerthelesse, the vnder captayne beleued the gouernour and the maister of the shippe, more then those thynges which were spoken of Paul.

12 And because the hauen was not commodious to wynter in, many toke counsell to depart thence, yf by any meanes they myght attayne to Phenice, & there to winter, which is an hauen of Candie, and lyeth towarde the southwest and northwest wynde.

13 And when the south wynde blewe softly, they supposyng to obtayne their purpose, loosed vnto Asson, and sayled past Candie.

14 But not long after, there arose against their purpose, a flawe of wynde out of the northeast. D

15 And when the shippe was caught, and coulde not resist the wynde, we let her go, and were dryuen with the weather.

16 But we were caryed into an Ile which is named Clauda, and had much worke to come by a boate,

17 Which they toke vp, and vsed helpe, and made fast the shippe, fearyng least they shoulde fall into the Syrtes: And so they let downe a vessel, & were caried.

18 The next day, when we were tossed with an exceading tempest, they lighted the shippe,

19 And the thirde day, we cast out with our owne handes, the tacklyng of the shippe.

20 And when neither ẏ sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stoode foorth in the middes of them, and sayde: Syrs, ye shoulde haue harkened to me, & not to haue loosed frō Candie, neither to haue brought vnto vs this harme and losse.

22 And nowe I exhort you to be of good chere: For there shalbe no losse of any mans lyfe among you, but of the shippe.

23 For there stoode by me this nyght, the Angel of God, whose I am, and whom I serue,

24 Saying: Feare not Paul, *thou must be brought before Caesar. And lo, God hath geuen thee all them that (a) sayle with thee.

Act. xxv. c.

(a) The graces and blessinges which God geueth to his chyldren, procite many tymes the enemyes, which are vnworthie to receaue ẏ fruite thereof.

25 Wherfore syrs be of good cheare: for I beleue God, that it shalbe euen as it was tolde me.

26 Howbeit, we must be cast into * a certayne Ilande.

27 But when the fourtenth nyght was E come,

come, as we were saylyng in Adria, about mydnyght the shypmen deemed that there appeared some countrey vnto them:

28 And sounded, and founde it twentie faddomes. And when they had gone a litle further, they sounded agayne, and founde it fyfteene faddomes.

29 Then fearyng lest they shoulde haue fallen on some rocke, they caste foure anckers out of the sterne, and wisshed for the day.

30 And as the shypmen were about to flee out of the shippe, when they had let downe the boate into the sea, vnder a colour, as though they woulde haue cast anckers out of the foreshippe,

31 Paul sayde vnto the vnder captayne, and to the souldiers: Except these abide in the (b) shippe, ye can not be safe.

32 Then the souldyers cut of the rope of the boate, and let it fall away.

33 And when the day began to appeare, Paul besought them all to take meate, saying: This is the foureteenth day, that ye haue taryed & continued fasting, receauyng nothyng at all.

34 Wherfore, I pray you to take meate, for this no doubt is for your health: for there shall not an (c) heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread, and *gaue thankes to God in presence of them all: And when he had broken it, he began to eate.

36 Then were they all of good cheare, and they also toke meate.

37 And we were altogether in the shippe, two hundred threescore & sixteene soules.

38 And when they had eaten enough, they lyghted the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande: but they spyed a certayne hauen with a banke, into the which they were mynded, yf it were possible, to thrust in the shippe. G

40 And when they had taken vp the anckers, they committed [themselues] vnto the sea, and loosed the rudder bondes, and hoysted vp the mayne sayle to the wynde, and drewe to lande.

41 And when they fell into a place which had the sea on both sydes, they thrust in the shippe: And the forepart stucke fast & moued not, but the hynder part brake with the violence of the waues.

42 And the souldiers counsel was to kyll the prysoners, lest any of them, when he had swomme out, should runne away.

43 But the vnder captayne wyllyng to saue Paul, kept thē from their purpose, & commaunded that they which coulde swymme, shoulde cast themselues first into the sea, and scape to lande:

44 And the other, some on boordes, and some on brokē peeces of the shippe. And so it came to passe, that they escaped all safe to lande.

¶ The.xxviij. Chapter.

5 The viper hurteth not Paules hande, 8 he healeth Publius father, 23 and preacheth Christe at Rome.

AND when they were scaped, then they knewe that *the Ile was called Melite.

2 And ỹ straungers shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had gathered a bondell of stickes, and layde them on the fyre, there came a viper out of the heat, and caught hym by the hande.

4 And when the straungers sawe the beast hang on his hande, they sayde among them selues, No doubt this man is a (a) murtherer; whom though he haue escaped the sea, yet vengeance suffreth not to lyue.

5 And he shoke of the viper into the fyre, and *felt no (b) harme.

6 Howbeit, they wayted whē he shoulde haue swolne, or fallen downe dead sodenlie: But after they had loked a great while, and sawe no harme come to him, they chaunged their myndes, and sayde *that he was a (c) God.

7 In the same quarters were possessiōs of ỹ chiefe man of the Ile, whose name was Publius, which receaued vs, and lodged

(a) Such is the peruerse iudgement of men, that they condempne them, whom they see in any affliction.

(b) By this miracle God performed his promise made to his disciples, that neither Serpentes nor poyson, shulde hort them, and also by the same, was confirmed the Gospel of his sonne Iesus Christ, which Paul preached vnto the world.

(c) Behold the ceremonie of infidels, for after any rage and errour, they fal forthwith into the contrarie.

(b) Paul vnder v'e meanes God had ordyned, lest shoulde come to haue accepted hym. F

(c) By this true speach meant that no shoulde in all tymes safe sounde. Iiij. iiij. a.

lodged vs three dayes curteously.

8 And it came to passe, that the father of Publius lay sicke of a feuer, and of a bloody flixe: to whom Paul entred in, & prayed, and layde his handes on hym, and healed hym.

9 So when this was done, other also which had diseases in the Ile, came and were healed:

10 which also dyd vs great honour, and when we departed, they laded vs with such thynges as were necessary.

11 And after three mouethes we departed in a shippe of Alexandria, which had wyntred in the Ile, whose badge was (c) Castor and Pollux.

(c) These the Paynims fayned to be Iupiters children, Gods of the sea.

12 And when we came to Syracusa, we taryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, & after one day the south wynde blewe, and we came the next day to Puteolus:

14 where we founde brethren, and were desired to tary with them seuen dayes, and so we came towarde Rome.

15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, and at the three tauernes. when Paul sawe thē, he thanked God, and waxed bolde.

16 And when we came to Rome, ỹ vnder captayne delyuered the prysoners to the chiefe captayne of the hoast: But Paul was suffred to dwell by him selfe, with a souldyer that kept hym.

D 17 And it came to passe, that after three dayes Paul called ỹ chiefe of the Iewes together. And whē they were come, he sayde vnto them: Men and brethren, though * I haue committed nothyng agaynst the people, or lawes of the fathers, * yet was I delyuered prysoner from Hierusalem, into the handes of the Romanes.

Act.xxiii.c

Act.xxiii.c.

18 which when they had examined me, woulde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar: not that I had ought to accuse my people of.

20 For this cause then haue I called for you, euen to see [you] and to speake with you: * because that for the (b) hope of Israel, I am bounde with this chayne.

Act.xxiii.b

(b) That is, for Iesus Christes sake whom they had long loked for, to be the redemer of the worlde.

21 And they said vnto him: We neither receaued letters out of Iurie concernyng thee, neither any of the brethren that came, shewed or spake any harme of thee.

22 But we wyll heare of thee, What thou thynkest: For as concernyng this sect, we knowe that * euery where it is spokē agaynst.

Luk.ii.c.

23 And when they had appoynted hym a day, there came many to hym into his lodgyng, to whom he expounded and testified the kyngdome of God, perswadyng them concernyng Iesus, both out of the lawe of Moyses, and out of the prophetes, euen from morning to night.

24 And * some were perswaded in the thynges which were spoken, and some beleued not.

Act.xviii.a.

25 And when they agreed not among them selues, they departed after that Paul had spoken one worde, [that is to say] well spake the holy ghost by Esaias the prophete, vnto our fathers,

E

26 Saying: * Go vnto this people, and say, With your eares shall ye heare, and shall not vnderstande: and with your eyes shall ye see, and not perceaue.

Esaias.vi.a. Math.xiii.b Mark.iiii.b. Luk.viii.b. Iohn.xii.f.

27 For the heart of this people is waxed grosse, & their eares are dull of hearing, and their eyes haue they closed: lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their heartes, and shoulde be conuerted, and I shoulde heale them.

F

28 Be it knowen therfore vnto you, that this saluation of God is sent to the gentiles, and they shall heare it.

29 And when he had sayde these wordes, the Iewes departed, and had great reasonyng among them selues.

30 And Paul dwelt two yeres full in his owne hired house, and receaued all that came in vnto hym,

31 Preachyng the kyngdome of God, and teachyng those thynges which concerne the Lorde Iesus Christe, with all confidence, no man forbiddyng hym.

Here endeth the Actes of the Apostles.

R. E.

HEre hast thou (gentle reader, for thy better instruction) the description of the iourney and peregrination of Saint Paul, which is in this second booke of Saint Luke called the Actes of the Apostles, most intreated of. And forbecause thou readest oftentymes of Emperours, Kynges, and Deputies, thou hast set foorth to thee, the names, the yeres, and howe longe euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of these actes were done, euen vntyll the death of Saint Paul.

¶ *The order of tymes.*

The yeres of the Emperours of Rome.	*The yeres of* the Presidentes of the Iewes.	*The yeres of* the Herodians.	*The yeres of* Christes incarnation.	*The yeres of* Saint Paul the Apostle.
Tiberius.	*Pilate.*	*Herode.*	*Christe.*	*Paul.*
xviii.	vi.	xviii.	xxxiii.	

Herodes Antipas. Math. viii. Mark. vi. Luke. ix.

In this yere Christe suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Lorde Christe, and do continue in prayer, and suffer persecution.

xix.	vii.	xix.	xxxiiii.	i.

Steuen was stoned this yere. Eusebius. Carion.

Samaria doth receaue the doctrine of Christe. Saint Steuen was stoned. Saint Paul also is conuerted vnto Christe as he tourneyed towarde Damascus, and frō thence he departed into Arabia, to preache the Gospell.

xx.	viii.	xx.	xxxv.	ii.

Philip doth preache the Gospel vnto the cities by the sea syde, and doth conuert a man of Ethiopia, an Eunuch, and of great auctoritie with Candace Queene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi.	iii.

The Gospell is preached to the Syrians and Phenitians, of those that were dispearsed and fledde from Hierusalem.

xxii.	x.	xxii.	xxxvii.	iiii.

Pilate was president full ten yeres. Iosephus.

Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Cilicia, &c. Saint Peter commeth vnto Lidda. After that, he was called of Cornelius to come vnto Cesarea, where he dyd baptize, and from thence he went to Hierusalem, geuyng answere to eche one that entred in question with hym.

xxiii.	Marcel.	xxiii.	xxxviii.	v.

Antioche in Syria is conuerted vnto Christe, the Apostles sende thyther Barnabas. Barnabas bryngeth Paul out of Tarsa to Antioche, whyther also Agabus came, speaking of dearth that was to come. Paul and Barnabas did succour them of Hierusalem.

Caius.	Agrippa.	xxiiii.	xxxix.	vi.

Paule and Barnabas, by the commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the Heathens.

In this yere all thyngs pertaynynge to this former mer Herode, was geuen to this Herode Agrippa: Of whom reade Actes.xii. Josephus, Eusebius.

ii.	ii.	Herode Agrippa.	xl.	vii.

Paul and Barnabas sayled from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioche, a citie of Pisidia: From whence, by a commotion stirred by the Jewes, they were expelled out of their coastes.

iii.	iii.		xli.	viii.

Paul and Barnabas thus dryuen from Antioche, come to Iconium, where they abode a long tyme.

In these yeeres were Cipers, Pamphylia, Pisidia, and Licaonia conuerted.

iiii.	iiii.		xlii.	ix.
Claudius.	v.		xliii.	x.
ii.	vi.		xliiii.	xi.
iii.	vii.		xlv.	xii.

This yere was James the elder beheaded of Herode Agrippa, and Peter was caste in pryson, and was deliuered by the angell of the Lorde. This kyng also dyed in his seuenth yere.

Prophesied by Agabus was ẏ dearth this yere, as Eusebius, Orosius and Beda affirmeth,

iiii.	Fadus.	dearth.	xlvi.	xiii.

Paul and Barnabas (after their preachyng) returned vnto Antioch, where they continued many dayes with the congregation.

v.	ii.	Felix about this	xlvii.	xiiii.
vi.	iii.	time came into	xlviii.	xv.
		Syria.		

About the begynnyng of this yere, Paul and Barnabas toke their iourney through Phenitia and Samaria, vnto Hierusalem, to the sinode or counsell. After that, they returned vnto Antioche, where they remayned a yere, whyther commeth Peter, whom Paul rebuketh. Galath.ii. Then Paul goeth vnto Cilicia and Licaonia.

Josephus saith, that the dearth was in this yere.

vii.	Tiberius Alex.		xlix.	xvi.
viii.	ii		l.	xvii.

In these yeres were conuerted the countreys of Phrigia, Galatia, Misia. Frō Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

He commeth to Corinth.

ix.	iii.		li.	xviii.
x.	Cumanus.	Agrippa ẏ yonger	lii.	xix.

Agrippa, of whom reade Actes.xxvi.

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time past constituted in Galacia, and Phrigia.

He commeth to Ephesus.

xi.	Eelix	ii.	liii.	xx.
xii.	ii.	iii.	liiii.	xxi.
xiii.	iii.	iiii.	lv.	xxii.
xiiii.	iiii.	v.	lvi.	xxiii.

Paul ferieth ouer into Grecia. From thence about Easter in his. xii. yere he goeth by sea into Syria, not a strayght course, because of the Jewes, but firste vnto Phylippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem: there he is imprisoned of the Jewes, set at libertie immediatly of Claudius Lisia tribunus, and is sent vnto Cesarea to Felix, is kept in custodie of Felix two yeres.

Nero	v.	vi.	lvii.	xxiiii.

Festus commeth about May into Judea, before whom he pleadeth his matter: After that, before Festus and Agrippa the kyng. He is sent vnto Rome in Italie, the seconde yere of Nero.

Two yeres he remayneth in free pryson,

ii.	Festus Portius	vii.	lviii.	xxv.
iii.	ii.	viii.	lix.	xxvi.
iiii.	iii.	ix.	lx.	xxvii.
v.	iiii.	x.	lxi.	xxviii.
vi.	Albinus.	xi.	lxii.	xxix.
vii.	ii.	xii.	lxiii.	xxx.
viii.	iii.	xiii.	lxiiii.	xxxi.
ix.	iiii.	xiiii.	lxv.	xxxii.
x.	Florus.	xv.	lxvi.	xxxiii.
xi.	ii.	xvi.	lxvii.	xxxiiii.
xii.	iii.	xvii.	lxviii.	xxxv.
xiii.	iiii.	xviii.	lxix.	xxxvi.
xiiii.	Vaspasianus dux.	xix.	lxx.	xxxvii.

The begynnyng of the first vniuersal persecution of Christians, the.x. yere of Nero.

After that Saint Paul had preached the Gospell of Christe, both in the east and west, about xxxvii. yeres, he was in the last yere of Nero the Emperour, beheaded at Rome with the sworde.

¶ The Epistle of the Apostle Saint Paul, to the Romanes.

¶ The first Chapter.

1 Paul sheweth by whom and to what purpose he is called. 16 What the Gospell is. 18 The vengeaunce of God vpon the wicked. 20 The vse of the creatures. 24 The ingratitude and punishement of the wicked.

1 PAul the seruaunt of Jesus Christe, (a) called [to be] an Apostle, seuered into the Gospel of God.

2 which he had promised afore by his prophetes in ỹ holy scriptures

3 Of his sonne, which was made of the *seede of Dauid after the flesshe:

4 And hath ben declared to be the sonne of (b) God, with power after the spirite that sanctifieth, by the resurrectiō from the dead, of Jesus Christe our Lorde.

5 *By whom we haue receaued grace and apostleship, that obedience myght be geuen vnto the fayth in his name, among all heathen.

6 Among whom, ye are also the called of Jesus Christe: ☞

7 To all that be in Rome, beloued of God, saintes by callyng, *grace to you, and peace, from God our father, and the Lorde Jesus Christe.

8 First verily I thanke my God through Jesus Christe for you all, that your fayth is publisshed throughout all the worlde.

9 For God is my witnesse, whom I serue *with my spirite in the Gospell of his sonne, that without ceassyng I make mention of you, *Iohn.iiii.c. j.Cor. iii.c.

10 Praying alwayes *in my prayers, that by some meane at the last, one tyme or other, I myght take a prosperous iourney by the wyll of God, to come vnto you. *Phil.i.a. Coloss.i.a.

11 For I long to see you, that I myght bestowe among you some spirituall gift, that ye myght be stablisshed.

12 That is, that I might haue consolation together with you, eche with others fayth, yours and mine.

13 I Woulde that ye should knowe brethren, howe that I haue oftentymes purposed to come vnto you (*and haue ben let hytherto,) that I myght haue some fruite also among you, as among other of the gentiles. *Act.xxvi.b

14 I am debter both to the grekes, and to the (c) barbarous, both to the wyse, and to the vnwise.

(c) All those that were not Jewes, by a comon worde were called heathen. And here they are deuided into Grekes & barbarous. By Grekes, he vnderstãdeth those that were learned, ceuel, and of good dyngyng vp. By barbarous, he meaneth rude and sauage people, with whõ no man coulde well haue to do.

15 So that as much as in me is, I am redy to preache the Gospell to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Greke.

17 For by it is the ryghteousnes of God opened frõ fayth to fayth. As it is Written: the iuste shall lyue by fayth.

18 For the Wrath of God (d) appeareth from heauen, against all vngodlynesse & vnrighteousnes of men, Which (e) withholde the trueth in vnrighteousnes.

(d) which apeareth the worlde knoweth nothyng of. For in the syght of God all men are godlesse, synners, and the chyldren of wrath: & whe they knowe any thynge of God, yet they be naught, because they neyther thanke him, nor serue hym, and therfore plagues are powred vppon them from heauen.

(e) They hold the trueth in vnrighteousnes, y whiche vnderstande the trueth, & do not expresse the same in their deedes and lyfe. Psal.cvi.c. Ierem.ii.c.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his Workes, through the creation of the Worlde, are seene, that is, both his eternall power and godhead: So that they are without excuse.

21 Because that When they knewe God, they glorified hym not as God, neither were thankefull, but Waxed full of vanities in their imaginations, *and their foolishe heart was blynded.

22 When they counted them selues Wyse, they became fooles:

23 *And turned the glorie of the immortall God, vnto an image, made not only after the similitude of a mortal man, but also of birdes, and foure footed *beastes, and of crepyng beastes.

Eze. xiiii.b.

24 Wherefore God gaue them vp to vncleanenesse, through the lustes of their owne heartes, to defyle their owne bodies among them selues. D

25 Whiche chaunged his (f) trueth for a lye, and Worshipped and serued the creature, more then the creator, Which is to be praysed for euer. Amen.

(f) By his trueth, here he vnderstandeth the glorie of God, and his true religion: and a lie he calleth idoles, because the idolaters went about to take away frõ wood & stone that whiche they were, thynkyng thẽ to be neither wood nor stone, but attributed to the that that they were not, that is, diuine power & nature.

26 Wherefore God gaue them vp vnto shamefull lustes: *For euen their Women dyd chaunge the naturall vse, into that which is agaynst nature.

27 And likewise also, the men left the naturall vse of the woman, and brent in their lustes one With another, *and men With men wrought fylthynesse, and receaued to them selues the rewarde of their errour (as it was accordyng)

28 And as they regarded not to knowe God: *euen so God deliuered them vp vnto a leude mynde, that they should do those thinges which were not comely:

Actes.vii.f.

29 Beyng full of all vnrighteousnes, fornication, craftynesse, couetousnes, maliciousnes, full of enuie, murther, debate, deceite, euyll conditioned, whysperers,

30 Backbyters, haters of God, dispiteful, proude, boasters, bryngers vp of euyll thinges, disobedient to father & mother:

31 Without vnderstandyng, couenaunt breakers, Without naturall affection, truice breakers, vnmercyfull.

32 The Whiche knowyng the righteousnes of God, howe that they Which commit such thynges are worthy of death, not only do the same, *but also haue pleasure in them that do them.

Ozee.vii.a.

¶ The .ij. Chapter.

1 Gods iudgement vpon the hypocrites. 12 Ignorance excuseth not. 13 All men are sinners. 15 The Gentiles by their conscience, 17 the Jewes by their lawe.

21 Therefore art thou inexcusable, O mã, Whosoeuer * thou be that (a) iudgest. For in that same Wherin thou iudgest another, thou condempnest thy self. For thou that iudgest, doest euen ỹ selfe same thynges.

Math.vii.a.

(a) Saint Paul speketh here agaynst those men onely, who beyng them selues fylled with all wickednesse, and impietie, yet be of al other most busy and curyous in notyng and reprehendyng other mennes faultes: not of any godlye zeale, but to iustifie them selues, and to bryng other men into hatred & contempt.

2 But We are sure that the iudgement of god is according to the trueth, against them Which commit such thynges.

3 Thinkest thou this, O thou man that iudgest them Whiche do such thynges, and doest the same [thy selfe] that thou shalt escape the iudgement of God?

4 Eyther despisest thou the ryches of his goodnes, & patience, and long sufferaunce, not knowyng *that the kyndnesse of god leadeth thee to repentaũce?

Esai.xxx.d. Act. xvii.g.

5 But thou after thy stubbernesse and heart that can not repent, heapest vnto thy selfe Wrath, agaynst the daye of Wrath B

wrath and declaration of the righteous iudgement of God:

6 *Which wyl reward euery man accordyng to his (a) deedes:

7 To them, Whiche by continuyng in well doyng seke for glorie, and honour, and immortalitie, eternall lyfe.

8 But vnto them that are contentious, & that do not obey the trueth, but obey vnrighteousnes [shall come] indignation, and wrath.

9 Tribulation, and anguishe, vpon euery soule of man that doeth euyll, of the Jewe first, and also of the Greke:

10 But glorie, and honour, and peace to euery man that doeth good, to ỹ Jewe first, and also to the Greke.

11 For *there is no respect of persõs with God.

12 For whosoeuer hath sinned without lawe, shall also perishe without lawe: And as many as haue sinned in ỹ lawe, shalbe iudged by the lawe.

13 (For in the sight of God, they are *not righteous Whiche heare the lawe: but the doers of the lawe shalbe iustified.

14 For When the Gentiles, Which haue not the lawe, do of nature the thynges conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

15 Which shewe the workes of the lawe Written in their heartes, their conscience bearing them witnesse, & their thoughtes, accusyng one another, or excusyng,)

16 At the day *When God shall iudge the secretes of men by Jesus Christe, accordyng to (c) my Gospell.

17 Behold, *thou art called a Jewe, and (d) restest in the lawe, and makest thy boast of God,

18 And knowest his wyll, and alowest the thynges that be excellent, informed by the lawe:

19 And beleuest that thou thy selfe art a guyde of the blynde, a lyght of them which are in darknesse,

20 An informer of them whiche lacke discretion, a teacher of the vnlearned: Which hast the fourme of knowledge, & of the trueth in the lawe.

21 Thou therefore Which teachest another, teachest not thy selfe: *Thou preachest a man shoulde not steale, yet thou stealest. D

22 Thou that sayest a man shoulde not commit adulterie, breakest wedlocke. Thou abhorrest idoles, and yet robbest God of his honour.

23 Thou that makest thy boast of ỹ lawe, through breakyng the lawe dishonorest God.

24 For the name of God is euyll spoken of among the Gentiles, through you: *As it is written.

25 For circumcision verely auayleth, yf thou kepe the lawe: But yf thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore if the (c) vncircumcisiõ kepe the ordinaunces of the law, shall not his vncircumcisiõ be counted for circumcisiõ?

27 And shall not vncircumcision Which is by nature, if it kepe the law, iudge thee, which beyng vnder the letter & circumcision, doest transgresse the lawe?

28 For he is not a Jewe, Whiche is a Jewe outwarde. Neither is that circumcision which is outwarde in the flesshe:

29 But *he is a Jewe Whiche is one inwardly, and *the circumcisiõ of ỹ heart, Which consisteth in the spirite, and not in the letter [is circumcision] Whose prayse is not of men, but of God.

Math.xvi.d (a) Not that our workes be of such merite that they deserue reward: but the scripture dis this speake of speraunce, that therby it may prouoke and stere vp men vnto good ipeyng. Wherby our fayth may the more appeare. Which good workes God of his free grace: doth reward.

Rom.iii.a. Gala.ii.a. Ephe.ii.b. Coloss.iii.b.

Iames.i.b.

Iohn.viii.c. (c) It is his Gospell, both for the seruāt haue and zeale that he beareth to it, and also for the great payne that he hath taken in setting forth the same.

Rom.ix.b. Coloss.iii.b. (d) He awaketh ỹ Jewes which were asleepe through a certain securitie and confidence in the lawe.

Math.vii.a.

Esaias.lii.a. Ezech.36.g.

(c) By this worde he meaneth al ỹ people, of what countrey or nation soeuer they be, which haue not receiued the signe of circumcision, according to the lawe of Moyses.

Iohn.viii.c. Rom.ix.b. Coloss.iii.b.

¶ The. iij. Chapter.

1 The Jewes haue a prerogatiue. 10 The Jewes and Gentiles be both sinners.
21 All are iustified by grace through fayth, and not through workes.

(a) which is the performance of gods promise. For fayth is taken after two sortes, both for one beliefe, when we assure our selues that God wyl performe his promyse, and also for ỹ stedfastnes of Gods promise to his people. For although some of the Jewes dyd not beleue, yet Gods trueth neuer fayled.

A¹ WHAT preferment then hath ỹ Jewe? or What auaunta-
2 geth circumcision? Much euery way. First, for *because ỹ vnto them were committed ỹ Wordes of God.
3 What then though some of them dyd not beleue? *Shal their vnbeliefe make the (a) fayth of God without effect?
4 God forbyd. Yea let God be true, and euery man a lyer, as it is Writtẽ: That thou myghtest be iustified in thy sayinges, and ouercome when thou art iudged.
5 But yf our vnrighteousnes setteth foorth the righteousnes of God, what shall We saye? Is God vnryghteous

which taketh vengeaunce: I speake after the maner of men,

B 6 God forbyd. For howe then shall God iudge the Worlde:

7 For yf the trueth of God hath more abounded through my lye, vnto his glory, why am I as yet iudged as a sinner:

8 And not rather (as men speake euyll of vs, and as some affirme that We say) let vs do euyll, that good may come therof: whose dampnation is iuste.

9 What then: Are We better [then they:] No, in no Wise. For We haue alredy proued, howe that both Iewes and Gentiles are all vnder sinne.

Psal. xiiii.a. and.liii.a. 10 As it is Written: *There is none righteous, no not one.

11 There is none that vnderstandeth, there is none that seketh after God.

12 They are all gone out of the Waye, C they are all vnprofitable, there is none that doth good, no not one.

Psal.v.b. 13 *Their throte is an open sepulchre, with their tongues they haue deceaued, the poyso̅ of aspes is vnder their lippes.

Psal.v.b. 14 *Whose mouth is full of cursyng and bytternesse.

15 *Their feete are swyft to shed blood.

Prou.i. b. 16 *Heartes griefe & miserie are in their Wayes.

Esaias.lix.b 17 And they Way of peace haue they not knowen.

Psa.xxxvia 18 *There is no feare of God before their eyes.

19 ☞ Nowe We knowe that What thynges so euer the lawe saith, it saith it to them which are vnder the lawe: That all mouthes maye be stopped, and that al ye World may be indaungered to God.

20 Because that *by the deedes of the (b) lawe, there shall no flesshe be iustified in his syght. For by the lawe, commeth the knowledge of sinne.

(b) Galeth. ii.c. (d) He meaneth here the whole lawe, both the ceremoniall and morall, whose workes can not iustifie, because they be imperfecte in all men.

21 But nowe is the righteousnes of God declared Without the lawe, beyng Witnessed by the testimonie of the lawe and of the prophetes.

22 The ryghteousnes of God [commeth] by the fayth of Jesus Christe, vnto all and vpon all them that beleue. There is no difference:

D 23 For all haue synned, and are destitute of the glorie of God,

24 *Iustified freely by his grace, through the redemption that is in Christe Jesu: Esaias.liii.d,

25 Whom God hath set foorth *to be a (c) propitiatio̅, through fayth in his blood, to declare his ryghteousnes, in that he forgeueth the sinnes that are past, Iohn. ii.a. (c) which is a pacifying of Gods displacasure. That whereas we were somtime bondslaues to synne, God made his only sonne Christe Jesus a sacrifice for our sinnes, to reconcile vs agayne by fayth vnto gods fauour.

26 Which God dyd suffer, to shew at this tyme his righteousnes, that he might be iuste, & the iustifier of hym Which beleueth on Jesus.

27 Where is then thy boastyng: It is excluded. By What lawe: Of workes: Nay, but by the lawe of fayth.

28 Therfore, We holde that *a man is iustified by fayth, without the deedes of the lawe. Galat.ii.c.

29 Is he the God of the Iewes only: Is he not also of the Gentiles: Yes, euen of the Gentiles also.

30 For it is one God Whiche shall iustifie the circumcision by (d) fayth, and vncircumcision through fayth.

(d) Meaning that ye Iewe and the Gentile are both iustified by one meanes, which is by fayth.

31 Do We then destroy the lawe through fayth: God forbyd: But We rather mayntayne the lawe.

¶ The .iiij. Chapter.

7 Justification is the free gyft of God, as it appeareth by Dauid and Abraham,
13 and also by the office of lawe and fayth.

A 1 What shall We saye then that *Abraham our father, as parteynyng to the flesshe, dyd fynde: Esaias.li. a.

2 For if Abraham were iustified by workes, the̅ hath he Wherein to boaste, but not before God.

Gene.xv.b. Galath.iii.a. Iames.ii.d. 3 For What sayth the scripture: *Abraham beleued God, and it Was counted vnto hym for ryghteousnes.

4 To hym that worketh, is the reward not reckened of grace, but of duetie.

(a) That is, whiche meaneth not to obteyne saluatio̅ through worthinesse of his workes.

5 To hym that worketh (a) not, but beleueth on hym that iustifieth the (b) vngodly, his fayth is counted for ryghteousnes.

(b) God is sayde to iustifie the vngodly, because he pardoneth his synnes, & of a wicked man, maketh hym good.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without Workes:

Psa.xxxii.a 7 *Blessed are they whose vnrighteousnesse are forgeuen, & Whose sinnes are couered.

couered.
8 Blessed is that man to whō the Lorde wyll not impute sinne.
B 9 Came [this] blessednes then vpon the circumcision, or vpon the vncircumcision also? For we say, that fayth was reckened to Abraham for ryghteousnes.
10 Howe was it then reckened? When he was in the circumcision? or whē he was in the vncircumcision? * Not in the circumcision: but in vncircumcision.
Gen.xv.b.
Gen.xvii.b. 11 And he receaued the *signe of circumcision, as the (c) seale of the ryghteousnesse of fayth, whiche he had yet beyng vncircumcised, that he shoulde be the father of al them that beleue, though they be not circumcised, that ryghteousnes myght be imputed vnto them also.
(c) So was Abrahams circumcision called, because therby was sealed ỹ ryghteousnes that through fayth was imputed to hym before his circumcision,
12 And that he myght be father of circumcision, not vnto them only whiche came of the circumcised: but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the time of circumcision.
C 13 For the promise that he shoulde be the heyre of the worlde, [was] not to Abraham or to his seede through the lawe, but through the ryghteousnes of fayth.
Galath.iii.c 14 *For yf they which are of the lawe be heyres, then is fayth but vayne, and the promise of none effect:
15 Because the lawe causeth wrath. For where no lawe is, there is no transgression.
16 Therefore by fayth [is the inheritaunce geuen] that it might [come] by grace, that the promise myght be sure to all ỹ seede, not to that only which is of the lawe, but to that also which is of the fayth of Abraham, *which is the father of vs al.
Esaias.li.a.
17 (As it is written, *that I haue made thee a father of many nations) before God, whom he beleued, which restoreth the dead vnto life, and calleth those thynges whiche be not, (d) as though they were.
Gen.xvii.a.
D
(d) In the creation of the world this appeared. For when he commaunded any thyng to be, foorthwith it was.
18 Who contrary to hope, (e) beleued in hope, that he shoulde be the father of many nations, accordyng to that which was spoken: so shall thy seede be.
19 And he fainted not in the fayth, nor considered his owne body nowe dead, when he was almost an hundred yeres old, neither yet the (f) deadnesse o Saraces wombe.
(e) That is, which beleued and hoped for those thynges whiche God dyd promyse, when as to mans reason they were without hope.
(f) For that she was past childe bearing
20 He staggered not at the promise of God through vnbeliefe: but was strong in fayth, geuyng glorie to God:
21 And beyng full certified, that what he had promised, he was able also to performe.
22 And therfore was it reckened to hym for righteousnes.
23 *Neuertheless, it is not written for hym only, that it was reckened to him: Rom. xv.a.
24 But also for vs, to whom it shalbe reckened, so that we beleue on hym that rayled vp Jesus our Lorde from the dead.
25 Which was deliuered for our sinnes, and was rayled agayne for our iustification.

¶ The. v. Chapter.

1 The fruite of fayth. 7 The loue of God, and obedience of Christe.
12 From whence commeth death, and from whence lyfe.

A 1 THerefore being iustified by fayth, We are *at (a) peace with GOD, thorowe our Lorde Jesus Christe:
Iohn.xvi.a.
(a) By peace which is the fruite of faith, is meant the incredible and most constant ioy of mynde, our conscience beyng quyet, and established in Gods grace.
2 By whom also we haue had an entraūce by fayth, vnto this grace wherin we stande, and reioyce in hope of the glorie of God.
Hebr.iii.a.
3 Not that only: but also we reioyce in tribulations, knowyng that tribulation worketh patience:
4 Patience profe, profe hope:
5 And hope maketh not (b) ashamed, because the loue of God is shedde abrode in our heartes by the holy ghost, which is geuen vnto vs.
(b) Both for that the hope of the godly is not disapointed of ỹ which they hope for, and also for that they are not ashamed of any afflictiō in this worlde, as the worldly mynded be: but constantly abide without shame, whatsoeuer troodle god doth send to them.
6 *For when we were yet weake, accordyng to the tyme, Christe dyed for the vngodly.
7 Nowe scace wyll any man dye for the righteous: yet peraduenture for the good some men durst dye.

8 ☞ But *God setteth out his loue to-
warde vs, seyng that whyle we were
yet sinners, Christe dyed for vs.
9 Muche more then nowe, we that are
iustified by his blood, shalbe saued from
wrath through hym.
B 10 For, yf when we were enemies, we
were reconciled to God by the death of
his sonne: much more, seyng we are re-
conciled, we shalbe saued by his lyfe.
11 Not only so, but we also ioye in God,
through our Lorde Jesus Christe, by
whō we haue nowe receaued the atone-
ment.
12 Wherfore, as by one man sinne entred
into the worlde, & *death by sinne: euen
so, death entred into all men, insomuch
as all haue sinned.
13 For vnto the lawe, was sinne in the
worlde: but sinne is not imputed when
there is no lawe.
C 14 Neuerthelesse, death raigned from
Adam to Moyses, ouer them also that
had not sinned with lyke transgression
as dyd Adam, whiche is the figure of
hym that was to come.
15 But not as the sinne, so is the gyft. For
yf through the sinne of one many be
dead: much more the grace of God, and
the gyft by grace, *which is by one man
Jesus Christe, hath abounded vnto
many.
16 And not as by one that sinned [euen so]
the gyft. For the iudgement was of one
into condemnation: but the gyfte, (d) of
many sinnes into iustification.
17 For yf by the sinne of one, death raig-
ned by the meanes of one: much more
they, whiche receaue aboundaunce of
grace, and of the gyfte of ryghteousnes,
shall raigne in life by the meanes of one,
Jesus Christe.
18 Lykewyse then, as by the sinne of one
[sinne came] on all men to condempnati-
on: euen so, by the ryghteousnes of one
[good came] vpon all men to the ryghte-
ousnes of lyfe.
19 For as by one mans disobedience ma-
ny became sinners: so by the obedience
of one, shall many be made ryghteous.
20 But *the lawe in the meane tyme en-
tred in, that sinne shoulde encrease. But
where sinne was plenteous, grace was
more plenteous.
21 That as sinne hath raigned vnto
death: euen so myght grace raigne tho-
rowe ryghteousnes vnto eternall lyfe,
by Jesus Christe our Lorde.

Iohn.iii.c. Iohn.iiii.b
Ien.ii.c. Rom.vi.d.
Iohn.i.b.
D
(d) For by Christe we are not onlye delyuered frō the synnes of Adam, but also frō all suche sinnes as we haue added thervnto.
Gala.iii.c.

¶ The.vj.Chapter.

5 Newnesse of lyfe foloweth iustification, to the which he exhorteth.

A 1 What shall we saye
then? Shall we
continue in sinne,
that grace maye
abound? God for-
byd.
2 Howe shall we
that are dead (a)
to sinne, lyue any
longer therin?
3 ☞ Knowe ye not, that all we whiche
haue ben baptized into Jesus Christe,
haue ben baptized (b) into his death?
4 We are buryed then with him by bap-
tisme into his death, that lykewyse as
Christe was raysed vp from the dead by
the glorie of the father: euen so, we also
shoulde walke in newnesse of lyfe.
5 For if we be graft together by the like-
nesse of his death: euen so shall we be
[partakers] of the resurrection:
6 Knowyng this, that our olde man is
crucified with hym also, that the body
of sinne might vtterly be destroyed, that
hencefoorth we shoulde not serue sinne.
7 For he that is dead, is iustified from
sinne.
8 And *yf we be dead with Christe, we
beleue that we shall also lyue with
him:
9 Knowyng that Christe beyng raysed
from the dead, *dyeth no more, death
hath no more power ouer hym.
10 For as touchyng that he dyed, he dyed
concerning sinne once: And as touching
that he lyueth, he lyueth vnto God.
11 Lykewyse, recken your selues to be
dead to sinne, but alyue vnto God, tho-
rowe Jesus Christe our Lorde. ☜
12 Let not sinne raigne therefore in your
mortall bodie, that ye shoulde thervnto
obey by the lustes of it.

ii.Tim.ii.b.
B
Apoc.i.b.

) He dyeth synne, in hom ŷstren- h af sinne is oken, by e power of hriste.

) That is, at sinne tho w Christes ath, may be olished and e in vs: and at as we are ade cleane itwardlye ith water in ir baptisme, inwardlye e synnes ay be wash- away, and nsed by the ood of christ

Neither

13 Neither geue ye your members as instrumentes of vnryghteousnesse vnto sinne: but geue your selues vnto God, as they that are alyue from the dead, and your members as instrumentes of ryghteousnesse vnto God.

14 For sinne shall not haue power ouer you, because ye are not vnder ỹ (c) lawe, but vnder grace.

(c) That is, vnder ỹ curse of the lawe, whose office is to accuse & condempne: but vnder grace, wherby we haue forgeuenes of our sinnes, & are sanctified by the holye ghost vnto the newnesse of lyfe.

15 What then? Shall We sinne, because We are not vnder the lawe, but vnder grace? God forbyd.

16 ☞ Knowe ye not, how that to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are to whom ye obey: Whether it be of sinne vnto death, or of obedience vnto ryghteousnesse?

17 But God be thanked, that ye were the D seruaũtes of sinne: but ye haue obeyed with heart the fourme of doctrine, into the which ye were brought vnto.

18 *Being then made free frõ sinne, ye are become ỹ seruauntes of ryghteousnesse. Iohn.viii.d. Rom.vi.a.

19 ☞ I speake after the maner of (d) men, because of the infirmitie of your flesshe. As ye haue geuen your members seruauntes to vncleanesse and iniquitie, vnto iniquitie: euen so nowe geue your members seruauntes to righteousnesse, vnto holynesse.

(d) When vse to speake gentylly to their frendes, and not to exact so much as they myght, but so farre forth as reason requireth.

20 For When ye were the seruauntes of sinne, ye Were free from ryghteousnesse.

21 What fruite had ye then in those thynges, Wherof ye are nowe ashamed? For the ende of those thynges, is death.

22 But nowe ye beyng made free from sinne, and made the seruauntes of God, haue your fruite vnto holynesse, and the ende euerlastyng lyfe.

23 For * the rewarde of sinne is death: but the gyft of God is eternall lyfe, thorowe Iesus Christe our Lorde. ☜ Gene ii.c. Rom. v.e.

¶ The. vij. Chapter.

1. 7. 12. The vse of the lawe, 24 from the which Christe hath delyuered vs. 23 The fyght betwene the lawe of the flesshe, and the lawe of the spirite.

A 1 Knowe ye not bre-
thrẽ (for I speake to thẽ that knowe the (a) lawe) how that the law hath power ouer a mã, as long as he lyueth?

(a) Before the cõmyng of Christe al mẽ were maryed and bounde to the lawe, whi che dyd them none other ser uice but disclo sed their sinne and wicked- nesse, forcyng them to seke helpe for their sin elswhere. Nowe then, the law being abolished for her imperfec- tion, and they cleansed tho- rowe Gods grace, are spoused vnto Christe their new husband, hym to serue in newnesse of lyfe.

2 For * the woman which is in subiectiõ to a man, is bounde by the lawe to the man, as long as he lyueth: But yf the man be dead, she is loosed from thẽ lawe of the man.

3 So then * yf whyle the man lyueth, she couple her selfe with another man, she shalbe counted a Wedlocke breaker: But yf the man be dead, she is free from the law, so that she is no Wedlocke breaker, though she couple her selfe with another man.

4 Euen so, ye also my brethren, are dead concernyng the lawe by the (b) body of Christe, that ye shoulde be coupled to another, Who is rayled from the dead, that We shoulde bryng foorth fruite vnto God.

B (b) Because the bodye of Christe is made an offe- rynge and a sa- crifice for our sinnes, wher- by god is plea sed, and his wrath appea- sed: and for Christes sake the holy ghost is geuen to all beleuers, wherby the power of sinne is in vs dayly weakened: We are counted deed to the lawe, for that ỹ law hath no dominion ouer vs.

5 For When We were in the flesshe, the lustes of sinne Whiche Were by the lawe Wrought in our members, to bring forth fruite vnto death.

6 But nowe are We delyuered from the lawe, and dead vnto it Whervnto We were in bondage, that We shoulde serue in newenesse of spirite, and not in the oldnesse of the letter.

7 What shall We say then? Is the lawe sinne? God forbyd. Neuertheles, * I knewe not sinne, but by the lawe: For I had not knowen lust, except the lawe had sayde, * thou shalt not lust. Rom.v.c. Galath.iii.b. Exod.xx.c. Deut.v.b.

8 But sinne, takyng occasion by the commaundement, Wrought in me all maner of concupiscence. For Without the lawe, sinne [was] dead.

9 I once lyued Without lawe: But when the commaundement came, sinne reuyued,

10 And I was dead. And the very same commaundemẽt, Which was ordeyned vnto lyfe, Was founde to be vnto me an occasion of death. C

11 For sinne, takyng occasion by the commaundement, hath deceaued me, and by the same slewe [me.]

12 Wherfore * the lawe is holy, and the commaundement holy, & iust, and good.

13 Was that then Which was good, made death vnto me? God forbyd. But sinne, that sinne myght appeare, by that which was good to worke death in me: that

that sinne by ỹ commaundement, myght be out of measure sinfull.

14 For we knowe, that the lawe is spiritual: but I am carnall, * solde vnder (c) sinne.

15 For that which I do, I alowe not. For what I woulde, that do I not: but what I hate, that do I.

16 If I do nowe that which I woulde not, I consent vnto the lawe, that it is good.

17 Nowe then, it is not I that do it: but sinne that dwelleth in me.

18 For I knowe, that in me, that is to say in my * flesshe, dwelleth no good thyng. For to will, is present with me: but I fynde no meanes to perfourme that which is good.

19 For the good that I woulde, do I not: But the cuyll which I woulde not, that do I.

20 And yf I do that I woulde not, then is it not I that doth it, but sinne that dwelleth in me.

21 I fynde then by the lawe, that when I woulde do good, cuyll is present with me.

22 For I delite in the lawe of God, after the inwarde man:

23 But I see another lawe in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: who shall deliuer me from the (d) body of this death?

25 I thanke God through Jesus Christe our Lorde. So then, with the mynde I my selfe serue the lawe of God: but with the flesshe, the lawe of sinne.

(d) It is called the bodye of sinne, for that it is an whole lumpe of sinne, festryng and tormentyng the whole man, & pluckyng him frō god, wher by plagues & miseries are heaped on, & man liueth as he were in the myddest of death.

The.viij. Chapter.

1 The assuraunce of the faythfull. 6 The fruites of the holy ghost. 3 The weakenesse of the lawe. 17 Of hope. 18 Of patience vnder the crosse. 29 Of the foreknowledge of God.

1 There is then no damnation to them which are in Christe Jesu, which walke not after the flesshe, but after the spirite.

2 For the lawe of the (a) spirite of lyfe, through Jesus Christe, hath made me * free from the lawe of sinne and death.

3 * For what the lawe coulde not do, in as much as it was weake through the flesshe, God sendyng his owne sonne, in the similitude of sinfull flesshe, euen by sinne, (b) condempned sinne in the flesshe:

4 That the ryghteousnesse of the lawe, myght be fulfylled in vs, which walke not after the flesshe, but after the spirite.

5 For they that are carnall, are (c) carnally mynded: But they that are spirituall, are spiritually mynded.

6 To be carnally mynded, is death: But to be spiritually mynded, is lyfe & peace:

7 Because that the fleshly mynde is enmitie agaynst God: For it is not obedient to the lawe of God, neither can be.

8 So then, they that are in the flesshe, can not please God.

9 But ye are not in the flesshe, but in the spirite, yf so be that the spirite of God dwell in you. If any man haue not the spirite of Christe, the same is none of his.

10 And yf Christe be in you, the body is dead because of (b) sinne: but the spirite is lyfe for ryghteousnesse sake.

11 But, yf ỹ spirite of hym that rayled vp Jesus from the dead, dwell in you: euen he that raised vp Christe from the dead, shall also quicken your mortall bodyes, because that his spirite dwelleth in you.

12 Therfore brethren, we are detters, not to the flesshe, to lyue after the flesshe.

13 For if ye liue after ỹ flesshe, ye shall dye: But if ye through the spirite, do mortifie the deedes of the body, ye shall lyue.

14 For as many as are led by the spirite of God, they are the sonnes of God.

15 For ye haue not receaued the spirite of bondage agayne to feare: but * ye haue receaued the spirite of adoption, wherby we cry, Abba, father. Galat.iiii.a. i.Tim.i.b.

16 * The same spirite, beareth witnesse to our spirite, that we are ỹ sonnes of God. ii.Cor.i.d. Ephe.i.a.

17 If we be sonnes, then are we also heyres, the heyres of God, and iointheyres with Christe: So that we suffer together, that we may be also glorified together.

18 For I am certaynely (c) perswaded that the afflictions of this tyme, are not worthy of the glory which shalbe shewed vpon vs.

(b) Albeit we haue a bodye which is dead to al goodnes, by reason of sinne, which so strongly raygneth in it, yet when we are grafted in Christe, his spirite of lyfe geueth vs lyfe, and iustifieth vs.

(c) λογίζομαι signifieth to weye or to consider. But because the matter was certaine, and S. Paul nothing doubted therof, it is thus made: I am perswaded.

For

19 *For the feruent desire of the creature, abydeth lokyng whē the sonnes of God shall appeare:

(f) The creatures shal not be restored before Gods children be brought to their perfection. In the same season, they desire, grone, and wayte.

20 Because the (f) creature is subiect to vanitie, not wyllyng, but for hym which hath subdued the same in hope.

21 For the same creature shalbe made free from the bondage of corruptiō, into the glorious libertie of ỹ sonnes of God.

22 For we knowe, that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

23 Not only [they], but we also which haue the first fruites of the spirite, and we our selues mourne in our selues, and wayte for the adoption, euen the deliueraunce of our body.

24 For we are saued by hope: But hope that is seene, is no hope. For howe can a man hope for that which he seeth?

25 But and yf we hope for that we see not, thē do we with pacience abide for it.

26 Lykewyse, the spirite also helpeth our infirmities. For we knowe not what to desire as we ought: but ỹ spirite maketh great (g) intercession for vs, with gronynges, which can not be expressed.

(g) The right fourme and affection of prayer, commeth by the holy ghoste, who maketh intercession for vs, not ỹ he prayeth & mourneth: but that he so stirreth our hearte, that we lyft them vp to heauen earnestly and feruentlye, which is the true prayer.

27 And *he that searcheth the heartes, *knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes accordyng to the pleasure of God.

28 For we knowe ỹ all thinges worke for the best, vnto them that loue God, to them which also are called of purpose.

29 For those which he knewe before, he also dyd predestinate, that they shoulde be lyke fashioned vnto the shape of his sonne, that he myght be ỹ first begotten among many brethren.

30 Moreouer, whom he dyd predestinate, thē also he called. And whom he called, them also he iustified: And whom he iustified, them he also glorified.

31 What shall we then say to these thynges? *If God be on our syde, who can be agaynst vs? Nu.xiiii.b. Luk.xx.b. Iohn.iii.b. Esaias.liii.d.

32 Which spared not his owne sonne, *but gaue hym for vs all: howe shall he not with hym also geue vs all thynges?

33 Who shall lay any thyng to the charge of Gods chosen? It is God that iustifieth:

34 Who is he that can condempne? It is Christe which dyed, yea rather which is raysed agayne, which is also on the ryght hande of God, and maketh intercession for vs.

35 Who shall seperate vs from the loue of God? Shall tribulation or anguishe, or persecution, either hunger, either nakednesse, either peryll, either sworde?

36 As it is written: *For thy sake are we kylled all daye long, and are counted as sheepe for the slaughter. Psal.44.d.

37 Neuertheless, in all these thinges we ouercome, through hym that loued vs.

38 For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither power, neither thynges present, neither thynges to come,

39 Neither heygth nor deapth, neither any other creature, shalbe able to seperate vs from the loue of God, which is in Christe Iesu our Lorde.

¶ The.ix. Chapter.

1 Paul declareth his feruent loue towardes his nation, 11 he treateth of election, and reprobation. 24 Also of the callyng of the gentiles, 30 and of the callyng of, of the Iewes.

A 1 I Say ỹ trueth in Christ, I lye not, my conscience also bearyng me witnesse by the holy ghost,

(a) He sawe the losse and destruction of his whole nation, fallyng so farre from Gods true religion, he considered howe sore God shoulde be dishonoured, whē his wonderfull benefites and blessinges bestowed vpon his people, should take none effect, but vtterly be defaced, which so myghtilie moued hym, that he wished rather to be cut of from Christe, then those thynges shoulde come to passe.

2 That I haue great heauinesse, & continuall sorowe in my heart.

3 For *I haue wished my selfe to be cursed from (a) Christe, for my brethren, my kynsmen as pertaynyng to ỹ flesh,

4 Which are the Israelites: To whom pertayneth the adoption, and the glory, & the couenauntes, *and the lawe that was geuen, and the seruice of God, and the promises.

5 Of whom are the fathers, of whom as concernyng the flesh, Christe [came,] Which is God, in all thynges to be prayse for euer. Amen.

6 And it can not be, that the worde of God shoulde take none effect. *For they are not all Israelites, which are of Israel: Rom.ii.d.

7 Neither are they all chyldren that are the seede of Abrahām: But *in Isaac shall thy seede be called. Gen.xxi.b.

That

Iohn.viii.c. Rom.ii.d. 8 That is to say: *They which are the chyldren of the flesh, are not the chyldren of God: But they which be the childrē of promise, are counted the seede.

Gen.xviii.b 9 For this is a worde of promise: *About this tyme wyll I come, and Sara shall haue a sonne.

10 Not only this, but also Rebecca was with chylde by one [euen] by our father Isaac.

¶ 11 For yet the [chyldren] were borne, when they had neither done good neither bad, (that the purpose of God by (b) election might stande: not by the reason of workes, but by the caller)

(b) The wyll and purpose of God, is the cause of the election and reprobation. For his mercie and callyng, through Christe, are the meanes of saluation: and the withdrawyng of his mercie, is the cause of damnation.

12 It was sayde vnto her: *The elder shall serue the younger.

13 As it is written: Jacob haue I loued, but Esau haue I hated.

14 What shall we say then? Is there any vnrighteousnes with God? God forbid.

Exod.33.d. 15 For he sayth to Moyses: *I wyll shewe mercy to whom I shewe mercy: And wyll haue compassion, on whom I haue compassion.

16 So then it is not of the wyller, nor of the runner: but of the mercy of God.

Exod.ix.b. 17 For the scripture sayth vnto Pharao: *Euen for this same purpose haue I stirred thee vp, to shewe my power in thee, & that my name myght be declared throughout all the worlde.

18 So hath he mercy on whom he wyll, and whom he wyll, he hardeneth.

D 19 Thou wylt say then vnto me: why then blameth he [vs] yet? For who hath ben able to resist his wyll?

Esai.xlv.b. Eccle.33.b. Iere.xviii.a. 20 *But O man, what art thou which disputest with God? Shall the worke say to the workeman, why hast thou made me on this fashion?

21 Hath not the potter power ouer the clay, euen of the same lumpe to make one vessel vnto honour, and another vnto dishonour?

22 If then, God wyllyng to shewe his wrath, and to make his power knowē, suffred with long patience, the vessels of wrath, ordayned to destruction,

23 To declare the riches of his glory, on the vessels of mercy, which he had prepared vnto glory:

24 Whom also he called, not of ỳ Jewes only, but also of the Gentiles.

25 As he sayth also in Osee: *I wyll call them my people, which were not my people: and her beloued, which was not beloued. Oze.ii.d. i Peter.ii b.

26 And it shall come to passe, that in the place where it was sayde vnto them: Ye are not my people, there shall they be called ỳ chyldren of the lyuyng God.

27 And Esaias cryeth concerning Israel: *Though the number of the children of Israel, be as the sande of the sea, yet [but] a remnaunt shalbe saued. Esai.x.c.

28 For he finisheth the (c) worde, and maketh it short in ryghteousnesse: For a short worde wyll the Lorde make on earth.

29 And as Esaias sayde before: *Except the Lorde of Sabboth had left vs (d) seede, we had ben made as Sodoma, and had ben lykened to Gomorrha.

30 What shall we say then? that the gentiles which folowed not ryghteousnes, haue obtayned righteousnesse: euen the ryghteousnesse which cōmeth of fayth.

31 But Israel, which folowed the lawe of ryghteousnesse, hath not attayned to the lawe of ryghteousnesse.

32 Wherfore? Because [they sought it] not by fayth: but [as it were] by the workes of the lawe. For they haue stumbled at the stumblyng stone,

33 As it is written: *Beholde, I put in (e) Sion a stumblyng stone, and a rocke of offence: And whosoeuer beleueth on hym, shall not be confounded.

F (c) The word here, is taken for a thyng or matter. The Lord diminished his people by sundry plagues, persecutions, & banishmentes, & brought them to a very fewe. Like wyse meaneth S. Paul, that a fewe of the shalbe saued, whiche fewe notwithstandyng, shall abound in righteousnesse, to the glory of God. (d) The seede is Christe Jesus, lowen abyde by his Apostles and Discyples.

Esa.xxviiid (e) Christe doth iustifie vs by fayth without workes, whiche thing ỳ Jewes and iustitiaries can not beleue. Therfore they stumble at Christ, and are offended with hym.

¶ The.x. Chapter.

3 Paul sheweth the cause of the fall of the Jewes. 5 The difference betwene the iustice of the lawe, and fayth. 16 The callyng of, of the Jewes, and callyng of the Gentiles.

A ☞ 1 Brethren, my heartes desire & prayer to God for Israel, is, that they myght be saued.

(a) That is, a certayne affection, but not after knowledge. 2 For I beare them recorde, that they haue a (a) zeale of God: but not accordyng to knowledge.

(b) It is called our owne righteousnes. When we refuse the ryghteousnesse which cōmeth by Christe, & imagine an other ryghteousnes, which commeth by our owne workes and deuises. 3 For they beyng ignorant of Gods ryghteousnesse, and goyng about to stablyshe their (b) owne righteousnesse, haue not ben obedient vnto the ryghteousnes of God. ☞

4 For *Christe is the (c) ende of the lawe, for

For no zeale nor no good intent can be acceptable vnto God, but only that which is grounded vpon fayth, and the knowledge of God.

(c) That is, Christe hath fulfilled the whole lawe, and therefore whosoeuer beleueth in him, is counted iust before God, as well as he had fulfilled the whole lawe hym selfe.

(c) for ryghteousnesse to all that beleue.
5 For *Moyses writeth, of the ryghteousnesse which [is] of the lawe, howe that the man which doth those thynges, shall lyue by them.
6 But the ryghteousnesse which is of fayth, speaketh on this wise: Say not thou in thyne heart, Who shall ascende into (d) heauen? That is, to fetch Christe downe from aboue.
7 Either Who shall descende into the deepe? That is, to fetch vp Christe agayne from the dead.
8 But What sayth he? *The worde is nye thee, euen in thy mouth, and in thy heart. This same is the worde of faith, which We preache
9 For if thou shalt knowledge with thy mouth, the Lorde Jesus, and shalt beleue in thyne heart that God raysed hym from the dead, thou shalt be saued.
10 ☞For With the heart man beleueth vnto ryghteousnesse, and with ỹ mouth man confesseth to saluation.
Esais.28.d. 11 For the scripture sayth: *Whosoeuer beleueth on hym, shall not be cõfounded.
C 12 There is no difference betweene the Jewe & the Greke: for the same Lorde ouer al, is riche vnto al ỹ call vpon him.
Joel.ii.g. Actes.ii.c. 13 For *Whosoeuer shall call on the name of the Lorde, shalbe saued.
14 Howe then shall they call on hym, on whom they haue not beleued? Howe shall they beleue on hym of whom they haue not heard? Howe shal they heare, without a preacher?
15 And howe shall they preache, except they be sent? As it is Written: Howe beautifull are the feete of them whiche bryng good tydynges of peace, & bryng good tydynges of good thynges.
16 But they haue not all obeyed ỹ Gospel. D For Esaias sayth: *Lorde, who hath beleued our sayinges? Esai.liii.a. Iohn.xii.a.
17 So then fayth commeth by hearyng, and hearyng commeth by the worde of God.
18 But I aske: Haue they not heard? No doubt, *their sounde went out into all landes, and their wordes into the endes of the worlde. Psal.xix.a.
19 But I demaunde whether Israel did knowe or not? First Moyses sayth: I Deut.xxx.c. wyll prouoke you to enuie, by them that are no people: and by a foolyshe nation I wyll anger you.
20 And Esaias is bolde, and sayeth: *I Esai.lii.b. am founde of them that sought me not: I am manifest vnto them that asked not after me.
21 But agaynst Israel he sayeth: *All Esai.lxv.a. day long haue I stretched foorth my handes vnto a people that beleueth not, but speaketh agaynst me.

¶ The.xj. Chapter.

1 God hath his Churche though it appeare not alway to the worlde. 8 God hath forsaken the Jewes, and chosen the gentiles, 18 whom yet he warneth to humble themselues. 29 God repenteth hym not of his giftes. 33 The depth of Gods iudgementes.

1 I Say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin,
2 God hath not cast away his people which he knewe before. What the scripture sayth of Elias, how he maketh intercession to God against Israel,
3 Saying: *Lord, they haue kylled thy prophetes, and dygged downe thyne (a) aulters: and I am left alone, and they seke my lyfe.
4 But what sayth the aunswere of God vnto hym? *I haue reserued vnto my selfe seuen thousande men, which haue not bowed the knee to [ỹ image of] Baal.
5 Euen so at this tyme, there is a remnaunt, according to the election of grace.
6 If it be of grace, then is it not nowe of workes: For thẽ grace is no more grace. But yf it be of workes, then is it nowe no grace: For then worke is no more worke.
7 What then? Israel hath not obtayned B that which he sought: but the election hath obtayned it, the remnaunt hath ben blynded,
8 According as it is Written: *God hath Esai.vi.c. Mat.xiii.b. geuen them the spirite of (b) remorse, eyes that they shoulde not see, and eares that they shoulde not heare, euen vnto this day. (b) That is, pricking and vnquietnes of conscience.
9 *And Dauid sayth: Let their table be made a snare, and a trappe, and a stumbling stocke, and a recompence vnto thẽ,

Let

10 Let their eyes be blinded ẏ they see not, & bowe thou downe their backe alway.
11 I say then, haue they therfore stumbled, that they shoulde fall? God forbyd: but through their fall, saluation [is come] vnto the (c) gentiles, for to prouoke them withall.
12 Nowe, yf the fall of them be ẏ ryches of the worlde, and the minishyng of thē, the ryches of the gentiles: Howe much more their fulnesse?
13 For I speake to you gentiles, in as much as * I am the Apostle of the gentiles, I magnifie myne office.
14 If by any meane I may prouoke thē which are my fleshe, and myght saue some of them.
15 For yf the castyng away of them, be the reconcilyng of the worlde: What shall the receauyng [of them] be, but lyfe from the dead?
16 For yf the first fruites be holy, ẏ whole lumpe also [is holy.] And yf the roote be holy, the braunches also.
C 17 And yf some of the braūches be broken (d) of, and thou beyng a wylde Oliue tree, wast graft in among them, & made partaker of the roote and fatnesse of the *Oliue tree:
18 Boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the roote, but the roote thee.
19 Thou wylt say then, the braunches are broken of, that I might be graft in.
20 Well: because of vnbeliefe, they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare.
21 For seyng that God spared not the naturall braunches [take heede] lest it come to passe, that he spare not thee.
D 22 Beholde therfore, the kyndnesse and rigorousnesse of God: on them which fell, rigorousnesse: but towardes thee, kyndnesse, if thou continue in kindnesse, or els thou shalt be hewen of:
23 And they, *yf they byde not styll in vnbeliefe, shalbe graffed in: For God is of power to graffe them in agayne.
24 For yf thou were cut out of a naturall wylde Oliue tree, and were graffed contrary to nature, in a true Oliue tree: Howe much more shall the naturall braunches, be graffed in their owne Oliue tree?
25 For I woulde not brethren, that ye shoulde be ignoraunt of this misterie, (lest ye shoulde be wyse in your owne conceiptes,) that partly blyndnesse is happened in Israel, vntyll the fulnesse of the gentiles be come in:
26 And so all Israel shalbe saued, as it is written: *There shall come out of Sion he that doth delyuer, and shall turne away vngodlynesse from Jacob.
27 And this is my couenaunt vnto them, when I shall take away their sinnes.
28 As concernyng the Gospel, they are enemies for your sakes: but as touching the election, they are loued for the fathers [sakes].
29 For the gyftes and callyng of God, are without repentaunce.
30 For, as ye in tyme past haue not beleued God, yet haue nowe obtayned mercie, through their vnbeliefe:
31 Euen so nowe haue they not beleued the mercie [shewed] vnto you, that they also may obtayne mercie.
32 For God hath wrapped all [nations] in vnbeliefe, ẏ he myght haue mercie on al.
33 O the deepenesse of the ryches both of the wisdome and knowledge of God, howe vnsearcheable are his iudgementes, and his wayes past fyndyng out?
34 For *who hath knowen the mynde of the Lorde? Or who hath ben his councellour?
35 Either who hath geuen vnto hym first, (e) & he shalbe recompensed agayne.
36 For of hym, and through hym, and for hym, are all thynges: To whom be glory for euer. Amen.

(c) That is, for that the Jewes contemnyng the Gospel of Christe, fell away from God, the preachyng of the Gospel came vnto the gentiles, which is their saluatiō. Rom.i.a. i Tim.ii.a. ii Tim.i.c.

(d) These broken braunches, were the vnbeleuyng Jewes, whiche for their vnbeliefe, were cut of from the promise of God, in whose stede was the wilde Oliue, that is, the gentiles, grafted thorowe fayth.

ii Cor.iii.d.

E Esai.lix.d. Psal.xiiii.c.

Sapien.ix.b Esai.lx.c. i Cor.ii.d.

(e) By this, the Apostle declareth that God by his free wyll and election, doth geue saluation vnto men, without any [illegible] of [illegible]

¶ The.xij.Chapter.

1 Of what conuersation they which professe Christe shoulde be of. 6 Howe euery man shoulde walke in his seuerall callyng. 19 No man to reuenge.

A 1 I Beseche you therfore brethren, by the mercifulnesse of God, that ye geue vp your bodyes a quicke (a) sacrifice, holy, acceptable vnto God, [whiche is] your reasonable seruice:
2 And fasshion not your selues lyke vnto this (b) worlde, but be ye chaunged in your shape, by ẏ renuing of your minde, that ye may proue what is the wyll of God, good, and acceptable, and perfect.
3 For I say, through the grace geuen vnto

(a) The Jewes in Moyses law, were commaunded to offer vp the dead carkases of beastes: but Christians shoulde exhibite their owne liuely bodyes for a sacrifice to God, in mortifiyng their carnall lustes, and framyng them selues by faith, to Godlynesse and charitie.

[illegible] cations in the scriptures, but here is takē specially for the nature and dispositiō of men in the worlde, which lytted after their lustes & pleasures, and serueth not god in holines of lyfe, and godly conuersation.

vnto me, to euery man among you, that
*no man esteeme of hym selfe more then
he ought to esteeme: but so esteeme [hym
selfe] that he behaue hymselfe (c) discrete-
lye, accordyng as God hath dealt to eue-
rye man the measure of fayth.
4 For as We haue many members in
one body, and all members haue not
one office:
5 So, We beyng many, are one body in
Christe, and euery one members one of
another. ☜
6 ☞*Seyng that we haue dyuers giftes,
accordyng to the grace that is geuen vn-
to vs, yf any man haue the gyft, either
*prophesie after the measure of fayth,
7 *Either office in administration, or he
that teacheth in teachyng:
8 Or he that exhorteth, in exhortyng,
he that geueth in singlenesse, he that
ruleth in diligence, he that is mercifull
in chearefulnesse.
9 Loue Without dissimulation, hatyng
euyll, cleauyng to good.
¶ 10 Affectioned one to another With bro-
therly loue, *in geuyng honour, go one
before another.
11 Not lither in businesse, feruent in spi-
rite, seruyng the Lorde,
12 Reioycyng in hope, patient in trouble,
instant in prayer,
13 Distributyng to ỹ necessitie of saintes,
geuen to hospitalitie.
14 *Blesse them which persecute you, Heb.xiii.e. Math.v.g.
blesse, and curse not.
15 Reioyce With them that do reioyce,
and Wepe With them that wepe.
16 Beyng of lyke affection one towardes
another, beyng not hye mynded: but
makyng your selues equall to them of
the lower sort. ☜ ☞Be not Wise in your
owne opinions,
17 Recompensyng to no man euyll for
euyll. Prouydyng afore hande thynges
honest, [not only before God, but also] in the
syght of all men.
18 If it be possible, as much as lyeth in
you, lyue peaceably With all men.
19 Dearely beloued, auenge not your
selues, but rather geue place vnto
Wrath. For it is Written: *Vengeaunce Deut.xi.d.
is myne, I Wyll repay sayth the Lorde.
20 Therfore, yf thyne enemie hunger,
feede hym: yf he thyrst, geue him drinke.
For in so doyng, thou shalt heape coales
of (d) fyre on his head.
21 Be not ouercome of euyll, but ouer-
come euyll With good. ☜

(d) For, either thou shalt wynne hym with thy benefite, or els his conscience shall beare hym witnesse, that Gods burnyng wrath hangeth ouer hym.

¶ The .xiij. Chapter.

1 Of Obedience to the rulers, who beare not the sworde in vayne. 8 Charitie must measure all our doynges. 11 An exhortation to good lyfe.

1 LEt euery soule be subiect vnto the hyer po-
wers: For *there is no power but of god. The
powers that be, are ordeyned of God.
2 Whosoeuer therfore resisteth the power, resisteth the ordi-
naunce of God: And they that resist,
shall receaue to thẽ selues dampnation.
3 For rulers are not fearefull to good
Workes, but to the euyll. Wylt thou not
feare the power? Do well, and thou
shalt haue prayse of the same.
4 For he is the minister of God for thy
Wealth. But yf thou do euyll, feare:
For he beareth not the sworde in vayne,
for he is the minister of God, reuenger
of Wrath on hym that doth euyll.
5 Wherfore, ye must needes be subiect,
not only for feare of punishment: but
also because of (a) conscience.
6 And for this cause pay ye tribute. For
they are Gods ministers, seruyng for
the same purpose. ☜
7 Geue to euery man therfore his dutie,
*tribute to Whom tribute, custome to
Whom custome, feare to Whom feare,
honour to Whom honour [belongeth.] ☜
8 Owe nothyng to no man, but to loue
one another: (For he that loueth ano-
ther, hath fulfylled the lawe.

(a) For we are bounde in conscience by the worde of God, to obey the hygher powers, and in disobeyng we shoulde hurt the consciences of others, thorowe our euill example. Mat. xvii.c.

For

Two wordes are redde, yf we interteme nadge sothe of Gods wordes in vs: Some one, that do not ordeyne to our vses, that sythe we are wor. The rest, that we shall not of the gentiles, vncurcumcysed obserue to them, to Gods honour and glory.

Cor.xii.a.

Pet.iiii.c.

Peter.ii.d. Iude.ii.c.

Rupi.vi.a. Esa.iii.d.

Exod. xx.c. Deut.v.a. Mat.v.d. Luk.xviii.d

9 For this: *Thou shalt not commit adultrie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false Witnesse, thou shalt not lust: and yf there be any other commaundement, it is comprehended in this saying: Namelye,

Leuit.xix.d Mat. xxi.d. Mark.xii.c Galath.v.b. Iames.ii.b.

*Thou shalt loue thy neighbour as thy selfe.

10 Charitie worketh no yll to his neyghbour, therfore the fulfyllyng of the lawe is charitie.) ☞

11 ☞And chiefely considerynge the season, howe that it is tyme that We shoulde nowe awake out of slepe: For nowe is our saluation (b) nearer, then when We beleued.

(b) The further we go, the nearer are we to the end. Howe therefore our perfect & full saluatiō, is nerer vnto vs, then when we began first to beleue.

12 The nyght is passed, the day is come nye. Let vs therfore caste away the deedes of darknesse, & let vs put on the armour of lyght.

13 Let vs walke honestly as in the day, *not in rioting & dronkennesse, neither in chaumberyng & wantonnesse, neither in strife and enuying.

Luk.xxi.f. Ecclē.31.c. and 38.d.

14 But put ye on ỹ Lorde Iesus Christe. And make not prouision for the flesshe, to the lustes [therof.]

The.xiiij. Chapter.

1 The weake must be borne with. 10 No man ought to offende his neyghbours conscience. 15 One ought to beare with anothers conscience in charitie.

A 1 Him that is weake in the fayth, receaue: not to iudgementes of (a) disputyng.

(a) That is, not to this ende, contentiously to dispute with him in matters of religion, whee vnto, through the weakenes of faith, he can not as yet attayne, lest he should depart with a greater scruple of conscience, or be offended with vncharitable reasonyng.

2 One beleueth ỹ he may eate euery thyng: Another Which is weake, eateth herbes.

3 Let not hym that eateth, dispise hym that eateth not: And let not hym Which eateth not, *iudge hym that eateth. For God hath receaued hym.

Iacob.iii.b.

4 What art thou that iudgest another mans seruaunt? To his owne maister he standeth or falleth: Yea, he shalbe holden vp. For god is able to make him stande.

B 5 This man putteth difference betwene day and day. Another man counteth all dayes alyke. Let euery man be fully perswaded in his owne (b) mynde.

(b) We must be assured in our conscience by Gods worde, in all thyng that we do, that yf we be strong, we maye knowe what is our libertie: & if we be weake, we may learne to profite dayly.

6 He that esteemeth the day, esteemeth it vnto ỹ Lorde: And he that esteemeth not the day to the Lorde, he doeth not esteeme it. He that eateth, eateth to the Lorde, for he geueth God thankes: And he that eateth not, eateth not to the Lorde, and geueth God thankes.

7 For none of vs lyueth to hym selfe, and no man dyeth to hym selfe.

8 For yf We lyue, We lyue vnto ỹ Lorde: And if We dye, We dye vnto the Lorde. Whether We lyue therfore, or dye, We are the Lordes.

9 For to this ende Christe both dyed and rose agayne and reuyued, that he myght be *Lorde both of dead & quicke.

Actes.ii.f. Philip.ii.b.

10 But Why doest thou then iudge thy brother? Either, Why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christe.

11 For it is Written, I lyue, sayth the Lorde: *and all knees shall bowe to me, & all tongues shall geue prayse to God. ℭ

Esai.lxv.e. Philip.ii.b.

12 So shal euery one of vs geue accompt of hym selfe to God.

13 Let vs not therfore iudge one another any more: But iudge this rather, that no man put a stumblyng blocke, or an occasion to fall, in his brothers way.

14 ☞For I knowe, and am perswaded by the Lorde Iesus, that *there is nothyng common of it selfe: but vnto hym that iudgeth it to be common, to hym is it common.

Math.xv.b. Actes.x.b. 1 Tim.iiii.a. Mark. vii.d.

15 But yf thy brother be greeued With thy meat, nowe walkest thou not charitably. Destroy not hym With thy meat, for Whom Christe dyed.

16 Let not your good be euyll spoken of. D

17 For the kyngdome of God, is not meat and drinke: but righteousnesse, & peace, and ioy in the holy ghost.

18 For he that in these thynges serueth Christe, pleaseth God, and is cōmended of men.

19 Let vs therfore folowe those thynges which make for peace, & thynges wherwith one may edifie another.

20 Destroy not the worke of God for meates sake. *All thinges are pure: but it is euyll for that man, which eateth With offence.

Titus.i.d.

21 It is good neither to eate flesshe, neither

ther to drinke wine, neither any thyng wherby thy brother stumbleth, either falleth, or is made weake.

22 Hast thou (c) fayth? Haue it with thy selfe before God. Happy is he that condempneth not hym selfe in the thyng which he aloweth.

23 For he that maketh conscience, is damned yf he eate, because [he eateth] not of fayth: For whatsoeuer is not of fayth, is (d) sinne.

(c) Fayth, is here taken for a full perswasion of the christian libertie in thinges indifferent.

(d) This sentence, both Augustine and Origen do take to be generally meant of all mens workes whatsoeuer they be, whiche proceade not of a ryght conscience and an vndoubted fayth, grounded vpon the worde of God.

The. xv. Chapter.

1 We must support one another after the example of Christe. 14 Paul sheweth his zeale towarde them, 30 and requireth the lyke of them.

A 1 WE whiche are stronge, *ought to beare ẏ fraylnes of the weake, & not to stande in our owne conceiptes.

Galath. vi.a

2 Let euery man please his neygbour, in that that is good to (a) edifiyng.

3 For Christe pleased not him selfe. But as it is written: *The rebukes of them which rebuked thee, fell on me.

4 ☞ *For whatsoeuer thynges haue ben written afore time, were written for our learnyng, that we through pacience and comfort of ẏ scriptures might haue hope.

5 The God of pacience and consolation, graunt you to be lyke mynded one towardes another, after the ensample of Christe Jesu:

Leuit. xix.d 6 *That ye all agreeyng together, may
B with one mouth prayse God, and the father of our Lorde Jesus Christe.

7 Wherfore, receaue ye one another, as Christe receaued vs, to ẏ prayse of God.

8 And I say, that Jesus Christe was a minister of the circumcisiō for the trueth of God, to confirme the promise [made] vnto the fathers:

Deut. xx.f. 9 *And that the gentiles myght prayse
Reg. 22.d. God for his mercie, as it is written: *For
Psal xviii.g this cause I wyll praise thee among the gentiles, and syng vnto thy name.

Deut. 32. f. 10 And againe he saith: *Reioyce ye gentiles with his people.

Psal. cxvii.a 11 And againe: *praise the Lord al ye gentiles, & laude him al ye people together.

C 12 And againe Esaias saith: There shal-
Esaias. xi.a. be the *roote of Jesse, and he that shall rise to raigne ouer the gentiles, in hym shall the gentiles trust.

13 The God of hope, fyll you with al ioy and peace in beleuyng, that ye may be riche in hope, through the power of the holy ghost. ☜

14 I my selfe am perswaded of you my brethrē, that ye also are full of goodnes, and fylled with all knowledge, able also to exhort one another.

15 Neuerthelesse brethren, I haue somewhat more boldly written vnto you, to put you in remembraunce, through the grace that is geuen me of God,

16 That I should be the minister of Jesus Christe, to the gentiles, and shoulde minister the Gospell of God, that the offeryng of the (b) gentiles might be acceptable, and sanctified by the holy ghost.

D

(a) To edifie signifieth to do all maner of parties to our neyghbour, eyther to bryng him to christ, or yf he be winne, that he may go forwarde in vertu.

(b) He calleth here the offeryng of the gentiles, the people of the gentiles, whō he won to god by the preachyng of ẏ Gospell.

17 I haue therefore whereof I may reioyce through Christe Jesus; in those thynges which parteyne to God.

18 For I dare not speake of any of those thinges which Christ hath not wrought by me, to make the gentiles obedient with worde and deede,

19 In myghtie signes and wonders, by the power of the spirite of God: so that from Hierusalem, & the coastes rounde about, vnto Illyricum, I haue fullye preached the Gospell of Christe.

20 So haue I enforced my selfe to preach the Gospell, not where Christe was na- E
med, lest I shoulde haue buylt vpon an other (c) mans foundation.

21 But as it is written: *To whom he was not spoken of, they shall see: and they that hearde not, shall vnderstande.

22 For this cause I haue ben oft let, that I coulde not come vnto you.

23 But nowe, seyng I haue no more to do in these countreys, and also haue ben desirous many yeres to come vnto you:

24 Whensoeuer I take my iourney into Spayne, I wyll come to you: For I trust to see you in my iourney, and to be brought on my waye thytherwarde by you, after that I be somewhat fylled with you.

(c) In other mans foundation he calleth here the churches that wer taught and instructed of othee apostles.

25 But nowe go I vnto Hierusalem, to minister *vnto the (d) saintes.

Act. xi.d.

26 For it hath pleased them of Macedonia & Achaia to make a certaine comon gatheryng for the poore saintes whiche are at Hierusalem.

(d) That is, to carry to the poore saintes that lyued at Hierusalem, the almes that he gathered for thē among the gentiles where he preached.

27 It hath pleased them veryly, & their detters are they. For yf the gentiles be made partakers of their spirituall thynges, their duetie is to minister vnto the in carnall thynges.

28 When I haue perfourmed this, and haue (c) sealed to the this fruite, I wyll come by you into Spayne.

(c) That is, when I shall faythfully deliuer it to the, as it were sealed most surely. By fruite, he meaneth almes, whiche is the fruite of the fayth of those that had receaued the Gospell.

29 And I am sure, that when I come vnto you, I shall come with aboundaunce of the blessyng of the Gospell of Christe.

30 ☞ I beseche you brethren for ỹ Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe me in my busynesse with your prayers to God for me:

31 That I may be delyuered from them which beleue not in Jurie, & that this my seruice which I haue at Hierusalem may be accepted of the saintes:

32 That I may come vnto you with ioy, by the wyll of God, and may with you be refreshed.

33 The God of peace be with you al. Amē. i.Cor.xiiii.f

¶ The.xvj. Chapter.

1 A number of salutations. 17 Paul wylleth them to beware of false brethren. 20 He prayeth and geueth thankes for them.

A 1 I Commende vnto you Phebe our sister, whiche is a minister of the (a) Church of Cenchrea,

(a) In ỹ primatiue church auncient widowes, and other vertuous women were chosen & appoynted to minister vnto the nedy, and therfore called ministers: & not because they had any publique auctorite to teach in the congregation.

2 That ye receaue her in the Lorde, as it becommeth saintes, and that ye assist her in whatsoeuer busynesse she hath nede of you: For she hath succoured many, and my selfe also.

3 Greete Priscilla and *Aquila my helpers in Christe Jesu:

4 (Which haue for my lyfe layde downe their owne neckes: Vnto whom, not onlye I geue thankes, but also all the Churches of the gentiles)

5 Lykewyse [greete] the Churche that is in their house. Salute my welbeloued Epenetus, which is the first fruite of Achaia in Christe.

6 Greete Marie, which bestowed much labour on vs.

7 Salute Andronicus and Junia my cosins, and prisoners with me also, which are wel taken among the Apostles, and were in Christe before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urban our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christe, salute them whiche are of Aristobulus housholde.

11 Salute Herodion my kinsman, greete them that be of the housholde of Narcissus, which are in the Lorde.

12 Salute Tryphena, & Tryphosa, which labour in the Lorde. Salute the beloued Persis, which laboured much in the Lorde.

13 Salute Rufus chosen in the Lorde, and his mother and myne.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saintes which are with them. ℭ

16 *Salute one an other with an holy (b) kysse. The Churches of Christ salute you. ii.Cor.xii..c (b) This was a signe of amitie among the Jewes, whiche S. Paul wylleth to be holy, that is, that it come from a mynde full of godly charitie.

17 ☞ Nowe I beseche you brethren, (c) marke them whiche cause deuision, & geue occasions of euyll, contrarie to the doctrine whiche ye haue learned, and auoyde them. (c) Ther are two markes to knowe the false apostles bye. The one is, when they leaue Christe & serue their belly. The other, when they regarde not the holye scripture, but preache ipes & their owne fantasies.

18 For they that are suche, serue not the Lorde Jesus Christe, *but their owne belly, and with sweete and flatteryng wordes deceaue the heartes of the innocentes.

19 For your obedience is gone abrode vnto al men. I am glad therfore no doubt, of you: But yet I would haue you wise vnto that whiche is good, & simple concerning euyll.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christe be with you.

21 Timotheus my worckefelowe, and Lucius, and Jason, & Sosipater my kinsemen, salute you.

22 I Tertius, whiche wrote this epistle, ℭ salute you in the Lorde.

23 *Gaius myne hoast, and of the whole Churche, saluteth you. Erastus the chamberlaine of the citie saluteth you, and Quartus a brother. Act.xix.c.

The

24 The grace of our Lorde Jesus Christ
be with you all. Amen.
25 To hym that is of power to stablisshe
you, according to my Gospell, and prea-
chyng of Jesus Christe, by reuealyng of
the misterie whiche was kept secrete
sence the worlde began,
26 But nowe is opened, and by the scrip-
tures of the prophetes, at the cōmaun-
dement of the euerlastyng God, to the
obedience of fayth, among all nations
publisshed:
27 To [the same] God, wyse only, be glo-
rie, through Jesus Christe, for euer.
Amen.

¶ This epistle was written to the
Romanes from Corinthus [and sent]
by Phebe the minister vnto ye Chur-
che at Cenchrea.

R. E.

¶ *The first Epistle of Saint Paul the Apostle to the Corinthians.*

¶ The first Chapter.

1 He prayseth the great graces of God shewed towarde them, 10 exhortyng them to concorde and humilitie. 19 He beateth downe all pryde, and wisedome which is not grounded vpon God: 26 Shewyng whom God hath chosen to confounde the wisedome of the worlde.

A 1 PAule called [to be] an Apostle of Jesu Christ, through the wyll of God, and brother Sostenes:
2 Vnto the Church of God whiche is at Corinthus: To thē that are sanctified in Christe Jesus, (a) saintes by callyng, with all that call on the name of our Lorde Jesus Christe in euery place, both of theirs and ours:
3 *Grace be vnto you, and peace from God our father, and from the Lorde Jesus Christe.
4 ☞ I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you in Jesus Christe:
5 That in all thynges ye are made riche in hym, in all vtteraunce, & in all knowledge:
6 As the testimonie of Jesus Christ was confirmed in you.
B 7 So that ye are destitute of no gyft, wayting for the appearing of our Lord Jesus Christe,
8 Whiche shall also (c) strength you vnto the ende, that ye may be (b) blamelesse in the day of our Lord Jesus Christ. ☜
9 *God is faythfull, by whom ye are called vnto the felowship of his sonne Jesus Christe our Lorde. Nu. xxiii. e. i. Cor. x. c.
10 Nowe I beseche you brethren by the name of our Lorde Jesus Christe, that ye all speake one thyng, and that there be no discentions among you, but be ye knit together, in one mynde, and in one meanyng.
11 For it is shewed vnto me my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.
12 Nowe this I saye, that euery one of you saith, I am of Paul, and I am of *Apollo, and I am of Cephas, and I am of Christe. Act. xviii. d i. Cor. iii. a. and. xvi. c.
13 Is Christe deuided? was Paul crucified for you? eyther were ye baptized in the name of Paul?
14 I thanke God that I baptized none of you but Crispus and Gaius:
15 Lest any shoulde say, that I had baptized in myne owne name.
16 I baptized also the housholde of Stephana: Furthermore knowe I not whether I baptized any other.
17 For Christe sent me not to baptize, but C to preache the Gospell: not with wisedome of (c) wordes, lest ye crosse of Christ shoulde be made of none effect.

(a) Made holy by thee fere ... and cal... of God.
... m. i. a. ... lath. i. a.
... Or, con...
... For there ... condem... to thē ... grafs ... Christ ...
(c) when mē shoulde attribute that vnto eloquēce, whiche onlye belongeth to the power of God

18 For the preachyng of the crosse, is to them that perishe foolishnesse: but vnto vs which are saued, *it is the power of God.

Rom.i.b. Esai.xxix.d 19 For it is written, *I will destroye the wisedome of the wyse, and will cast away the vnderstandyng of the prudent.

Esaias.xix.c. 20 Where is the wise? *Where is ỹ scribe? where is the disputer of this worlde? hath not God made the wisedome of this worlde foolyshenesse?

D 21 For after that the world through wisedome knewe not God, in the wisedome of God: it pleased God through foolishnesse of preachyng to saue them that beleue.

Math.viii.d Luke.xi.d. Iohn.vi.d. 22 For *the Iewes require a signe, & the Grekes seke after wisedome:

23 But we preache Christe crucified, vnto the Iewes a stumblyng blocke, and vnto the Grekes foolyshnesse:

24 But vnto them which are called both of the Iewes and Grekes [we preache] Christe the power of God, and the wisedome of God.

25 For the foolishnesse of God, is wiser then men, and the weakenesse of God, is stronger then men.

26 Brethren, ye see your callyng, howe that not many wise men after the flesshe, not many myghtie, not many noble [are called.]

27 But God hath chosen the foolyshe thynges of the worlde, to confounde the wise: And God hath chosen the weake thynges of the worlde, to confounde thynges which are myghtie:

28 And vnnoble thynges of the worlde, & thinges which are despysed, hath God chosen, [yea] and thinges which are not, to bryng to naught thynges that are:

29 That no flesshe shoulde reioyce in his presence.

30 And of hym are ye in Christe Iesu, whiche of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption:

31 That accordyng as it is written: he that reioyceth, let hym reioyce in the Lorde.

The. ij. Chapter.

1 He putteth for example his maner of preachyng, which was accordyng to the tenor of the Gospell: 8 which Gospell was contemptible, and hyd to the carnall, 10 and agayne honorable and manifest to the spirituall.

A1 AND I brethren, when I came to you, came not in gloriousnesse of wordes, or of wisedome, shewing vnto you the (a) testimonie of God.

(a) That is, the Gospell, wherby God doth manifest hym selfe to the worlde, or wherof God is the author and witnesse.

2 For I esteemed not to knowe any thyng among you saue Iesus Christe, and hym crucified.

3 And I was among you in weakenesse, and in feare, and in much tremblyng.

4 And my wordes and my preachyng was not with entysing wordes of mans wisedome, but in shewyng of the spirite, and of power:

5 That your fayth should not stande in the wisedome of men, but in the power of God.

B 6 And we speake wisedome among thē that are perfite: not the wisedome of this world, neither of the princes of this world, which come to naught.

7 But we speake the wisedome of God in a misterie [euen] the hyd [wisedome] which God ordeyned before the worlde, vnto our glorie.

Acts.xiii.d 8 Which *none of ỹ princes of this world knewe: For had they knowen it, they woulde not haue crucified the Lorde of glorie.

9 But as it is written: *The eye hath not seene, & the eare hath not heard, neither haue entred into the heart of man, the thynges which God hath prepared for them that loue hym. Esai.lxiii.d.

10 But God hath reuealed thē vnto vs by his spirite: For *the spirite searcheth all thinges, yea the deepe thinges of God. Rom.viii.d.

11 For what man knoweth the thynges of a man, saue ỹ (b) spirite of man which is in hym? Euen so, the thinges of God, knoweth no man, but ỹ spirite of God.

(b) Mannes mynde, which vnderstandeth, and iudgeth.

12 And we haue receaued, not the spirite of the worlde, but the spirite which is of God, that we myght know the thynges that are geuen to vs of God.

13 which thynges also we speake, not in the wordes which mans wisedome teacheth, but which ỹ holy ghost teacheth, comparyng spirituall thynges with spirituall thynges. D

14 But the naturall man perceaueth not the thynges of ỹ spirite of God, for they are foolyshenesse vnto hym: Neither can

can he knowe [them] because they are spiritually discerned.

15 But he that is spirituall, discerneth all thynges, yet he hym selfe is iudged of no man.

16 *For who hath knowen the mynde of the Lorde, that he myght instruct hym? But we haue the (c) mynde of Christe. Esaias. xl. c. Rom. xi. c.

(c) That is, Christes spirite.

¶ The. iij. Chapter.

3 Paul rebuketh the sectes and aucthours therof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erronious doctrines. 11 Christe is the foundation of his Churche. 16 The dignitie and office both of the ministers, and also of all the faythfull.

A 1 AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnall [euē] as vnto (a) babes in Christe.

(a) Beyng ingraffed in Christe by faith, but beyng to moue by his spirite and as we do it in fayth, be growe vp to a ripe age. And here let him take hede that teacheth, that by mylke & grene pōsō: for mylke & grene meate is office are one, but only differ in maner & fourme.

2 I gaue you mylke to drynke, and not meate: For ye then were not stronge, neither are ye as yet.

3 For ye are carnal. Seing then, there is among you enuying, & stryfe, and sectes, are ye not carnall, and walke as men?

4 For whyle one sayth, I am of Paul, and another, I am of Apollo, are ye not carnall?

5 What is Paul? What is Apollo? Only B ministers are they by whom ye beleued, euen as the Lorde gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encrease.

7 So then, neither is he that planteth any thyng, neither he that watreth: but God that geueth the encrease.

8 He that planteth, & he that watreth, are one, and euery man shal receaue his reward accordyng to his labour.

9 For we together are Gods labourers, ye are Gods husbandrie [ye are] *Gods buyldyng. Ephe. ii. d.

C 10 Accordyng to the grace of God geuen vnto me, as a wise maister builder haue I layde the foundation, and another buyldeth theron. But let euery man (b) take heede howe he buyldeth vpon.

(b) Wherevpon hath the ministers of Corinth, as teachers of curious doctrines & questions. Mat. xvi. c.

11 For other foundation can no man lay, then that that is layde, *which is Jesus Christe.

12 If any man buylde on this foundation, golde, syluer, precious stones, tymber, haye [or] stubble:

13 Euery mans worke shal appeare. The day shall declare it, because it shalbe reuealed by the fire: And the fire shall trie euery mans worke what it is.

14 If any mans worke that he hath built vpon abyde, he shall receaue a reward.

15 If any mans worke burne, he shall suffer losse, but he shalbe safe hym selfe: neuertheles, yet as it were through fire.

D 16 & *Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you? 1. Cor. vi. d.

17 If any man defyle the temple of God, hym shall God destroy. For the temple of God is holy, which [temple] ye are.

18 Let no man deceaue hym selfe. If any man among you seeme to be wise in this worlde, let hym be a foole, that he may be wyse.

19 For the wisedome of this worlde, is foolishnesse with God. For it is Writtē: *He compasseth the wise in (c) their owne craftynesse. Iob. v. b.

(c) whē they them selues are entangled in the same snares whiche they layde for others.

20 And agayne: The Lorde knoweth the thoughtes of the wyse, that they be vayne.

21 Therfore, let no man reioyce in (d) men: For all thynges are yours:

(d) But in God, who worketh by his ministers to his owne glorie, and the comfort of his Churche.

22 whether it be Paul, or Apollo, or Cephas, either the worlde, either lyfe, or death, whether they be present thinges, or thynges to come, all are yours:

23 And ye are Christes, and Christe (is) Gods.

¶ The .iiij. Chapter.

1 After that he had described the office of a true apostle, 3 seyng they dyd not acknowledge hym such one, 4 he appealeth to gods iudgement, 7 beatyng downe their glorie, which hyndered them to prayse that which they dispraysed in hym. 15 He sheweth what he requireth on their part, and what they ought to loke for of hym at his returne.

A 1 LEt a man so esteeme of vs, as the ministers of Christe, and disposers of the *secretes of God. Deu. xxix d

2 Furthermore, it is required of the disposers that a man be founde faythfull.

3 With me it is but a very small thyng that I shoulde be iudged of you, either of mans iudgement: No, I iudge not (a) mine owne selfe. (a) whether I haue great giftes or little, fewe or many.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that

iudgeth me is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyll the Lorde come, Who wyl lyghten thynges that are hyd in darkeneſſe, & open the counſels of the heartes, and then ſhall euery man haue prayſe of God.

B 6 And theſe thynges brethren, I haue figuratiuely applied vnto my ſelfe, and to Apollos, for your ſakes, that ye might learne by vs, that no man conceaue in mynde aboue that Whiche is written, that one ſwell not agaynſt another for any mans cauſe.

(b) To wyt, frō other mē, & preferreth thee. 7 For Who (b) ſeperateth thee? And What haſt thou, that thou haſt not receaued? If thou haue receaued it, Why reioycеſt thou, as though thou haddeſt not receaued it?

8 Nowe ye are full, nowe ye are made ryche, ye raigne as kynges without vs, and I Wouldе to God ye dyd raigne, that We alſo myght raigne With you.

9 For me thynketh, that God hath ſet forth vs, Whiche are the laſt apoſtles, as it were men appoynted to death. For We are made a gaſyng ſtocke vnto the Worlde, and to the angels, and to men.

Pſa.lxiiii.d. Rom. viii.f.

C (c) By this bytter taunting, he abſteyning hym ſelfe, and exalting the Corinthians, he maketh them aſhamed of their vayne glorie. ()Or, houre.

10 We [are] (c) fooles for Chriſtes ſake, but ye [are] Wyſe in Chriſte. We [are] Weake, but ye [are] ſtronge. Ye [are] honorable, but We [are] deſpiſed.

11 Euen vnto this () time We both hunger and thirſte, and are naked, and are buffeted, and haue no certaine dwellyng place,

12 And labour, *Worknig With our owne handes. We are reuyled, and We bleſſe. We are perſecuted, and ſuffer it. Actes.xx.g i.Theſ.ii.c. ii.Theſ.iii.d

13 We are euyll ſpoken of, and We praye: We are made as the fylthyneſſe of the Worlde, the offcowryng of all thynges vnto this day.

14 I Write not theſe thynges to ſhame you, but as my beloued ſonnes I warne you. D

15 For though ye haue ten thouſande inſtructours in Chriſt, yet [haue ye] not many fathers: For in Chriſte Jeſu I haue begotten you through the Goſpell.

16 Wherefore, I deſire you, be ye followers of me.

17 For this cauſe haue I ſent vnto you Timotheus, Whiche is my beloued ſonne, & faythfull in the Lorde, Which ſhall put you in remembraunce of my Wayes Which be in Chriſte, as I teache euery where in all Churches.

18 Some ſwel as though I would come no more at you:

19 But I Wyll come to you ſhortly, *if the Lorde Wyll, & Wyll knowe, not the Wordes of thē Which ſwell, but the power. Act.xviii.c. Heb..vi.a.

20 For the kyngdome of God is not in Worde, but in (d) power. (d) Of the holy ghoſt.

21 What Wyl ye? Shal I come vnto you With a rodde, or in loue and in the ſpirite of meekeneſſe?

The. v. Chapter.

1 He reproueth ſharpely their negligence in punyſhyng hym that had committed inceſt, 3 wylyng them to excommunicate hym, 7 to imbrace puritie, 9 and flee wickednelle.

A 1 There goeth a common ſaying that there is fornication among you, & ſuche fornication as is not named among the (a) gentiles: that one ſhoulde haue his fathers Wyfe. Leui.xviii.d (a) Who would thynke that you would ſuffer ỹ miſchiefe vnpunyſhed, Which ỹ moſt barbarous nations abhorre to ſpeake of.

2 And ye ſWell, and haue not rather ſorowed, that he that hath ſo done this deede, myght be put from among you.

3 For I verily, as abſent in body, but preſent in ſpirite, haue determined alredie, as though I were preſent, concernyng hym that hath done this deede.

4 In the name of our Lorde Jeſus Chriſte, When ye are gathered together and my ſpirite, With the power of the Lorde Jeſus Chriſte,

5 *To delyuer ſuche a one vnto Satan for the deſtruction of the fleſſhe, that the ſpirite may be ſaued in the daye of the Lorde Jeſus. Math.18.d.

6 Your reioycing is not (b) good. Knowe ye not, that a litle leauen leaueneth the Whole lumpe? (b) Seyng you ſuffer ſuch monſtrous vices vnpunyſhed.

7 ☞Purge out therfore the olde leauen, that ye maye be newe dowe, as ye are vnleauened bread: For Chriſte our Paſſouer is offred vp for vs. B

8 Therefore let vs kepe holy day, not With old leauen, neither With the leauen of malicioulnes and Wickedneſſe, but With the vnleauened bread of pureneſſe and

and trueth. ☞
9 I wrote vnto you in an epistle, that ye should not companie with fornicatours:
10 [And I meant] not at all with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the world.
11 But nowe I haue written vnto you, *that ye companie not together, if any that is called a brother be a fornicatour, or couetous, or a worshipper of idols, or a rayler, or a drunkarde, or an extortioner: with him that is such [see that ye] eate not.
12 For what haue I to do to iudge them that are without? Do ye not iudge them that are within? Them that are without God iudgeth. *Put away from among you that wicked person.

i.Thes.iii.b

Deut.xiii.b

The .vi. Chapter.

1 He rebuketh them for goyng to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of christian libertie, 15 and sheweth that we ought to serue God purely, both in body and in soule.

A 1 DAre any of you, hauing businesse * with another, be iudged vnder the (a) vniust, and not rather vnder ye saintes?
2 *Do ye not knowe that the saintes shall iudge the worlde? If the worlde shalbe iudged by you, are ye vnworthy to iudge the smallest matters?
3 Know ye not howe that we shal iudge the angels? Howe much more thinges that parteyne to this lyfe?
4 If then ye haue iudgement of thinges parteynyng to this lyfe, set vp them to iudge whiche are least esteemed in the Churche.
5 I speake it to your shame: Is it so that there is not a wyse man among you? no not one that can iudge betwene brother and brother?
6 But one brother goeth to law with another, and that vnder the vnbeleuers?
B 7 Nowe therefore there is vtterly a fault among you, because ye go to lawe one with another: why rather suffer ye not wrong? why rather suffer ye not harme?
8 Nay, ye your selues do wrong, and do harme, and that to your brethren.
9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceaued: *neither fornicatours, nor idolatours, nor adulterers, nor weaklinges, nor abusers of them selues with mankinde,
10 Nor theeues, nor couetous, nor drunckardes, nor cursed speakers, nor * pyllers, shall inherite the kingdome of God.
11 And such were some of you: but ye are wasshed, but ye are sanctified, but ye are iustified in the name of the Lord Jesus, and by the spirite of our God.
12 All thinges are lawfull vnto me, but *al thinges are not profitable: Al things are lawfull vnto me, but I will not be brought vnder the (b) power of any.
13 Meates [are ordeyned] for the belly, and the belly for meates: but God shall destroy both it, and them. Nowe the body [is] not for (c) fornication: but for the Lorde, and the Lorde for the body.
14 And God both hath raysed vp the Lorde, and also shall rayse vs vp by his power.
15 ☞*Knowe ye not that your bodies are the members of Christe? Shall I then take the members of Christe, and make them the members of an harlot? God forbyd.
16 Know ye not, that he whiche coupleth him selfe with an harlot, is one body? *For two (sayth he) shalbe one fleshe.
17 But he that is ioyned vnto the Lord is one spirite.
18 Flee fornication. Euery synne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.
19 Knowe ye not that your body is the temple of the holy ghost [whiche is] in you, whom ye haue of God, and ye are not your owne?
20 For ye are dearely bought: therefore glorifie God in your body and in your spirite, which are Gods.

* Or, against

(a) He calleth them vniust, whosoeuer are not sanctified in Christ.

Mat.vii.d.

Gal.v d. Eph.v.a.

* Or, extortioners.

Eccle.37.d. i.Cor.x.c.

(b) For we are subiect to those thinges which we can not want.

(c) They abused meates, both in ye they offended other therby, & also prouoked thine owne lustes to vncleanesse.

C i.Cor.iii.c.

Gene.ii d. Matth xix. Mark.x.a. Eph.v.g.

The. vii. Chapter.

1 The apostle aunswereth to certayne questions which the Corinthians desired to know, 2 as of single lyfe, 3 of the duetie of mariage. 11 of discordes and discention in mariage 13 of mariage betweene the faythfull and vnfaythfull, 18 of vncircumcising the circumcised, 21 of seruitude. 25 of virginitie, 39 and seconde mariage.

A 1 NOwe as concernyng the thinges wherof ye wrote vnto me, ☞it is (a)good for a man not to touche a woman.

(a) Or, expedient, because mariage, thorow many corruptiõ, and not by gods institution, hyngeth cares and troubles.

2 Neuertheles, to auoyde fornication, let euery man haue his owne wyfe, and let euery woman haue her owne husband.

3 Let the husbande geue vnto the wyfe due beneuolence: Lykewyse also the wyfe vnto the husbande.

4 The wyfe hath not the power of her owne body, but the husbande: And likewyse also the husbande hath not the power of his owne body, but the wife.

Tob.vi.d. Ioel.ii.d. 5 *Defraude you not the one the other, except [it be] with both your consentes for a time, that ye may geue your selues to fasting and prayer: and afterward come together againe, that Satan tempt you not for your incontinencie.

(b) He sheweth that he cõmaundeth not precisely all mẽ to marrie, but that God hath graunted this remedie vnto them which can not liue chast. 6 This I say of fauour, & (b)not of commaundement.

7 For I woulde that all men were as I my selfe [am:] but euery man hath his proper gift of God, one after this maner, another after that.

8 I say therefore vnto them that be vnmaryed and wyddowes, it is good for them if they abyde euen as I.

i.Tim.v.c. 9 But *if they can not abstayne, let them marrie: For it is better to marrie then to burne.

10 Vnto the maryed commaunde, not I, but the Lord, *Let not the wyfe depart from the husbande:

Mat.v.c. and xix.a. 11 But and if she depart, let her remayne vnmarried, or be reconciled vnto her husbande [againe:] And let not the husbande put away his wyfe.

12 But to the remnaunt speake I, not the Lorde: If any brother haue a wife that beleueth not, if she be content to dwell with him, let him not put her away.

13 And the woman which hath to her husbande an infidell, and he consent to dwel with her, let her not put him away.

℄ 14 For the vnbeleuing husbande is sanctified by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbande: els were your children vncleane, but nowe are they (c)holy.

(c) They that are borne of either of the parẽts faithfull, are also counted members of Christes church, because of the promise.

15 But if the vnbeleuing depart, let hym depart: A brother or a sister is not in subiection in such thinges: But God hath called vs in peace.

16 For howe knowest thou O woman, whether thou shalt saue thy husbande: or how knowest thou O man, whether thou shalt saue thy wyfe:

17 But as God hath distributed to euery man, *as the Lorde hath called euery one, so let hym walke, and so ordeyne I in all Churches. Eph.iiii.a.

18 Is any man called beyng circumcised: let him not adde vncircumcision: Is any called vncircumcised: let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keping of the commaundementes of God.

20 ☞Let euery man abyde in the same calling, wherin he was called.

21 *Art thou called a seruaunt: care not for it: Neuertheles, if thou mayest be free, vse it rather. i.Tim.vi.a.

22 For he that is called in the Lord [being] a seruaunt, is the Lordes free man: Lykewyse also he that is called [beyng] free is Christes seruaunt. D

23 Ye are dearely bought, be not ye the seruauntes of men.

24 Brethren, let euery man wherin he is called, therin abyde with (d)God.

(d) Or, sincerely, as in the presence of God.

25 Nowe concerning virgins I haue no commaundement of the Lord: yet geue I counsell, as one that hath obtayned mercy in the Lorde to be faythfull.

26 I suppose therfore that it is good for the present necessitie: for [I say] it is good for a man so to be.

27 Art thou bounde vnto a wife: seke not to be loosed: Art thou loosed from a wyfe: seke not a wyfe.

28 But and if thou marrie a wyfe, thou sinnest not, and if a virgin marrie, she hath not sinned: Neuertheles, such shall haue trouble in their flesh, but I beare with you.

29 But

Psal.xc.a. Pet.iii b. 29 But this say I brethren, * the tyme is short: It remayneth, that they which haue wyues, be as though they had none:

30 And they that wepe, as though they wept not: & they that reioyce, as though they reioyced not: and they that bye, as though they possessed not:

31 And they that vse this worlde, as Esai.lx b. though they vsed it not: For * the fashion of this worlde goeth away.

i.John.ii c. Mat.vi.d. Luk.vi.c. 32 * I woulde haue you without care: He that is vnmaryed, careth for the thinges that belong to the Lorde, how he may please the Lorde:

33 But he that hath maryed a wyfe, careth for the thinges that are of the worlde, how he may please his wyfe.

34 There is difference betweene a virgin and a wyfe: The vnmaryed woman careth for the thinges that are of the Lorde, that she may be holy both in body and in spirite: [Againe] she that is maryed careth for the thinges that pertayne to the world, how she may please her husbande.

35 ☞ This speake I for your profite, not to tangle you in a snare: but that [ye may folowe] that which is honest and comely, and that ye may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomely for his virgin if she passe the time of mariage, (c) and neede so require, let him do what he wyll, he sinneth not: let them be maryed. G

(c) That is, that she should mary to auoyde fornication.

37 Neuerthelesse, he that purposeth surely in his heart hauing no neede, but hath power ouer his owne wyll, and hath so decreed in his heart that he wyl kepe his virgin, doth well.

38 So then he that ioyneth his virgin in maryage, doth well: but he that ioyneth not [his virgin] in mariage, doth better.

39 * The wyfe is bounde to the ○ lawe as long as her husbande lyueth: but if her husband be dead, she is at libertie to marry with whom she wil, onely in the Lorde. Rom.vii.a. ○ Or, by the lawe of maryage.

40 But she is happier if she so abide, after my iudgement: And I thinke veryly that I haue the spirite of God.

¶ The .viij. Chapter.

1 He rebuketh them that vse their libertie to the sclaunder of other, in going to the idolatrous sacrifices. 9 And sheweth how men ought to behaue them toward such as be weake.

A 1 AS touching thinges * offred vnto idols, we are sure ẏ we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. Actes.v c,

2 If any man thynke that he knoweth any thing, he knoweth nothing yet as he ought to know.

○ Or taught. 3 But if any man loue God, the same is ○ knowen of him.

4 As concerning the eating of those thinges that are offered vnto idols, we are sure that * an idoll is nothing in the worlde, and that there is none other God but one. i.Cor.x c.

5 And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and (a) lordes many:)

(a) which being idols, yet are esteemed of men, as Lordes and Seigneours.

6 Yet vnto vs is there but one God, [which is] the father, of whom are all thinges, and we in him, and one Lorde Jesus Christe, by whom are al thinges, and we by him.

7 But euery man hath not knowledge: * For some hauing conscience of the idol vntill this houre, eate as a thing offred vnto idols, and so their conscience being weake, is defiled. i.Cor.viii.g.

8 But meate maketh vs not acceptable to God: For neither if we eate, haue we the more, neither if we eate not, haue we the lesse. B

9 But take heede lest by any meanes this libertie of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hast knowledge, sit at meate in the idols temple: shal not the conscience of him which is weake, be (b) boldened to eate those thinges which are offred to idols,

(b) By thyne example, without ony grosid of doctrine.

11 And through thy knowledge shal the (c) weake brother perishe, for whom Christe dyed:

(c) which eateth against his conscience.

12 When ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christe.

13 Wherefore, * if meate offend my brother, I wyll eate no fleshe whyle the worlde standeth, lest I shoulde offende my brother. Rom.14.d.

¶ The

The .ix. Chapter.

1 He exhorteth them by his example to vse their libertie to the edification of other.
24 to run on foorth in the course that they haue begun.

A 1 AM I not an Apostle? am I not free? *haue I not seene Jesus Christe our Lord: Are ye not my worke in the Lorde?

Act.xi.a.

2 If I be not an Apostle vnto other, yet doubtlesse am I vnto you: For the[a] seale of myne Apostleship are ye in the Lorde.

3 Myne aunswere to them that aske me, is this,

4 Haue we not power to eate and to drinke?

5 Haue we not power to leade about a [b]sister a woman as well as other Apostles, and as the brethren of the Lord, and Cephas?

6 Either only I and Barnabas haue not power this to do?

7 Who goeth a warfare any time at his owne cost? Who planteth a vineyarde, and eateth not of the fruite therof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these thinges after the maner of men? or saith not the law the same also?

9 For it is written in the law of Moyses: *Thou shalt not moosell the mouth of the Oxe that treadeth out the corne. Doth God take care for Oxen?

10 Either sayth he it not altogether for our sakes? For our sakes no doubt this is written, that he which eareth, should eare in hope: & that he which tressheth in hope, should be partaker of his hope.

11 *If we haue sowen vnto you spirituall thinges, is it a great thing if we reape your carnall thinges?

12 If others be partakers of [this] power [wherfore are] not we rather? Neuerthelesse, *we haue not vsed this power: but suffer all thinges, lest we shoulde hinder the Gospel of Christ.

13 Do ye not knowe that they which minister about holy thynges, eate of the thinges of the temple? And they whiche wayte at the aulter, are partakers with the aulter?

14 Euen so hath the Lord ordayned, *that they which preache the Gospell, shoulde lyue of the Gospell.

15 *But I haue vsed none of these thinges. Neuerthelesse, I wrote not these thinges, that it shoulde be so done vnto me: For it were better for me to die, then that any man should make my reioycing vayne.

C

16 For if I preache the Gospell, I haue nothyng to reioyce of: for necessitie is layde vpon me. But wo is vnto me if I preache not the Gospell.

17 For if I do it with a good wil, I haue a reward: but if [I do it] against my wil, the[c] dispensatiō is committed vnto me.

18 What is my reward then? Verily that when I preache the Gospell, I make the Gospell of Christ free, that I misuse not myne auctoritie in the Gospell.

19 For though I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I might win the mo.

20 *Unto the Jewes, I become as a Jewe, that I might win the Jewes: To them that are vnder the lawe, [I become] as [though I were] vnder the lawe, that I might win them that are vnder the lawe:

21 To them that are without lawe, [become I] as [though I were] without lawe, (When I was not without law as parteyning to the lawe of God, but in the lawe of Christe) to winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake. I am made *all thinges to all men, that I might at the least way saue some.

23 And this I do for the Gospels sake, that I might haue my part therof.

24 ☞Perceaue ye not [howe] that they which run in a race, run all, but one receaueth the rewarde? So run that ye may obtayne.

25 Euery man that proueth maisteries, abstayneth from all thynges, and they [do it] to obtayne a crowne that shall perishe: but we to obtayne an *euerlasting crowne.

26 I therfore so run, not as at an vncertayne thing: So fight I, not as one that beateth the ayre.

27 But I tame my[d] body, and bryng it into subiection, lest by any meanes, that when I haue preached to other, I my selfe shoulde be a castaway. ☜

The

(a) I neede no further declaration, but the workes that I haue wrought among you.

(b) Or a sister a wife. Sainte Paule dieth none other worde to expresse a wyfe then γυνα. valla, what needeth he to adde a woman where was premised a sister? wherfore I think (sayth he) it ought to be translated a wyfe, specially because it is expressed in the singular number γυναῖκα. The olde translation printed, transposeth the wordes, saying: Mulierem sororem. where the most old written copies constantly haue Sororem mulierem. as all the Greke copies ἀδελφὴν γυναῖκα. Deu. xxv.b i.Timo.v c. Roma xv.f. Gal.vi.b.

Act.xx.g.

Mat.x.b.

Actes.xx.g

(c) The Greke words οἰκονομία signifieth a guidaunce, bestowing, or distribution of thinges, as it were to the profite of do housholde.

Act.xvi a Gal.ii.a.

i.Cor.x.g.

2.Tim.4.b. i.Pet.v.b.

(d) Lest he shoulde be reproued of men when they should see him do contrarie, or contempnt that thing which he taught others to do.

¶ The.x. Chapter.

1 He feareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God: 14 Exhortyng them to flee all idolatrie, 23 and offence of their neighbour.

A1 BRethrē, I woulde not that ye shoulde be ignorannt, howe that all our fathers were vnder the cloude, and all passed throughe the sea,

2 And were all baptized ○ vnto Moyses *in the cloude, & *in the sea:

3 And dyd *all eate of one (a) spirituall meate,

4 And *dyd all drynke ○ of one maner of spirituall drynke. (And they dranke of that spirituall rocke that folowed them, *which rocke was (b) Christe.)

5 But in many of them had God no delite: For *they were ouerthrowen in the wildernesse.

B6 These verely are ensamples to vs, to thintent that we shoulde not lust after euyll thynges, as they also lusted.

7 Neither be ye idolatours, as [were] some of them, as it is written: *The people sate downe to eate and drynke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed ○ fornication, and fell in one daye *three and thirtie thousande.

9 Neither let vs tempt Christe, as some of them tempted, and were destroyed of *serpentes.

10 Neither murmure ye, as some of thē also murmured, and were destroyed of the destroyer.

11 All these thinges happened vnto them for ensamples: but they are written to put (c) vs in remembraunce, whom the endes of the worlde are come vpon.

12 Wherfore, let hym that thynketh he standeth, take heede lest he fall.

13 There hath no temptation taken you, but such as followeth the nature of man: But *God is faythfull, *which shall not suffer you to be tempted aboue your strength: but shall with the temptation make away that ye maye be able to beare it.

14 Wherfore my deare beloued, flee from idolatrie.

15 I speake as vnto them which haue discretion, iudge ye what I say.

16 The cuppe of blessyng which we D blesse, is it not ỹ partakyng of the blood of Christe? The bread which we breake, is it not the partakyng of the body of Christe?

17 For we that are many, are one bread and one body, in as much as we all are partakers of one bread.

18 Beholde Israel after the flesshe. Are not they which eate of the sacrifices, partakers of the aulter?

19 What say I then? *that the idol is any E thyng? Or that it which is offered to idols is any thyng? i Cor.viii.a.

20 [Nay] but [this I saye] that the thinges which the gentiles offer, they offer to deuyls, & not to God. And I woulde not that ye shoulde haue (d) felowshippe with the deuils.

21 Ye can not drynke ỹ cup of the Lorde, and the cup of deuils. Ye can not be partakers of the Lordes table, and of the table of deuyls.

22 Either do we prouoke the Lorde to anger? Are we stronger then he?

23 All thynges are lawfull for me, *but F all thynges are not expedient: All thynges are lawfull for me, but all thynges edifie not. Eccle.37.d.

24 *Let no man seeke his owne: but euery man anothers wealth. i Cor.xiii.b.

25 Whatsoeuer is solde in the ○ market, that eate, and aske no question for conscience sake. ○ Or, in the market of victuals.

26 For *the earth is the Lordes, and all that therin is. Psal.24.a.

27 If any of them which beleue not, byd you [to a feast] and ye be disposed to go, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But yf any man say vnto you, this is G offred vnto idols, eate not [of it] for his sake that shewed it, and for conscience sake. The earth is the Lordes and all that therin is. i Cor.viii.b.

29 Conscience I say, not thyne, *but of the other. For why is my (e) libertie, iudged of another mans conscience?

30 For, *if I take my part with thankes, why am I euyll spoken of, for that wherfore I geue thankes? i Tim.iiii.a.

31 *Whether therfore ye eate or drynke, Colos.iij.c.

(a) That is, vnto Moyses lawe, as some reade. Or, as S. Augustine readeth, by Moyses.

(b) That is, Manna, whiche was the outwarde signe or Sacrament of the spirituall grace ○ Or, the same. Mat.xvi.c.

(c) That is, signified Christe, as all Sacramentes do.

(d) which is, to assemble in that companie where idols are calked vpon.

(e) we must take heede ỹ through our abuse, our libertie be not condemned. i Cor.viii.a.

Or

or Whatsoeuer ye do, do all to the prayse of God.

32 See that ye geue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Churche of God.

33 Euen as * I please all men in all thynges, not seking myne owne profite, but [the profite] of many, that they might be saued. i Cor.ix.d.

The.xj.Chapter.

1 He rebuketh the abuses which were crept into their Churche. 4 As touchyng prayer, propheslyng, 18 and ministring the Lordes supper. 23 bringyng them agayne to the first institution therof.

A1 BE ye the followers of me, euen as I am of Christe.

2 I commende you brethren, that ye remember me in all thinges, and kepe the ordinaunces, as I delinered them to you.

3 But I wyl that ye knowe, that Christ is the head of euery man. And the man is the * Womans head: And God is Christes head. Gen.ii.d. Ephe.v.c.

4 Euery man praying or propheslyng, hauyng any thing on his head, shameth his head.

5 But euery Woman that prayeth or propheslieth bare headed, dishonesteth her head: For that is euen all one as yf she were shauen.

6 If the Woman be not couered, let her also be shorne. * If it be a shame for a Woman to be shorne or shauen, let her couer her head. Deu.xxii.a.

B7 A man ought not to couer his head, forasmuch as he is the image and glorie of God: But the Woman is the glorie of the man:

Gen.i.d. 8 For * the man is not of the Woman: but the Woman of the man:

9 Neither was the man created for the Womans sake: but the Woman for the mans sake.

10 ☞ For this cause ought the Woman to haue (a) power on her head, for the Angels sakes. (a) Some-thing to couer her head in signe of subiection.

11 Neuertheless, neither is the man without the Woman, neither ỹ Woman without the man, in the Lorde.

12 For as the Woman is of the man, euen so is the man by the Woman, but all of God.

C13 Judge in your selues, whether it be comely that a Woman pray vnto God bare headed:

14 Doth not nature it selfe teache you, that it is a shame for a man, yf he haue long heere:

15 But yf a Woman haue long heere, it is a prayse for her: For her heere is geuen her to couer her withall.

16 If any man lust to striue, we haue no such custome, neither the Churches of God.

17 This I warne you of, and commende not, that ye come together, not after a better maner, but after a worse.

18 For first of all, When ye come together D in the Churche, I heare that there is dissention among you, and I partly beleue it.

19 For * there must be sectes among you, that they which are approued ○ among you, myght be knowen. Mat.xviii.a ○ Or, mong.

20 When ye come together therfore into one place, you can not eate the Lordes supper:

21 For euery one preuenteth other, in eatyng his owne supper. And one is hungry, and another is dronken.

22 Haue ye not houses to eate & to drynke in: Despise ye the Churche of God, and shame them that haue not: What shall I say vnto you, shall I prayse you in this, I prayse you not.

23 ☞ That which I deliuered vnto you, E I receaued of the Lorde. For the Lord Jesus, the same nyght in the which he was betrayed, toke bread:

24 And when he had geuen thankes, he brake it, and sayde: * Take ye [and] eate, this is my body which is broke for you: This do ye in the remembraunce of me. Mat.xxvi.e. Mar.xiiii.b Luk.xxii.b.

25 After the same maner also [he toke] the cup, When he had supped, saying: This cup is the newe testament in my blood: This do as oft as ye drynke it, in remembraunce of me.

26 For as often as ye shal eate this bread, and drynke this cup, * ye shall shewe the Lordes death * tyll he come. F i Peter.ii.b. Actes.i.b.

27 Wherfore, Whosoeuer shall eate this bread, and drynke this cup of the Lorde vnworthyly,

(b) By peruertyng the true and pure vse of ẏ same.

(b) vnworthyly, shalbe gyltie of the body and blood of the Lorde.

ii Cor.xii.b. Eccle.28.c.

28 *But let a man examine hym selfe, and so let hym eate of this bread, and drinke of this cuppe:

G

29 For he that eateth and drynketh vnworthyly, eateth and drynketh (c) his owne dampnation, [because] he maketh no difference of the Lordes body.

(c) But as though these holy misteries of the Lordes body & blood, were common meates, so without reuerence he commeth vnto them.

30 For this cause many are weake and sicke among you, and many slepe.

31 For yf we woulde iudge our selues, we shoulde not be iudged.

32 But when we are iudged, we are chastened of the Lorde, that we shoulde not be dampned with the *worlde.

i Iohn.ii.c.

33 Wherfore my brethren, when ye come together to eate, tary one for another.

34 If any man hunger, let hym eate at home, that ye come not together vnto condempnation. ☞ Other thynges wyll I set in order when I come.

¶ The.xij.Chapter.

1 The diuersitie of the giftes of the holy ghost, ought to be vsed to the edifiyng of Christes Church, 12 as the members of mans body serue to the vse one of another.

A 1 Concernyng spirituall gyftes, brethren, I woulde not haue you ignoraunt. ☞

2 Ye knowe ẏ ye were gentiles, and caryed away vnto dumbe idols, as ye were (a) led.

(a) By Satans suggestiō Mark.ix.f.

3 Wherfore I declare vnto you, that *no man speakyng by the spirite of God, defieth Jesus. Also no man can say that Jesus is ẏ Lord, but by the holy ghost.

4 *There are diuersities of gyftes, but the spirite [is] one.

Rom.xii.a.

5 And there are differences of administrations, but the Lorde [is] one.

6 And there are diuers maners of operations, but God is one, which worketh all in all.

7 *The manifestation of the spirite, is geuen to euery man, to profite withall.

Ephe.iiii.b.

8 For to one is geuen by the spirite, the worde of wisdome, to another the word of knowledge, by the same spirite:

9 To another [is geuen] fayth, by the same spirite: to another the giftes of healyng by the same spirite:

B

10 To another, power to do miracles, to another, (b) prophesie, to another *[iudgement] to discerne spirites, to another, diuers kyndes of tongues, to another, the interpretation of tongues.

(b) Meaning the declaration of Gods misteries. i Iohn.iiii.b.

11 But these all worketh euen one and the selfe same spirite, deuidyng to euery man a seuerall gyft, as he wyll. ☞

12 *For as the body is one, & hath many members, and all the members of one body, though they be many, [yet] are [but] one body: euen so is Christe.

Rom.xii.a. Ephe.iiii.b.

13 For by one spirite, are we all baptized into one body, whether [we be] Jewes or gentiles, whether [we be] boude or free: and haue *all drunke of one spirite.

14 For the body is not one member, but many.

Esai.lv.a.

15 If the foote woulde say, because I am not the hande, I am not of the body: is it therfore not of the body?

16 And yf the eare woulde say, because I am not the eye, I am not of the body: is it therfore not of the body?

C

17 If all the body [were] an eye, where were then the hearyng? If all [were] hearyng, where were the smellyng?

18 But nowe hath God set ẏ members, euery one seuerally in the body, as it hath pleased hym.

19 For yf they were all one member, where were the body?

20 Nowe are there many members, yet but one body.

21 And the eye can not say vnto ẏ hande, I haue no neede of thee: Nor, the head agayne to the feete, I haue no neede of you.

22 Yea, rather a great deale, those members of the body which seeme to be more (c) feeble, are necessary:

(c) whose vse seemeth to be more vile.

23 And vpon those members of the body which we thynke least honest, put we more (d) honestie on. And our vncomely partes, haue more comelynesse on.

(d) we are more carefull to couer them

24 For our comely members neede it not: But God hath tempered the body together, and hath geuen the more honour to that [part] which lacked:

D

25 Lest there shoulde be any stryfe in the body: but that the members shoulde haue the same care one for another.

26 And yf one member suffer, all suffer with

with it. If one member be had in honour, all the members reioyce with it.

27 Ye are the body of Christe, and members one of another.

28 And God hath ordayned some in the Churche, first *Apostles, secondarely, prophetes, thirdely teachers, then them that do miracles: after that, the giftes of healyng, helpers, gouernours, diuersitie of tongues.

Math.x.a. Luk.xi.a. Ephe.iiii.c.

29 Are all, Apostles? are all, prophetes? are all, teachers?

30 Are all, doers of miracles? Haue all the giftes of healyng? Do all speake with tongues? Do all interprete?

31 Couet after the best giftes: And yet shew I vnto you a more excellent way.

The.xiij.Chapter.

1 Because loue is the fountayne and rule of edifiyng the Churche, he setteth forth the nature, office, and prayse therof.

1 Though I speake with the tongues of men and of (a) Angels, and haue not loue, I am [as] soundyng brasse, or [as] a tinckelyng Cimball:

(a) If the Angels had tongues, and I had the vse therof, and did not bestowe the to profite my neyghbore, it were nothyng but vaine babblyng.

2 And *though I coulde prophesie, and vnderstoode all secretes, and all knowledge: Yea, ☞ if I had all fayth, *so that I coulde moue mountaynes out of their places, and haue not loue, I were nothyng.

Luk.xvii.a.

3 And though I bestowe all my goodes to feede the poore, and though I geue my body that I burned, and haue not loue, it profiteth me nothyng.

4 Loue suffreth long, and is curteous: Loue enuieth not, loue doth not frowardely, swelleth not,

5 Dealeth not dishonestlie, * seeketh not her owne, is not prouoked to anger, thynketh none euyll,

1 Cor.x.e. Philip.ii.a.

6 Reioyceth not in iniquitie: but reioyceth in the trueth:

7 Suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges.

8 Though ỳ prophesiynges fayle, other tongues ceasse, or knowledge vanishe away, [yet] loue falleth neuer away.

9 ☞ For our knowledge is vnperfect, and our prophesiyng is vnperfect:

10 But when that which is perfect, is come, then that which is vnperfect shalbe done away.

11 When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I imagined as a chylde: But assoone as I was a man, I put away chyldishnesse.

12 Nowe we see in a (b) glasse, euen in a darke speakyng: but then [shall we see] face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen.

(b) The misteries of God.

13 Nowe abydeth fayth, hope, and loue, these three, but the chiefe of these is loue.

¶ The.xiiij. Chapter.

1 He exhorteth to loue, commendeth the gift of tongues, and other spirituall giftes, 5 But chiefely prophesiying. 34 He commaundeth women to kepe scilence in the Church. 40 And sheweth what good order ought to be obserued in the Churche.

1 Followe after loue, and couet spirituall [giftes] but most chiefelie that ye may prophesie.

2 For he that speaketh with the tongue, speaketh not vnto men, but vnto God: For no man (a) heareth [hym]. Howbeit, in the spirite he speaketh misteries.

(a) Vnderstandeth hym.

3 But he that prophesieth, speaketh vnto men to their edifiyng, to their exhortation, and to their comfort.

4 He that speaketh with the tongue, edifieth hym selfe: *he that prophesieth, edifieth the Churche.

Rom.xii.b. Num.xi.g.

5 I woulde ỳe al spake with * tongues, but rather that ye prophesied: For greater is he that prophesieth, then he that speaketh with tongues, except he expounde it, that the Churche may haue edifiyng.

* Tongue, in this place and such lyke, signifieth not ỳ instrument ỳ we speake with: but properlie of some language that the hearer vnderstandeth not, without an interpreter.

6 Nowe brethren, yf I come vnto you speakyng with tongues, what shall I profite you, except I speake to you eyther by reuelation, or by knowledge, or by prophesiyng, or by doctrine?

7 Moreouer, thynges without lyfe geuing

15 uing sounde, Whether [it be] a pipe or an harpe, except they make a distinction in the soundes, howe shall it be knowen what is piped or harped?
8 And also yf the trumpe geue an vncertayne sounde, who shall prepare him selfe to the warre?
9 Euen so lykewyse, When ye speake with tongues, except ye speake wordes that haue signification, howe shall it be vnderstande What is spoken? For ye shall speake into the (b) ayer.
10 There are so many kyndes of voyces, [as it commeth to passe] in the worlde, and none of them are without signification.
11 If I knowe not what the voyce meaneth, I shalbe lyke vnto hym that speaketh, an aliaunt: and he that speaketh, shalbe an aliaunt vnto me.
12 Euen so, forasmuch as ye couet spirituall [giftes] seke that ye may excell, vnto the edifiyng of the Churche.
13 Wherfore, let him that speaketh with tongue, pray that he may interprete.
14 For yf I pray with tongue, my spirite prayeth, but my vnderstanding is without fruite.
15 What is it then? I will pray with the spirite, and will pray with the vnderstandyng also. I will (c) syng with the spirite, and will syng with the vnderstandyng also.
16 Els, when thou blessest with the spirite, howe shall he that occupieth the rowme of the vnlearned, say Amen at thy geuyng of thankes, seyng he vnderstandeth not what thou sayest?
17 Thou verely geuest thankes well: but the other is not edified.
18 I thanke my God, I speake with tongues more the ye all.
19 Yet had I rather, in the Churche to speake fiue wordes with my vnderstandyng, to the information of other, then ten thousande wordes with the tongue.
D 20 Brethren, be not chyldren in wytte: howbeit, as concerning maliciousnesse, be chyldren: but in wytte, be perfect.
21 In the lawe it is written: * with sundry tongues, and with sundry lyppes, will I speake vnto this people, and yet for all that will they not heare me, sayth the Lorde.
22 Wherfore, tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesiyng [serueth] not for them that beleue not, but for them which beleue.
23 If therfore, When all the Churche is come together in one, & all speake with tongues, there come in they that are vnlearned, or they which beleue not: will they not say ỳ ye are out of your wittes?
24 But yf all prophesie, and there come in one ỳ beleueth not, or one vnlearned: E he is rebuked of all men, and is iudged of euery man:
25 And so are the secretes of his heart made manifest, and so falleth he downe on his face, and worshippeth God, and sayth that God is in you of a trueth.
26 Howe is it then brethren? When ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath interpretation. Let all thynges be done vnto edifiyng.
27 If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interprete.
28 But yf there be no interpreter, let him kepe silence in the Churche, and let him speake to hym selfe, and to God.
29 Let the prophetes speake two or three, F and * let the other iudge. i Iohn.iiii.a.
30 If any reuelation be made to another that sitteth by, let ỳ first holde his peace.
31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.
32 And the ○ spirites of the prophetes, are subiect to the prophetes. ○ That is, the doctrine ỳ they do bring, as beyng put in mynde by the spirite of God.
33 For God is not [the aucthour] of confusion, * but of peace, as in all Churches of the saintes. Rom.xv.g.
34 * Let your women kepe silence in the Churches: For it is not permitted vnto them to speake, but to be vnder obedience, as sayth the lawe. i Tim.ii.b. Gen.iii.c. i Cor.xi.a.
35 If they will learne any thyng, let G thē aske their husbandes at home: For it is a shame for women to speake in the Churche.
36 Sprong the worde of God from you? Either came it vnto you only?
37 If any man thynke hym selfe to be a prophete, either spirituall, let him knowe that the thinges that I write vnto you, are ỳ commaundementes of the Lorde.
38 But yf any man be ignorant, let hym be ignorant.
39 Wherfore brethren, couet to prophesie, and forbyd not to speake with tongues.
40 Let all thynges be done honestlie and in order.

¶ The

(b) Your wordes shalbe lyke ye shal smyte ghostes: God therefore, nor profite you.

(c) Or, geue thankes by syng.

i.Cor.18.c.

¶ The .xv. Chapter.

1 He proueth the resurrection of the dead. 3 and first that Christe is risen, 22 then, that we shall rise, 52 and the maner howe.

A 1 MOreouer brethren I declare vnto you, the Gospell which I preached vnto you, which also ye haue receaued, and wherin ye cõtinue,
2 By the which also ye are saued, yf ye kepe in memorie after what maner I preached vnto you, except ye haue beleued in vayne.
3 For first of all I deliuered vnto you, that which (a) I receaued: howe that *Christe dyed for our sinnes, agreeyng to the scriptures:
4 *And that he was buryed, and that he arose agayne the thirde day, accordyng to the scriptures:
5 And that he was seene of * Cephas, then of the twelue:
6 After that, he was seene of mo then fiue hundred brethren at once: of which, many remayne vnto this day, & some are fallen a slepe.
7 After that, he was seene of James, then of all the Apostles.
B 8 And last of all he was seene of me, as of one borne out of due tyme.
9 For I am the least of the Apostles, which am not worthy to be called an Apostle, because * I persecuted the Churche of God.
10 But by the grace of God, I am that I am: And his grace which is in me, was not in vayne: But I laboured more aboundauntly then they all, yet not I, but the grace of God which is with me.
11 Therfore, whether it were I or they, so we preache, and so haue ye beleued.
12 ☞ If Christe be preached howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead?
13 If there be no rysyng agayne of the dead, then is Christe not rysen agayne.
C 14 If Christe be not rysen agayne, then is our preachyng vayne, and your fayth is also (b) vayne.
15 Yea, and we are founde false witnesses of God: For we haue testified of God, howe that he rayled vp Christe, whom he rayled not vp, yf it be so that the dead rise not agayne.
16 For yf the dead rise not agayne, then is not Christe rysen agayne.
17 If it be so, that Christ rose not againe, then is your fayth vayne, and ye are yet in your sinnes.
18 Therfore, they which are fallen in a slepe in Christe, are perished.
19 If in this lyfe only we haue hope on Christe, then are we of all men moste miserable.
20 But nowe is Christe rysen from the dead, *the first (c) fruites of them that slept.
21 For sinee by man [came] death, euen so by man [came] the resurrection of ỹ dead.
22 For, as by Adam all dye: euen so by Christe shall all (d) be made alyue,
23 But euery man in his owne order. The first fruites [is] Christe, afterward, they that are Christes at his commyng.
24 Then [commeth] the ende, when he D hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all auctoritie, and power.
25 For he must raigne * tyll he haue put all his enemies vnder his feete.
26 The last enemie that shalbe destroyed, [is] death.
27 * For he hath put downe all thynges vnder his feete: But when he saith, all thynges are vnder hym, it is manifest that he is excepted which dyd put all thynges vnder hym.
28 When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto him that put all thinges vnder hym, that God may be all in all.
29 Els what shall they do, which are baptized for the dead, yf the dead rise not at all?
30 Why are they then baptized for them? And why stande we in ieopardie euery houre?
31 By our reioycyng which I haue in Christe Iesu our Lorde, I dye dayly.
32 If I haue fought with beastes at E Ephesus after the (e) maner of men, what auauntageth it me, yf the dead rise not agayne? *Let vs eate & drynke, for to morowe we shall dye.
33 Be not deceaued. Euyll wordes, corrupt good maners.

(a) He sheweth that nothyng ought to be taught, whiche we haue not learned by Gods worde. Mat.28.b. Iohn.xx.a.
Luk.24.b.
(b) For yf Christe be swalowed vp of death, there remayneth no hope of lyfe any more.
Acte.iii.a. Gala.ii.c.
Colos.i.c.
(c) As by the offering of the first frute, the whole frute is sanctified: so by Christe which is the first that is rayled, all haue assaurance of the resurrection.
(d) That is, the faythfull.
Pfal.cx.a. Math.xx.d. Hebre.i.c.
Pfal.viii.b. Hebre.ii.d.
(e) That is, hauyng regarde to this present lyfe, and not to Gods glorie, and to lyfe euerlastyng.

Awake

34 Awake truely out of slepe, and sinne not: For some haue not the knowledge of God. I speake this to your shame.

35 But some man wyll say, howe are the dead raysed vp? With what bodie shall they come?

36 Thou foole, *that which thou sowest, is not quickened except it dye. Iohn. xii.d.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, as of wheate, or of some other:

38 But God geueth it a body at his pleasure, to euery seede his owne body.

39 ☞All flesshe, is not ○ the same flesshe: But there is one [maner of] flesshe of mē, another flesshe of beastes, another of fisshes, and another of byrdes. ○ Or, one maner of flesshe.

F 40 There are also celestial bodies, and bodies terrestrial: But the glorie of the celestial is one, and [the glorie] of the terrestrial another.

41 There is another glorie of the (t) sunne, and another glorie of the moone, and another glorie of the starres: For [one] starre differeth from [another] starre in glorie. (t) Euen as the sunne and the moone, be[illegible] of one sub[illegible]nce, differ [illegible] dignitie: so [illegible] the resurrec[illegible], our bo[illegible] shal haue [illegible] excellent [illegible]alities then [illegible] haue now

42 So is the resurrection of the dead. It is sowen in corruption, it ryseth in incorruption.

43 It is sowen in ○ dishonour, it riseth in honour. It is sowen in weakenesse, it ryseth in power. ○ For what [illegible] more vyle [illegible] loke vnto, [illegible] the dead [illegible]basse.

44 It is sowen a naturall bodie, it ryseth a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie.

45 As it is also written: The first man *Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. Gene.ii.b.

46 Howebeit, that is not first whiche is spirituall, but that [whiche is] naturall, and then that [whiche is] spirituall. ☜

47 The first man [is] of the earth, earthy: the seconde man [is] the Lorde from heauen.

48 As is the earthy, suche [are] they that are earthy: And as is the heauenly, such [are] they also that are heauenly.

49 And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. G

50 This saye I brethren, that fleshe and blood can not inherite the kyngdome of God: Neither doth corruption, inherite incorruption.

51 Beholde, I shewe you a misterie. *We shall not all slepe: but we shall all be chaunged. i.Thes.iiii.d Phil.iii.d.

52 In a moment, in the twynklyng of an eye, at the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged.

53 For this corruptible, must put on incorruption, and this mortall [must] put on immortalitie.

54 When this corruptible, hath put on incorruption, and this mortal, hath put on immortalitie, then shalbe brought to passe the saying that is written, *Death is swalowed vp into victorie. Esai.xxv.c.

55 *O death where is thy stynge? O hell where is thy victorie? Osee.xiii.c.

56 The stynge of death [is] sinne, and the (g) strength of sinne [is] the lawe.

57 *But thankes be vnto God, whiche hath geuē vs victorie through our Lord Jesus Christe.

58 Therfore my beloued brethren, be ye stedfast, vnmouable, alwayes riche in the worke of the Lorde, forasmuch as ye knowe that your labour is not in (h) vayne in the Lorde.

(g) Sinne firste broughe in death, and geueth it power ouer vs, & the strength of sinne is ye law, because it doth reueale ye iudgment of God agaynst vs: or els the chiefe cause of our destruction is in our selues. 1.Ioh. v.a.

(h) The hope of resurrectiō, causeth the faithful to surmount all difficulties.

¶ The .xvj. Chapter.

1 He putteth them in remembraunce of the gatheryng for the poore brethren at Hierusalem. 13 We must perseuer in fayth, in the loue of Christe, and of our neyghbour. 15 After his commendations, he wysheth to them all prosperitie.

A 1 Concerning the *gatheryng for the saintes, as I haue ordeined in the Churches of Galacia, euen so do ye. Actes.xi.d. Rom.xv.f. ii.Cor.viii.a

2 Upon some Sabboth daye, let euery one of you put asyde by hym selfe, and laye vp as God hath prospered hym, that then there be no gatherynges when I come.

3 When I am come, whomsoeuer ye shall alowe by [your] letters, them wyll I sende, to bryng your liberalitie vnto Hierusalem.

4 And yf it be meete that I go also, they shall go with me.

5 I wyll come vnto you, after I haue gone ouer Macedonia (For I wyl passe through *Macedonia) Actes.xi.d. ii.Cor.i.c.

6 And it may be, that I wyll abyde, yea
or wynter with you, that ye may bryng
me on my way whyther soeuer I go.
B 7 For I wyll not see you nowe in my
passage, but I trust to abyde a whyle
with you, yf the Lorde shall suffer me.
8 I wyll tarie at Ephesus vntyll whyt-
sontyde:
9 For a great doore and effectuall is ope-
i.Cor. xv.c. ned vnto me, *and there are many ad-
uersaries.
Act.xix.d. 10 *Yf Timotheus come, see that he be
without feare with you: For he work-
eth the worke of the Lorde, as I do.
11 Let no man therfore despise hym, but
conuay him foorth in peace, that he may
come vnto me: for I loke for hym with
the brethren.
C 12 As touchyng our brother *Apollo, I
Act.xviii.c. greatly desired hym to come vnto you
i.Cor.i. b. with the brethren, but his mynde was
not at all to come at this tyme: Howe-
beit, he wyll come when he shall haue
conuenient tyme.
(a) Lest Satan steale vpō you at vnwares. 13 (a) Watche ye, stande fast in the fayth,
quyte you lyke men, be strong.
14 Let al your thinges be done with loue.
i.Corint.i.c. 15 *I beseche you brethren (ye knowe the
house of Stephanas, that it is ye (b) first
fruites of Achaia, and that they haue
appoynted them selues to minister vnto
the saintes)
16 That ye be obedient euen vnto suche,
and to all that helpe with vs, & labour.
17 I am glad of the commyng of Ste-
phanas, and Fortunatus, & Achaicus:
for that whiche was lackyng [vnto me]
on your part, they haue (c) supplied.
18 For they haue comforted my spirite,
and yours: Loke therfore that ye know
them that are such.
19 The Churches of Asia salute you. A-
quila and Priscilla salute you muche in
the Lord, and so doth the Churche that
is in their house. D
20 All the brethren greete you: *Greete
ye one another with an holy kysse. Rom.xvi.c.
21 The salutatiō of [me] Paul, with mine
owne hande.
22 Yf any man loue not the Lorde Jesus
Christe, the same be Anathema * mara-
natha.
23 The grace of our Lorde Jesus Christ
be with you.
24 My loue be with you all in Christe
Jesus. Amen.

(b) That is, ye first whiche imbraced the Gospell.

(c) The grief that I toke for your absence, was greatly aswaged by their presence.

* A worde, wherwith the accursed or vile person in the extremest degree, is signified.

The first (epistle) to the Corinthians, was sent from Philippos by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

G. G.

The seconde Epistle of Saint Paul the Apostle to the Corinthians.

¶ The. j. Chapter.

4 He declareth the great profite that commeth to the faythfull by their afflictions: 15. 17. And because they shoulde not impute to lyghtnesse that he deferred his commyng contrarie to his promise: he proueth his constancie, both by the sinceritie of his preachyng, and also by the immutable trueth of the Gospell, 21 which trueth is grounded on Christe, and sealed in our heartes by the holy ghost.

A 1 Paul an Apostle of Jesu
Christe, by the wyll of
God, & brother Timo-
theus. Unto ye Church
of God which is at Co-
rinthus, with all the
saintes which are in all
Achaia:
2 *Grace [be] with you, and peace from
God our father and from the Lorde
Jesus Christe.
Roman.i. a. 3 *Blessed be God, the father of our
i.Corin.i. a. Lorde Jesus Christe, whiche is the fa-
Galat.i.a. ther of mercies, & the God of al comfort:
Ephesi.i. a. i.Peter.i.a. 4 Which comforted vs in all our tribula-
tion, insomuch that we are able to com-
fort them which are in any maner trou-
ble, with the comfort wherwith we our
selues are comforted of God.
5 For as the * (a) afflictions of Christ are
plenteous in vs: euen so is our consola-
tion plenteous by Christe.
6 Whether we be troubled [it is] for your
consolation and saluation, which salua- B
tion sheweth her power, in that ye suf-
fer the same afflictions whiche we also
suffer: or whether we be comforted [it
is] for your consolation & saluation:
7 And our hope is stedfast, insomuch as
we knowe howe that as ye are parta-
kers

Coloss.i.c. (a) whiche I suffer for Christe, or which Christ suffreth in me

kers of ỹ afflictions, so ye be partakers also of the consolation.

8 For We Woulde not brethren haue you ignorannt of our trouble, Whiche came vnto vs in *Asia: For We Were greeued out of measure, passyng strength, so greatly, that We dispayred euen of lyfe.

xix.f.

9 Yea, We receaued the sentence of death in our selues, that We should not put our trust in our selues, *but in God, Whiche rayseth the dead:

g.ii.d. ut.viii.d.

10 Who delyuered vs from so great a death, and doth deliuer: On Whom We trust that yet hereafter he Wyll deliuer,

11 By the helpe of your prayer for vs, that by ỹ meanes of many persons, thankes may geuen of many *on our behalfe, for the grace geuen vnto vs.

Cor. iiii.c.

12 For our reioycyng is this, the testimonie of our conscience, that in simplicitie & godly pureneſſe, and not in fleshely Wisdome, (b) but by the grace of God, We haue had our conuersatiō in the Worlde, and most of all to youwardes.

(b) Vsyng not wisdome whiche God gaue me from heauen.

13 We Write none other thinges vnto you then that ye read, or also ỹ ye acknowledge, and I trust ye shall acknowledge vs vnto the ende.

14 Euen as ye haue acknowledged vs partly: For We are your reioycing, euen *as ye are (c) ours in the (d) daye of our Lorde Jesus.

Thess.ii.e.

(d) Because ye haue won vs to Christ. 1.Cor.xvi.a

15 *And in this confidence was I minded first to haue come vnto you, ỹ ye myght haue had one pleasure more:

(d) whiche shall abolyshe all worldly ioye.

16 And to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you to Jurie.

17 When I therfore Was thus mynded, did I vse lightneſſe? or mynde I (e) carnally those thynges Whiche I mynde, that With me shoulde be yea yea, & nay nay?

D

(e) Nowe to affirme one thyng, & then to deme it, whiche is a signe of inconstancie.

18 (f) God is faythfull: For our preaching to you, Was not yea and nay.

(f) He taketh God to Witnesse, that he preacheth the truth.

19 For Gods sonne Jesus Christe Which was preached among you by vs, euen by me, and Siluanus, and Timotheus, Was not yea and nay, but in hym it Was yea.

20 For all the promises of God in him are yea, and are in him Amen, vnto the glorie of God, through vs.

21 And God it is Whiche stablysheth vs With you in Christe, and hath annoynted vs.

22 Which hath also sealed vs, and *hath geuen the earnest of the spirite in our hearte s.

Rom.viii.a Ephes.iiii.e.

23 ☞ I call God for a recorde vnto my soule, that to spare you I came not as yet vnto Corinthus.

24 *Not that We be Lordes ouer your fayth, but are helpers of your ioy. For by fayth ye stande.

i.Pet.v.a.

☙ The. ij. Chapter.

He sheweth his loue towardes them, 7 requiryng lykewyse that they would be fauourable to the incestuous adulterer, seyng he dyd repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 confutyng therby such quarell pykers, as vnder pretence of speakyng agaynst his person, sought nothyng but the ouerthrowe of his doctrine.

A1 BUt I determined this in my selfe, ỹ I Would not come againe to you in heauyneſſe.

2 For if I make you sorie, Who is he ỹ shoulde make me glad, but the same Which is made (a) sorie by me?

(a) Whiche was geuen to hym, but now doeth repent.

3 And I Wrote this same vnto you, lest When I came, I shoulde take heauyneſſe of them of Whom I ought to reioyce. This confidence haue I toward you all, that my ioy is [the ioy] of you all.

4 For in great affliction and anguishe of heart, I Wrote vnto you With many teares, not that ye shoulde be made sorie, but that ye myght perceaue the loue which I haue, most specially vnto you.

5 But yf any man hath caused sorowe, B the same hath not made me sorie, but partly, lest I shoulde greeue you all.

6 *It is sufficient vnto the same man that he Was rebuked of many.

i.Cor.v.b.

7 So that nowe contrary Wise, ye ought rather to forgeue hym, and comforte hym, lest that same person shoulde be swallowed vp With ouermuche heauyneſſe.

8 Wherfore I pray you, that you would confirme your loue towardes hym.

9 For this cause veryly did I write, that I myght knowe the profe of you, whether ye be obedient in all thynges.

10 To whom ye forgeue any thyng, I forgeue also. For if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it, in the (b) sight of Christe.

(b) That is, truely & from myne heart, euen as in the presence of Christe.

11 Lest Satan shoulde circumuent vs: For his thoughtes are not vnknowen vnto vs.

¶ 12 Furthermore, When I came to Troada, to [preache] Christes Gospell, and a doore was opened vnto me of the lorde,

13 I had no rest in my spirite, because I founde not Titus my brother, but toke my leaue of them, and went away into Macedonia.

14 Nowe thankes be vnto God, whiche alwayes geueth vs the (c) victorie in Christe, and openeth the sauour of his knowledge by vs in euery place.

(c) In working myghtyly by vs, he maketh vs partakers of his victorie & triumphe.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them which perisshe.

16 *To the one part [are we] the sauour of death, vnto death: and vnto the other part [are we] the sauour of lyfe vnto lyfe. And who is meete vnto these thynges?

Luk.ii.c.

17 For we are not as many are, whiche chop & chaunge with the word of God: but as of pureneſſe of God, in the syght of God, so speake we in Christe.

¶ The. iij. Chapter.

1 He taketh for example the fayth of the Corinthians for a probation of the trueth which he preached, 6 and to exalt his apostleship agaynst the braggers of the false apostles, 7. 13. he maketh comparison betwixt the lawe and the Gospell.

A 1 DO we begyn to prayse our selues agayne? Or neede we [as some other] of epistles of recōmendation vnto you? or [letters] of recommendation from you?

2 Ye are our epistle written in our hearte, whiche is vnderstande and read of all men:

3 Forasmuche as ye declare that ye are the epistle of Christ ministred by vs, and written, not with ynke, but with the spirite of the lyuyng God, *not in tables of stone, but in *fleshly tables of the heart.

Exo.xxiiiid Deut.v.d. Ier.xxxi.a.

4 ☞Such trust haue we through Christe to Godward.

B 5 Not that we are sufficiēt of our selues to thynke any thyng as of our selues: *but our ableneſſe is of God,

Philip.ii.b.

i.Cor.iiii.b. 6 which hath made vs *able ministers of the newe testament, not of the letter, but of the spirite: For the letter kylleth, but the (a) spirite geueth lyfe.

(a) Meaning the spirituall doctrine whiche is in our heartes.

7 If the ministration of death, through the letters figured in stones, was in glorie, so that the chyldren of Israel coulde not beholde the face of Moyses, for the (b) glorie of his countenaunce, whiche [glorie] is done away:

(b) After that God had spoken with him and geuē hym the lawe.

8 Howe shall not the ministration of the spirite be much more in glorie?

9 For yf the ministration of condempnation be glorie: much more doth the ministration of ryghteousnes exceede in glorie.

10 For euen that which was glorified, is not glorified in respect of this exceedyng glorie. ¶

11 For yf that whiche is destroyed was glorious, much more that which remayneth is glorious.

12 Seyng then that we haue such truste, we vse great boldneſſe:

13 And not as Moyses, which *put (c) a vayle ouer his face, that the chyldren of Israel shoulde not see for what purpose that serued which is put away.

Exo.xxxiiid

(c) Moyses shewed & lawe as it was, couered with shadowes, so that & Iewes eyes were not lyghtened, but blynded, and so coulde not come to christ who was the ende therof. Agayne, the Gospel setteth foorth the glorie of God clearely, not couetyng our eyes, but dryuyng & darknes away frō them.

14 *But their myndes were blynded: For vntyll this day remayneth the same couerynge vntaken away in the reading of the olde testament, which [vayle] is put away in Christe.

15 But euen vnto this day When Moyses is read, *the vayle is layde vppon their heart.

16 Neuertheleſſe, *When it shall turne to the Lorde, the vayle shalbe taken away. D

17 *The Lorde is a spirite: And where the spirite of the Lorde [is] there [is] libertie.

Iohn.iiii.c.

18 But we all behold [as] in a (d) mirrour, the glorie of the Lorde, With his face open, and are chaunged vnto the same similitude, from glorie to glorie, euen as of the spirite of the Lorde.

(d) In christ, who is God manifest in & flesshe, we see God & father, as in a most cleare glasse.

¶ The

¶ The. iiij. Chapter.

1 He declareth his diligence, and roundnesse in his office: 8 and that which his enemies toke for his disaduauntage, to wit, the crosse and affliction which he endured, he turned it to his great aduauntage, 11 17 shewyng what profite commeth therby.

A 1 Therfore, seyng that we haue such a ministerie, as we haue receaued mercie, we faynt not:

2 But haue cast from vs the clokes of vnhonestie, and walke not in craftynesse, neither handle we the word of God disceitefully, but in openyng of the trueth, and report our selues to euery mans conscience in the syght of God.

3 ☞ Yf our Gospell be yet hyd, it is hyd in them that are lost:

4 In whom *the (a) god of this worlde *hath blinded the myndes of them whiche beleue not, lest the lyght of the Gospell of the glorie of Christe (which is the image of God) should shine vnto them.

John.xii.e. (a) To wyt, Satan. Luk.viii.f. John.xii.f.

B 5 ☞ For we preache not our selues, but Christe Jesus the Lord, and our selues your seruauntes for Jesus sake.

6 For it is God that *commaundeth the lyght to shine out of darknesse, whiche hath *shined in our heartes, for to geue the lyght of the knowledge of the glorie of God, in the face of Jesus Christe.

Gene.i.a. i.Pet.i.d.

7 But we haue this treasure in *earthen vessels, that the excellencie of the power be Gods, and not ours.

i.Cor.v.a.

8 We are troubled on euery syde, yet are we not without shyft. We are in pouertie, but not vtterly without somewhat.

C 9 We suffer persecution, but are not forsaken therin. We are cast downe, but we perisshe not.

10 We alwayes *beare about in the body the dying of the Lorde Jesus, that the lyfe of Jesus myght also appeare in our bodie. ☜

Galath.vi.d

11 *For we which lyue, are alwayes deliuered vnto death for Jesus sake, that the lyfe also of Jesu myght appeare in our mortall flesshe.

Rom. viii.c.

12 So then, death worketh in vs, but life in you. ☜

13 ☞ Seing then that we haue the same spirite of fayth (accordyng as it is written, *I beleued, and therefore haue I spoken) we also beleue, and therefore speake.

Psal.cxvi.b.

14 For we knowe, that he which raysed vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, and shall set vs with you. D

15 For all thynges [do I] for your [sakes,] *that the plenteous grace, by thankes geuyng of many, may redounde to the prayse of God.

i.Cor.i.a.

16 Wherefore we are not weryed: But though our outwarde man perishe, yet the inwarde man is renued day by day.

17 *For our exceedyng tribulation which is momentanie & (b) lyght, prepareth an exceedyng and an eternall wayght of glorie vnto vs.

Psal.xxx.b Rom.viii.d. (b) which is so called in respect of the euerlastynge lyfe.

18 Whyle we loke not on the thynges whiche are seene, but on the thynges which are not seene. For the thynges which are seene, are temporall: but the things which are not seene, are eternal.

¶ The. v. Chapter.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse, 4 howe we ought to prepare our selues vnto it, 5 by whom, 9 and for what ende. 14 19 He setteth foorth the grace of Christ, 20 and the office of ministers, & all the faithful.

A 1 For we knowe, that yf our earthly (a) house of [this] tabernacle were destroyed, we haue a building of God, an habitation not made with handes, but eternall in heauen.

(a) after this body shalbe dissolued, it shalbe made incorruptible & immortall.

2 For *therfore sygh we, desiryng to be clothed with our house whiche is from heauen:

Rom. viii.d

3 So yet, yf that we be founde clothed, and not naked.

4 For we that are in this *tabernacle sigh, & being burdened because we would not be vnclothed, but would be clothed vpō,

i Pet.i.c. Apoc.iii.d.

that mortalitie might be swalowed vp of lyfe.

5 He that hath ordeyned vs for this thyng [is] God, *Which hath also geuen vnto vs the earnest of the spirite.

Rom.viii.c. ii.Cor.i.d.

6 Therfore we are allway of good cheare, and knowe, that as long as we are at home in the body, we are absent from the Lorde.

7 (For we walke by fayth, not after outwarde appearaunce.)

8 Neuertheles, we are of good comfort, and had rather to be absent from the body, and to be present with the Lorde.

9 Wherfore, whether we be at home, or from home, we endeuour our selues to be accepted vnto hym.

10 *For we must all appeare before the iudgement seate of Christe, that euery man may receaue the workes of his bodie according to that he hath done, whether it be good or bad.

Mat.xxv.c. Rom.xiiii.c

11 ☞ Seing then that we knowe the feare of the Lorde, we fare fayre with men: For we are (b) knowen well enough vnto God. I trust also that we are knowen in your consciences.

(b) By imbracyng the same fayth whiche we preach to others.

12 For we prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somwhat agaynst them which reioyce in the face, and not in the heart.

℄

13 For (c) yf we be to feruent, to God are we to feruent: Or yf we kepe measure, for your cause kepe we measure.

(c) the greke soundeth thus. whether we be out of wyt, to God we be out of wyt: whether we be wise, to you (we be wise.)

14 For the loue of Christe constrayneth vs, because we thus iudge, that yf one dyed for all, then were all dead.

15 And *he dyed for all, that they which lyue, shoulde not henceforth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne. ☜

i.Thess.v.c. ☞

16 Wherefore henceforth knowe we no man after the (d) flesshe: Insomuche, though we haue knowen Christe after the flesshe, nowe yet henceforth knowe we hym so no more.

(d) according to the estimation of ỹ flesh: but as he is guyded by the spirite of god.

17 Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become *newe.

Esai.xliii.c. Apoc.xxi.a

18 And all thynges are of God, whiche hath *reconciled vs vnto hym selfe by Jesus Christe, and hath geuen to vs the ministerie of reconciliation. Rom.iii.d. Coloss.i.c.

19 For *God was in Christe, reconciling the worlde to hym selfe, not imputyng their sinnes vnto them, and hath committed to vs the preachyng of the atonement. Colossii.c.

20 Nowe then are we messengers in the rowme of Christe, euen as though God dyd beseche you through vs. So praye we you in Christes steade, that ye be reconciled vnto God.

21 For *he hath made him to be sinne for vs, whiche knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym. Esaias.liii.b. Rom.viii.a.

The. vj. Chapter.

1 An exhortation to christian lyfe, 11 and to beare him like affection, as he doeth them: Also to kepe them selues from pollution of idolatrie both in body and soule, and to haue none acquayntaunce with the heathen.

A 1 WE also as helpers exhorte you, that ye receaue not the grace of God in vayne.

2 For he saith: *I haue heard thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that (a) accepted tyme, beholde nowe is that day of saluation:

Esai.xlix.c.

(a) To wyte, gods free mercie, wherein he hath powred forth his infinite loue.

3 Let vs geue none occasion of euyll in any thyng, that the ministerie be not blamed:

4 But in all thynges let vs behaue our selues *as ỹ ministers of God, in much patience, in afflictions, in necessities, in

i.Cor.iiii.a.

5 In stripes, in prisonmentes, in strifes, in labours,

6 In watchynges, in fastinges, in pureneſſe, in knowledge, in long suffryng, in kyndnesse, in the holy ghost, in loue vnfaigned: B

7 In the worde of trueth, in the power of God, by the armour of righteousnes, of the ryght hande and on the lefte,

8 By honour and dishonour, by euyll report and good report, as deceauers and yet true,

9 As vnknowen, and yet knowen, as dying, and beholde we lyue, as chastened, and not kylled,

As

10 As sorowyng, and yet alway merie: as poore, and yet make many riche: as hauyng nothyng, and yet possessyng all thynges. ☞

C 11 O ye Corinthians, our (b) mouth is open vnto you, our heart is made large:

(b) signifyng is most vehement affectiō.

12 Ye are in no strayte in vs, but are in a straite in your owne bowels.

13 I promise you lyke rewarde as vnto children: Set your selues at (c) large,

(c) Shewe lyke affection towardes me.

14 ☞ And *beare not ye a straunge yoke with the vnbeleuers. For what felowship hath righteousnesse with vnrighteousnesse? Or what communion hath lyght with darkenesse?

Deut.vii.a.

15 *Or what concorde hath Christe with belyall? Eyther what part hath he that beleueth, with an infidell? Math.viii.d

16 Or howe agreeth the temple of God with images? For *ye are the temple of the lyuing God, as saide God, *I wyll dwell in them, & walke in [them] & wyll be their God, & they shalbe my people. D i.Cor.iii.b. Exod.xix.g Leut.xix.b.

17 Wherfore *come out frō among them, and seperate your selues from them (saith the Lorde) and touche none vncleane thyng, and I wyll receaue you, Esaias.lii.e.

18 And wyll be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lorde almightie.

The. vij. Chapter.

1 He exhorteth them by the promise of God to kepe them selues pure, 3. 7 Assuryng them of his loue, 8. 13 and doeth not excuse his seueritie towarde them, but reioyceth therof, consideryng what profite came therby. 10 Of two sortes of sorowe.

A 1 SEyng that we haue these promises (dearely beloued) let vs clense our selues from all fylthynesse of the flesshe & ○spirite, and growe vp to full holynesse in the feare of God.

(○) That is, of body & soule.

2 Understande vs, we haue wronged no man, we haue corrupt no man, we haue defrauded no man.

3 I speake not this to condempne you: for I haue shewed you before, that ye are in our heartes to dye and lyue with you.

4 I am very bolde ouer you, I reioyce greatly in you. I am fylled with comfort, and am exceedyng ioyous in all our tribulation.

5 For when we were come into Macedonia, *our flesshe had no rest, but we were troubled on euery syde: Outward was fyghtyng, inward was feare. Act.xvi.c.

6 Neuerthelesse, *God that comforteth the humble, comforted vs by the commyng of Titus. Cor.i.a

B 7 And not by his comming only, but also by the consolatiō whiche we receaued of you, when he tolde vs your desire, your wepyng, your feruent mynde towarde me, so that I reioyced the more.

8 For though I made you sorie with a letter, I repent not, though I dyd repent. For I perceaue, that the same epistle made you sorie, though it were but for a season.

9 I nowe reioyce, not that ye were sorie, but that ye so sorowed to repent: for ye sorowed godly, so that in nothyng ye were hurt by vs. C

10 For godly sorowe, causeth repentaunce vnto saluatiō, not to be repented of: but the sorowe of the *world causeth death. Eccle.xxx c

11 For beholde this thing, what carefulnesse this godly sorow that ye toke, hath wrought in you: yea [what] ○clearing of your selues, yea [what] indignation, yea [what] feare, yea [what] vehemēt desire, yea [what] zeale, yea [what] punishment. For in all thynges ye haue shewed your selues that ye were cleare in ẏ matter.

(○) In asking God forgeuenesse.

12 Wherefore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, neither for his cause that was hurt: ○but that your good minde to vswarde myght appeare among you in the syght of God. D

(○) But that our care towarde you in the syght of God, myght appeare vnto you. So hath codex Complutensis, Ambrosius, and Theophilactus, & so readeth the olde translation, & ẏ translatiō of Stephanus.

13 Therfore we are comforted, because ye are comforted: yea and exceedyngly the more ioyed we, for the ioy that Titus had, because his spirite was refreshed by you all.

14 I am therefore not nowe ashamed, though I boasted my selfe to hym of

you. For as all thinges which we spake vnto you are true: euen so our boastyng that I made vnto Titus is made true.
15 And his inwarde affection is more aboundaunt towarde you, when he remembred the obedience of you all, howe with feare and trembleyng ye receaued hym.
16 I reioyce that I may be bolde in you in all thynges.

¶ The .viij. Chapter.

1 By the example of the Macedonians 9 and Christe, he exhorteth them to continue in relieuyng the poore saintes, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

A1 MOreouer, we do you to wite brethren, of the grace of God, which was geuen in the Churches of Macedonia.
2 Howe that ỹ aboundance of their reioycing is, that they are tryed with muche tribulation. And though they were exceedyng poore, yet haue they geuen exceedyng rychlye, and that in singlenesse.
3 For to their powers (I beare them recorde) yea & beyonde their powers, they were wyllyng.
(a) Grace here signifieth benevolence or almes. Actes.xi.d.
4 And prayed vs with great instaunce that we woulde receaue this (a) grace and societie of the ministerie to ỹ saintes.
5 [And this they dyd] not as we loked for: but gaue their owne selues first to the Lorde, and [after] vnto vs by the wyll of God.
6 So that we coulde not but desire Titus to accomplyshe ỹ same grace among you also, euen as he had begun.
B7 Nowe therefore as ye are riche in all thinges, in fayth, in worde, in knowledge, in all feruentnesse, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this grace also.
8 This say I not by commaundement, but because of ỹ feruentnesse of (○) other, & alowing the vnfaynednes of your loue.
() Or reade, but through the feruentnesse of other, prouoking also the perfectnesse of your loue. Rom.x.a.
9 For ye knowe the grace of our Lorde Jesus Christ, that though he was *rich, yet for your sakes he became poore, that ye through his pouertie might be made rich.
10 And I geue counsell hereto: For this is expedient for you, which haue begun not to do only, but also to wil a yere ago.
11 Nowe therfore perfourme the thyng which ye began to do: that as ther was in you a redines to wyll, euen so ye may perfourme ỹ dede* of that which ye haue.
i.Pet.iiii.c. Prou.iii.b. Mark.xii.d. Luk.xxi.a.
12 For *if there be first a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.
13 Truly, not that other be set at ease, & ye brought into combraunce:
14 But that there be equalnesse nowe at this tyme, and that your aboundaunce may succour their lacke, and that their aboundaunce maye supplie your lacke, that there may be equalitie.
15 As it written: *He that had much, had not the more aboundaunce, and he that had litle, had not the lesse. Exod.xvi.d
16 Thankes be vnto God, which put the same good mynde for you in the heart of Titus,
17 Because he accepted the exhortation, yea rather he was so well wylling, that of his owne accorde he came vnto you.
18 We haue sent with hym that brother D (b) whose praise is in the Gospel through out all the Churches.
(b) In preaching the Gospell. Some vnderstande Luke. Other, Barnabas.
19 (And not that only, but is also chosen of the Churches to be a felowe with vs in our iourney, concernyng this grace that is ministred by vs vnto the glorie of the same Lorde, and to stirre vp your redie mynde)
20 For this we eschewe, that any man shoulde rebuke vs in this plenteous distribution that is *ministred by vs: Rom.xii.c.
21 And make prouisiõ for (c) honest thinges, not only in the syght of the Lorde, but also in the syght of men.
(c) His well doyng is approued before God & man.
22 We haue sent with them a brother of ours, whom we haue oftentymes proued diligent in many thinges, but nowe much more diligent, for the great confidence [whiche I haue] in you:
23 Partly for Titus sake, which is my felowe & helper concernyng you: partly because of other which are our brethren and the messengers of the Churches, [and] the glorie of Christe.
24 Wherfore shewe ye vnto them ỹ profe of your loue, & of our *reioycyng of you in the syght of the Churches. i.Thes.i.d.

¶ The

¶ The.ix.Chapter.

3 The cause of Titus and his companions commyng to them. 6 He exhorteth to geue almes chearefully, 7 shewyng what fruites wyll come therof.

A 1 OF the *ministryng to the saintes, it is but superfluous for me to write vnto you:

Actes.xi.d. i Cor.xvi.a. ii Cor.viii.a. Rom.xv.f.

2 For I knowe the redinesse of your mynde, whereof I boast my selfe of you, vnto them of Macedonia, that Achaia was prepared a yere a go: and your zeale hath prouoked many.

3 Yet haue I sent the brethren, lest our boastyng which I make of you, should be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues.

4 Lest yf they of Macedonia come with me, and fynde you vnprepared, we (I wyll not say you) shoulde be ashamed in this matter of boastyng.

B 5 Therfore, I thought it necessarie to exhort the brethren, to come beforehand vnto you, and to prepare your good blessyng promised afore, that it myght be redy, so that it be as a blessyng, and not a defraudyng.

6 ☞ This yet [I say] he which soweth litle, shall reape litle: and *he that soweth in geuyng largely and freely, shall reape plenteouslie.

Prou.xi.d. Galath.vi.b

7 Let euery man do, accordyng as he hath purposed in his heart, not grudgyngly, or of necessitie: *For God loueth a chearefull geuer.

Exo.xxv.a. Eccle.35.a.

8 God is able to make you riche in all grace, that ye in all thynges hauyng sufficient vnto the vtmost, may be riche vnto all maner of good workes, C

9 As it is written: *He hath (a) sparsed abrode, and hath geuen to the poore, his ryghteousnesse remayneth for euer.

Psal.cxii.b. (a) Dauid speaketh of ẏ man which feareth God, and loueth his neyghbour.

10 He that ministreth seede vnto ẏ sower, ministreth bread also for foode, and multiplieth your seede, and encreaseth the fruites of your ryghteousnesse: ☜

11 That in all thynges ye may be made riche into all singlenesse, which causeth through vs, that thankes are geuen vnto God.

12 For the administration of this seruice, not only supplieth ẏ neede of the saintes: but also is aboundaunt by the thankes geuyng of many vnto God, D

13 Which by the experiment of this ministration, prayse God for the obedience of your consentyng to the Gospell of Christe, and for your singlenesse in distributyng to them, and to all men:

14 And by their prayers for you, which ○ long after you, for the aboundaunt grace of God in you.

○ Or, are greatly affectioned toward you.

15 Thankes be vnto God, for his vnspeakeable gyft.

¶ The.x.Chapter.

1 He toucheth the false Apostles, and defendeth his auctoritie, exhortyng them to obedience: 11 And sheweth what his power is, 13 and howe he vseth it.

A 1 I Paul my selfe beseche you by the mekenesse & gentlenesse of Christ, whiche when I am present among you, am lowlye: but am bolde towarde you beyng absent.

2 I beseche you, that I neede not to be bolde when I am present, with that same boldenesse, wherwith I am supposed to haue ben bolde, agaynst some, which repute vs as though we walked accordyng to the fleshe.

3 For though we walke in the fleshe, yet we do not warre according to ẏ flesh.

4 *For the weapons of our warfare are not carnall, but myghtie through God, to cast downe strong holdes, B Ephe.vi.c.

5 Wherwith we ouerthrowe counsels, and euery hye thyng, that is exalted agaynst the knowledge of God, & bryng into captiuitie all imagination, to the obedience of Christe,

6 And are readie to take vengeaunce on all disobedience, when your obedience is fulfylled.

7 Loke ye on thynges after the vtter appearaunce: If any man trust in hym selfe that he is Christes, let hym consider this agayne of hym selfe, that as he [is] of Christe, euen so [are] we of Christe.

For

8 For though I shoulde boast my selfe somwhat more of our auctoritie, Which the Lorde hath geuen to vs *for edification, and not for your destruction, it shal not be to my shame:

ii Cor.xiii.c

9 Lest I should seeme as though I wer about to make you afrayde by letters.

10 For the (b) letters sayth he, are sore and strong: but his bodyly presence is weake, and his speache rude.

(b) Meaning a certayne mā among them, which thus spake of Paul.

11 Let hym that is such, thynke on this wise: that as we are in worde by letters, when we are absent, such are we in deede when we are present.

12 For we dare not make our selues of the number of them, or to compare our selues to them which praise them selues. Neuertheless, whyle they measure them selues, with them selues, and compare them selues with them selues, they vnderstande not.

D

13 But we wyll not reioyce aboue measure: but accordyng to the (c) measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you.

(c) That is, the gifres and vocation which God had geuen hym to wynne others by.

14 For we stretch not out our selues beyonde measure, as though we reached not vnto you: For euen to you also haue we come with the Gospell of Christe:

15 And we boast not our selues out of measure in other mens labours: Yea, and we hope, When your fayth is increased among you, to be magnified accordyng to our measure aboundauntly,

16 And that I shall preache the Gospell, in those [regions] which [are] beyonde you: and not to glorie of those thynges, which by another mans measure are prepared alredy.

17 But let hym that glorieth, glorie in the Lorde.

18 For he that prayseth hymselfe, is not alowed, but whom the Lorde prayseth.

¶ The .xj. Chapter.

2 He declareth his affection towarde them. 5 The excellencie of his ministerie, 9 and his diligence in the same. 13 The fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne prayses.

A

1 Would to God ye coulde haue suffred me a litle in my foolishnesse: and in deede ye do forbeare me.

2 For I am gelous ouer you, with Godly gelousie: For I haue coupled you to one man, to present [you] a chaste virgin vnto Christe.

3 But I feare lest by any meanes, that as the serpent * begyled Eue through his subtiltie, euen so your myndes shoulde be corrupted frō the singlenesse that is towarde Christe.

Gen.iii.a.

4 For yf he that commeth, preacheth another (a) Iesus, whom we haue not preached: or yf ye receaue another spirite whom ye haue not receaued: either another Gospell which ye haue not receaued, you woulde well haue suffered [hym].

(a) That is, more perfect doctrine concerning christ Iesus.

5 Verely I suppose that I was not behynde the chiefe Apostles.

6 But though [I be] rude in speakyng, yet not in knowledge, but in all thynges among you, we haue ben well knowen to the vtmost.

7 Dyd I sinne because I submitted my selfe, that ye myght be exalted, & because I preached to you the Gospell of God freely?

8 I robbed other Churches, takyng wages of them, to do you seruice.

9 And when I was present with you, and had nede, *I was chargeable to no man: for that which was lackyng vnto me, the brethren which came from Macedonia supplied, and in all thynges I haue kept my selfe so that I shoulde not be chargeable to any man, and [so] wyll I kepe my selfe.

Actes.xx.g
ii Cor.xii.d.

10 (b) The trueth of Christe is in me, that this reioycyng shall not be shut vp agaynst me in the regions of Achaia.

(b) Let not the trueth of Christe be thought to be in me. yf I suffer my top to be shut vp, which I haue conceaued of Grecia.

11 Wherfore? Because I loue you not? God knoweth.

12 But what I do, that wyll I do, to cut away occasion from them which desire occasion, that they myght be founde lyke vnto vs, in ỹ Wherin they gloried.

C

13 For such false Apostles [are] disceiptfull workers, transfourmed into ỹ Apostles of Christe.

14 And no maruayle, for Satan himselfe is transfourmed into an angel of lyght.

Therfore

15 Therfore it is no great thyng though his ministers be transfourmed as the ministers of righteousnesse, whose ende shalbe accordyng to their workes.

D 16 I say agayne, let no man thynke that I am foolyshe: or els euen nowe take ye me as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the (c) Lorde: but as it were foolishly, in this maner of boastyng.

18 Seyng that many glorie after ꝑ flesshe, I wyll glorie also.

19 For ye suffer fooles gladly, seyng ye your selues are wyse.

20 For ye suffer, yf a man bryng you into bondage, yf a man deuoure, yf a man take, yf a man exalt hym selfe, yf a man smite you on the face.

21 I speake concernyng reproche, as though we had ben weake: Howbeit, wherin soeuer any man is bolde, (I speake foolishly) I am bolde also.

E 22 * They are Ebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I.

23 They are the ministers of Christe, (I speake as a foole) I am more: in labours more aboundant, in stripes aboue measure, in pryson more plenteously, in death (d) oft.

24 *Of the Iewes fyue tymes receaued I fourtie [stripes] saue one. Deut.xxv.a

25 *Thryse was I beaten with roddes, Actes xvi.e
once stoned, thryse I suffred shipwracke, Actes.xiii.c
nyght and day haue I ben in ꝑ depth: Actes.27.g.

26 In iourneying often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the heathen, *in perils in the citie, in perils Actes.xi.d.
in the wildernesse, in perils in the sea, in perils among false brethren,

27 In labour & trauayle, in watchinges often, in hunger and thirst, in fastinges often, in colde and nakednesse,

28 Besides the thynges which outwardly come vnto me: my dayly encombraunce [is] the care of all the Churches. i Cor.ix.d.

29 *Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needes glory, I wyll glory of the thynges that concerne myne infirmities.

31 The God and father of our Lorde Iesus Christe, which is blessed for euermore, knoweth that I lye not.

32 In [the citie of] Damascus, Aretas the kynges gouernour of the people, layde watche in the citie of the Damascens, and woulde haue caught me: Actes.ix.d.

33 And *at a wyndowe was I let downe in a basket thrugh the wall, and scaped his handes.

¶ The. xij. Chapter.

1 He reioyceth in preferment, 5 but chiefely in his humblenesse, 11 and layeth the cause of his boastyng vpon the Corinthians, 14 he sheweth what good wil he beareth them, 20 and promiseth to come vnto them.

A 1 IT is not expedient doubtles, for me to glorie, I wyl come to visions & reuelations of the Lorde.

2 For I knew a mā in (a) Christe, aboue xiiij. yeres ago, (whether [he were] in the body I can not tell, or whether [he were] out of the body, I can not tell, God knoweth) that he was taken vp into the thirde (b) heauen:

3 And I knewe the same man (whether in the body or out of the body, I can not tell, God knoweth)

4 How that he was take vp into (c) paradise, & heard vnspeakeable wordes, which is not lawfull for man to vtter.

B 5 Of such a man wyll I glorie, yet of my selfe wyll I not glorie, but in myne infirmities.

6 For though I woulde desire to glorie, I shall not be a foole, for I wyll say the trueth: but I nowe refrayne, lest any man shoulde thynke of me, aboue that which he seeth me to be, or ꝑ he heareth of me.

7 And *lest I shoulde be exalted out of measure thrugh the aboundaunce of the reuelations, there was geuen vnto me a pricke to the flesshe, the messenger of Satan to buffet me, because I should not be exalted out of measure. Iohn.ii.b.

8 For this thyng besought I the Lorde thryse, that it myght depart from me.

And

(a) In his oth. he had spect to the ode: but sfashion of alyng set= d according man, wher= to they com ded hym.

(b) In the lent dam= n of death.

(a) That is, Christian, or, spoke it in Christe.

(b) That is say, into the sheth hea= n.

(c) Whans in= mitie was t able to de= re them, ther were shewed to them for ir ende.

℣ 9 And he sayde vnto me: My grace is sufficient for thee. For my strength is made perfect in weakenesse. Most gladly therfore, I wyll rather glorie in my infirmities, that the power of Christ myght dwell in me.

10 Therfore haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: For when I am weake, then am I strong.

11 I am become a foole [in] glorying. Ye haue compelled me: for I ought to haue ben commended of you. * For nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng,

i Cor.ix.a.

12 Truely the signes of an Apostle were wrought among you, in all patience, and signes, and wonders, and myghtie deedes.

℣ 13 For what is it, wherin ye were inferiour vnto other Churches, except [it be] that I was not chargeable vnto you: Forgeue me this wrong.

14 Beholde, nowe the thirde tyme I am redy to come vnto you, and yet wyll I not be chargeable vnto you: For * I seke not yours, but you. For the children ought not to lay vp for the fathers and mothers: but the fathers and mothers for the children.

Act.xx.g. ii Cor.xi.c. Eccle.46.c. i Reg.xii.a.

15 I wyll very gladly bestowe, & wylbe bestowed for your sakes, though the more aboundauntly I loue you, the lesse I am loued agayne.

16 But be it, [that] I was not chargeable vnto you: (b) Neuertheless, when I was craftie, I caught you with gyle.

℣ (b) Thus sayde his aduersaries that though he toke it not by hym selfe, yet he dyd it by the meanes of others.

17 Dyd I pyll you by any of them whō I sent vnto you?

18 I desired Titus, and with hym I sent a brother: Dyd Titus defraude you of any thyng? Haue we not walked in the same spirite? not in the same steppes?

19 Agayne, thynke you that we excuse our selues vnto you? we speake in Christ in the syght of God: but [we do] all thinges dearely beloued, for your edifiyng.

20 For I feare lest when I come, I shall not fynde you such as I woulde: and that I shalbe founde vnto you, such as ye woulde not: lest there be * debates, enuyinges, wrathes, strifes, backbitinges, whisperinges, swellinges, & seditions:

Galath.v.d.

21 And that when I come agayne, my God bryng me lowe among you, and I shall bewayle many of thē which haue sinned alredy, and haue not repented of the * vncleannesse, and fornication, and wantounes, which they haue cōmitted.

i Cor.v.a.

¶ The. xiij. Chapter.

1 He threatneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this Epistle. 11 After, hauyng exhorted them to their duetie, he wisheth them all prosperitie.

A 1 NOwe come I the third time vnto you. * In the mouth of two or three witnesses shall euery worde be stablished.

Deu.xix.d. Mat.xviii.c Iohn.viii.c. Hebr.x.f.

2 I tolde you before, and tell you before, as though I had ben present with you the seconde tyme, so write I nowe beyng absent, to them which in time past haue sinned, and to all other, that yf I come agayne, I wyll not spare,

3 Seyng ye seeke experience of Christe * which speaketh in me, which to you ward is not weake, but is mighty in you.

Math.x.d.

4 For though he was crucified of weakenesse, yet liueth he of the power of God. And we no doubt, are weake in hym: but we shall lyue with hym, by ye might of God towarde you.

B

5 * Examine your selues, whether ye are in the fayth: Proue your owne selues. Knowe ye not your owne selues, howe that Iesus Christe is in you: except ye be reprobates.

i Cor.xi.f. Eccle.18.c.

6 I trust ye shal knowe that we are not reprobates.

7 Truely I pray to God that ye do none euyll, not that we shoulde seeme approued: but ye ye shoulde do that which is honest, though we be as (a) reprobates.

℣ (a) In that he humbled hym selfe, and toke vpon hym ye fourme of a seruaunt.

8 For we can do nothyng agaynst the trueth: but for the trueth.

9 For we are glad when we are weake, and ye are strong. Truely this also we wishe, euen your perfection.

10 Therfore write I these thynges beyng absent, lest when I am present, I should vse sharpenesse, accordyng to the power * which the Lorde hath geuen me to edification, and not to destruction.

ii Cor.x.c

11 Finally brethren, fare well, be perfect, be

be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace shalbe with you.

2.Cor.xvi.f. 12 *Greete one another in an holy kisse.

All the saintes salute you.

13 The grace of our Lorde Jesus Christ, and the loue of God, and the cõmunion of the holy ghost, be with you all. Amẽ.

¶ The ende of the seconde Epistle to the Corinthians. Sent from Philippos, a citie in Macedonia, by Titus and Lucas.

The Epistle of the Apostle Saint Paul, to the Galathians.

¶ The first Chapter.

¶ S Paul rebuketh their inconstancie, which suffred them selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the lawe were necessarie to saluation, 8 and detesteth them that preache any otherwyse then Christe purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleshyp, and declareth hym selfe to be equall with the chiefe Apostles.

1 PAul an Apostle, not of men, neither by man: but by Jesus Christe, and by God the father, Which raysed hym vp from death:

2 And all the brethren which are with me. Vnto ỹ Churches of Galacia:

Rom.i.a. i Cor.i.a. ii Cor.i.a. 3 *Grace [be] with you, and peace from God the father, and from our Lorde Jesus Christe:

(a) which is, the corrupte lyfe of man without Christe. 4 Which gaue hym selfe for our sinnes, to deliuer vs from this (a) present euyll worlde, accordyng to the wyll of God, and our father:

5 To whom be glory for euer and euer. Amen.

6 I maruayle, that ye are so soone turned from him that had called you in the grace of Christe, vnto another Gospell:

7 Which is not another [Gospel] but that there be some which trouble you, and *intende to peruert the Gospel of Christ.

Actes.xv.a.

8 Neuertheles, though we, or an Angel from heauen, preache any other Gospel vnto you, then that which we haue preached vnto you, let hym be accursed.

B 9 As we sayde before, so say I nowe agayne, yf any man preache any other Gospell vnto you, then that ye haue receaued, let hym be accursed.

10 Do I nowe perswade men, or God? Other do I seke to please men? * For yf I shoulde yet please men, I were not the seruaunt of Christe.

11 ☞ I certifie you brethren, that the ℭ Gospell which was preached of me, was not after man.

12 For I neither receaued it of man, neither was I taught [it] but by the reuelation of Jesus Christe.

13 For ye haue hearde of my conuersation in tyme past in the Jewes religion, howe that beyonde measure * I persecuted the Churche of God, & spoyled it: Actes.viii.a.

14 And profited in the Jewes religion, aboue many of my companions in mine owne nation, * beyng a very feruent maynteyner of the (b) traditions of my fathers. i Cor.xv.b. Philip.iii.a. (b) That is, of the lawe of God, which was geuen to the auncient fathers.

15 But when it pleased God, which seperated me from my mothers wombe, & * called [me] by his grace, Actes.ix.e.

16 To reueale his sonne by me, that I shoulde by the Gospell preache hym among the Heathen: immediatly I communed not with (c) * flesshe and blood: Math xvi. c (c) That is, with any mã, as though I had neede of his counsel to approue my doctrine,

17 Neither returned to Hierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damascus.

18 Then after three yeres, I returned to Hierusalẽ to see Peter, and abode with hym fyfteene dayes. D

19 But other of the Apostles sawe I none, saue James the Lordes brother.

20 The thynges therfore which I write vnto you, beholde, before God I lie not.

21 *Afterwarde, I came into the coastes Act.xxii.d.

of

of Syria & Cilicia, and was vnknowen in face vnto the Churches of Jurie, which were in Christe.

22 But they had hearde only, that he which persecuted vs in tyme past, nowe preacheth the (d) fayth, which before he destroyed.

(d) That is, the Gospell, which is the doctrine of fayth.

23 And they glorified God in me.

¶ The .ij. Chapter.

1 Confirmyng his Apostleshyp to be of God, 3 he sheweth why Titus was not circumcised, 6 and that he is nothyng inferiour to other Apostles. 11 Yea, and that he hath reproued Peter, the Apostle of the Jewes. 16 After, he commeth to the principal scope, which is, to proue that iustification only commeth of the grace of God by fayth in Jesus Christe, and not by the workes of the lawe.

Then fourteene yeres after, I went vp agayne to Hierusalem* with Barnabas, and toke Titus with me.

Actes.xv.a.

2 I went vp also by reuelation, & I declared vnto them the Gospel which I preache among the gentiles: but priuately, with them which were the chiefe, lest by any meanes, I shoulde runne or had runne in vayne.

3 But neither Titus which was with me, beyng a Greke, was compelled to be circumcised,

4 And that because of incommers, being false brethren, which came in priuily, to spye out our libertie which we haue in Christe Jesu, that they myght bryng vs into bondage.

5 To whom, no not for an houre, we gaue place by subiection, that the trueth of the Gospel might continue with you.

B

6 Of them which seemed to be somewhat (what they (a) were in time passed, it maketh no matter to me, *God accepteth no mans person) for they which seemed chiefe, () added nothyng [to me.]

(a) Albeit they had ben conuersant with Christe afore tyme.

() That is, they taught me not: but approued my doctrine perfecte in all poynctes.

7 But contrary wyse, when they sawe that the Gospell of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter.

8 (For he that was myghtie in Peter, to the Apostleshyp of the circumcision, the same was myghtie in me towarde the gentiles)

9 When they perceaued the grace that was geuen vnto me, then James, Cephas, and John, which seemed to be pyllers, gaue to me and Barnabas the ryght handes of felowshyppe, that we [shoulde be Apostles] vnto the Heathen, and they vnto the circumcision.

10 Onely that we shoulde remember the poore: * wherin also I was diligent to do the same.

Actes.xi.d. ii Cor.ix.a.

11 But whē Peter was come to Antioche, C I withstoode him (b) to the face, because he was to be blamed.

(b) Meaning before all men.

12 For yer ỳ certaine came from James, he dyd eate with the gentiles: But whē they were come, he withdrue, and seperated himselfe, fearing them which were of the circumcision.

13 And the other Jewes dissembled lykewyse with hym: insomuch that Barnabas also was brought into their simulation.

14 But when I sawe that they went not the ryght way to the trueth of the Gospel, I saide vnto Peter before them all: If thou beyng a Jewe, lyuest after the maner of the gentiles, and not as do the Jewes: why causest thou the gentiles to lyue as do the Jewes?

15 We [which are] *Jewes by nature, and not (c) sinners of the gentiles,

Philip.iii.a. (c) For so the Jewes called the gentiles in reproche. Rom.iii.c.

16 Knowe that a man * is not iustified by the deedes of the lawe, but by the fayth of Jesus Christe: And we haue beleued on Jesus Christ, that we might be iustified by the fayth of Christe, and not by the deedes of the lawe, because by the deedes of the lawe no flesshe shalbe iustified.

17 If then, whyle we seke to be made ryghteous by Christe, we our selues are founde sinners: is therfore Christe the minister of sinne? God forbyd.

18 For yf I builde agayne the thynges which I destroyed, then make I my selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucified with Christe.

20 Neuertheles, I lyue: yet nowe not I, but Christe lyueth in me. And ỳ lyfe which

which I nowe liue in the fleshe, I lyue by the faith of the sonne of God, *which loued me, and gaue hym selfe for me.

Ephe.v.a.

21 I reiect not the grace of God: For *yf ryghteousnesse come of the lawe, then Christe is dead in vayne.

Rom.iiii.e.

¶ The. iij. Chapter.

1 He rebuketh them sharply, 2 and proueth by dyuers reasons, that iustification is by fayth, 6 as appeareth by the example of Abraham. 10. 19. 24. and by the office, and the ende both of the lawe, 11. 25. and of fayth.

A 1 O Foolishe Galathians, who hath bewitched you, that ye shoulde not obey ye trueth? To whom Jesus Christe was (a) described before the eyes, & among you crucified.

(a) To whō Christe was so liuely preached, as yf his liuely image were set before your eyes, or els had ben crucified among you.

2 This only woulde I learne of you, whether ye receaued the spirite by the deedes of the lawe, or by the hearyng of the fayth?

3 Are ye such fooles, that after ye haue begun in the spirite, ye woulde nowe ende in the fleshe?

4 Haue ye suffered so great thynges in vayne? Yf it be yet in vayne.

5 He therfore that ministreth to you the spirite, and worketh miracles among you, doth he it through the deedes of the lawe, or by hearyng of the fayth?

Gen.xv.b. Rom.iiii.a. Iames.ii.d.

6 *Euen as Abraham beleued God, & it was ascribed to hym for righteousnesse.

7 Knowe ye therfore, that they which are of fayth, the same are the chyldren of Abraham.

B 8 For the scripture seyng aforehande that God woulde iustifie the Heathen through fayth, shewed beforehand glad tydynges vnto Abraham, [saying]: *In thee shall all nations be blessed.

Gen.xii.a. Gal.xxii.b.

9 So then, they which be of fayth, are blessed with the faythfull Abraham.

10 For as many as are of the (b) deedes of the lawe, are vnder the curse. For it is writtē: *Cursed is euery one that continueth not in all thinges which are written in the booke of the lawe, to do them.

(b) whiche [illegible] to be [illegible] by [illegible]. Deut.27.d.

11 But that no man is iustified by ye lawe in the sight of God, it is euident. *For the iust shall lyue by fayth.

Habacuc.ii.a. Rom.xx.c. Hebre.x.g. Leuit.18.a. Ezech.xx.b. Rom.x.a.

12 And the lawe is not of fayth: *but the man that doth them, shall lyue in them.

13 Christe hath redeemed vs from the curse of the lawe, beyng made a curse for vs. For it is written: *Cursed is euery one that hangeth on tree:

Deut.xxi.d

14 That the blessyng of Abraham might come on the gentiles through Jesus Christe, that we myght receaue the promise of the spirite through fayth.

C

15 Brethren, (c) I speake after ye maner of men: Though it be but a mans testamēt, yet if it be alowed, no man reiecteth it, or addeth therto.

(c) I wyll vse a common example, that you may be ashamed to attribute lesse vnto God, thē to such couenaūtes, which one man maketh to another.

16 ☞ To Abraham and his seede were the promises made. He sayth not to the seedes, as of many: but to thy seede, as of one, which is Christe.

17 This I say, that the lawe which began afterwarde, beyonde * foure hundred and thirtie yeres, doth not disanull the testament that was confirmed afore of God, vnto Christewarde, to make the promise of none effect.

Gen.xv.d. Exod.xii.f. Iudith.v.b. Actes.vii.a.

18 *For yf the inheritaūce be of the lawe, then not nowe of promise: But God gaue it vnto Abraham by promise.

Rom.iiii.c.

19 Wherfore then [serueth] the lawe? *It was added because of transgressions, tyl the seede came to whom the promise was made: and it was ordayned* by Angels in the hande of a mediatour.

Rom.v.c. Act.vii.g.

20 A mediatour is not [a mediatour] of one, but God is (d) one.

(d) Constant, and alwayes lyke hym selfe.

21 *Is the lawe then against the promise of God? God forbyd. For yf there had ben a lawe geuen which coulde haue geuen life: then no doubt righteousnesse shoulde haue ben by the lawe.

Rom.vii.c. i Tim.i.b.

22 But the scripture hath concluded all vnder sinne, that the promise by ye fayth of Jesus Christe shoulde be geuen vnto them that beleue. ☜

23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the fayth which shoulde afterwarde be reuealed.

24 Wherfore, the lawe was our scholemaister vnto Christe, that we shoulde be iustified by fayth.

D

25 But after that fayth is come, we are no longer vnder a scholemaister.

26 For ye are all the chyldren of God by fayth

fayth in Christe Jesu.

() Some reade, all ye that are baptized into Christe, haue put on Christ.

27 For all ye that are baptized, haue put on Christe.

28 There is no Jewe, neither Greke, there is neither bonde nor free, there is neither male, nor female: For ye are all *one in Christe Jesu.

29 If [ye be] Christes, then are ye Abrahams seede, and heyres accordyng to the promise.

¶ The.iiij.Chapter.

2 He sheweth wherfore the ceremonies were ordayned, which beyng shadowes, must ende, when Christe the trueth commeth. 9 He moueth them by certayne exhortations, 22 and confirmeth his argument with a strong example or allegorie.

A I say, that the heyre, as long as he is a chylde, differeth nothyng from a seruaũt, though he be Lorde of all,

2 But is vnder tuters and gouernours, vntyll the tyme appointed of the father.

() That is, the law, whiche before he called a roote maister.

3 Euen so we, when we were chyldren, were in bondage vnder ỹ ○ rudimentes of the worlde:

Luk.xx.b. John.iii.b. Rom.viii.a.

4 But when the fulnesse of the tyme was come, God *sent his sonne, made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the lawe, that we myght receaue the adoption of chyldren.

Rom.viii.c.

6 Because ye are sonnes, *God hath sent the (a) spirite of his sonne into your heartes, crying, (b) Abba, father.

(a) For our adoption vnto Christe, is sealed by hym.

(b) He instructeth both Jewes and Gentiles, to call God their father in euery language, so that none are excepted.

7 Wherfore thou art no more a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God, through Christ.

(c) When ye receaued the Gospell, ye were idolaters, therfore it is shame for you to refuse libertie, and become seruauntes, yea, and seyng the Jewes desire to be out of their tutieship

8 Notwithstandyng, when ye (c) knewe not God, ye dyd seruice vnto thẽ *which by nature are no Gods.

9 But nowe after that ye haue knowen God, yea, rather are knowen of God, howe turne ye agayne vnto the weake and beggarly rudimentes, whervnto againe ye desire a fresh to be in bondage?

10 Ye obserue dayes, and monethes, and tymes, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vayne.

12 Brethren, I beseech you be as I [am] for I am as ye are. Ye haue not iniured me at all.

13 Ye knowe howe through infirmitie of the flesh, I preached the Gospell vnto you at the first:

(d) That is, the troubles and vexations which God sent to try me whyle I was among you.

14 (d) And my temptation which was in my flesh, ye dispised not, neither abhorred: but receaued me as an Angel of God, euen as Christe Jesus.

15 What is then your felicitie? For I beare you recorde, that yf it had ben possible, ye would haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therfore become your enemie, because I tell you the trueth?

(e) For they are but ambitious.

(f) They wolde turne you from me, ỹ you myght folowe them.

17 They are gelouse ouer you (e) amisse: yea, they intende to exclude (f) you, that ye shoulde be feruent to them warde.

18 It is good alwayes to be zelous in a good thyng, and not only when I am present with you

(g) And imprinted so in your hearte, that ye loue none other.

19 My litle chyldren, of whom I trauayle in birth agayne, vntyll Christe be (g) fashioned in you.

20 But I desire to be present with you nowe, and to chaunge my voyce: for I stande in doubt of you.

21 Tell me, ye that desire to be vnder the lawe, do ye not heare the lawe?

Gen.xvi.a. Gen.xxi.a. Hebr.xi.a.

22 For it is written, that Abraham had two sonnes, *the one by a bonde mayde, *the other by a free woman:

23 But he which was of the bonde woman, was borne after the flesh: but he which was of the free woman, [was borne] by promise.

(h) By an allegorie, that is another thyng is meant.

24 Which thynges are spoken by (h) an allegorie. For these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar.

25 For Agar is the mount Sina in Arabia, and bordreth vpon the citie, which is nowe [called] Hierusalem, and is in bondage with her chyldren.

D Apo.xxi.a.

26 But *Hierusalem which is aboue, is free: which is the mother of vs all.

Esai.liii.a.

27 For it is written: *Reioyce thou baren, that bearest no chyldren, breake forth and crye, thou that trauaylest not: For the desolate hath many mo chyldren, then she which hath an husbande.

But

28 But brethren, We are after Isaac the chyldren of promise.
29 But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so is it now.
30 Neuertheless, What saith the scripture? *put away the bondwoman and her sonne: For the sonne of the bondwoman, shall not be heire with the sonne of the free woman. Gen.xxi.b.
31 So then brethren, We are not chyldren of the bonde woman, but of the free.

The. v. Chapter.

2 He laboureth to drawe them away from circumcision, 17 and sheweth them the battell betwixt the spirite and the flesshe, and the fruites of them both.

1 STande fast therfore in the libertie wherwith Christe hath made vs free, and be not intangled agayne with ỹ yoke *of bondage. Esaias.i x.a.
2 Beholde I Paul saye vnto you, that *yf ye be (a)circumcised, Christe shall profite you nothyng. Act.xxv.a. (a) For we er in the Churche of Christ, which is our mother: and not the synagoge, which is ignorant vnto the lawe.
3 For I testifie agayne to euery man which is circumcised, that he is a detter to do the whole lawe.
4 Christe is become but vayne to you, as many of you as are iustified by the lawe, are fallen from grace.
5 For We through the spirite, wayte for the hope of righteousnes by fayth.
6 *For in Jesus Christe, neither is circumcision any thing worth, neither yet vncircumcision: but fayth, *which worketh by loue. Galath.vi.a. i.Cor.xiii.a.
7 Ye dyd runne well, Who was a let vnto you, that ye should not obey ỹ trueth?
8 Not the perfection of hym that called you.
9 *A litle leauen, doth leauen the whole lumpe of dowe. i.Cor.v.a.
10 ☞ I haue truste towarde you in the Lorde, that ye wyll be none otherwyse mynded: But he that troubleth you, shall beare iudgement, Whatsoeuer he be.
11 And brethren, if I yet preache circumcision, Why do I yet suffer persecution? Then is the slaunder of the crosse ceassed.
12 I woulde to God they were cut of which trouble you.
13 For brethren, ye haue ben called into libertie: Only *let not libertie be an occasiõ to the flesshe, but by loue serue one another. Rom.xiii.a. i.Cor.viii.a.
14 For all the lawe is fulfylled in one worde, which is this: *Thou shalt loue thy neyghbour as thy selfe. Mat.xxii.d Mark.xii.c. Leuit.xix.d
15 Yf ye byte and deuoure one another, take heede lest ye be consumed one of another. Rom.xiii.c. Iacob.iii.b.
16 ☞ Then I say, Walke in the spirite, and ye shall not fulfyll the lust of the flesshe. C
17 For the flesshe lusteth contrary to the spirite, *and the spirite contrary to the flesshe. These are contrary one to the other, so that ye can not do what ye woulde. Mat.xxvi.b
18 But and yf ye be ledde of the spirite, then are ye not vnder the lawe.
19 The deedes of the flesshe are manifest, Which are these, adulterie, fornication, vncleannesse, wantonnesse,
20 Worshippyng of images, Witchcrafte, hatred, variaunce, zeale, wrath, strife, seditions, sectes,
21 Enuyinges, murthers, dronkennesse, gluttonies, and such lyke: of the whiche I tell you before, as I haue tolde you in tyme past, that *they which do suche thinges, shall not inherite the kingdome of God. D i.Cor.vi.b. Ephe.v.a.
22 But the fruite of the spirite is, loue, ioye, peace, long sufferyng, gentlenesse, goodnesse, fayth,
23 Mekenesse, temperauncie: *agaynst such there is no lawe. i.Tim.i.b.
24 They truely that are Christes, (b)haue crucified the flesshe, with the affections and lustes. (b) Christe hath not only remitted their sinnes, but sanctified thē into newnesse of lyfe.
25 ☞ Yf We lyue in ỹ spirite, let vs walke in the spirite.
26 Let vs not be desirous of vayne glorie, prouoking one another, enuying one another.

¶ The .vj. Chapter.

1 He exhorteth them to vse gentlenesse towarde the weake, 2 and to shewe their brotherly loue and modestie, 6 also to prouide for their ministers, 9 to perseuer, 14 to reioyce in the crosse of Christe, 15 to newnesse of lyfe, 16 and last of all wysheth to them with the rest of the faythfull all prosperitie.

A 1 BRethren, yf a man be taken in any fault, ye which are spiritual restore such a one in the spirite of mekenes, consideryng thy selfe, lest thou also be tempted.

Rom.xv.a. 2 *Beare ye one anothers burthen, and so fulfyll the lawe of Christe.

3 For if any man seeme to him selfe that he is somewhat, when he is nothyng, the same deceaueth hymselfe in his owne fansie.

4 But let euery man proue his owne worke, & then shall he haue (a) reioyceyng only in his owne selfe, and not in another.

(a) For his reioycyng is a testimonie of a good conscience.

Rom.xiiii.c 5 For *euery man shall beare his owne burthen.

Rom.xv.f. i.Cor.ix.b. 6 *Let hym that is taught in the word, minister vnto hym that teacheth hym, in all good thynges.

7 Be not deceaued, God is not mocked: For *whatsoeuer a man soweth, that shall he also reape.

Iohn.iiii.b.

B 8 For he that soweth into his flesshe, shal of the flesshe reape corruption: But he that soweth into the spirite, shall of the spirite reape lyfe euerlastyng.

ii.Thess.iii.b 9 *Let vs not be weery in well doyng: for in due season we shall reape, yf we faynt not.

10 Whyle we haue therefore tyme, let vs do good vnto all men, specially vnto thē which are of the housholde of fayth. C

11 Ye see how large a letter I haue written vnto you with myne owne hande.

12 As many as desire with outwarde appearaunce to please carnally, the same constrayne you to be circumcised, onlye lest they shoulde suffer persecution for the crosse of Christe.

13 For they thē selues which are circumcised, kepe not the lawe: but desire to haue you circumcised, that they myght reioyce in your flesshe.

14 God forbyd that I shoulde reioyce, but in the crosse of our Lorde Jesus Christe, wherby the (b) world is crucified vnto me, and I vnto the worlde. D

(b) By the worlde, he meaneth all outward pompes, ceremonies, & things whiche please mēs fantasies

15 For *in Christe Jesu, neither circumcision auayleth any thing, nor vncircumcision, but a newe creature.

Galath. v.a.

16 And as many as walke accordyng to this rule, peace be on them, and mercie, and vpon the (c) Israel [that is] of God.

(c) That is, vpon ye Jewes. Is.Ro.1.

17 From henceforth, let no man put me to busynesse: *For I beare in my body the markes of the Lorde Jesus.

i.Cor.iiii.c.

18 Brethren, the grace of our Lorde Jesus Christe be with your spirite. Amen.

The Epistle vnto the Galathians, was sent from Rome.

¶ *The Epistle of the Apostle S. Paul, vnto the Ephesians.*

¶ The first Chapter.

After his salutation, 4 he sheweth that the chiefe cause of their saluation standeth in the free election of God through Christe, 16 he declareth his good wyll towarde them, geuyng thankes, & praying God for their fayth. 21 The maiestie of Christe.

A 1 PAul an apostle of Jesus Christe by the wyll of God: To the saintes which are at Ephesus, and to the faythfull in Christe Jesus:

2 *Grace be with you, and peace, from God our father, & from the Lorde Jesus Christe.

Rom.i.a. i.Cor.i.a.

3 *Blessed be God, the father of our Lorde Jesus Christe, whiche hath blessed vs in all spirituall blessyng, in heauenly thynges by Christe:

i.Pet.i.a. Galath.i.a.

4 According as he had chosen vs in hym before the foundation of the world, that we shoulde be holy, and without blame before hym, through loue.

5 Who hath predestinate vs into the adoption

option of (a) childrē, by Jesus Christ vnto hym selfe, according to the good pleasure of his wyll:

6 To the prayse of the glorie of his grace, wherein he hath made vs accepted in the beloued.

B 7 *In whom we haue redemption through his blood, the forgeuenesse of sinnes, accordyng to the rychesse of his grace,

8 Wherein he hath abounded towarde vs in all wysedome and prudence.

9 And hath opened vnto vs the misterie of his wyll, accordyng to his good pleasure which he had purposed in himselfe.

10 That in the dispensation of *the fulnesse of the tymes, he myght gather together in one all thinges in Christe, both which are in heauen, and which are in earth, in hym.

11 In whom also we are chosen, beyng predestinate accordyng to the purpose of hym who worketh all thynges after the councell of his owne wyll:

C 12 That we shoulde be vnto the prayse of his glorie, whiche before beleued in Christe.

13 In whom also ye, after that ye heard the worde of trueth, the Gospell of your saluation, wherin also after that ye beleued, were *sealed with the holy spirite of promyse,

14 Whiche is the earnest of our inheritaunce, vnto ẏ (b) redemption of the purchased possession, vnto the prayse of his glorie.

15 Wherfore I also after that I hearde of the fayth which ye haue in the Lorde Jesus, and loue vnto all the saintes,

16 Ceasse not to geue thankes for you, makyng mention of you in my prayers:

17 That the God of our Lorde Jesus Christe, the father of glorie, may geue vnto you the spirite of wisdome and reuelation, in the knowledge of hym:

18 The eyes of your myndes beyng lightened, that ye maye knowe what the *hope is of his callyng, and what the richesse of the glorie of his inheritaunce [is] in the saintes:

19 And what is the exceedyng greatnesse of his power to vswarde, which beleue, accordyng to the workyng of his myghtie power,

20 Which he wrought in Christe when he raysed hym from the dead, *and set him on his ryght hande in heauenly [places]

21 Farre aboue *all rule, and power, and myght, and dominion, and euery name that is named, not in this worlde only, but also in the worlde to come.

22 And *hath put all thynges vnder his feete, and gaue him [to be] the head ouer all thynges to the Churche,

23 Which is his body, the fulnesse of him that fylleth all in all.

(a) where as we were not by naturall children, he ... vs ... grace, and made vs his children.

Coloss.i.b.

Galath.iiii.a

Rom.viii.c. 2Cor.i.d.

(b) Though we be redeemed from the bondage of sin by the death of Christe, Rom. 6. yet we hope for this seconde redemption, which shalbe whē we shall possesse our inheritaunce in the heauens, whereof we haue the holy ghoste for a gage, as ca.4.

D

Rom. xv.c.

Psal.cx.a.

Danie.vii.d

Psal.viii.b. Hebr.ii.d. i.Cor. xv.d. Ephe.v.c. Coloss.i.e.

¶ The. ij. Chapter.

5 To magnifie the grace of Christe, which is the only cause of saluation, 11 he sheweth them what maner of people they were before their conuertiō, 18 and what they are nowe in Christe.

A1 AND you that were dead in trespasses and sinnes,

2 In the which in time passed *ye walked, according to the course of this worlde, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience.

3 *Among whom we all had our conuersation also in tyme past in the lustes of our flesshe, fulfyllyng the wyll of the flesshe, and of the mynde, & (a) were by nature the chyldren of wrath, euen as other:

4 But God which is ryche in mercie, for his great loue wherwith he loued vs,

5 Euen when we were dead by sinnes, hath quickned vs together with Christ, *by grace are ye saued:

6 And hath raysed [vs] vp together, and made [vs] syt together in the heauenly in Christe Jesus.

Rom.v.a. Coloss.i.c.

Coloss.iii.a.

(a) Not by creation, but by Adams transgression, & so by birth.

Esai.xxv.d.

7 That in ages to come, he might shew the exceedyng ryches of his grace, in kyndnesse to vswarde through Christe Jesus.

8 For by grace are ye made safe through fayth, and that not of your selues, it is the gyft of God:

9 Not of workes, lest any man shoulde boast hym selfe.

10 For we are his workmanship, created in Christe Jesus vnto *good workes, whiche God hath ordeyned that we shoulde walke in them.

Titus.i.d.

℣ 11 Wherfore, remember that ye being in tyme passed gentiles in the flesshe, called vncircumcision of that which is called *circumcision in the flesshe, made by handes:

Philip.iii.a. Colosſ. ii.b.

12 That at that tyme ye were without Christe, beyng aliauntes from the common wealth of Israel, and straungers frō the testamentes of promise, hauyng no hope, & without God in this worlde.

13 But nowe in Christe Jesus, ye which sometyme were farre of, are made nye by the blood of Christe.

14 For he is our peace, which hath made both one: and hath broken downe the ○ wall that was a stoppe betwene vs,

○ That is, the cause of ꝑ diuision that was betwene the Iewes & the Gentiles.

15 Taking away in his flesshe the hatred, [euen] the lawe of commaundementes, [conteyned] in ordinaunces, for to make of twayne one newe man in hym selfe, so makyng peace,

16 And that he myght reconcile both vnto God in one body through [his] crosse, and slewe hatred thereby.

17 And came and preached peace to you which were a farre of, and to them that were nye.

18 For through hym, we both haue an entraunce in one spirite vnto the father. ℣

19 ☞ Nowe therefore, ye are no more straungers and foreyners: but citezins with the saintes, and of the housholde of God,

20 And are built vpon the *foundation of the apostles and prophetes, *Jesus Christe hym selfe beyng the head corner stone,

i.Cor.iii.b. Esa.xxviii.d Rom.ix.f. Psal.cxviii.c

21 In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lorde.

22 In whom ye also are buylded together for an habitation of God through the spirite. ☜

☞ The. iij. Chapter.

1 He sheweth the cause of his imprisonment, 13 desireth them not to faynt because of his trouble, 14 and prayeth God to make them stedfast in his spirite.

A 1 For this cause I Paul [am] a prisoner of Jesus Christe, for you heathen:

2 If ye haue hearde of the dispensatiō of the grace of God, *Which is geuen me to youwarde:

Act.xiii.a. Galath.i.b.

(a) Misterie, is that secrete hydden purpose of saluation through Christe.

3 For by reuelation shewed he the (a) misterie vnto me (as I wrote afore in fewe wordes:

4 Whereby, when ye reade, ye may vnderstande my knowledge in the misterie of Christe)

5 Which [misterie] in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy apostles and prophetes by the spirite,

6 That the gentiles shoulde be inheritours also, and of the same body, and partakers of his promise in Christe, by the Gospell:

7 Wherof I am made a minister, accordyng to the gyfte of the grace of God, which is geuen vnto me after the workyng of his power.

8 Unto me the *least of all saintes is this grace geuen, that I shoulde preache among the gentiles the vnsearchable ryches of Christe, ℣

i. Cor.xv.a.

9 And to bring to lyght to all men What the felowship of the misterie is whiche from the begynnyng of the world hath ben hid in god, which made all thinges through Jesus Christe:

10 To thintent that nowe vnto the rulers and power in heauenly [thynges] myght be knowen by ꝑ (b) Church, the very manyfolde wysedome of God:

(b) The Church being gathered of so many kyndes of people, is an example or a glasse for the Angels to beholde the wisdome of God in, who hath tourned their particuler discordes, into an vniuersal concorde, and of the synagogue of bondage, hath made the Churche of freedome.

11 According to ꝑ eternall purpose which he wrought in Christe Jesus our Lord:

12 By whō we haue boldnesse & entraunce in ꝑ confidence which is by faith of him.

☞ Wherfore

C 13 ☞ Wherfore I desire that ye faynt not in my tribulations *for you, whiche is your glorie.
Coloss.i.d.
14 For this cause I bowe my knees vnto the father of our Lorde Jesus Christe,
15 Of whō all the famyly in heauen and earth is named:
16 That he would graunt you, according to the rychesse of his glorie, to be strengthed with myght by his spirite in the inner man.
17 That Christe may dwell in your heartes by fayth: that ye beyng rooted and grounded in loue,
18 Myght be able to comprehende with al saintes, what is the breadth, & length, and deapth, and heygth: D
19 And to knowe the loue of Christe, whiche excelleth knowledge, that ye might be fylled with all fulnesse of God.
20 Unto him that is able to do exceeding aboundauntly aboue all that we aske or thynke, accordyng to the power that worketh in vs,
21 Be prayse in the Churche by Christe Jesus, throughout all ages, worlde without ende. Amen. ☜

¶ The. iiij. Chapter.

☞ He exhorteth them vnto mekenesse, long sufferyng, and vnto loue and peace, 3 euery one to serue and edifie another with the gyft that God hath geuen hym, 14 to beware of strange doctrine, 22 To lay asyde the olde conuersation of greedy lustes, & to walke in a newe lyfe.

A 1 Therfore, a prisoner ○ in the Lorde, exhorte you, * that ye walke worthy of the vocatiō wherewith ye are called,
○ For the Lordes cause.
i.Cor.vii.d.
2 With all lowlynesse & mekenesse, with long sufferyng, forbearyng one another in loue.
3 Endeuoryng to kepe the vnitie of the spirite in the bonde of peace:
4 One body and one (a) spirite, euen as ye are called in one hope of your calling.
(a) So that ye can not dissent one frō another, seing spirit which ioyneth you in one bodye can not dissent frō hym selfe.
5 One Lorde, one fayth, one baptisme.
6 One God, and father of all, whiche is aboue all, and through all, and in you all. ☜
B 7 ☞ But *vnto euery one of vs, is geuen grace, accordyng to the measure of the gyft of Christe.
Rom.xii.b. i.Cor.xii.a. Psal.lxviii.d
8 Wherfore he saith: *when he went vp an hye, he ledde captiuitie captiue, and gaue gyftes vnto men.
9 (But that he ascended, what is it? but that he also descended first into the lower partes of the earth?
10 *He that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfyll all thynges.)
Iohn.iii.b.
11 And he gaue some *apostles, and some prophetes, and some euangelistes, and some shepheardes and teachers,
i.Cor.xii.d. Math.x.a. Luk.ix.a.
C 12 To the gatheryng together of the saintes, into the worke of ministration, into the edifiyng of the body of Christe:
13 Tyll we all meete together into the vnitie of fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe: ☜
14 That we henceforth be no more children, *wauering and caryed about with euery wynde of doctrine, in the wylynesse of men, in craftynesse, to the laying (b) wayte of deceyte.
Coloss.ii.b.
(b) whereby they laye in wayte to deceaue.
15 But folowyng trueth in loue, let vs growe vp into him in all thynges *whiche is the head, Christ:
Ephes.i.d. Coloss.i.c.
16 In whom all the body beyng coupled and knit together by euery ioynt of subministration, accordyng to the effectuall power in ẏ measure of (c) euery part, maketh increase of the body, vnto the edifiyng of it selfe in loue.
(c) That is, wherwith one ministreth to another.
17 ☞ This I say therfore, and testifie in the Lorde, that ye henceforth walke not *as other gentiles walke, in vanitie of their mynde:
D
Rom.i.d. i.Pet.iiii.a.
18 Darkened in cogitation, being alienated from the lyfe of God by the ignoraunce that is in them, by the blindnesse of their heartes.
19 Whiche beyng past ○ feelyng, haue geuen thē selues ouer vnto wantonnesse, to worke al vncleanenesse with greedynesse.
○ The Greke worde doth signifie such as be obdurate in heart, and hath not the feelyng of repentaunce.
20 But ye haue not so learned Christe.

21 If so be that ye haue heard hym, and haue ben taught in hym, as the trueth is in Jesus,

22 To lay downe, accordyng to the former conuersation, ye (c) olde man, which is corrupt, accordyng to the lustes of error:

(c) That is, all the natural corruptiō that is in vs.

23 And to be renued in the spirite of your mynde,

24 And *to put on that newe man, which after God is shapen, in righteousnesse & holynesse of trueth.

Rom.vi.a. Colos.iii.a.

25 *Wherfore, puttyng away lying, speake euery man trueth vnto his neyghbour, forasmuch as we are members one of another.

Leui.xix.c.

26 *Be ye (d) angry, and sinne not, let not the sunne go downe vpon your wrath,

Psal.iiii.a.

(d) If so be that ye be angry, so moderate your affection that it burst not out into an euyll worke, but be soone appeased.

27 Neither geue place to the deuyll.

28 *Let hym that stole, steale no more: but let hym rather labour, worckyng with his handes the thyng whiche is good, that he may geue vnto hym that needeth.

ii. Thes.iii.b

29 Let no fylthy communication procede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers.

30 And (e) greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.

(e) Do to vnderstande, that ye haue your selues, that the holye ghoste may wyllyngly dwell in you, and geue hym no occasion to departe for sorowe, by your abusyng of Gods graces.

31 Let all bytternesse, and fiercenesse, & wrath, and crying, and euyll speakyng, be put away from you, with all maliciousnesse.

32 Be ye curteous one to another, mercyful, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The. v. Chapter.

2 He exhorteth them vnto loue. 3 warneth them to beware of vncleannesse, couetousnesse, foolyshe talkyng, and false doctrine, 17 to be circumspect, 18 to auoyde dronkennesse, 19 to reioyce, and to be thankefull towarde God, 21 to submit them selues one to another. 22 He entreateth of corporall mariage, & of the spirituall betwixt Christe and his Churche.

1 BE ye *therefore followers of God, as deare chyldren:

i.Pet.ii.d. Iohn.xiii.b. Galath.ii.d.

2 And walke ye in loue, euen as *Christe hath loued vs, and hath geuen hym selfe for vs an offering and a sacrifice of a sweete smellyng sauour to God.

Exo.xxiii.b

3 But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes:

4 Neither fylthynesse, neither foolyshe talkyng, neither iestyng, which are not comely: but rather, geuyng of thankes.

Galath.v.d. i.Cor.vi.b.

5 For this ye knowe, that no *whoremonger, neither vncleane person, nor couetous person, which is a worshipper of images, hath any inheritaunce in the kyngdome of Christe, and of God.

6 *Let no man deceaue you with vayne wordes: For, because of such thynges commeth the wrath of God vppon the chyldren of disobedience.

Math.24.a. Coloss.ii.b. Mark.xiii.a Luk.xxi.b.

7 Be not ye therefore companions of them.

8 For ye were sometimes darkenesse: but nowe are ye lyght in the Lorde. *Walke as chyldren of lyght.

Iohn.xii.c. i.Thess.v.a.

9 For the fruite of the spirite (is) in all goodnesse, and righteousnesse, & trueth,

10 Approuyng what is acceptable vnto the Lorde.

11 And haue no felowshyp with the vnfruitefull workes of darkenesse, but rather euen rebuke them.

12 For it is shame euen to name those thynges whiche are done of them in secrete.

13 But all thynges, when they are rebuked of the lyght, are manifest: For all that which do make manifest, is lyght.

14 Wherefore he sayth: (a) Awake thou that sleepest, and stande vp from the dead, and Christe shall geue thee lyght.

(a) God thus speaketh by his seruātes, to drawe the infidels from their blyndenesse.

15 Take heede therfore howe ye walke circumspectlye: not as vnwyse, but as wyse,

16 Redeemyng the time, because ye dayes are euyll.

17 Wherefore be ye not vnwise, but vnderstandyng what the wyll of the Lord is.

18 And be not dronke with wine, wherin is excesse: but be fylled with the spirite,

19 Speaking vnto your selues in *psalmes and hymnes, and spirituall songes, syngyng and makyng melodie to the Lorde in your heartes:

Psalm.v.a. Coloss.iii.c.

Geuyng

20 Geuing thankes alwayes for all thinges vnto God and the father, in ỹ name
D of our Lorde Jesus Christe,
21 Submittyng your selues one to another in the feare of God.
22 Wyues, submit your selues vnto your owne husbandes, as vnto the Lorde:
Genes.ii.d. 23 For *the husbande is the head of the
i.Cor.xi.a. wyfe, euen as Christe is *the head of the
Ephe.i.d. Church: & he is the sauiour of the bodie.
24 But as the Church is subiect to Christ, lykewyse the wyues to their owne husbandes in all thynges.
25 Ye husbandes loue your wyues, euen as Christe also loued the Churche, and gaue hym selfe for it,
(b) Baptisme is a token that God hath consecrated the Churche to hym selfe, and made it holy by his worde: that is, his promise of free iustificatiō in Christ. 26 To sanctifie it, cleansyng [it] in the (b) fountayne of water in the worde,
27 To make it vnto hym selfe a glorious Churche, not hauyng spot or wrinckle, or any such thyng: but that it should be holy, and without blame.
28 So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth hym selfe.
29 For no man euer yet hated his owne flesshe: but nourisheth & cherisheth it, euen as the Lorde the Churche.
30 For we are members of his body, of his flesshe, and of his bones.
Genes.ii.d. Math.xix.a Mark.x.a. i.Cor.vi.d. Ephes.v.g. 31 *For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesshe.
32 This is a great secrete: but I speake of Christe and of the Churche.
33 Therfore euery one of you [do ye so] Let euery one of you loue his wyfe euen as hym selfe, and [let] the wyfe reuerence her husbande.

¶ The .vj. Chapter.

1 Howe chyldren shoulde behaue them selues towarde their fathers and mothers, 4 Lykewyse parentes towarde their chyldren, 5 seruauntes towardes their maisters, 9 Maisters towarde their seruauntes, 13 An exhortation to the spirituall battayle, and what weapons the christians shoulde fyght withall.

Coloss.iii.d. 1 Children, *obey your fathers and mothers in the Lorde: for this is ryght.
Exod.xx.b 2 *Honour thy father and mother (whiche is the first commaundement in promise)
3 That thou mayest prosper, and lyue long on earth.
4 Fathers prouoke not your children to wrath: *but bring them vp in instruction and information of the Lorde.
Deut.iii.b.
5 Seruauntes obey them that are your bodyly maisters, with feare and trembling, in singlenesse of your heart, as vnto Christe.
6 Not with seruice vnto the eye, as men pleasers: but as the seruauntes of Christ.
7 Doyng the wyll of God frō the heart,
25 with good wyll seruyng the Lorde, and not men:
8 Knowyng, that whatsoeuer good thyng any man doeth, that shall he receaue agayne of the Lorde, whether [he be] bonde or free.
9 And ye maisters do the same thynges vnto them, puttyng away threatnyng: knowyng that your maister also is in heauen, *neither is respecte of person with hym.
ii.Par.xix.c Actes.x.c. Rom.ii.b.
10 ☞ Finally my brethren, be strong in the Lorde, & in the power of his might.
11 Put on all the armour of God, that ye may stande agaynst the assaultes of the deuyll.
12 For we wrastle not agaynst (a) blood & flesshe: but agaynst rule, agaynst power, agaynst worldly gouernours of the darknesse of this worlde, agaynst spirituall craftynesse in heauenly [places.]
(a) The faithfull haue not only to stryue agaynst men, & themselues: but agaynste Satan the spirituall enemie, who is moste daungerous: for he is ouer our heades, so ỹ we can not reache hym, but he muste be resisted by Gods peace.
13 Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euyll day, and hauing finished all thynges, to stande fast.
14 Stande therfore, *hauyng loynes girt about with the trueth, and puttyng on the brest plate of righteousnesse,
Luk.xii.e. i.Pet.i.c.
15 And hauyng your feete shodde, in the (b) preparation of the Gospell of peace,
(b) That ye maye be redy to suffer all thynges for the Gospell.
16 Aboue all, takyng the shielde of fayth, wherwith ye may quenche all the fierie dartes of the wicked:
17 And take the helmet of saluation, and the sworde of the spirite, whiche is the worde of God.
18 *Prayng alwayes in all prayer and supplication in the spirite, and watche therunto with all instaunce and supplication, for all saintes,
Luk.xviii.a i.Thess.v.d.
19 And for me, *that vtterance may be geuē vnto me, ỹ I may open my mouth

freely, to vtter ỳ secretes of the Gospell.
D 20 Whereof I am messenger in bondes, that therein I may speake freely, as I ought to speake.
21 But ỳ ye may also knowe my affaires, and what I do, Tichicus a deare brother and faythfull minister in the Lord, shall shewe you all thynges:
22 Whom I haue sent vnto you for the same purpose, that ye myght knowe of our affaires, and that he myght comfort your heartes.
23 Peace [be] vnto the brethren, and loue, with fayth, from God the father, and from the Lorde Jesus Christe.
24 Grace be with all them whiche loue our Lorde Jesus Christe in sincerite. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

The Epistle of Saint Paul the Apostle to the Philippians.

¶ The first Chapter.

1 Saint Paul discouereth his heart towardes them, 3 by his thankes geuyng, 4 prayers, 8 and wisshes for their fayth and saluation. 7, 12, 20. He sheweth the fruite of his crosse, 15, 27. and exhorteth them to vnitie, 28 and pacience.

A1 PAul & Timotheus the seruauntes of Jesus Christ: To all the saintes in Christ Jesus, whiche are at Philippos, with the bisshops & deacons:
2 Grace [be] vnto you, and peace frō God our father, and [from] the Lorde Jesus Christ.
3 I thanke my God, with all remembraunce of you,
Rom.1.b. Colos.1.a. 4 (*Alwayes in all my prayer for all you, makyng prayer with gladnesse,)
5 For your felowshyp in the Gospell, frō the first (a) day vntyll nowe.
(a) That ye receaued the Gospell.
6 And beyng perswaded of this same thyng, that he which hath begun good worke in you, wyll perfourme it vntyll the day of Jesus Christe,
7 As it becommeth me to iudge this of you al, because I haue you in my heart, and in my bondes, in the defence and confirmation of the Gospell, you all beyng partakers of my (b) grace.
(b) Of this peculier benefite to suffer for Christes sake.
8 For God is my recorde howe greatly I long after you all, in the (c) bowels of Jesus Christe.
(c) That is, from the very hearte roote of Jesus Christ
9 *And this I pray, that your loue may abounde yet more and more in knowledge, and in all vnderstandyng:
10 That ye maye discerne thynges that differ, that ye maye be pure, and without offence, tyll the day of Christe. B
11 Beyng fylled with the fruites of righteousnesse, which [are] by Jesus Christ, vnto the glorie and prayse of God.
12 But I woulde ye should vnderstande brethren, that the thinges which [came] vnto me, hath come rather vnto the furtheraunce of the Gospell:
13 So that my bondes in (d) Christe, are manifest, throughout all the iudgement hall, and in all other [places.] (d) which I suffre for Christes cause.
14 And many of the brethren of the Lord, beyng incouraged through my bondes, dare more plentifully speake the Word, without feare.
15 Some preache Christe of enuie & strife, and some of good wyll.
16 The one preache Christe of strife, not sincerely, supposyng to adde more affliction to my bondes:
17 But the others of loue, knowing that I am set to the defence of the Gospell.
18 What then? So that Christe be preached any maner of way, whether it be by pretence, or by trueth, I ioy therein, and wyll ioy.
19 For I knowe that this shall turne C

Cor.i.b. to my saluation, * through your prayer, and ministryng of the spirite of Jesus Christe,

20 Accordyng to my expectation, and my hope, ẏ in nothyng I shalbe ashamed: but ẏ with all boldnesse, as alwayes, so now also, Christ shalbe magnified in my body, whether it be by life, or by death.

21 For Christe [is] to me lyfe, and death [is] to me aduantage.

22 But if I lyue in the fleshe, this (is) the fruite of my labour, and what I shall chose, I wote not.

Cor.v.a. 23 * For I am in a strayte betwixt two, hauyng a desire to be loosed, and to be with Christ, which is much farre better.

Or, bodie. 24 Neuerthelesse, to abyde in ẏ ○ fleshe, [is] more needefull for you.

25 And this am I sure of, that I shall abyde & continue with you all, for your furtheraunce and ioy of fayth,

26 That your reioysyng may be ẏ more D aboundaunt in Jesus Christe for me, by my commyng to you agayne.

27 Only let your conuersation be, * as it becommeth the Gospell of Christe: that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirite, in one soule, fyghtyng together for ẏ fayth of the Gospell. Ephe.iiii.a.

28 And in nothyng fearyng your aduersaries, which is to them a token of perdition: but to you of saluatiō, and (c) that of God.

29 For vnto you it is geuen ○ for Christe, not only this to beleue on hym: but also this, to suffer for his sake,

30 Hauing the same fight, which ye sawe in me, and nowe heare in me.

(c) God sheweth by this meanes of bearyng ẏ crosse, who are his, and who are not.

○ Or, Christes cause.

¶ The. ij. Chapter.

3 He exhorteth them aboue all thynges to humilitie, wherby pure doctrine is chiefly mayntayned, 16 promisyng that he and Timotheus wyll spedyly come vnto them, 27 and excuseth the long tariyng of Epaphroditus.

A 1 IF [there be] therefore any (a) consolation in Christe, yf any comfort of loue, if any felowship of ẏ spirite, yf any compassion and mercie,

2 Fulfyl ye my ioy, that ye be lyke mynded, hauyng the same loue, being of one accorde, of one mynde,

3 Let nothyng [be done] through stryfe or vayne glorie, but in mekenesse of mynde euery man esteeme one ẏ other better then hym selfe.

Cor.x.f. 4 * Loke not euery man on his owne thynges, but euery man also on the thynges of others.

5 ☞ Let ẏ same mynde be in you, which was in Christe Jesus:

6 Who beyng in the fourme of God, thought it not (b) robbery to be equall with God.

7 But made hym selfe of no reputation, takyng on him the fourme of a seruaūt, and * made in the lykenesse of men, and founde in figure as a man:

B 8 He humbled hym selfe, made obedient vnto death, euen the death of the crosse.

9 Wherfore God also hath highly exalted hym, and geuen hym a name which is aboue euery name.

10 That in * the name of Jesus * euery (c) knee should bowe, [of thynges] in heauen, and [thynges] in earth, and [thinges] vnder the earth: Math.i.c. Rom.xiiii.c

11 And that euery tongue should confesse that the * Lorde, Jesus Christe [is] to the glorie of God the father. ☜ Actes.ii.f. Rom.xiiii.b

12 Wherfore, my dearely beloued, as ye haue alwayes obeyed, not as in my presence only, but nowe much more in my absence, worke * out your owne saluation with feare and tremblyng.

13 * For it is God which worketh in you, both to will and to do of good wyll.

14 * Do all thyng without murmuryng and disputyng:

15 That * ye may be blamelesse and pure, the sonnes of God, without rebuke in the myddes of a croked and peruerse nation, among whō shyne ye as lightes in the worlde,

16 Holdyng fast the worde of lyfe, to my * reioycyng in the day of Christe that I haue not runne in vayne, neither haue laboured in vayne. ii Cor.i.c. i Thes.ii.c.

17 Yea, and though I be offered vp vpō the offeryng and seruice of your fayth, I re-

(a) If you so [illegible] me that [illegible] desire my [illegible]fort.

(b) For he [illegible] was god, [illegible]oulde therin [illegible] done no [illegible]urie to the Godhead.

(c) worship, and be subiect to hym.

* Our health hāgeth not on our workes: & yet are they sayd to worke out their health, who do runne in ẏ race of iustice. For although we be saued freely in christ by fayth, yet must we walk by the way of iustice vnto our health.

I reioyce, and reioyce with you all.
18 For the same cause also do ye reioyce, and reioyce with me.
19 But I trust in the Lorde Jesus, to *sende Timotheus shortly vnto you, *that I also may be of good comfort, when I knowe your state.
Actes.xvi.a
i Thess.iii.b
20 For I haue no man lyke mynded, who wyll naturally care for your state.
21 For all seeke their owne, not the thynges which are Jesus Christes.
22 Ye knowe the proofe of hym, that as a sonne with the father, he hath serued with me in the Gospell.
23 Hym therfore I hope to sende, assoone as I knowe my state.
24 But I trust in the Lorde, that I also my selfe shall come shortly.
25 But I supposed it necessarie to sende to you Epaphroditus, my brother and companion in labour, & felowe souldier, but your Apostle, and the minister of my neede.
26 For he longed after you all, and was full of heauinesse, because that ye had hearde that he had ben sicke.
27 And no doubt he was sicke nye vnto death, but God had mercie on hym, and not on hym only, but on me also, lest I shoulde haue sorowe vpon sorowe.
28 I sent him therfore the more diligentlie, that when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull.
29 Receaue hym therfore in the Lorde with all gladnes, & *make much of such:
Rom.xv.d.
30 Because, for the worke of Christe, he was nye vnto death, not regardyng his lyfe, to fulfyll your lacke of seruice towarde me.
i Thess.v.c.

¶ The .iij. Chapter.

2 He warneth them to beware of false teachers, 3 agaynst whom he setteth Christe. 4 Likewise himselfe, 9 and his doctrine, 12 and reproueth mans owne righteousnes.

A I Moreouer my brethren, reioyce ye in the Lord. It greeueth me not to write the same thyng often to you, for to you it is a sure thyng.
(a) Whiche barke agaynst the true doctrine, to fyll their bellyes.
(b) S. Paul here alludeth vnto circumcision by semblaunce of a like word, because that they who erred therof, did rather cause a scisme, diuision, or cutting of and tearing in sunder, then accorde in the Churche.
2 Beware of (a) dogges, beware of euyll workers, beware of (b) concision.
3 *For we are the circumcision, which worship God *in the spirite, and reioyce in Christ Jesus, and haue no confidence in the flesshe:
4 Though I might also haue confidence in the flesshe. If any other man thinketh that he hath wherof he myght trust in the flesshe, more I:
5 Circumcised the eyght day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrue of the Ebrues, after the lawe a pharisee,
ii Cor.xi.a.
Act.xxiii.b
6 Concernyng feruentnesse, persecutyng the Churche: touchyng ỹ righteousnesse which is in ỹ lawe, I was blameles.
B 7 *But the thynges that were vauntage vnto me, those I counted losse for Christes sake.
Mat. xiii.c.
8 Yea, I thynke all thynges but losse, for the excellencie of the knowledge of Christe Jesus my Lorde: For whom I haue counted all thyng losse, & do iudge thē but vile, that I may winne Christe,
9 And be founde in hym, not hauyng myne owne ryghteousnesse which is of the lawe: but that which is through the fayth of Christ, the ryghteousnes which commeth of God through fayth:
10 That I may knowe hym, and the power of his resurrection, and the felowshippe of his passions, conformable vnto his death,
11 If by any meanes, I myght attayne vnto the resurrection of the dead.
C (c) Or, haue nowe taken full possession therof, nor ỹ he doubted to attain vnto it, but because he would declare the excellencie therof.
12 (c) Not as though I had alredy attayned, either were alredy perfect: but I folowe, yf that I may comprehende, wherein also I am comprehended of Christe Jesus.
13 Brethren I count not my selfe as yet that I haue attained: but this one thyng [I say] I forget those thinges which are behynde, and endeuour my selfe vnto those thynges which are before,
14 And I presse towarde the marke, for the price of the hye callyng of God in Christe Jesus.
15 Let vs therfore as many as be perfect, be thus mynded, and if ye be otherwyse

wyse mynded, God shall reueale the same also vnto you.
16 Neuerthelesse, vnto that which we haue attayned vnto, let vs proceade by one rule, that we may be of one accorde.
D 17 ☞*Brethren, be folowers together of me, and loke on them which walke so as ye haue vs for an ensample.
Cor. iiii.c.
18 For many walke, of whom I haue tolde you often, & nowe tel you wepyng, [that they are] the enemies of the crosse of Christe:
19 *Whose ende [is] dampnation, whose God [is their] belly, and glorie to their shame, which mynde earthly thynges. Rom. xvi.c.
20 But our conuersation is in heauen, from whence also we loke for the sauiour, the Lorde Jesus Christe:
21 Who shall *chaunge our vyle body, that it may be fashioned lyke vnto his glorious body, according to the working wherby he is able to subdue all thynges vnto hym selfe. ☜ i Co.xv.g.

¶ The. iiij. Chapter.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision that they made for hym beyng in pryson, 21 and so concludeth with salutations.

A 1 Therfore my brethren beloued & longed for, my ioy and crowne, so continue in the Lorde ye beloued.
2 I pray Euodias, and beseche Syntyches, ẏ they be of one accorde in the Lorde.
3 Yea, and I beseche thee also faythfull yockefelowe, helpe those [women] which laboured with me in the Gospell, and with Clement also, and with other my labour felowes, *whose names [are] in the (a) booke of lyfe.
Luk.x.c. Apo.xvii.b
(a) This booke Ezekiel calleth ẏ writing of the house of Israel, and the secrete of the Lorde.
4 ☞*Reioyce in the Lorde alway, and agayne I say reioyce.
5 Let your patient mynde be knowen vnto all men: The Lorde [is] at hande.
6 Be carefull for nothyng: but in all thynges, let your petition be manifest vnto God, in prayer and supplication with geuyng of thankes.
7 And the peace of God, which passeth all vnderstandyng, shall (b) kepe your heartes and myndes through Christe Jesus. ☜
(b) From Satan, who seketh to take from vs this peace of conscience.
B 8 Furthermore brethren, whatsoeuer, thynges are true, whatsoeuer thynges (are) honest, whatsoeuer thynges (are) iuste, whatsoeuer thynges (are) pure, whatsoeuer thynges pertayne to loue, whatsoeuer thynges (are) of honest report: If there be any vertue, & yf there be any prayse, thynke on these thynges:
9 Which ye haue both learned, and receaued, and hearde, and seene in me: Those thinges do, and the God of peace shalbe with you.
10 But I reioyce in the Lorde greatly, that nowe at the last you are reuiued againe to care for me, in ẏ wherin ye were also carefull, but ye lacked oportunitie.
11 I speake not because of (c) necessitie. For I haue learned, in whatsoeuer estate I am, *therwith to be content.
(c) That I was not able to endure my pouertie. i Tim.vi.b.
12 I knowe howe to be lowe, and I knowe howe to exceade. Euery where & in all thynges I am instructed, both to be ful, and to be hungry, both to haue plentie, and to suffer neede. C
13 I can do all thynges through Christe, which strengtheneth me.
14 Notwithstandyng, ye haue well done ẏ ye dyd communicate to my afflictions.
15 Ye Philippians knowe also, that in the (d) begynnyng of the Gospell, when I departed frō Macedonia, no Church communicated to me, as concernyng geuyng and receauyng, but ye only.
(d) when I first preached the Gospell vnto you.
16 For euen in Thessalonica, ye sent once, & afterward agayne vnto my necessitie.
17 Not that I desire a gyft, but I desire fruite aboundyng to your accompt.
18 But I haue receaued al, & haue plentie. I was euen fylled after that I had receaued of Epaphroditus the thynges [which were sent] from you, an odoure of a sweete smel, a *sacrifice acceptable, pleasaunt to God. Rom.xii.a Heb.xiii.c.
19 My God shall supplie all your neede, through his riches in glorie, in Christe Jesus. D
20 Unto God and our father, be prayse for euermore. Amen.
21 Salute all the saintes in Christe Jesus. The brethren which are with me, greete you.
22 All the saintes salute you, most of all, they that are of Caesars housholde.
23 The grace of our Lorde Jesu Christe [be] with you all. Amen.

¶ This Epistle was written from Rome, by Epaphroditus.

The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

1 He geueth thankes vnto God for their faith, 7 Confirming the doctrine of Epaphras, 9 prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christe, and discouereth the counterfayte Christe of the false Apostles. 25 He approueth his auctoritie and charge, 28 and of his faythfull executyng of the same.

1 PAul an Apostle of Jesus Christe, by the wyll of God, and Timotheus the brother.

2 To them which [are] in Colossa, saintes and faythfull brethren in Christe: * Grace vnto you, & peace from God our father, and the Lorde Jesus Christe.

Galath.i.a. Ephe.i.a.

Philip.i.a. 1 Thess.i.a. Rom.i.b. Philip.i.a. Epye.i.d.

3 * We geue thankes to God and father of our Lorde Jesus Christe, *alwayes for you, prayng:

(a) For with out Christe there is no fayth to be saued by, but only a vayne opinion.

4 Sence we hearde of your fayth (a) in Christe Jesus, and of the loue which [is] to all saintes,

5 For the hopes sake which is layde vp for you in heauen, of which [hope] ye hearde before, in the worde of trueth of the Gospell,

6 which is come vnto you, euen as [it is] into all the worlde, & is fruitfull, as it is also in you, from the day ye hearde [of it] and knewe the grace of God in trueth,

Colloss.iiii.c

7 As ye also learned of * Epaphras, our deare felowe seruaunt, which is for you a faythfull minister of Christe:

25

(b) whiche commeth of ỹ holy ghost.

8 who also declared vnto vs your loue (b) in the spirite.

Ephe.i.d.

9 ☞ * For this cause we also, sence ỹ day we hearde, haue not ceassed to pray for you, and to desire that ye myght be fulfylled with knowledge of his wyll, in all wisdome & spiritual vnderstandyng,

10 That ye myght walke worthie of the

Iohn.xv.c.

Lorde in all pleasyng, * beyng fruitefull in all good workes, and encreasyng in the knowledge of God,

11 Strengthened with all might, through his glorious power, vnto all patience and long sufferyng with ioyfulnesse: ☜

12 Geuyng thankes vnto ỹ father, which hath made vs meete to be partakers of the inheritaunce of the saintes in lyght.

13 who hath delyuered vs from the power of darckenesse, and hath translated vs into the kingdome of his deare sonne.

℄

14 * In whō we haue redemptiō through his blood, the forgeueneſſe of sinnes:

Ephe.i.b. ii Cor.iiii.a.

15 who is the image of the inuisible God, the first borne of all creatures.

16 * For by him were all thinges created, that are in heauē and that are in earth, visible and inuisible, whether [they be] maieſtie or lordeshippe, either rule or power: All thynges were created by hym and for hym.

Hebre.i.a.

17 And he is before all thynges, and in hym all thynges consist.

18 * And he is the head of the body of the Churche: he is the begynnyng, the first borne of the dead, that in all thynges he myght haue the preeminence.

Ephe.i.b. i Cor.xv.c.

19 For it pleased [the father] that in hym shoulde all (c) fulnesse dwell,

(c) That the Church, whiche is his bodie, myght receaue of his aboundaunce.

20 And by hym to * reconcile all thynges vnto hym selfe, & to set at peace through the blood of his crosse by hym, both the thynges in earth, and thynges in heauen,

21 And you * which were sometyme straungers, and enemies, by ○ cogitation in euyll workes, hath he nowe yet reconciled,

Rom.v.a. Ephe.ii.a.a.

○ That is, the mynde, which part is ỹ principallest in man, as whereof is deriued ỹ qualitie of our doynges, bent & geuen vnto wickednesse.

22 In the body of his flesshe, through death, to present you holye, and vnblameable, & without fault in his syght:

23 If ye continue grounded & stablished in the fayth, and be not moued away from the hope of the Gospell, which ye haue hearde howe it is preached to euery creature which is vnder heauen, wherof I Paul am made a minister.

℈

24 Nowe ioye I * in my sufferynges * for you, and fulfyll that which is behynde of the passions of Christe, in my flesshe, for his bodyes sake, which is ỹ Church:

ii Cor.i.a. Ephe.iii.b.

25 wherof I am made a minister, accordyng to the dispensation of God, which is geuen me to youwarde, to fulfyll the worde of God:

The

Ephe.iii.b. 26 The* miſterie hyd ſence the Worlde began, and [ſence the begynnyng of] generations: *but nowe is opened to his (d) ſaintes:

Mat.xi.d. (d) whom he hath elected & conſecrated to him by Chriſt

27 To Whom God Woulde make knowē what [is] the riches of the glorie of this miſterie among the gentiles, Which is Chriſte in you, the hope of glorie:

28 Whom We preache, warnyng euery man, and teachyng euery man in all Wiſdome, to preſent all men perfect in Chriſte Jeſus:

29 Wherunto I alſo labour ſtrivyng, according to his Worckyng Which Worcketh in me mightylie.

¶ The. ij. Chapter.

1 Hauyng protected his good wyll towarde them, 4 he admoniſheth them not to turne backe from Chriſte, 8 to the ſeruice of Angels or any other invention, or els ceremonies of the lawe, 17 which haue finiſhed their office, and are ended in Chriſte.

A1 FOr I Woulde that ye knew What great fight I haue for you, and for them that are at Laodicea, and for as many as haue not ſeene my face in the fleſhe,

2 That their heartes myght be comforted, beyng knyt together in loue, and in al riches of certaintie of vnderſtanding, to knowe the miſterie of God, and of the father, and of Chriſte,

3 In whom are hyd all the treaſures of Wiſdome and knowledge.

Ephe.v.a. 4 *This I ſay, leſt any man ſhoulde begyle you With perſwaſion of wordes.

5 For though I be abſent in the fleſhe, yet am I With you in the ſpirite, ioying and beholdyng your order, and your ſtedfaſt fayth in Chriſte.

6 As ye haue therfore receaued Chriſte Jeſus the Lorde, [ſo] Walke ye in hym:

7 Rooted and built in hym, & ſtabliſhed in the fayth, as ye haue ben taught, aboundyng therin With thankes geuing.

B 8 ☞*Beware leſt any man ſpoyle you through (a) philoſophie & vayne deceipt, after the tradition of men, and after the rudimentes of the Worlde, and not after Chriſte.

(a) Teaching you vayne ſpeculations, as worſhippyng of Angels, of hymde ceremonies & beggarlie traditions: for nowe they haue no vle, ſeyng Chriſte is come.

9 For in hym dWelleth all the fulneſſe of the Godhead bodyly:

10 And ye are complete in him, Which is the head of all principalitie and power,

Rom.ii.d. Ephe.ii.c. Coloſ.b. 11 In whom alſo ye are *circumciſed With circumciſiō made Without handes, by puttyng of the body of ſinnes of the fleſhe, in the circumciſion of Chriſte:

Rom.vi.a. Galath.iii.d. 12 *Buried With him in baptiſme, in Whō ye are alſo riſen agayne through ỹ fayth (b) of the operation of God, Who hath rayſed hym from the dead.

(b) In beleuyng ỹ God by his power rayſed vp Chriſt, wherof we haue a ſure token in our baptiſme.

13 *And ye beyng dead to ſinne and to the vncircumciſion of your fleſhe, hath he quickened With him, forgeuyng all your trepaſſes, ☜

14 And puttyng out the hande Writing of ordinaunces, that Was agaynſt vs, and that hath he taken out of the way, faſtenyng it to his croſſe:

15 Spoylyng*all principalities & powers, hath made a ſhewe of them openly, triumphyng ouer them in it.

Gen.iii.c. Luk.xi.c. Iohn.xii.c.

16 Let no man therfore iudge you in meate, or in drinke, or in part of an holyday, or of the newe moone, or of the Sabboth [dayes]:

17 *Which are ſhadowes of thynges to come: but the body (is) of Chriſte.

Hebr.vii..a.

D

18 Let no man (c) begile you of victorie, in the humbleneſſe and worſhippyng of Angels, intrudyng (hym ſelfe into thoſe thinges) Which he hath not ſeene, cauſeleſſe puft vp With his fleſhly mynde,

(c) Meaning that the hypocrites led the at their pleaſure into all ſuperſtition and errour.

19 And holdeth not the head, Wherof all the body by ioyntes & bandes ſupported and knit together, encreaſeth With the encreaſe of God.

20 Wherfore, yf ye be dead With Chriſte from ỹ *rudimentes of the World: Why, as though lyuyng in the Worlde, are ye led With traditions,

Galat. iiii.b.

21 Touche not, taſte not, handle not:

22 Which all be in corruption, in abuſyng after the commaundementes and doctrines of men.

23 Which thynges haue a ſhewe of Wiſdome, in ſuperſtition & humbleneſſe of mynde, and in hurtyng of the body, not in any honour to the ſatiſfyng of ỹ fleſh.

¶ The

¶ The. iij. Chapter.

1 He sheweth where we shoulde seke Christe, 5 he exhorteth to mortification, 10 to put of the olde man, and to put on Christe, 12 to the which he addeth exhortation, both generall and perticuler, to charitie and humilitie.

A I

F ye then be rysen agayne with Christ, seke those thinges which are aboue, where Christe sitteth* on the ryght hande of God.

Ephe.i.d. Hebre.i.a.

2 Set your affection on (a) thynges aboue, not on thinges on the earth.

(a) which either serue but for a tyme, or elis are inuented by men.

3 For ye are dead, and your lyfe is hyd with Christe in God.

4 When soeuer Christe which is our life, shall appeare, then shall ye also appeare with hym in glorie. ☞

5 Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euyll concupiscence, and couetousnesse, which is worshippyng of images:

6 For which thynges sake, the Wrath of God commeth on the childzen of disobedience,

Ephe.ii.a. 7 *In the which ye walked sometyme, when ye lyued in them.

B 8 But nowe put ye of also all, wrath, fiercenesse, maliciousnesse, blasphemie, filthie cõmunication out of your mouth.

9 Lye not one to another, seyng that ye haue put of ỹ olde man with his workes:

Rom.vi.a. Ephe.iiii.c. 10 *Hauyng put on the newe man, which is renued into the knowledge after the image of hym that made hym,

Galath.vi.d 11 *Where is neither Greke nor Jewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, free: but Christe is all, and in all.

12 ☞Put on therfore (as the elect of God, (b) holy and beloued) bowels of mercie, kyndenesse, humblenesse of mynde, mekenesse, long sufferyng,

(b) He sheweth what fruites are in them that are dead to the worlde, and are rysen agayne with Christe.

13 Forbearyng one another, and forgeuyng one another, yf any man haue a quarel agaynst any: euen as Christe forgaue you, so also [do] ye.

14 And aboue all thynges [put on] *loue, which is the bonde of perfectnesse. Mat.xxii.d.

15 And let the peace of God haue the victorie in your heartes, to the which also we are called in one body: And see that ye be thankefull.

16 Let the worde of God dwell in you C richly in all wisdome, teachyng and admonishyng your owne selues, *in psalmes, and hymnes, and spirituall songes, singyng with grace in your heartes to the Lorde. Psal.xx.a. Ephe.v.d.

17 And *whatsoeuer ye do in worde or deede, [do] all in the name of the Lorde Jesus, geuyng thankes to God and the father by hym. ☞ i Cor.x.g.

18 *Wiues, submit your selues vnto your owne husbandes, as it is comely in the Lorde. Ephe.v.e. i Pet.iii.a.

19 Husbandes, loue your wyues, and be not bitter agaynst them:

20 *Childzen, obey your fathers and mothers in all thynges, for that is well pleasyng vnto the Lorde. Ephe.vi.a.

21 Fathers, (c) prouoke not your childzen [to anger], lest they be discouraged. (c) By to much rigour.

22 *Seruauntes, obey in all thynges to your bodyly maisters: not with eye seruice, as men pleasers, but in singlenesse of heart, fearyng God. Ephe.vi.a. Titus.ii.c. i Pet.ii.d.

23 And whatsoeuer ye do, do it heartilie, D as to the Lorde, and not vnto men:

24 Knowyng, that of the Lorde ye shall receaue the reward of inheritaunce, for ye serue the Lorde Christe:

25 But he that doth wrong, shall receaue for the wrong he hath done: * And there is no respect of persons. ii Par.xix.c Actes.x.c. Eccle.35.b. Rom.ii.b. Colos.iii.c.

¶ The .iiij. Chapter.

1 He exhorteth them to be feruent in prayer. 5 to walke wisely towarde them that are not yet come to the true knowledge of Christ, he saluteth them, and wisheth them all prosperitie.

A I

* Maisters, do vnto your seruauntes that which is iust & equall, knowyng that ye also haue a maister in heauen. Ephe.vi.a.

Ephe.vi.c. 2 *Continue in prayer, and watche in the same with thankes geuyng:

3 Prayng also for vs, *that God may open vnto vs the (a) doore of vtterannce, that we may speake ỹ misterie of Christ, wherfore I am also in bondes: Ephe vi.c i Thess.v.c (a) That I may freely preache the Gospell.

4 That I may vtter it, as I ought to speake.

walke

Ephe.v.d.
5 *Walke in Wiſdome towarde thē that are without, redeemyng the tyme.
6 Let your ſpeache be alway in grace, powdered with ſalt, *to knowe howe ye ought to aunſwere euery man.
Leuit.ii.d. Matth.v.c.
7 All my ſtate ſhall Tychicus declare vnto you, [who is] a beloued brother and faythfull miniſter, and felowe ſeruaunt in the Lorde:
8 Whom I haue ſent vnto you for the ſame thyng, that he myght knowe your ſtate, and comfort your heartes,
9 With Oneſimus a faythfull and beloued brother, Which is of you. They ſhall ſhewe you of all thynges which [are] here.
¶ 10 *Ariſtarchus my priſon felowe ſaluteth you, & *Marcus Barnabas ſiſters ſonne, (touchyng whom ye receaued commaundementes:) If he come vnto you, receaue hym:
Act.xxvii.a ii Tim.iiii.b
11 And Jeſus, which is called Juſtus, which are of the circumciſion. Theſe only are my (b) worke felowes vnto the kyngdome of God, which hath ben vnto my conſolation.
(b) In preaching the Goſpell.
Coloſſ.iii.a.
12 *Epaphras which is of you, a ſeruaunt of Chriſte, ſaluteth you, alwayes labouryng feruently for you in prayers, that ye may ſtande perfect and fylled in all the wyll of God.
D
13 For I beare him recorde, that he hath a great zeale for you, and them [that are] in Laodicea, and them [that are] in Hierapolis.
14 Deare Lucas the phiſition greeteth you, and *Demas.
ii Tim.iiii. e
15 Salute the brethren [which are] in Laodicea, and Nymphas, and the Churche which is in his houſe.
16 And when the epiſtle is read of you, make that it be read alſo in the Church of the Laodiceans: and that ye likewiſe reade the epiſtle from Laodicea.
17 And ſay to Archippus: take heede to the miniſterie that thou haſt receaued in the Lorde, that thou fulfyll it.
18 The ſalutation, by the hande of me, Paul. Remember my bondes. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

The firſt Epiſtle of Saint Paul the Apoſtle, vnto the Theſſalonians.

¶ The firſt Chapter.

¶ 1 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, 6 and receaue the Goſpell with ſuch earneſtneſſe, 7 that they are an example to all others.

A 1 PAul & Siluanus and Timotheus, vnto the Churche of the Theſſalonians, in (a) God the father, and in the Lorde Jeſus Chriſt: *Grace [be] vnto you, & peace from God our father, and the Lorde Jeſus Chriſte.
(a) For there is no Church which is not ioyned together in God.
Rom.i.a. i Cor.i.a. ii Cor.i.a. Galath.i.a. Ephe.i.a. Rom.i.b. Philip.i.a. Ephe.i.b. Coloſſ.i.a.
2 We geue thankes to God *allwayes for all you, makyng mention of you in our prayers,
B 3 Without ceaſſyng, callyng to remembraunce the worke of your fayth, and labour of *loue, and patient abidyng in the *hope of our Lorde Jeſus Chriſte, in the ſyght of God and our father.
Theſſ.4 b Tim.i.a.
4 ☞ Knowyng, brethren beloued, your election of God.
5 For our Goſpell came not vnto you in *worde only, but alſo in power, and in the holy ghoſt, and in much certaintie, as *ye knowe after what maner We were among you for your ſake.
i Cor.ii.a. i Theſſ.ii.a.
6 And ye became followers of vs, and of the Lorde, receauyng the worde in much affliction, with (b) ioy of the holy ghoſt:
¶ (b) To beleue, and to be fully perſwaded to haue ỹ gifftes of the holy ghoſt, & ioyfully to ſuffer for chriſtes ſake, are moſt certain ſignes of our election
7 So that ye were an enſample to all that beleue in Macedonia and Achaia.
8 For from you, ſounded out the worde of the Lorde, not only in Macedonia & Achaia: but alſo in euery place your faith to Godwarde is ſpread abroade, ſo that

that We neede not to speake any thyng.

D 9 For they them selues shewe of you, what maner of entryng in We had vnto you, and howe ye turned to God from

(c) For images are dead thinges, and only faigned fantasies.

images, to serue the (c) lyuyng and true God.

10 And to tary for his sonne* from heauen, whom he rayled from the dead: [euen] Jesus Which delyuereth vs from * the Wrath to come. Act.iii.b. Iohn.iii.b.

¶ The.ij. Chapter.

1 To the intent they shoulde not faint vnder the crosse, 2 he commendeth his diligence in preachyng, 13 and theirs in obeying, 18 He excuseth his absence, that he coulde not come and open his heart to them.

A 1 FOr ye your selues,*brethren, knowe our entraunce in vnto you, ỹ it was not in (a) vayne:

i Thessa.i.b

(a) Not in outwarde shewe and iangle, but in trauel and in the feare of God.

2 But euen after that we had suffred before, and were* shamefully entreated as ye knowe, at Philippos, we were bolde in our God, to speake vnto you the Gospell of God, in* much stryuyng.

Act.xvii.c. Act.xvii.b.

3 For our exhortation was not of deceit, neither of vncleannes, neither in guile:

4 But as it were alowed of God, to be put in credite with the Gospell: euen so we speake, not as pleasyng* men, but God, Which tryeth our heartes.

Galath.i.b.

B 5 For neither at any tyme vsed We flatteryng wordes, as ye knowe, neither cloke of couetousnes, *God [is] recorde,

Philip.i.a.

9 Neither sought We prayse of men, neither of you, nor yet of others:

7 Which We myght haue ben in (○) auctoritie, as the Apostles of Christe, but We were tender among you, euen as a (b) nource cherisheth her children,

(○) Or, a burden.

(b) He humbled hym selfe to suppost all thynges with out all respect of hure: euen as the tender mother which noureeth her children, and thynketh no office to vile for her children sake.

8 So, beyng tenderly affected towarde you, our good wyll was to haue dealt vnto you, not the Gospell of God only: but also our owne soules, because ye were deare vnto vs.

C 9 For ye remember brethren, our labour and trauayle. *For We labouryng nyght & day, because We Woulde not be chargeable vnto any of you, preached vnto you the Gospell of God.

Act.xx.g. 2 Thess.iii.b i Cor.ix.c.

10 Ye [are] Witnesses, & God [also] howe holyly, and iustly, and vnblameably, We behaued our selues among (c) you that beleue.

(c) For it is not possible to auoyde the reproche of the wicked, whiche euer hate good doinges.

11 As ye knowe, howe that as a father his children, so We haue exhorted, comforted, and besought euery one of you,

12 That ye Woulde walke Worthie of God, Which hath called you vnto his kyngdome and glorie.

13 For this cause thanke We God also Without ceassyng, because ye receauyng the Worde Which ye hearde of vs concernyng God, ye receaued it not as the Worde of man, (but as it is in deede) the Worde of God, Which effectuously worketh also in you that beleue.

14 For ye brethren became folowers of the Churches of God, Which in Jurie are in Christe Jesus: for ye haue suffred lyke thynges of your countreymen, as they haue of the Jewes:

15 Which both kylled the Lorde Jesus, and their owne prophetes, & haue persecuted vs: and God they please not, and are contrarie (d) to all men:

(d) And would hynder all men from their saluatiõ.

16 And hynder vs to speake to the gentiles that they myght be saued, to fulfyll their sinnes alway. For the* Wrath [of God] is come on them to the vtmost. Luk.xxi.a

17 Forasmuch brethren, as We are kept from you for a short season, in person, not in heart, We enforced ỹ more to see you personally With great desire.

18 And therfore We Woulde haue come vnto you, (I Paul) once agayne: * but Satan hindered vs. Daniel.x.a

19 For What is our hope, or ioy, or crowne of reioycyng: *Are (e) not ye it in the presence of our Lorde Jesus Christe, at his commyng:

ii Cor.i.c. (e) Therfore I coulde not forget you, except I woulde forget my selfe.

20 Yes, ye are our glorie and ioy.

¶ The .iij. Capter.

2 He sheweth howe greatly he was affectioned towarde them, both in that he sent Timotheus to them, 10 and also prayed for them.

A 1 WHerfore, sence We coulde no longer forbeare, We thought it good to remaine at* Athens alone. Act. xvii.d.

2 And sent Timotheus, our brother and minister of God, and felowe labourer in the Gospell of Christe, to stablishe you & to comfort you concernyng your faith.

That

3 That no man shoulde be moued in
these afflictions: For *ye your selues
knowe, that we are appoynted there-
vnto.
4 For verely when we were with you,
we tolde you before that we shoulde suf-
fer tribulation, euen as it came to passe,
and [as] ye knowe.
5 For this cause, When I (b) coulde no
longer forbeare, I sent to knowe your
fayth, lest by some meanes the tempter
had tempted you, and our labour had
ben vayne.
6 But nowe lately, when Timotheus
came from you vnto vs, and brought vs
good tydynges of your fayth and loue,
and howe that ye haue good remem-
braunce of vs alwayes, desiryng to see
vs, as we also [to see] you:
7 Therefore brethren we were comfor-
ted ouer you, in all our aduersitie and
necessitie, because of your fayth.
8 For nowe we (c) lyue, yf ye stande fast
in the Lorde.
9 For what thankes can we recompence
to God agayne for you, for all the ioye
wherwith we ioy for your sakes before
our God?
10 Praying nyght and daye exceedyngly
to see you personally, and repayre the
wantynges of your fayth?
11 Nowe God him selfe, and our father,
and our Lord Jesus Christe, guyde our
waye vnto you.
12 And the Lorde encrease you, & make
you abounde in loue one towarde ano-
ther, and towarde all men, euen as we
also towarde you,
13 To stablyshe your hearte vnblame-
able, in holynesse before God and our
father, in the commyng of our Lorde
Jesus Christe, With all his saintes.

(b) Yf he coulde not forbeare, it was for the great affection toward the soule of small time.

(c) If ye remaine constāt in fayth & true doctrine, I shall thynke that all myne afflictions, be so many pleasures, & shalbe restored frō death to lyfe.

The .iiij. Chapter.

1 He exhorteth them to holynesse, 6 innocencie, 9 loue, 11 labour, 13 and moderation in lamentyng for the dead, 17 describyng the ende of the resurrection.

1 Furthermore we beseech you brethren, & exhorte you by the Lorde Jesus, that ye encrease more and more, as ye haue receaued of vs, how ye ought to walke and to please God.
2 For ye knowe what commaundementes we gaue you by the Lorde Jesus.
3 For this is the wyll of God, *your holynesse, (a) that ye should abstayne from fornication:
4 That euery one of you should knowe *how to possesse his vessell in holynesse and honour:
5 Not in the lust of concupiscence, *euen as the gentiles, which knowe not God.
6 That no man oppresse and defraude his brother in [any] matter, because that the Lorde is the auenger of all suche: as we also haue forewarned you, and testified.
7 For God hath not called vs vnto vncleanenesse, but into holynesse. ☞
8 *He therefore that despiseth, despiseth not man, but God, Who hath geuen to you *his holy spirite. ☞
9 ☞ But as touchyng brotherly *loue, ye nede not that I write vnto you: *For ye are taught of God to loue one another.
10 Yea and that thyng verely ye do vnto all ỹ brethren which [are] in al Macedonia: But we beseche you brethren, that ye encrease more and more:
11 And that ye studie to be quiet, and to do your owne [busynesse] and *to worke with your owne handes as we commaunded you:
12 That ye may walke honestly toward them that are without, & that nothyng be lackyng in you. ☜
13 ☞ But I woulde not haue you to be ignorant brethren, concernyng them which sleepe, that ye (b) sorowe not euen as other, which *haue no hope.
14 For yf we beleue that Jesus dyed and rose agayne: euen so them also whiche sleepe by Jesus, Wyll God bryng with hym.
15 For this say We vnto you in the worde of the Lorde, that We whiche *lyue, remayning vnto the cōmyng of the Lord, shall not preuent them which sleepe.
16 For the Lorde hym selfe shal descende from heauen in a shoute, [and] in the voyce of the *Archangell, and in the trumpe of God: And the dead in Christ shall aryse first.

(a) That is, that ye should abstaine from all kynde of fornication.

(b) He doeth not condemne all kynde of sorowe, but that whiche proceadeth of infidelitie.

Than

Ephes. v. a. Col. xiii. d. Rom. xii. a. 1. Cor. vii. a. Rom. i. c. Luke. x. c. 1. Cor. iii. b. 1. Thess. i. a. John. xiii. d. Acles. xx. b 1. Cor. ix. c. ii. Thes. iii. b Math. 24. c. Daniel. xii. a 1. Cor. xv. g.

17 Than we which lyue, which remaine, shalbe caught vp together with them in the cloudes, to meete the Lorde in the ayre: And so shall we euer be with the Lorde.
18 Wherfore comfort your selues one another in these wordes. ☜

The .v. Chapter.

1 He inkourmeth them of the day of iudgement and commyng of the Lorde, 6 Exhortyng them to watche, 12 and to regarde such as preache Gods word among them.

AT of the tymes & seasons brethrē, ye haue no neede that I write vnto you.
2 For ye your selues knowe perfectlye* that the day of the Lord shall so come euen as a theefe in the nyght.
Math.24.d. ii.Pet.iii.c. Apoc.iii.a.
3 For when they shal say peace & safetie, then shall *sodeyne destruction come vpon them, (a) as sorowe vpon a woman with chylde, and they shall not escape.
Iere.xv.b. (a) That is, sodenly & vnlooked for.
4 But ye *brethren are not in darknesse, that that day shoulde ouertake you as a theefe.
Iohn.xii.c. Ephe.v.c.
5 ☞ Ye are all the chyldren of lyght, and the chyldren of the daye: we are not of the nyght, neither of darkenesse.
6 *Therefore let vs not (b) sleepe, as [do] other: but let vs watche and be sober.
Rom.xiii.d. (b) Here sleepe is taken for contempte of saluation, & when men continue instnnes and wyll not awake to godlynesse.
7 For they that sleepe, sleepe in the night: and they that be dronken, are dronken in the nyght.
8 But let vs which are of the day, be sober, *puttyng on the brest plate of fayth and loue, and a helmet, the hope of saluation.
Ephe.vi.b.
9 For God hath not appoynted vs to wrath: but to obtayne saluation, by our Lorde Iesus Christe,
ii.Cor.v.c.
10 *which dyed for vs, that whether we wake or sleepe, we shoulde lyue together with hym.
11 wherefore comfort your selues together, and edifie euery one another, euen as ye do. ☜
12 And we beseche you brethren to know them *which labour among you, and haue the ouersight of you in the Lorde, and admonishe you:
Galath.vi.b i.Tim.v.c. Philip.ii.b.
13 That ye haue them in hye reputation, in loue for their worke, and be at peace among your selues.
14 ☞ We exhort you brethren, warne them that are vnruly, comfort the feeble mynded, lyft vp the weake, be patient towarde all men.
15 *See that none recompence euyll for euyll vnto any man: but euer folowe that whiche is good, both among your selues, and to all men.
Math.v.g.
16 *Reioyce euer.
Philip. iiii.a
17 *Pray continually.
Luk.xviii.a
18 In all thinges geue thankes. For this D [is] the wyl of God in Christe Iesus towarde you.
19 Quenche not the spirite.
20 *Despise not (c) prophesiynges.
i.Cor.xiiiig (c) The preachyng of the word of God.
21 Examine all thynges, holde fast that which is good.
22 Abstayne from all appearaunce of euyll.
23 And the very God of peace santifie you throughout [And I pray God] that your whole spirite, and soule, and body, may be preserued blameles in the comming of our Lorde Iesus Christe.
24 *Faythfull is he which called you, which wyll also do it.
Nu. xxiii.e.
25 Brethren, pray for vs.
26 *Greete all the brethren in an holy kysse.
i.Cor.i.b. Rom.xvi.c. i.Cor.xv.d.
27 I charge you in the Lorde, that this epistle be read vnto al the holy brethren.
ii.Cor.xiii.c ii.Thes.iii.d
28 *The grace of our Lord Iesus Christ be with you. Amen.

☞ The first (epistle) vnto the Thessalonians, written from Athens.

C The

The seconde Epistle of the Apostle Saint Paul, to the Thessalonians.

The first Chapter.

3 He thanketh God for their fayth, loue, and pacience. 11 He prayeth for the encrease of the same. 12 And sheweth what fruite shall come therof.

A1 PAul and Siluanus and Timotheus, vnto the Church of the Thessalonians in God our father, and the Lord Jesus Christe:

Rom. i. a. 2 *Grace vnto you and peace from God our father, & the Lorde Jesus Christe.

Cor. i. a. Ephe. i. a.

3 We are bound to *thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedyngly, and the loue of euery one of you toward another aboundeth:

Rom. i. b.

B4 So that we our selues reioyce in you in the Churches of God, ouer your (a) pacience and faith in all your persecutions and tribulations that ye suffer,

5 [which is] a (b) token of the ryghteous iudgment of God, that ye may be counted woorthy of the kyngdome of God, for which ye also suffer.

6 For it is a ryghteous thing with God, to recompence tribulation to them that trouble you:

7 And to you whiche are troubled, reste with vs, in the reuelation of the Lorde Jesus from heauen, with the Angels of his power, C

8 In flamyng fire, rendryng vengeance vnto them that knowe not God, *and that obey not the Gospell of our Lorde Jesus Christe. Rom. ii. b.

9 *Which shalbe punisshed with euerlastyng dampnation, from the presence of the Lorde, & frō the glorie of his power: Sapi. v. c. D

10 *When he shall come to be glorified in his saintes, and to be made marueylous in all them that beleue (because our testimonie toward you was beleued) in that day. Mat. xxv. c.

11 *Wherfore also we praye alwayes for you, that our God woulde make you worthy of the callyng, & fulfyll all good pleasure of goodnesse in the (c) worke of fayth in power: Coloss. i. a. Philip. i. b.

12 That the name of our Lorde Jesus Christe may be glorified in you, and ye in hym, accordyng to the grace of our God, and the Lorde Jesus Christe.

(a) whiche proceadeth of your fayth, as a most notable fruite.

(b) The faith full by theie affliction, see as in a cleare glasse, the end of Gods iuste iudgement, when as they shall raigne with Christe whiche haue suffered with hym: and the wicked shall feele his extreme wrath & vengeance.

(c) Fayth is gods wonderfull worke in vs.

¶ The .ij. Chapter.

3 He sheweth them that the day of the Lorde shall not come, tyll the departyng of the fayth come first. 9 and the kyngdome of Antichriste. 15 And therfore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

A1 WE besech you brethren, by the comming of our Lorde Jesus Christe, and by our assembling vnto hym,

2 That ye be not sodenlye moued from [your] minde, nor be troubled, neither by (a) spirite, nor by worde, nor yet by letter, as from vs, as though the daye of Christe were at hande.

3 Let no man deceaue you by any meanes, for [the Lorde shall not come] excepte there come a *fallyng away first, & that that man of sinne be reuealed, the sonne of (b) perdition,

4 [whiche is] an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing hym selfe that he is God. i. Cor. iii. b.

5 Remember ye not, that when I was yet with you, I tolde you these thynges: B

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.

7 *For the misterie of iniquitie doth alredie worke, tyll he whiche nowe onlye letteth, be taken out of the way. i. Iohn. ii. a.

(a) As false reuelations, or dreames.

Dani. ix. g. Tim. iiii. a.

(b) who, as he destroyeth other, so shall he be destroyed hym selfe.

8 And then shall that wicked be reuea-
Esaias xi.a. led, *whom the Lorde shall consume
with the spirite of his mouth, and shall
destroy with the brightnesse of his com-
myng: ☞
9 [Euen hym] whose commyng is after
the workyng of Satan, in all power *&
Math.24.c. signes, and wonders, of lying,
10 And in all deceauablenesse of vnrygh-
teousnesse, in them that peryshe: be-
cause they receaued not the loue of the
trueth, that they myght be saued.
C
Rom.i.d. 11 *And therefore God shall sende them
strong delusion, that they should beleue
lyes:
12 That all they myght be dampned
whiche beleued not the trueth, but had
pleasure in vnryghteousnes.
13 But we are bounde to geue thankes
alway to God for you, brethren beloued
of the Lorde, because that God hath frō
the begynnyng chosen you to saluation
in sanctifiyng of the spirite, & [in] fayth
of the trueth:
14 Wherevnto he called you by our Gos-
pell, to the obteyning of the glorie of our
Lorde Jesus Christe.
15 ☞ Therfore brethren stande fast, and
holde the ordinaunces whiche ye haue D
ben taught, whether it were by our
preachyng, or by our epistle.
16 Our Lorde Jesus Christe, and God
and our father, whiche hath loued vs,
and hath geuen vs euerlastyng consola-
tion, and good hope in grace,
17 Comfort your heartes, and stablysshe
you in all good saying and doyng.

¶ The .iij. Chapter.

1 He desireth them to pray for hym, that the Gospell may prosper, 6 and geueth them warnyng to reproue the idle, 16 and so wyssheth them all wealth.

A 1 Furthermore brethren,
Ephe.vi.c. praye ye for vs, *that
Coloss.iiii.a the worde of the Lord
may haue free passage
and be glorified, euen
as with you:
2 And that we may be
delyuered from disordered and euyll
men: For all men haue not (a) fayth.
(a) Although they boast thē selues therof.
3 But the Lorde is faythfull, whiche
shall stablyshe you, and kepe you from
euyll.
4 And we haue confidence in the Lorde
to youwarde, that ye both do, and wyll
do the thynges whiche we commaunde
you.
5 And the Lorde guyde your heartes to
the loue of God, and to the pacient way-
tyng for Christe. ☞
B 6 ☞ We commaunde you brethren in the
i.Cor.v.b. name of our Lorde Jesus Christe, *that
ye withdrawe your selues from euery
brother that walketh inordinately, and
not after the (b) institution whiche he re-
ceaued of vs.
(b) which is, to trauayle yf he wyll eate.
7 For ye your selues knowe howe ye
ought to folowe vs: For we behaued
not our selues inordinately among you,
8 Neither toke we breade of any man
for nought: *but wrought with labour
Actes.xx.g and sweat nyght and daye, because we
i.Cor.ix.c. i.Thess.ii.c.
woulde not be chargeable to any of
you.
9 Not but that we had auctoritie, but to C
make our selues an ensample vnto you
to folowe vs.
10 For when we were with you, this we
warned you of: that yf any woulde not
worke, the same shoulde not eate.
11 For we haue heard that there are some
which walke among you inordinately,
workyng not at all, but be busy bodies.
12 Them that are such, we commaunde
and exhort by our Lorde Jesus Christ,
that they workyng in quietnesse, eate
their owne breade.
13 And ye *brethren, be not weery in well Galath.vi.b
doyng.
14 Yf any man obey not our doctrine, sig- D
nifie hym by an epistle, *and haue no ii.Thess.iiid
companie with hym, that he maye be
ashamed.
15 Yet count him not as an (c) enemie, but
warne hym as a brother.
(c) The ende of excommunication, is not to dryue from the Churche such as haue fallen, but to wyn them to the Churche by amendmēt.
16 Nowe the very Lorde of peace geue
you peace alwayes, by all meanes. The
Lorde be with you all.
17 The salutation of me Paul with mine
owne hande. This is the token in euery
epistle. So I write.
18 *The grace of our Lord Jesus Christ i.Thess.v.b.
be with you all. Amen. Phil.iiii.b.

¶ Sent from Athens.

¶ The

¶ *The first Epistle of the Apostle Saint Paul, vnto Timothie.*

The first Chapter.

3 He exhorteth Timothie to wayte vpon his office, namely to see that nothyng be taught but gods worde. &c. 5 Declaryng that fayth, with a good conscience, charitie, and edification, are the ende therof, 20 and admonisheth of Hymeneus and Alexander.

A 1 PAul an Apostle of Jesus Christ, *by the commission of God our saniour, and Lorde Jesus Christe [whiche is] *our hope,

Acte. ix. c.

1 Thes. i. a.

2 Unto *Timothie a natural (a) sonne in the faith: Grace, mercie [and] peace from God our father and Jesus Christe our Lorde.

Acte. xvi. a

(a) So called because he followed the simplicitie of the Gospell.

3 As I besought thee to abyde styll in Ephesus, when I departed into *Macedonia [so do] that thou cõmaunde some that they teache no other doctrine:

Actes. xix. a

1. Tim. i. c. Tit. iii. c.

4 Neither geue heede to *fables and endlesse genealogies, whiche breede questions, more then godly edifying which is in fayth.

1. Tim. iiii. a.

B 5 But the (b) ende of the commaundement, is loue out of a pure heart, and of a good conscience, & of fayth vnfaigned.

(b) Because these questions prefer their curious fables to slather know ledge, & beauted them with the law, as if they had knowe the verye law of God: S. Paul sheweth, that the ende of Gods lawe is loue, which can not be without a good conscience, neither a good conscience without fayth, nor fayth without the knowledge of God: so the doctrine which is occasion of contention, is worthy reprouing.

6 From the whiche thynges, some hauyng erred, haue tourned vnto vayne janglyng:

7 Couetyng to be doctours of the lawe, not vnderstandyng what they speake, neither wherof they affirme.

8 ☞ But we knowe that the lawe is good, yf a man vse it lawfully:

9 Knowyng this, *that the lawe is not geuen vnto a ryghteous man, but vnto the lawlesse and disobedient, to the vngodly and to sinners, to vnholy and vncleane, to murtherers of fathers & murtherers of mothers, to manslears,

1. Tim. i. c. Rom. i. d.

10 To *whoremongers, to them that defyle them selues with mankynde, to manstealers, to lyers, to periured, and yf there be any other thyng that is contrarie to wholsome doctrine:

11 Accordyng to the Gospell of glorie of the blessed God, whiche is committed vnto me.

C 12 And I thanke Christ Jesus our Lord whiche hath made me strong: For he counted me faythfull, puttyng [me] into the ministerie,

Actes. ix. a. i. Cor. xv. b. Galath. i. c.

13 Beyng a blasphemer, *and a persecuter, and an oppressour: But yet I obtayned mercie, because I dyd it (c) ignorauntly in vnbeliefe.

(c) Not ignowyng that I fought against God.

14 Neuertheless, the grace of our Lorde was exceedyng aboundaunt, with fayth and loue, which is in Christe Jesus.

15 ☞ This is a faythfull saying, and by all meanes worthy to be receaued, that *Christe Jesus came into the worlde to saue synners, of whom I am chiefe.

Math. ix. d. Mark. ii. c. Luk. xix. a. Iohn. iii. c.

16 Notwithstandyng, for this cause was mercie shewed vnto me, that in me the first, Jesus Christe myght shewe all long sufferyng, to the example of them which shoulde beleue on hym to lyfe euerlastyng.

D 17 (d) Nowe, vnto the kyng euerlastyng, immortall, inuisible, vnto God onlye wise [be] honour and glorie for euer and euer, Amen.

(d) He breaketh foorth into these godly affections, considerynge gods great mercye toward hym.

18 This commaundement commit I vnto thee sonne Timotheus, accordyng to the prophesies which went before vpon thee, that thou in them shouldest fyght a good fyght:

19 Hauyng fayth and good conscience, which some hauyng put awaye as concernyng fayth, haue made shipwracke.

20 Of whom *is Hymeneus and Alexander, whom I haue (e) delyuered vnto Satan, that they maye learne not to blaspheme.

ii. Tim. ii. c. Mat. xviii. c i. Corin. v. a.

(e) Excommunicate, or cast out of the Churche.

¶ The .ij Chapter.

1 He exhorteth to pray for all men, 4 wherfore, 8 and howe. 9 As touchyng the apparell and modestie of women.

A 1 I Exhort therefore, that first of all, prayers, supplications, intercessiõs and geuynge of thankes be made for all men:

Iere.xxix.c Baruch.i.c. 2 *For kynges, and for all that are in auctoritie, that We maye leade a quiete and peaceable lyfe, in all godlynesse and honestie.

B 3 For that is good and accepted in the syght of God our sauiour,

4 Who Wyll haue all men to be saued, and to come vnto the knowledge of the trueth.

Ioh.xvii.a. Hebr.ix.d. Galath. iii.c 5 For [there is] *one God, and one mediatour of God and men, the man Christe Jesus:

(a) He sheweth that there can be no mediatour, except he be also the redeemer. 6 Who gaue him selfe a (a) raunsome for all, a testimonie in due tymes.

7 Wherevnto I am ordeined a preacher and an apostle (I tell the trueth in Christe, and lye not) a teacher of the gentiles in fayth and veritie.

C 8 I Wyll therefore, that the men *praye euerywhere, lyftyng vp holy handes, without wrath and reasonyng. Iohn.iiii.c.

9 Lykewyse also the Women, that they araye them selues in comely apparell, With shamefastnesse, and discrete behauiour, not in brayded heere, either golde or pearles, or costly aray:

10 But (that becommeth Women professyng godlynesse) through good workes.

i.Cor.xiiii.g 11 *Let the Woman learne in silence in all subiection.

D 12 But I suffer not a woman to teache, neither to vsurpe auctoritie ouer ỹ man, but to be in silence.

13 For Adam was first fourmed, then Eue.

14 And Adam was not deceaued: but the Woman beyng deceaued, was (b) in the transgression. (b) That is, yntie of the transgression.

15 Notwithstandyng through bearyng of chyldren she shalbe saued, yf they continue in fayth and loue, and holynesse, With modestie.

¶ The .iij. Chapter.

2 He declareth what is the office of ministers, 11 and as touchyng their families, 15 the dignitie of the Churche, 16 & the principall poynt of the heauenly doctrine,

A 1 [This is] a faithfull saying: yf a man desire ỹ office of a bishop, he desireth a good worke.

2 A bishop therfore must be blameles, the husband of one wyfe, Watchyng, sober, comely apparelled, a louer of hospitalitie, apt to teache,

3 Not geuen to ouermuch Wine, no striker, not greedy of fylthy lucre: but gentle, abhorryng fyghtyng, abhorryng couetousnesse:

4 One that ruleth Well his owne house, hauyng chyldren in subiection, With all grauitie.

5 For yf a man knowe not to rule his
B owne house, howe shall he care for the Churche of God?

(a) Lest, beyng proude of his degree, he be lykewyse condempned, as the deuyll was for lyftyng vp hym selfe by pride. 6 Not a young scoler, lest he, beyng puffed vp, (a) fall into the condempnation of the deuyll.

7 He must also haue a good report of thẽ which are without, lest he fall into the rebuke and snare of the deuyll.

8 Likewise must ỹ ministers be *graue, not double tongued, not geuen to much wine, neither greedy of fylthy lucre: Actes.vi.a.

(b) Hauyng the true doctrine of ỹ Gospell and the feare of God. 9 (b) Holdyng the misterie of the fayth in a pure conscience.

C 10 And let them first be proued, then let them minister, beyng blameles.

11 Euen so must their Wyues be graue, not euyll speakers, sober, faythfull in all thynges.

12 Let the deacons be the husbandes of one wife, and such as can rule their chyldren well, and their owne housholdes.

Mat.xxv.b. 13 *For they that haue ministred well, get them selues a good degree, and great libertie in the fayth [whiche is] in Christe Jesus.

14 These thynges Write I vnto thee, hopyng to come shortly vnto thee:

D 15 But yf I tary long, that thou mayest knowe howe thou oughtest to behaue thy selfe in the house of God, Whiche is the Church of the lyuyng God, the pyller and

ler and grounde of trueth.

16 And without doubt, great is that misterie of godlynesse: *God was shewed in the flesshe, was iustified in the spirite, was seene among the angels, was preached vnto the gentiles, was beleued on in the worlde, and was receaued vp in glorie.

John.i.b.

¶ The. iiij. Chapter.

2 He teacheth hym what doctrine he ought to flee, 6. 8. 11. and what to folowe, 15 and wherin he ought to exercise hym selfe continually.

A 1 NOwe the spirite speaketh euidently, that *in the latter tymes some shall *depart from the fayth, geuing heede vnto spirites of errour, & doctrines of deuyls,

Actes.xx.f. ii.Tim.iii.a. ii.Pet.ii.a. Iude.i.c.c. ii.Thess.ii.a

2 Which speake false in hypocrisie, hauyng their (a) conscience seared with an hotte iron:

(a) Their dul consciences, firste waxed harde: then after, cancker and corruptiō bread therein: last of all, it was burnt of with an hotte iron, so that he meaneth such as haue no conscience. Ephe.4.

3 Forbidding to marrie [& commaunding] to abstayne from meates whiche God hath created to be receaued with geuing thankes, of them whiche beleue, and knowe the trueth.

4 For *euery creature of God [is] good, and nothyng to be refused, yf it be receaued with thankes geuyng.

Gene.i.d. Rom.xxiiic Titus.i.d.

5 For it is sanctified by the worde of God and prayer.

B 6 Yf thou put the brethren in remembraunce of these thynges, thou shalt be a good minister of Jesus Christ, *which hast ben norysshed vp in the wordes of fayth and of good doctrine, which thou hast continually folowed.

ii.Tim.iii.d.

7 But *cast away prophane & old wiues fables: Exercise thy selfe rather vnto godlynesse.

i.Tim.i.a. Titus.iii.c.

8 For *bodyly exercise profiteth litle: but godlinesse is profitable vnto all thinges, C hauing promise of the lyfe that is nowe, and of that which is to come.

Coloss.ii.d.

9 [This is] a sure saying, & by all meanes worthy to be receaued.

10 For therfore we both labour, and suffer rebuke, because we haue hoped in the lyuyng God, whiche is the sauiour of all men, specially of those that beleue.

11 These thynges commaunde & teache.

12 *Let no man despise thy youth: *but be thou a paterne of the beleuers, in worde, in conuersation, in loue, in spirite, in fayth, in chastitie.

Titus.ii.c. i.Pet.v.a.

13 Tyll I come geue attendaunce to readyng, to exhortation, to doctrine. D

14 Despise not the gyfte that is in thee, which was geuen thee (b) through prophesie, with the *laying on of handes by the auctoritie of the eldership.

(b) And reuelation of the holy ghost. Actes.vi.b.

15 Haue a care of these thinges, and geue thy selfe vnto them, that it may be seene howe thou profitest in all thynges.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein: For in doying this, thou shalt both (c) saue thy selfe, and them that heare thee.

(c) Thou shalt faythfully do thy ductie, which is an assuraunce of thy saluation.

The. v. Chapter.

1 He teacheth hym howe he shall behaue hym selfe in rebukyng all degrees, 3 an order concernyng wyddowes, 17 The establyshyng of ministers, 23 the gouernaunce of his body, 24 and the iudgement of sinnes.

A 1 REbuke not an elder, * but exhort him as a father, the younger men as brethren,

Leui.xix.d.

2 The elder women as mothers, the younger as sisters, in all chastitie.

3 Honour wydowes, whiche are wydowes in deede.

4 But yf any wydowe haue chyldren or nephewes, let them learne first to rule their owne houses godly, and to recompence also their elder kynsefolkes: for that is good and acceptable before God.

Eccles.iii. b.

5 And she that is a wydowe (a) in deede, and left aloue, hopeth in God, and continueth in supplications and prayers nyght and day.

Luke.ii f.

(a) Whiche hath no manee of worldly meanes to helpe her selfe with.

6 But she that liueth in pleasure, is dead beyng alyue.

7 And these thynges commaunde, that they may be blamelesse. B

8 But if any prouide not for his owne, and specially for them of his housholde, he hath denyed the fayth, and is worse then an infidell.

9 Let not a wydowe be chosen vnder three score yeres olde, hauyng ben the wyfe of one man.

10 And well reported of in good workes,
Gene.ix.a. Actes.x.c. i.Pet.iiij.b. yf she haue brought vp children, *yf she haue lodged straungers, yf she haue washed the saintes feete, yf she haue ministred vnto them that were in aduersitie, yf she haue ben continually geuen to euery good worke.
11 But the yonger wydowes refuse: For whē they haue begun to waxe wanton agaynst Christe, they wyll marrie:
12 Hauyng dampnation, because they haue cast away their first fayth.
13 They learne to wander about from house to house idle: yea not idle only, but also tatlers and busybodies, speakyng thynges which are not comely.
14 I wyll therefore that the yonger women do *marrie, to beare children, to guyde the house, to geue none occasion to ỹ aduersarie to speake slaunderously.
i.Cor. vii.b.
15 For certaine of them are alredy turned backe after Satan.
16 If any man or woman that beleueth haue wydowes, let them susteine them, & let not the Churches be charged, that there maye be sufficient for them that are wydowes in deede.
17 The elders that rule well are worthy of double honour, most specially they which labour in the worde & teachyng.
18 For the scripture sayth: *Thou shalt not moosel the oxe that treadeth out the corne: And, *the labourer is worthy of his reward. Deu.xxv.b Math.x.b.
19 Agaynst an elder receaue none accusation, but *vnder two or three witnesses. Dent.xix.d
20 Them that sinne, rebuke before all, that other also may feare.
21 I testifie before God, and the Lorde Jesus Christe, and the elect angels, that thou obserue these thinges without hastynesse of iudgement, and do nothyng after partialitie.
22 *Lay handes sodenly on no man, neither be partaker of other mens sinnes. Kepe thy selfe chaste. Nu.xxvii.d Act. vi.b. ii.Tim.i.b.
23 Drinke no longer water, but *vse a litle wine for thy stomackes sake & thine often diseases. Eccle.xl.d.
24 Some mens sinnes are open before hande, hastyng before vnto iudgement, and in some (b) they folowe after.
25 Lykewise also, good workes are manifest before hande, and they that are otherwyse can not be hyd.

(b) Their synnes folow, which for a tyme haue deceaued & godly, and after are detected, as Saul, Iudas, & other hypocrites.

¶ The .vj. Chapter.

1 The duetie of seruauntes towarde their maisters. 3 Agaynst such as are not satisfied with the worde of God. 6 Of true godlynesse and contentation of mynde. 9 Agaynst couetousnesse. 11 A charge geuen to Timothie.

1 LEt as many *seruauntes as are vnder the yoke, count their maisters worthy of all honour, that the name of god and his doctrine be not blasphemed.
i.Cor.xii.c. Ephe.vi.a. Colos.iii.d.
2 And they whiche haue beleuyng maisters, despise them not because they are brethren: but rather do seruice, forasmuch as they are beleuyng and beloued and partakers of the (a) benefite. These thynges teache and exhort.
(a) That is, of the grace of God. Galath.i.a.
3 *If any man teache otherwyse, and consenteth not vnto the wholsome wordes of our Lorde Jesus Christe, and to the doctrine whiche is accordyng to godlynesse:
4 He is puft vp, knowyng nothing, but dotyng about questions and *strifes of wordes, wherof commeth enuie, stryfe, raylynges, euyll surmysynges,
i.Tim.i.a. Titus.iii.c.
5 Vayne disputations of men of corrupte myndes, destitute of the trueth, thynkyng lucre to be godlynesse. From suche be thou separate.
6 Godlynesse is great lucre, *if a man be content with that he hath. Eccl.xxix.d Hebr.xiii.a
7 For we brought nothyng into the worlde, and it is certayne that we may carry nought away. Iob.i.d. Eccle.v.c.
8 But hauyng foode and rayment, we must therwith be content.
9 For they that (b) wyll be riche, fall into temptations and snares, and into many foolishe & noysome lustes, which drowne men in perdition and destruction.
(b) That set their felicitie in richesse.
10 For loue of money, is the roote of all euyll, whiche whyle some lusted after, & they erred from the fayth, & (c) pearced thē selues through with many sorowes.
(c) For they are neuer quiet, neither in soule nor body
11 But thou O man of God, flee these thynges, and folow after righteousnes, godlynes, faith, loue, pacience, mekenes.
12 Fight the good fight of faith, lay hand on eternall lyfe, whereunto thou art also called, and hast professed a good profession before many witnesses.

I gene

13 I geue thee charge in the sight of God,
Act.xvii.c. *who quickeneth all thynges, and be-
fore Jesus Christe, which vnder Pon-
tius Pilate witnessed a good profession,
14 That thou kepe the commaundement
without spot, vnrebukeable, vntyll the
appearyng of our Lorde Jesus Christ:
Apoc.xvii.c (d) By this mighty power of God, the faythfull are admonished boldely to stande in their vocation, although the world, Satan and hell, rage agaynst them.
15 *which in his tymes he shall shewe
that is blessed and prince only, (d) the
kyng of kynges, and Lorde of Lordes,
16 who only hath immortalitie, dwelling
in the light that no man can attayne vn-
to, *whom no man hath seene, neither
can see, vnto whom be honour & power
euerlastyng. Amen.
D (e) In thynges pertayneyng this life
17 Charge them which are riche (e) in
this world, that they be not hie minded,
nor *trust in vncertayne riches: but in Math.v..c. Luk.xii.d. Eccle.29.b.
the lyuyng God, which geueth vs abound-
dauntly all thinges to enioy:
18 That they do good, that they be riche
in good workes, that they be redye to
geue, glad to distribute:
19 *Layeng vp in store for them selues a Math.vi.c.
good foundation agaynst the tyme to
come, that they may lay holde on eter-
nall lyfe.
20 O Timotheus, saue (f) that which is
geuen thee to kepe, auoydyng prophane
[and] vayne babblynges, and (g) oppositi-
ons of science, falsly so called:
21 Which some professyng, haue erred
concernyng the fayth. Grace [be] with
thee. Amen.

(f) The giftes of God, for the vtilitie of the Churche.
(g) As when question, engendreth question.

¶ Sent from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The seconde Epistle of the Apostle Saint Paul, to Timothie.

¶ The first Chapter.

¶ 6 Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught hym, 12 wherof his bondes & afflictions were a gage. 16 A commendation of Onesiphorus.

1 PAul an Apostle of
(i) Beyng sent of God to preache that lyfe which he had promised in Christe Jesus.
Jesus Christe by
the Wyll of God,
(a) according to the
promise of lyfe,
which is in Christ
Jesus,
2 To Timothie
a beloued sonne:
Grace, mercy, and
peace, from God the father, and Christe
Jesus our Lorde.
Act.xxii.a. Rom.i.a. Philip.iii.a
3 I thanke God *whom I worshippe
from [my] forefathers in pure conscience,
that without ceassyng I haue remem-
braūce of thee in my prayers night & day
4 Desiryng to see thee, myndefull of thy
teares: that I may be fylled with ioy.
5 When I call to remembraunce the vn-
faigned fayth that is in thee, which
dwelt first in thy graundmother Lois,
and in thy mother Eunice: and I am
assured that [it dwelleth] in thee also.
B 6 Wherfore I put thee in remēbraunce
(b) The gyft of God is a certaine lively flame, kindeled in our hearts, whiche Satan & the flesshe labour to quēch, and therfore we must nourisshe it, and stirre it vp.
that thou (b) stirre vp the gyft of God,
which is in thee *by the puttyng on of
my handes.
7 *For God hath not geuen to vs the
spirite of feare: but of power, and of
loue, and of a sounde mynde.
8 *Be not thou therfore ashamed of the
testimonie of our Lorde, neither of me
his prisoner: but suffer thou aduersitie
with the Gospell, accordyng to the po-
wer of God,
Rom.i.b. Ephe.iii.a.
9 who hath *saued vs, & called vs with
an holy callyng, not accordyng to our
workes: but accordyng to his owne pur-
pose and grace, which was geuen vs in
Christe Jesus, before the world began:
Titus.iii.b. Ephe.i.a.
10 But is nowe made manifest by the
appearyng of our sauiour Jesus Christ,
*who hath put away death, and hath
brought life and immortalitie vnto light
thrugh the Gospell:
C i Cor.xv.g. Hebr.ii.d. Rom.i.a.
11 *whereunto I am appoynted, a prea-
cher and Apostle, and a teacher of the
gentiles:
i Tim.ii.b.
12 For the which cause I also suffer these
thynges. Neuertheless, I am not
ashamed:

ashamed: For I knowe whom I haue
beleued, and I am perswaded that he
is able to kepe that which I haue com-
D mitted to hym, agaynst that day.
i.Tim iiii.b. Titus ii.b. i.Peter.v.a. 13 *See thou haue the paterne of whole-
some wordes, which thou hast hearde
of me in fayth & loue, [that is] in Christe
Iesus.
(c) The grace of the holy ghost. 14 That (c) good thyng which was com-
mitted to thy keping, holde fast through
the holy ghost which dwelleth in vs.
15 This thou knowest, that all they
which are in Asia, be turned from me:
of whō are Phygellus & Hermogenes.
16 The Lorde gene mercie vnto ỳ house
of Onesiphorus, for he oft refreshed me, Mat.xxv.c
* and was not ashamed of my chayne. Roma.i.b.
17 But whē he was in Rome, he sought
me out very diligently, and founde [me].
18 The Lorde graunt vnto hym, that he
may fynde mercie with the Lorde in
that day: And in howe many thynges
he ministred vnto me at Ephesus, thou
knowest very well.

The. ij. Chapter.

2 He exhorteth hym to be constant in trouble, to suffer manly, to abyde fast in the wholsome doctrine of our Lorde Iesus Christe, 11 shewyng hym the fidelitie of Gods counsell touchyng the saluation of his, 19 and the marke therof.

A 1 Thou therfore my
G sonne, be strong in
the grace that is in
Christe Iesus.
2 And the thynges
that thou haste
hearde of me by
many witnesses,
the same commit
Titus.i.b. thou * to faythfull men, which shalbe
apt to teache other also.
3 Thou therfore suffer afflictions as a
good souldier of Iesus Christe.
4 No man that warreth, entangleth
hym selfe with thaffayres of [this] lyfe,
that he may please hym which hath
chosen hym to be a souldier.
5 And if a man also wrestle, yet is he not
crowned except he wrestle lawfullie.
(a) So that the payne must go before the recompence. 6 The labouryng husbandman, (a) must
first be partaker of the fruites.
7 Consider what I say: and the Lorde
gene thee vnderstandyng in all thynges.
B 8 Remember that Iesus Christe, * of
Math.i.a. Rom i.a. the seede of Dauid, was rayed from
the dead, accordyng to my Gospell,
9 wherin I suffer trouble as an euyll
doer, euen vnto bondes: But the worde
of God is not bounde.
Actes.xx.f. 10 Therfore * I suffer all thynges for
the electes sakes, that they myght also
obtaine the saluation, which is in Christ
Iesus, with eternall glorie.
Rom.vi.b. Rom.viii.c. 11 It is a faythfull saying: * for yf we be
dead with hym, we shall also lyue with
hym:
Luk.xii.b. Rom.iii.a. 12 * If we be patient, we shall also raigne
With hym: * If we denie hym, he also Num.xij.c.
shall denie vs.
13 If we be vnfaythful, he abideth faith-
full, he can not denie hym selfe.
14 Of these thynges put them in remem-
braunce, testifie before the Lorde, that
they striue not about wordes to no pro-
fite, [but] to the peruertyng of ỳ hearers.
15 Studie to shewe thy selfe approued vn-
to God, a workman not to be ashamed, C
rightlie deuidyng the worde of trueth. i Tim.i.a.
16 * But prophane voyces of vanitie passe
ouer: For they wyll encrease vnto grea-
ter vngodlynesse.
17 And their worde shall fret as doth a
cancker: of whom is * Hymeneus and i Tim.i.d.
Philetus,
18 which about the trueth haue erred,
saying that the resurrection is past alre-
die, & do ouerthrowe the fayth of some.
19 But the strong foundation of God
standeth styl, hauyng this seale: (b) The (b) He groundeth vpon Gods electiō & mans fayth.
Lorde knoweth thē that are his: And,
let euery one that nameth the name of
Christe, depart from iniquitie.
20 But * in a great house are not onely D
vessels of golde, and of siluer, but also of Rom.ix.d.
wood and of earth: some to honour, and
some vnto dishonour.
21 If a man therfore pourge hym selfe
from these, he shalbe a vessell vnto ho-
nour, and meete for ỳ vses of the Lorde,
and prepared vnto euery good worke.
22 Lustes of youth anoyde, but folowe
ryghteousnesse, fayth, loue, peace, with
them that call on the Lorde out of a
pure heart.

But

2 Tim.i.a. 23 *But foolishe & vnlearned questions put from thee, knowyng that they do but gender strife.

24 And the seruaunt of the Lorde must not striue: but be gentle vnto all men, 1 Tim.iii.a. *apt to teache, sufferyng euyll in mekenesse,

(c) He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, and fal through ignorance.

25 Instructing thē which are (c) contrarie

26 And that they may come to thē selues agayne, out of the snare of the deuyll, which are holden captyue of hym at his wyll.

¶ The. iij. Chapter.

1 He prophecieth of the perilous tymes, 2 setteth out hypocrites in their colours, 12 sheweth the state of the Christians, 14 and howe to auoyde daungers, 16 Also what profite commeth of the scriptures.

THis knowe also, that * in the last dayes, perylous tymes shalbe at hande. 1

A Actes.xx.f. 1 Tim.iiii.a. 1 Peter.ii.a. Iude.i.e.

2 For men shalbe louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to fathers and mothers, vnthankefull, vngodlye:

3 Without naturall affection, trucebreakers, false accusers, riotous, fierce, despisers of them which are good,

4 Traytours, headdy, hye mynded, louers of pleasures more then louers of God:

5 Hauyng a fourme of godlynesse, but denying the power therof: turne away from these.

B 6 Tit.i.c. These are they, * which enter into houses, & leade captiue [simple] women laden with sinne, caryed with diuers lustes:

7 Euer learnyng, and neuer able to come vnto the knowledge of the trueth.

Exod.vii.b. 8 *For as Jannes and Jambres withstoode Moyses, so do these also resist the trueth: Men of (a) corrupt myndes, reprobate concernyng the fayth:

(a) which can iudge nothyng aryght.

9 But they shall preuayle no longer. For their madnesse shalbe manifest vnto all [men] as also theirs was.

10 But thou hast folowed my doctrine, fashion of lyuyng, (b) purpose, fayth, long sufferyng, loue, patience, C

(b) Not only what I taught and dyd, but also what my mynde and wyll was.

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffred patiently: And from them all, the Lord deliuered me.

12 Yea, and * all that wyll lyue godly in Christe Jesus, shall suffer persecution. Act. xiiii.d. Psal.34.d. Prou.24.b. Eccle.ii.a.

13 But the euyll men and deceauers, shall waxe worse and worse, deceauyng and deceaued.

14 But continue thou in the thynges which thou haste learned, which also were committed vnto thee, knowyng of whom thou hast learned [them]:

15 And that from an * infant thou hast knowen the scriptures, which are able to make thee wyse vnto saluation, thorowe fayth which is in Christe Jesus. D 1 Ti.iiii.a.

16 *All scripture is geuen by inspiration of God, and [is] profitable to doctrine, to reproue, to correction, to instruction which is in ryghteousnesse, 2 Peter.i.d.

17 That (c) the man of God may be perfect, instructed vnto all good workes. (c) which is content to be gouerned by Gods worde.

The .iiij. Capter.

2 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothe come vnto hym.

A I Testifie therefore before God, & the Lorde Jesus Christe, which shall iudge the quicke and the dead at his appearyng, and his kingdome. 1

2 Preache the worde, be (a) instant in season, out of season: Improue, rebuke, exhort in all long sufferyng and doctrine.

(a) Leaue none occasion to preache and to profite.

3 For the tyme wyll come, when they shall not suffer wholsome doctrine: but after their owne lustes, shal they whose eares itche, get thē an heape of teachers:

4 And shall turne away their hearyng from the trueth, and shalbe turned vnto fables.

5 But watche thou in all thynges, suffer afflictions,

afflictions, do the worke of an Euangelist, fulfyll thy ministerie:

B 6 For I am nowe redie to be offered, & the tyme of my dissolution is at hande.

7 I haue fought a good fyght, I haue fulfylled [my] course, I haue kept ỳ faith.

i Cor.ix.d. i Peter.v.b. 8 Henceforth there is layde vp for me * a crowne of ryghteousnesse, which the Lorde, the ryghteous iudge, shall geue me at that day: not to me only, but vnto thẽ also ỳ haue loued his appearyng.

9 Do thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, hauing loued this present worlde, and is departed vnto Thessalonica, Crescens to Galatia, Titus vnto Dalmatia.

11 Only Luke is with me. Takyng Marke and bryng him with thee, for he is profitable vnto me for ỳ ministration.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, whẽ thou commest bring with C thee, and the bookes, but specially the parchementes.

14 Alexander the coppersmith shewed me much euyll: The Lorde (c) reward hym accordyng to his deedes. (c) For Paul seeme in hym manifest signes of reprobation.

15 Of whom be thou ware also: For he hath greatly withstande our preachyng.

16 At my first aunsweryng, no man assisted me, but all forsoke me, [I pray God] ỳ it may not be layde to their charges:

17 ☞ Notwithstandyng, the Lorde assisted me, and strengthed me, that by me the preachyng shoulde be fulfylled to the vtmost, and that all the gentiles should heare, and I was deliuered out of the mouth of the Lion. D

18 And the Lorde shall delyuer me from euery (d) euyll worke, & will preserue me vnto his heauenly kingdome: To whõ [be] prayse for euer and euer. Amen. ☜ (d) That I cõmit nothyng vnworthie mine office.

19 Salute Prisca and * Aquila, and the housholde of * Onesiphorus. Act.xviii.a. Rom.xvi.a. ii Tim i.d.

20 Erastus abode at Corinthum: * But Trophimus haue I left at Miletum sicke. Actes.xx.b.

21 Do thy diligẽce to come before Winter. Eubolus greeteth thee, and Pudens, & Linus, and Claudia, & all the brethrẽ.

22 The Lorde Iesus Christe [be] with thy spirite: Grace be with you. Amen.

¶ The seconde epistle vnto Timothe, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

☙ The epistle of Saint Paul vnto Titus.

1

¶ The

¶ The first Chapter.

¶ 5 He aduertiseth Titus touchyng the gouernment of the Churche. 7 The ordinaunce and office of ministers. 12 The nature of the Cretians, and of them which sowe abroade Jewishe fables and inuentions of men.

A 1 PAul a seruaunt of God, & an Apostle of Jesus Christe, according to the (a) fayth of Gods elect, & the knowledge of ye trueth, whiche is after godlynesse,

(a) That is, to preache the fayth, to encrease their knowledge, to teache them to lyue godly, that at length they may obtayne eternall lyfe.

2 In the hope of eternall lyfe, which * God that can not lye, promised before the worlde began:

Rom.iii.a.

3 But hath made manifest his worde, at ye time appoynted through preaching, which is committed vnto me, according to the ordinaunce of God our sauiour:

ii Cor.viii.c.

4 To * Titus a natural (b) sonne after the common fayth: * Grace, mercie, peace, from God the father, and the Lorde Jesus Christe our sauiour.

(b) In respect of fayth, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begat hym as his sonne in fayth.

5 For this cause left I thee in Creta, that thou shouldest refourme ye thynges that are left, and * ordayne elders in euerye citie, as I had appoynted thee:

B 6 If any be blamelesse, the husbande of one wyfe, hauyng faythfull chyldren, not accusable of riote, or vntractable.

i Tim.iii.a. 7 * For a bishop must be blamelesse, as the stewarde of God: not stubborne, not angry, * not geuen to wyne, no striker, not geuen to filthie lucre:

Leuit.x.b. Ephe.v.d.

8 But a louer of hospitalitie, a louer of goodnes, sober, ryghteous, godly, temperate,

9 Holdyng fast the faythfull worde, which is accordyng to doctrine, that he may be able both to exhort in wholsome doctrine, and to improue them that say agaynst it.

10 For there are many vnruly and vayne talkers, and deceauers of myndes, specially they [that are] of ye (c) circumcision, C

(c) which were not only the Jewes, but also the Hebionites, & Cherinthians heretiques, which taught that the lawe must be ioyned with Christe.

11 Whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for fylthie lucre sake.

12 One of them selues [euen] a prophete of their owne, sayde: The Cretians [are] alwayes lyers, euyll beastes, slowe bellyes.

13 This witnesse is true: wherfore rebuke them sharpely that they may be sounde in the fayth,

14 Not takyng heede to Jewes fables and cōmaundementes of men, turnyng from the trueth.

15 * Unto the pure, [are] all thynges pure: but vnto them that are defyled and vnbeleuyng, [is] nothyng pure, but euen the mynde and conscience of them is defyled. D Rom.xiiii.d

16 They confesse that they knowe God: but with workes they denie hym, seyng they are abhominable and disobedient, and vnto euery good worke reprobate.

¶ The .ij Chapter.

1 He commendeth vnto hym the wholsome doctrine, and telleth hym howe he shall teache all degrees to behaue them selues, 11 through the benefite of the grace of Christe.

A 1 BUt speake thou the thynges which become (a) wholsome doctrine.

(a) wherwith our soules are fed and maintained in health.

2 That the elder men be watchyng, graue, sober, sounde in fayth, in loue, in pacience:

Tim.ii.b. 3 The elder * women lykewyse, that they be in such behauiour as becōmeth holynesse, not false accusers, not geuen to much wine, teachers of good thinges,

4 To make the young women sober mynded, to loue their husbandes, to loue their chyldren,

5 (To be) discrete, chaste, (b) house kepers, good, obedient vnto their owne husbandes, that the worde of God be not blasphemed.

(b) Not runnyng to & fro without necessarie occasions, which is a signe of lightnesse.

6 Young men lykewyse exhort, to be sober mynded.

7 * In all thynges shewyng thy selfe a paterne of good workes, in the doctrine, vncorruptnesse, B i.Tim.iii.b. i.Peter.v.a.

vncorruptnesse, grauitie, integritie,
8 wholsome worde, vnrebukeable, that he which withstandeth, may be ashamed, hauyng no euyll thyng to say of you.
Ephe.vi.a. i Peter.ii.d. Colos.iii.d. i Tim.vi.a.
9 Exhort seruauntes, to be obedient vnto their owne maisters, and to please them in all thynges, not aunsweryng agayne:
10 Neither pickers, but shewing all good faythfulnesse, that they may adourne the doctrine of God our sauiour in all thynges.
11 For there hath appeared the grace of God [which is] (c) healthful to all men,
(c) Of what condition or state soeuer they be.
12 Teachyng vs, that denying vngodlynesse and *worldly lustes, we shoulde liue soberlie and ryghteouslie, and godlie in this present worlde:
i Iohn.ii.e.
13 Lokyng for that blessed hope and appearyng of the glorie of the great God, and our sauiour Jesus Christe,
14 which *gaue hym selfe for vs, that he myght redeeme vs from all vnryghteousnesse, and *pourge vs a peculier people vnto hym selfe, *zelous of good workes.
Rom.viii.a. Galath.i.a. Ephe.v.c. Ephe.ii.b.
15 These thynges speake and exhort, and rebuke with all authoritie. *Let no man dispise thee.
i Tim.iiii.b.

¶ The. iij. Chapter.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolishe and vnprofitable questions, 12 concludyng with certayne priuate matters, 15 and salutations.

1 Arne them *to be subiect to rule & power, to obey magistrates, to be redie to euery good worke:
Rom.xiii.a i Peter.ii.c.
2 To blaspheme no man, to be no fyghters, [but] gentle, shewyng all mekenesse vnto all men.
3 (a) For we our selues also were some tyme foolyshe, disobedient, deceaued, seruyng diuers lustes & voluptuousnes, lyuyng in malicyousnesse and enuie, full of hate, hatyng one another.
(a) For, let vs consider what we our selues were when God shewed vs fauour.
4 But after that the kyndenesse and loue of our sauiour God to manwarde appeared,
ii Tim.i.b.
5 *Not of workes which [be] in ryghteousnesse wrought, but accordyng to his mercie, he saued vs *by the (b) fountayne of regeneration and renuyng of the holy ghost,
Iohn.iii.a. (b) Baptisme is a signe of our regeneration, which is wrought by the holy ghost
6 which he shed on vs richlie through Jesus Christe our sauiour:
7 That we iustified *by his grace, should be made heyres accordyng to the hope of eternall lyfe.
Actes.xv.b. Ephe.ii.b.
8 This [is] a faythfull saying: And of these thynges I wyll that thou confirme, that they which haue beleued in God, myght be carefull to shewe forth good workes. These thynges are good and profitable vnto men.
i Tim.i.a.
9 *But foolishe questions, and genealogies, and contentions, and striuinges about the lawe, auoyde: for they are vnprofitable and vayne.
ii Tim.ii.a
10 A man that is an authour of sectes, *after the first and the seconde admonition, auoyde:
Mathi.8.c.
11 Knowyng, that he that is such, is subuerted and sinneth, beyng dampned of hym selfe.
12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: For I haue determined there to wynter.
13 Bryng Zenas the lawyer, & Apollos, on their iourney diligently, that nothing be lackyng vnto them.
14 And let ours also learne to excell in good workes to necessarie vses, that they be not vnfruitefull.
15 All that are with me, salute thee. Greete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Written from Nicopolis, (a citie) of Macedonia.

¶ *The epistle of Saint Paul vnto Philemon.*

¶ 5 He reioyceth to heare of the fayth and loue of Philemon, 9 whom he desireth to forgeue his seruaunt Onesimus, and louyngly to receaue hym agayne.

A 1 PAul a prisoner of Jesus Christ, and brother Timotheus: Unto Philemō the beloued, and our felowe labourer,
2 And to the beloued Apphia, and to Archippus our felowe souldier, and to the Churche in thy house:
3 *Grace to you, and peace from God our father, and the Lorde Jesus Christ.
4 I thanke my God, makyng mention alwayes of thee in my prayers,
5 Hearyng of thy loue and fayth, which thou hast towarde the Lorde Jesus, and towarde all saintes:
6 That the (a) felowshippe of thy fayth may be effectuall in the knowledge of euery good [worke] which is in you, towarde Christe Jesus.
7 For we haue great ioy & consolation in thy loue, because the (b) bowels of the saintes are refresshed by thee, brother.
8 Wherfore, though I myght be much bolde in Christe, to inioyne thee that which is conuenient:
B 9 Yet for loues sake, I rather beseche thee, beyng such a one as Paul the aged, & nowe also a prisoner of Jesus Christe.
10 I beseche thee for my sonne *Onesimus, whom I haue begotten in my bordes:
11 Which in tyme passed, was to thee vnprofitable, but nowe profitable to thee and to me.
12 Whom I haue sent agayne: Thou therefore receaue hym, that is, myne owne bowels,
13 Whom I woulde haue retayned with me, that in thy steade he myght haue ministred vnto me in the bondes of the Gospell: C
14 But without thy mynde woulde I do nothyng, that thy benefite shoulde not be as it were of necessitie, but willingly.
15 For happyly he therfore departed for a season, that thou shouldest receaue hym for euer:
16 Not nowe as a seruaunt, but aboue a seruaunt, a brother beloued, specially to me: but howe much more vnto thee, both in the fleshe, and in the Lorde:
17 If thou count me therfore a felowe, receaue hym as my selfe.
18 If he haue iniuried, or oweth [thee ought] that lay to my charge.
19 I Paul haue written it with myne owne hande, I wyll recompence it: Albeit, I do not say to thee, howe that thou owest vnto me euen thyne owne selfe.
20 Yea brother, let me enioy this pleasure of thee in the Lorde: Comfort my (c) bowels in the Lorde. D
21 Trustyng in thine obedience, I wrote vnto thee, knowyng, that thou wilt also do more then I say.
22 Moreouer, prepare me also a lodgyng: for I trust that through your prayers, I shalbe geuen vnto you.
23 There salute thee Epaphras, my felowe prisoner (d) in Christe Jesus.
24 Marcus, Aristarcus, Demas, Lucas, my felowe labourers.
25 The grace of our Lorde Jesus Christ [be] with your spirite. Amen.

(a) Thy benewolence towarde the saintes, which proceadeth of a lyuely and effectual faith

(b) Meaning their inwarde partes and affections were through his charitie comforted.

Coloss. iiii. b

(c) Geaunt me this benefite, whiche shalbe moste acceptable vnto me of all other.

(d) That is, for Christes cause.

¶ Written from Rome, by Onesimus a seruaunt.

¶ *The Epistle of Saint Paul the Apostle, vnto the Hebrewes.*

The first Chapter.

¶ 1 He sheweth the excellencie of Christe, 4 aboue the Angels, 7 and of their office.

A 1 GOd which in time past, at sundrie tymes, and in diuers maners, spake vnto the fathers in the prophetes:
2 Hath in these (a) last dayes, spoken vnto vs in the sonne, whom he hath appoynted heyre of all thynges, *by whom also he made the worldes.
3 *Who beyng the bryghtnesse of the glorie, and the very image of his substaunce, vpholdyng all thynges with the worde of his power, hauing by him selfe

(a) So that we haue not credite in any newe reuelations after hym.

Coloss. i. c.

Sapi. viii. d.

selfe pourged our sinnes, hath syt on the ryght hande of the maiestie on hye:

4 Beyng so much more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they.

B 5 For vnto which of the Angels sayde he at any tyme: *Thou art my sonne, (b) this day haue I begotten thee:

Psal.ii.a. (b) Because he was at the tyme appoynted, declared to the worlde. 6 And agayne, *I wyll be to hym a father, and he shalbe to me a sonne: And agayne, when he bryngeth in the first begotten sonne into the worlde, he saith: *And let all the Angels of God worshyp hym.

Psal.97.a.

Psal.ciiii.a. (c) He compareth the Angels to the wynden, whiche are here beneath as Gods messengers. 7 And vnto the Angels he sayth: *He maketh his (c) Angels spirites, and his ministers a flambe of fyre.

8 But vnto the sonne [he sayth] *Thy seate O God, [shalbe] for euer and euer: The scepter of thy kyngdome [is] a scepter of ryghteousnesse.

9 Thou hast loued ryghteousnesse, and hated iniquitie: Therfore God, euen thy God, hath annoynted thee with the oyle of gladnesse, aboue thy felowes.

10 *And thou Lorde, in the begynnyng hast layde the foundation of the earth: And the heauens are the workes of thy handes: Psal.ciii.b. ℂ

11 They shall perishe, but thou endurest, and they shall waxe olde as doth a garment:

12 And as a vesture shalt thou folde thē vp, and they shalbe chaunged: but thou art the same, & thy yeres shall not fayle.

13 But vnto which of ỹ Angels sayde he at any tyme: *Sitte on my right hande, tyll I make thyne enemies thy foote stoole: Psal.cx.a. Mat.xxii.d i Cor.xv.b.

14 Are they not all ministring spirites, sent foorth into ministerie for their sakes which shalbe heyres of saluation:

❧ The .ij. Chapter.

1 He exhorteth vs to be obedient vnto the newe lawe which Christe hath geuen vs, 9 and not to be offended at the infirmitie & lowe degree of Christe, 10 because it was necessarie that for our sakes he shoulde take such an humble state vpon hym, that he myght be lyke vnto his brethren.

A 1 Therfore we ought to geue the more earnest heede to the thynges which we haue heard, lest at any (a) tyme we should let them slippe.

(a) We must diligently kepe in memorie, the doctrine whiche we haue learned, lest lyke vessels full of chappes, we leake and run out on euery parte.

2 For yf the (b) worde spoken by Angels, was stedfast: And euery transgression and disobedience receaued a iust recompense of reward:

(b) By the Gospell is, which only offereth saluation.

3 Howe shall we escape, yf we neglect so great saluation: Which at the first began to be preached of the Lorde, and was confirmed vnto vswarde, by them that hearde it:

Mar.xvi.d. 4 *God bearyng witnesse therto both with signes & wonders also, and with diuers powers and gyftes of the holy ghost, according to his owne wyll.

5 For vnto the Anges hath he not put in subiection the worlde to come, whereof we speake.

6 But one in a certayne place witnessed, saying: *what is man, that thou arte myndeful of hym: Or the sonne of man, that thou wouldest loke vpon hym:

Psal.viii.a.

B 7 Thou madest hym for a litle whyle lower then the Angels, thou hast crowned him with (c) glorie and honour, and *hast set hym aboue the workes of thy handes. (c) In makyng hym for lowe heyre with Christe. Psal.viii.b. i Cor.xv.d.

8 Thou hast put all thynges in subiectiō vnder his feete. In ỹ he put all thinges vnder hym, he left nothyng that is not put vnder hym. But nowe, we see not yet all thynges put vnder hym.

9 But hym that [for a whyle] was made lesse then the Angels, we see [that it was] Jesus, who through the suffering of death, was crowned with glorie and honour, that he by the grace of God, shoulde taste of death for all.

10 For it became hym, for whom are all ℂ thynges, and by whom are all thynges, after he had brought many sonnes vnto glorie, that he shoulde make the captayne of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they which are sanctified, [are] all of one. For which cause, he is not ashamed to call them brethren,

12 Saying: I wyll declare thy name vnto my *brethren, in the myddes of the Churche wyll I prayse thee. Psal.xxii.e. John.xx.d.

13 And agayne: I wyll put my trust in hym.

hym. And agayne: Beholde here am I, and the chyldren whiche God hath geuen me.

D 14 Forasmuch then as the chyldren are partakers of flesshe and blood, he also hym selfe lykewyse toke part with thē, that through death he myght expell hym that had lordshyp ouer death, that is the deuyll:

15 And that he myght delyuer them, which through feare of death, were all their lyfe tyme in daunger of bondage.

16 For he in no place taketh on hym the (o) Angels: but the seede of Abraham taketh he on hym.

(o) Not the nature of angels, but of men.

17 Wherfore, in all thinges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull hye preest in thynges concernyng God, for to purge the peoples sinnes.

18 For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

¶ The .iij. Chapter.

1 He requireth them to be obedient vnto the worde of Christe, 3 who is more worthy then Moyses. 12 The punishment of such as wyll harden their heartes, and not beleue, that they myght haue eternall rest.

A 1 Therfore holy brethren, partakers of the celestiall callyng, (a) consider the apostle and hye preest of our profession Christe Jesus,

(a) Take heede to his wordes, and marke hym.

2 Beyng faythfull to hym that appoynted hym, as also [was] Moyses in all his house.

3 For this [man] is counted worthy of more glorie then Moyses, inasmuch as he which hath buylded the house, hath more honour then the house.

4 For euery house is buylded of some man: But he that buylded all thynges, is God.

5 And Moyses veryly [was] faythfull in al his house, as a minister, for a Witnesse of those thynges whiche were to be spoken after:

B 6 But Christe as a sonne [hath rule] ouer his owne house, whose (b) house are we, yf we holde fast the confidence and *the reioycyng of that hope vnto the ende.

(b) For in beyng the house, we are made house of God. Rom.v.a.

7 Wherfore, as the holy ghost saith: To day yf ye wyll heare his voyce,

8 Harden not your heartes, as in the prouokyng, in the day of the temptation in the wyldernesse,

9 where your fathers tempted me, proued me, and sawe my workes .xl. yeres.

10 Wherfore I was greeued with that C generation, and sayde: they do alway erre in heart, they veryly haue not knowen my wayes.

11 So that I sware in my wrath, (c) yf they shall enter into my rest.

(c) Here note the Hebrewe phrase, meanyng that they shal not enter

12 Take heede brethren, lest at any tyme there be in you an euyll heart of vnbeliefe, to depart from the lyuyng God:

13 But exhort ye one another dayly, whyle it is called to day, lest any of you be hardened, through the deceytfulnesse of sinne.

14 For we are made partakers of Christe, yf we kepe sure vnto the (d) ende the begynnyng of the substaunce,

D (d) which is, by fayth to imbrace and holde fast the true doctrine of Jesus Christe.

15 So long as it is said: to day yf ye wyll heare his voyce, harden not your heartes, as in the prouokyng.

16 For some when they had hearde, dyd prouoke: howbeit, not all that came out of Egypt by Moyses.

17 But with whom was he displeased fourtie yeres? Not with them that had sinned, whose carkases fell in the desert?

18 And to whō sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And we see that they coulde not enter in, because of vnbeliefe.

The. iiij. Chapter.

2 The worde without fayth is vnprofitable. 3 The Sabboth or rest of the Christians. 6 Punishment of vnbeleuers. 12 The nature of the worde of God.

A 1 Let vs feare therfore, lest at any tyme, by forsakyng the promise of entryng into his reste, any of you shoulde be defrauded.

2 For vnto vs was the Gospell preached, aswell as vnto them: But the worde whiche they hearde dyd not profite them, not beyng coupled with fayth to them that hearde.

3 For we which haue beleued, do enter into his rest, as he sayde: Euen as I haue swome in my wrath, if (a) they shal enter into my rest. Although the workes were made perfecte from the foundation of the worlde.

(a) Although that God by his rest after the creation of his workes, signified the spirituall reste of ỹ faythfull: yet he sware to geue rest in Chanaan, whiche was but a figure of the heauenlye rest, & dured but for a time. Gene.ii.a.

4 For he spake in a certayne place of the seuenth daye on this wyse: *And God dyd rest the seuenth daye from all his workes.

5 And in this place againe: yf they shall enter into my rest.

6 Seing therfore it followeth, that some must enter there into, and they to whō the Gospell was first preached entred not therin for vnbeliefe.

7 Againe, he appoynteth a certaine day, by to day, saying in Dauid after so long a tyme (as it is sayde:) To day yf ye wyl heare his voyce, hardē not your hearts.

(b) By Jesus, is meant Josua.

8 For yf (b) Jesus had geuen them reste, then would he not afterwarde haue spoken of another day.

9 There remayneth therfore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceassed also from his owne workes, as God [dyd] from his.

11 Let vs studie therefore to enter into ℭ that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is quicke, and myghtie in operation, and sharper then any two edged sword, and entreth thorowe, euen vnto the deuydyng a sunder of the (c) soule & the (d) spirite, and of the ioyntes & the marie, and is a discerner of the thoughtes and of the intentes of the heart:

(c) where the affectiōs are. (d) which cōtayneth wyll and reason.

13 Neither is there any creature that is not manifest in the syght of hym: But all thinges are naked and open vnto the eyes of hym of whom we speake.

14 Seyng then that we haue a great hye priest, Which is entred into heauens, Jesus the sonne of God, let vs holde faste the confession.

15 For we haue not an hye priest whiche ℭ can not be touched with the feelyng of our infirmities: but *was in all poyntes tempted lyke as we are, and [yet] without sinne. Phil.ii.a.

16 Let vs therfore come boldly vnto the *throne of grace, that we may obteyne mercie, and fynde grace to helpe in time of neede. Exo.xxv.b

The. v. Chapter.

5 He compareth Jesus Christe with the Leuiticall priestes, shewyng wherein they eyther agree or dissent. 11 Afterwarde he reproueth the negligence of the Jewes.

1 For euery hye priest taken from among men, is ordeined for men, in thinges parteynyng to God, *to offer (a) gyftes & sacrifices for sinne:

Leuit.ix.b. (a) He sheweth that man can haue none accesse to god, without an hye priest, because that of hym selfe, he is prophane & synfull.

2 which can sufficiently haue compassion on the ignorant, & on them that erre out of the waye, forasmuche as he hym selfe also is compassed with infirmitie.

3 And for ỹ same [infirmitie] he is bounde to offer for sinnes, aswell for hym selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, as was Aaron.

5 Euen so, Christ also glorified not hym selfe to be made ỹ hye priest: but he that sayde vnto hym, *thou art my sonne, to day haue I begotten thee [gaue it hym.] Pſal.ii.b. Actes.xiii.c

6 As he saith also in another place: *thou art a priest for euer, after the order of Melchisedech. Hebr.i.b. Pſal.cx.b.

7 Which in the dayes of his flesh, When he had offered vp prayers and supplications with (b) strong crying and teares, vnto hym that was able to saue hym from death, and was heard in (c) that which he feared: (b) He meaneth ỹ moste earnest prayer which Christ prayed in the garde, where he swet drops of blood. (c) Beyng in perplexitie, & fearyng the horrors of death.

8 Though he were the sonne, yet learned he obedience, by these thinges which he suffred:

9 And being perfect, was made the auctheur of eternall saluation vnto al them that obey hym: ℭ

10 And is called of God an hye priest after the order of Melchisedech.

11 Of whom we haue many thynges to say, and harde to be vttered, seing ye are dull of hearyng.

12 For when as concernyng the tyme, ye ought to be teachers, yet haue ye nede againe that we teache you the first principles of the begynnyng of the worde of God, and are become such as haue nede of *mylke, and not of strong meate. ℑ i.Cor.iii.a.

13 For euery one that vseth mylke, is vnexpert of the worde of righteousnes, for he is a babe.

14 But strong meate belongeth to them that are perfecte, euen those whiche by reason of vse, haue their wittes exercised to discerne both good and euyll.

ℭ The

¶ The .vj. Chapter.

1 He proceadeth in reprouyng them, and exhorteth them not to faynt, 12 but to be stedfast and pacient, 18 forasmuch as God is sure in his promise.

A 1 Therefore leauyng the doctrine of the begynnyng (a) of Christe, let vs go forth vnto perfection, not layng agayne the foundatiõ of repentaunce from dead workes, and of fayth towarde God,

(a) whereby it may apeare that you are fully perswaded of lyfe euerlastyng.

2 Of the doctrine of baptismes, and of layng on of handes, and of resurrection of the dead, and of eternall iudgement.

Actes.iiii.b. and.xviii.c. 3 And this wyll I do, *yf God permit.

4 For it can not be that they which were once lighted, and haue tasted of the heauenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good worde of God, and the powers of the worlde to come:

Math.xii.d. 2.Pet.ii.d. Hebr.x.b. 6 *And they fall away, shoulde be renued agayne into repentaunce, hauyng crucified to thẽ selues the sonne of God a fresshe, and made a mocke of hym.

B 7 For the earth which drynketh in the rayne that commeth oft vppon it, and bringeth forth herbes meete for them by whom also it is dressed, receaueth blessyng of God:

8 But that grounde whiche beareth thornes and bryers, is reproued, and is nye vnto cursyng, whose ende is to be burned.

9 Neuertheles, deare frendes, we haue perswaded our selues better thynges of you, and thynges whiche accompanie saluation, though we thus speake.

Psal.xxv.c. 10 For God is not vnryghteous, *to forget your worke & labour of loue, whiche ye haue shewed towarde his name, hauyng ministred to the saintes, and [do] minister.

11 Yea and we desire that euery one of C you do shewe the same diligence, to the full assuraunce of hope, vnto the ende,

12 That ye faynt not, but be followers of (b) them which through fayth and pacience inherite the promises.

(b) As the holy fathers, prophetes and martirs, that were before vs.

13 For when God made promise to Abraham, because he had no greater to sweare by, *he sware by hym selfe, Gene. xii.c.

14 Saying: Surely, blessyng I wyll blesse thee, and multiplyng, multiplie thee.

15 And so after that he had taryed pacientely, he enioyed the promise.

16 For men verely sweare by the greater, and *an oth for confirmation, is to them an ende of all stryfe. Exo.xxii.a.

17 Wherein God Wyllyng very (c) aboundauntly to shewe vnto the heires of promise, the stablenesse of his counsayle, confirmed by an oth: D

(c) Because of mans wickednes, which wyll not beleue God, except he sweare.

18 That by (d) two immutable thynges, in whiche it was vnpossible for God to lye, we myght haue a strong consolation, which haue fledde to holde fast the hope layde before vs:

(d) Gods worde & oth, are two thynges in him vnchaungeable.

19 Which [hope] we holde as an ancker of the soule both sure and stedfast, and entryng in, into that thing which is within the vayle:

20 Whyther the forerunner is for vs entred [euen] Jesus, after the order of Melchisedech made *a priest for euer. Hebr.viii.a.

¶ The .vij Chapter.

1 He compareth the priesthood of Christe vnto Melchisedech, 11 also Christes priesthood with the Leuites.

A 1 For this Melchisedech kyng of *Salem, priest of the most hye God, who met Abraham returnyng from the slaughter of the kynges, and blessed hym: Genes.xiiii.d.

2 To whom also Abraham gaue tythe of all thynges, first being called by interpretatiõ kyng of righteousnes, & after ý also,

also, kyng of Salem, which is, kyng of peace.

3 Without (a) father, without mother, without kynne, hauyng neither beginnyng of dayes, neither ende of lyfe, but lykened vnto the sonne of God, and continueth a priest for euer.

4 Nowe consider howe great this [man] was, vnto whom also the patriarche Abraham gaue tythe of the spoyles.

5 And veryly *they which are of the children of Leuie, which receaue the office of the priesthood, haue a commaundement to take tythe of the people accordyng to the lawe, that is, of their brethren, though they came out of ẏ loynes of Abraham.

6 But he whose kynrede is not counted among them, receaued tythe of Abraham, and blessed hym that had the promises.

B 7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receaue tithes: but there he [receaueth them] of whom it is witnessed that he lyueth.

9 And to say the trueth, Leuie also whiche receaueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

Rom.ii.c. Galat.iii.c. 11 *If therefore perfection was by the priesthood of ẏ Leuites (For vnder that priesthood the people receaued the law) what neded it furthermore that another priest shoulde rise after the order of Melchisedech, and not to be called after the order of Aaron?

12 For yf the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whom these thynges are spoken, parteyneth vnto another tribe, of which no man stoode at the aulter.

Math.i.a. 14 For it is euident that our Lord sprong* C out of Juda, of which tribe spake Moyses nothyng concernyng priesthood:

15 And it is yet a farre more euidēt thing, yf after the similitude of Melchisedech there aryse another priest,

16 Which is not made after the lawe of the carnall commaundement, but after the power of the endlesse lyfe:

17 For he testifieth *that thou art a priest for euer, after the order of Melchisedech. Psal.cx.b. Hebr.iiii.c.

18 For there is truely a disanulling of the commaundement goyng before, for the weakenesse and vnprofitablenesse therof.

19 For the *lawe made nothyng perfect, but [was] the bryngyng in of a better hope, by the whiche we drawe nygh vnto God. Rom.viii.a. Galath.iii.c.

20 And in as much as that was not without an oth (For those priestes were made without an oth:

21 But this priest with an oth, by hym that saide vnto him: The Lord *sware and wyll not repent, thou art a priest for euer, after the order of Melchisedech.) Psal. cx.a.

22 By so much was Jesus made a suertie D of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure.

24 But this man, because he endureth euer, hath an (b) vnchaungeable priesthood.

25 Wherefore he is able also euer to saue them to the vttermost that come vnto God by hym, seyng he euer lyueth *to make intercession for them.

26 For such an hye priest became vs, whiche [is] holy, harmelesse, vndefyled, seperate from sinners, and made hygher then heauens:

27 Whiche nedeth not dayly, as those hie priestes, *to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that dyd he once, when he offered vp hym selfe. Leuit.ix.b.

28 *For the lawe maketh men hye priestes which haue infirmitie: but the word of the oth which (was) after the lawe (maketh) the sonne, whiche is perfecte for euermore. Hebr.v.a.

(a) So called, because that Moyses maketh no mentiō of his parentes or kynsfolkes, but as he had ben sodenly sent of God into ẏ world, to be a figure of Christe, or euerlastynge priest, & shortly taken out of the worlde agayne: So Christe as touchyng his humanitie had no father, & concernyng his diuinitie no mother.

(b) Therfore all others are blasphemous, that eyther make them selues his successours, or pretende any other sacrifice i.Tim.ii.a. i.Iohn.ii.b.

C The

The .viij. Chapter.

6 He proueth the abolisshyng aswell of the Leuiticall priesthood, as of the olde couenaunt, by the spirituall and euerlastyng priesthood of Christe, 8 and by the newe couenaunt.

A1 Hebr.vi.d. and.x.c. But of the thinges whiche we haue spoken, [this is] ẏ summe:* We haue such an hye priest that sitteth on ẏ ryght hand of ẏ throne of the maiestie in the heauēs,

2 A minister of holy thynges, and of the true tabernacle, which the Lord pight, and not man.

3 For euery hye priest is ordeyned to offer gyftes and sacrifices: Wherefore it is of necessitie, that this man haue somewhat also to offer.

4 For he were not a priest, yf he were on the earth, seyng there are priestes that accordyng to the lawe offer gyftes,

Coloss. ii.c. Hebr.x.a. 5 Who serue vnto the example and* shadowe of heaueuly thinges, as Moyses was admonished of God, when he was about to finishe the tabernacle:* For see, saith he, that thou make all thynges accordyng to the patterne shewed to thee in the mount. Exo.xxv.d. Actes.vii.f.

6 But nowe hath he obteyned a more excellent office, by howe much also he is the mediatour of a better couenaunt, whiche was confirmed in better promises. B

7 For yf that first [couenaunt] had ben founde fautlesse, then shoulde no place haue ben sought for the seconde.

8 For in rebukyng them, he saith:* Beholde the dayes (a) come, saith the Lord, and I wyll finishe vppon the house of Israel and vppon the house (b) of Juda a newe couenaunt: Iere.xxxi.f. C

9 Not lyke that that I made with their fathers, in the day when I toke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenaunt, and I regarded them not, saith the Lorde.

10 For this is the couenaunt that I wyll make with the house of Israel after those dayes, saith the Lord, geuyng my lawes into their mynde, and in their heart I wyl write them, and I wyll be to them a God, and they shalbe to me a people.

11 And they shall not (c) teach euery man his neyghbour, and euery man his brother, saying, knowe the Lorde: for all shall knowe me, from the litle of them to the great of them. D

12 For I wyll be mercyfull to their vnrighteousnes, and their sinnes and their iniquities wyll I thynke vpon no more.

13 In that he sayth a newe [couenaunt] he hath worne out the first: For that which is worne out and waxed olde, is redie to vanishe away.

(a) That is, when Christe shal remit our sinnes by the preachyng of the Gospell.
(b) Signifying that there shoulde be no more diuisiō: but all shall be made one Churche.
(c) Men shal not in ẏ tyme of the Gospell be so ignorant as they were before: but shall knowe God muche more perfectlye through Christe.

The .ix. Chapter.

1 Howe that the ceremonies and sacrifices of the lawe are abolisshed, 11 by the eternitie and perfection of Christes sacrifice.

A1 The first couenaunt then had verylye iustifiyng ordinaunces, seruinges of God, and worldlye holynesse.

Exo.xxv.b 2 ☞ For *there was a fore tabernacle made, wherein was the lyght, and the table, and the shewe bread, whiche is called holy.

3 But after the (a) seconde vayle [was] a tabernacle, which is called holyest of al:

4 Which had the golden senser, and the arke of the couenaunt ouerlaide rounde about with golde, wherin was the golden pot hauyng *Manna, and *Aarons rodde that had budded, and *the tables of the couenaunt: Exo.xvi.g. Leui.xvii.a Exod.xl.c.

5 And ouer it, the Cherubins of glorie, shadowyng the mercie seate: Of which thynges we can not nowe speake particulerlie. B

6 When these thynges were thus ordeyned, the priestes went alwayes into the first tabernacle, accomplishyng the seruice of God.

7 But into ẏ seconde (went) the hye priest alone *once euery yere, not without blood,* which he offered for hym selfe, & for the ignorauncies of the people. Exo.xxx.b Leui.xvi.b. C

8 The holy ghost this signifiyng, that the (b) waye of holy thinges was not yet opened, whyle as yet the first tabernacle was standyng:

9 Whiche (was) a similitude for the tyme then presēt, in which were offred giftes and

(a) That is, in the inward hyde of the vayle, which was hyd frō the people.
(b) So long as the hye priest offered once a yere for his owne sinnes and for ẏ peoples, & also whyle this earthly tabernacle stoode, ẏ way to ẏ heauenly tabernacle, whiche is made open by Christs blood coulde not be entred into.

and sacrifices, that coulde not make the worshipper perfect as parteining to the conscience,

10 With only meates and drynkes, and diuers wasshynges, and iustifiynges of the flesshe, which were layde vp vntyll the tyme of reformation.

Hebr.vi.d. D 11 ☞ But *Christe beyng come an hye priest of good thynges that shoulde be, by a greater and more perfect tabernacle, not made with handes, that is to say, not of this buyldyng,

12 Neither by the blood of Goates and Calues: but by* his owne blood he entred in once into the holy place, & founde eternall redemption. ☜

i.Pet.i. b.

Leui. xvi.c. 13 For if the (a) blood of Oxen & of Goates, and the asshes of a young Cowe, sprinklyng the vncleane, sanctifieth to the purifiyng of the flesshe:

(a) The Leuitical priests offred beastes blood: But Christ ẏ true and eternall prieste offred his own blood whiche was most holy and puee. The Leuitical prieste offred yerely, and therefore did only represent the true holynesse: but Christ by one onlye sacrifice hath made holy for euer thē that beleue. i. Tim.ii.a.

14 Howe much more the blood of Christe, which through the eternall spirite offered hym selfe without spot to God, shall purge your conscience frō dead workes, to serue the lyuyng God?

15 And for this cause is he the* mediatour of the newe couenaunt, that through death, which was for the redemption of the transgressions [that were] vnder the first couenaunt, they whiche are called myght receaue the promise of eternall inheritaunce. ☜

E 16 For where as is a testament, there must also of necessitie be the death of him that maketh it.

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that maketh the testamēt is alyue.

18 For which cause also, neither the firste [testament] was dedicated without blood.

19 For when Moyses had spoken euery precept to all the people according to the lawe, takyng the blood of Calues and of Goates, with water & purple wooll and ysope, he sprynkled both the booke it selfe, and all the people,

20 Saying: * This [is] the blood of the testament, whiche God hath enioyned vnto you. Exod.24.b. F

21 And lykewise he sprinkled with blood both the tabernacle, and all the vessels of the ministerie.

22 And almost all thynges are by ẏ lawe pourged with blood, and without sheddyng of blood is no remission.

23 It is neede then that the paterne of heauenly thynges, be purified with such thynges: but the heauenly thynges thē selues (be purified) with better sacrifices then are those.

24 *For Christe is not entred into the holy places made with handes (which are) paternes of true thynges: but into heauen it selfe, nowe to* appeare in the syght of God for vs. Actes.xvi.c. G i.Iohn.ii.a.

25 Not that he shoulde offer him selfe (b) often, as the hye priest entreth into the holy places euery yere in straūge blood: (b) Therfore to make anye other offryng or sacrifice for synne, after that Christes body was once offred, is blasphemie.

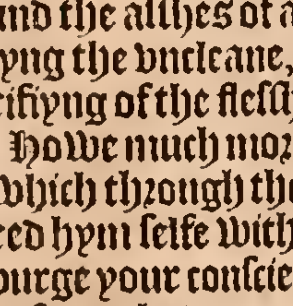
26 (For then must he haue often suffred sence the foundation of the worlde) But nowe once in the ende of the world hath he appeared, to put away sinne, by the sacrifice of hym selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

28 *Euen so, Christe once offered to take away the sinnes of many, the seconde time shalbe seene without sinne, of them which wayte for hym vnto saluation. Rom.v.b. i.Pet.iii.d.

¶ The .x. Chapter.

1 The olde lawe had no power to clense away sinne, 10 but Christe dyd it with offeryng of his body once for all. 22 And exhortation to receaue the goodnesse of God thankfully, with pacience and stedfast fayth.



A 1 For the lawe, hauyng the (a) shadow of good thynges to come, and not the very fashion of the thinges thē selues, can neuer with those sacrifices whiche they offer yere by yere continually, make the commers therevnto perfect.

Coloss.ii. c. Hebr.viii.a. (a) Whiche was as it were ẏ first drought and purtraict of the lyuely paterne to come.

2 For woulde not then those [sacrifices] haue ceassed to haue ben offred, because that the offerers once pourged, shoulde haue had no more conscience of sinnes?

3 Neuerthelesse, in those (sacrifices) is mention made of sinnes euery yere.

4 *For it is not possible that the blood of Bulles & of Goates shoulde take away sinnes. Leuit. xvi.c.

5 Wherfore when he commeth into the worlde, he saith: *Sacrifice and offring thou wouldest not haue, but a body hast thou ordeyned me. B Psal.xl.b.

In

6 In burnt sacrifices & sinne (offerynges) thou hast had no pleasure.
7 Then sayde I, lo I come (In the begynnyng of the booke it is Written of me) to do thy Wyll O God.
8 Aboue When he saith, that sacrifice, and offeryng, and burnt offeringes, and sinne [offerynges] thou Wouldest not, neither haddest pleasure [therein] (Which are offered by the lawe:)
C 9 Then sayde he, lo I come, to do thy Wyll, O God. He taketh away ỹ first (b) to stablyshe the (c) seconde.
(b) That is, sacrifices. (c) which is, the Wyll of God, to stand content with Christes sacrifice.
10 In ỹ Which Wyll We are made holy, euen by the offeryng of the body of Jesus Christe once for all.
11 And euery priest standeth dayly ministryng, & offeryng oftentymes the same sacrifices, Whiche can neuer take away sinnes.
12 But this man, after he hath offered one sacrifice for sinnes, is sit downe for euer *on the ryght hande of God:
Ephe.i.d. Coloss.iii.a. Hebre.i.a.
13 From henceforth tarying tyl his foes be made his footstoole.
14 For With one offeryng hath he made perfite for euer them that are sanctified.
15 And the holy ghost also beareth vs recorde: For after that he tolde before,
16 This is the couenaunt that I Wyll make vnto them after those dayes, (sayth the Lorde) geuyng my lawes in their heart, and in their myndes Wyl I Write them:
17 And their sinnes and iniquities Wyll I remember no more.
18 And Where remission of these thinges [is] there [is] no more offering for sinne.
D 19 Hauyng therefore brethren, libertie to enter into holy [places] in the (d) blood of Jesus,
(d) we by Christe haue that libertie, Whiche the ancient fathers could not haue by the lawe.
20 By the new and (e) lyuing Way, Which he hath prepared for vs through the vayle, that is to say his flesshe:
(e) The blood of Christe is alwayes fresshe and lyuely before the father to sprinckle & quicken vs.
21 And [seyng we haue] an hye priest ouer the house of God:
22 Let vs drawe nye With a true hearte, in assuraunce of fayth, sprinkeled in our heartes from an euyll conscience, and washed in body With pure Water.
23 Let vs holde the profession of the hope Without Wauerynge, (for he is faythfull that promised:)
24 And let vs consider one another to prouoke vnto loue and good workes,
25 Not forsakyng the assemblyng of our selues together, as the maner of some [is] but exhortyng one (another) and so much the more, as ye see the day approchyng. E
26 *For yf We sinne Wyllyngly after that We haue receaued the knowledge of the trueth, there remayneth no more sacrifice for sinnes: Math.xii.d. Hebr.vi.a. ii.Pet.ii.d.
27 But a fearefull lokyng for of iudgement, and violent fire, Whiche shall deuour the aduersaries.
28 He that despiseth Moyses lawe, dyeth Without mercie *vnder two or thre Witnesses: Deut.xix.d Mat.xviii.c ii.Cor.xiii.a
29 Of howe muche sorer punyshement (suppose ye) shall he be Worthy, Whiche treadeth vnder foote the soune of God: and counteth the blood of the couenaũt Wherein he Was sanctified, an vnholye thyng, and doth despite to the spirite of grace:
30 For We knowe hym that hath sayde, *vengeaunce [belongeth] vnto me, I Wyl render saith the Lorde: And agayne, the Lorde shall iudge his people. F Deut.32.d. Psal xciiii.a Rom.xii.d.
31 It is a fearefull thyng to fall into the handes of the lyuyng God.
32 Call to remẽbraunce the former dayes, in the Which after ye had receaued light ye endured a great fyght of aduersities:
33 Partly Whyle ye Were made a gasing stocke, both by reproches & afflictions, and partly Whyle ye became companions of them Whiche Were so tossed to & fro.
34 For ye suffred also With my bondes, & toke in Wooth the spoylyng of your goodes With gladnesse: knowyng in your selues how that ye haue in heauen a better and an enduryng substaunce. G
35 Cast not away therefore your confidence, Which hath great recompence of reWarde.
36 For ye haue neede of patience, that after ye haue done the Wyll of God, ye myght receaue the promise.
37 For yet a very litle Whyle, and he that shall come, Wyll come, and Wyll not tary.
38 And *the iuste shall lyue by fayth: And yf he withdrawe hym selfe, my soule shall haue no pleasure in hym. Abacuc.ii.a Rom.i.a. Galat.iii.b.
39 We are not of them that withdrawe our selues vnto perdition: but We parteyne vnto fayth, to the Wynning of the soule.

The .xj. Chapter.

1 what fayth is, and a commendation of the same. 9 Without fayth we can not please God. 16 The stedfast beliefe of the fathers in olde tyme.

A 1 FAyth is the grounde of thynges hoped for, the euidence of thynges not seene.

(a) Haue ben approued, and so obtayned saluation. 2 For by it, the elders (a) obtayned a good report.

3 Through fayth, We vnderstande that the worldes were ordeined by the Word of God, and that thynges Whiche are seene, were made of thynges *Whiche were not seene.

Act.xiii.c. Rom.i.c. Gene.iii.a. (b) Because God receaued him to mercy, therfore he imputed hym ryghteousnes. Gene.v.g. Sep.iii.b. Eccl.xliii.b 4 *By fayth Abel offered vnto God a more excellent sacrifice then Cain: by Whiche he was witnessed to be (b) ryghteous, God testifiyng of his gyftes: by which also he beyng dead, yet speaketh.

5 By fayth was *Enoch translated, that he shoulde not see death, neither was he founde, for God had taken hym away: For afore he was taken away, he was reported of to haue pleased God.

6 But without fayth it is vnpossible to please hym: For he that cõmeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

B Gene.vi.d. 7 By fayth Noe beyng warned of God of thinges not seene as yet, moued with reuerence, prepared the arke to the sauyng of his house, through the Whiche [arke] he *condempned the worlde, and became heire of the righteousnes which is by fayth.

Math.xii.d.

Gene.xi.a. Actes. vii.a. 8 By fayth *Abraham When he was called, obeyed, to go out into a place whiche he shoulde afterwarde receaue to inheritaunce: and he went out, not knowyng whyther he shoulde go.

9 By fayth he remoued into the lande of promise, as into a straunge countrey, whē he had dwelt in tabernacles, with Isaac and Jacob, heires with hym of the same promise:

10 For he loked for a citie hauyng a foundation, whose buylder and maker is God.

Gene.xxi.a 11 *Through fayth also Sara her selfe

C receaued strength to conceaue seede, and was delyuered of a chylde whē she was past age, because she iudged hym faythfull which had promised.

12 And therfore sprang there of one, euen of one whiche was as good as dead *[so many] in multitude, as are the starres in the skye, and as the sande the whiche is by the sea shore innumerable. Gene. xv.a.

13 These all dyed according to fayth, not hauing receaued the promises, but seing them a farre of, and beleuyng, and salutyng, and confessyng *that they were straungers and pilgrimes on the earth. Iob.viii.g. Gen.xlvii.b i.Pa.xxix.d

14 For they that saye suche thynges, declare that they seke a countrey.

D

15 Also yf they had ben myndfull of that [countrey] from whence they came out, they had leasure to haue returned:

16 But nowe they desire a better, that is, a heauenly. Wherefore God is not ashamed of them *to be called their God, for he hath prepared for them a citie. Exod.iii.f.

17 *By fayth Abraham offered vp Isaac when he was (c) proued: and he that had receaued the promises, offered vp his only begotten sonne: Gen.xii.a. Eccles.44.c (c) For it might seme to the flesshe, that the promyse was contrary to the commaundement, to sacrifice his son.

18 To whom it was saide, that in Isaac shall thy seede be called.

19 For he considered that God was able to rayse the dead vp agayne, frō whence also he receaued hym in a similitude [of the resurrection.]

20 *By fayth did Isaac blesse Jacob and Esau, concernyng thynges to come. Ge.xxvii.d.

21 *By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, and worshypped towarde the toppe of his scepter. Gen. xlix.a

E

22 *By fayth Joseph When he dyed, remembred the departyng of the chyldren of Israel, and gaue commaundement of his bones. Gene..d.

23 *By fayth Moyses Whē he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chylde, neither feared they the kynges commaundement. Exod.ii.a. Actes. vii.a

24 *By fayth Moyses When he was great, refused to be called the sonne of Pharaos daughter: Exod.ii.b.

25 Chosyng rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season:

26 Esteemyng the rebuke of Christ, greater

ter riches, then the treasures of Egypt: For he had respect vnto the recompence of the rewarde.

xod.xii.f. 27 *By fayth he forsoke Egypt, fearyng not the wrath of the kyng: For he endured, euen as though he had seene him which is inuisible.

F xod.xii.d. 28 *Through fayth, he ordeyned the Passouer and the effusion of blood, lest he that destroyed the first borne, shoulde touche them.

xod.14.e. 29 *By fayth, they passed through the redde sea, as by drye lande: which the Egyptians assaying to do, were drowned.

osue.vi.c. 30 *By fayth, the walles of Jericho fell downe, after they were compassed about seuen dayes.

osue.ii.a. 31 *By fayth, the harlot Rahab perished not with them that were disobedient, when she had receaued the spyes with peace.

32 And what shall I more say? for the tyme woulde fayle me, to rehearse of Gedeon, of *Barac, and of *Sampson, and of *Jephte, *of Dauid also *and Samuel, and of the prophetes:

udi.vii.a. udi.iiii.d. udi.xiiii.a. udi.xi.a. Reg.17.f. 33 ☞Which through faith subdued kingdomes, wrought righteousnesse, obteyned the promises, *stopped the mouthes of the Lions,

i Reg.xii.a. 1.Reg.17 a. Daniel.vi.f. Daniel.iii.e Daniel.ii.c.

34 *Quenched the violence of fyre, *escaped the edge of the sworde, *out of weakenesse were made strong, waxed valiant in fyght, turned to flyght the armies of the aliantes.

G 3 Reg.19 a. 35 *The women receaued their dead, raysed to lyfe agayne: Other were racked, not lokyng for delineraunce, that they might receaue a better resurrectiō.

36 And others were tryed with mockynges, and scourgynges: Yea, moreouer with bondes and prisonment:

3 Reg.21 b. Esai.38.b. 37 *They were stoned, were hewen asunder, were tempted, were slaine with sword, wandred about in sheepskinnes, and goates skinnes, beyng destitute, afflicted [and] tormented:

38 Of whō the worlde was not worthie: They wandred in wildernesse, and in mountaynes, and in dennes, and caues of the earth.

39 And these all through fayth, obteyned good report, and receaued (b) not the promise:

40 God prouidyng a better thyng for vs, that they without vs shoulde not be made perfect.

(b) They had not such cleare lyght as we: for they loked for that which we haue: therfore it were shame for vs, yf at least we haue not as great constancie as they.

¶ The .xij Chapter.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlastyng rewarde. 25 A commendation of the newe Testament aboue the olde.

A 1 Wherfore, seyng that we are compassed with so great a cloude of witnesses, *lay away all that (a) presseth downe, & the sinne that hangeth so fast on, let vs run with patience vnto the battayle that is set before vs:

phe.iiii.a. (a) As riches are & suche like, and so to become Christes disciples, by denying our selues, & lokyng our wise to forwe hym.

2 Lokyng vnto Jesus, the captayne and finissher of our fayth, which for the ioy that was set before hym, endured the crosse, hauyng dispised the shame, and is set downe *on the ryght hande of the throne of God.

phe.i.d. Colass.iii.a. Hebr.i.a.

3 Consider therfore hym that endured such speakyng agaynst hym of sinners, lest you shoulde be weryed, fayntyng in your myndes.

4 Ye haue not yet resisted vnto blood, stryuyng agaynst sinne.

5 And ye haue forgotten the exhortatiō, which speaketh vnto you as vnto chyldren: My sonne despise not thou the chastenyng of the Lorde, neither faynt when thou art rebuked of hym:

6 For whom the Lord loueth, he chasteneth, and scourgeth euery sonne that he receaueth.

7 If ye endure chastenyng, God offereth him selfe as vnto sonnes: For what sonne is he whom the father chasteneth not?

8 But yf ye be without chastisment, wherof all are partakers, then are ye bastardes, and not sonnes.

9 Furthermore, we haue had fathers of our fleshe, which corrected vs, and we gaue them reuerence: Shall we not then much rather be in subiection vnto the father of spirites, and lyue?

10 For they veryly, for a fewe dayes, chastened

chastened vs after their owne pleasure: but he, for our profite, that we myght be partakers of his holynesse.

11 No chastisyng for the present seemeth to be ioyous, but greuous: Neuertheless, afterwarde it bryngeth the quiet fruite of ryghteousnesse, vnto thē which are exercised therby.

Esaias.xxv.a. 12 *Strayghten vp therfore the handes which were let downe, and the weake knees:

13 And make ryght steppes vnto your feete, lest (b) that which is halting, turne you out of the way: but let it rather be healed.

(b) Their halting, partly doth declare their slowness, & partly their inconstancie in doctrine: therefore they were in bondage to be punished.

14 Followe peace with all men, and holynesse, without the which, no man shall see the Lorde:

15 Takyng heede that no man fall away from the grace of God, lest any roote of bitternesse springyng vp, trouble you, and therby many be defyled.

16 Let there be no fornicator or vncleane person, as Esau, *which for one morsell of meate, solde his birthryght.

Gen.xxv.d

17 For ye knowe, howe that afterwarde when he woulde haue inherited the blessyng, he was reprobated: For he founde no place of repentaunce, though *he sought it with teares.

Gen.27.f.

D

Exod.xix.b 18 For ye are not come vnto the* mount that (c) is touched, & vnto burnyng fyre, and vnto storme and darkenesse, and tempestes of weather,

(c) Whiche might be touched & seene: for it was materiall, but god cōmaunded that none should touche it.

19 And sounde of a trompe, & the voyce of wordes: Which *[voyce] they that heard it, willed away, that the worde should not be spoken to them:

Exod.xx.e

20 (For they dyd not abyde that which was commaunded. *If a beast touche the mountaine, it shalbe stoned, or thrust through with a darte. Exod.xix.b

21 And so terrible was the sight which appeared, that Moyses sayde, I feare and quake.)

22 But ye are come vnto ỹ mount Sion, and to the citie of the lyuyng God, the celestiall Hierusalem, and to an innumerable companie of (d) Angels,

(d) By the Gospell, we are ioyned with the Angels and Patriarkes.

23 And vnto the congregation of the first borne, written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men:

24 And to Jesus the mediatour of the newe couenaunt, and to the *blood of sprinklyng, that speaketh better then that of Abel. 1 Peter.i.a. Hebre.ix.d. Cen.iiii.b.

25 See that ye despise not hym that speaketh: For yf they escaped not, which refused hym that spake on earth: much more shall we [not escape] yf we turne away from hym that [speaketh] from heauen: E

26 Whose voyce then shoke the earth, & nowe hath declared, saying: Yet once more wyll I shake, not the earth only, but also heauen.

27 And this [yet once more] signifieth remouyng of those thynges which are shaken, as of thynges which are made: that the thynges which are not shaken, may remayne.

28 Wherfore, We receauyng a kingdome which can not be moued, let vs haue grace, wherby we may so serue God acceptablie, with reuerence* & godly feare. Deut.iiii.d.

29 For our God [is] a (e) consumyng fyre.

(e) To destroy the that resist hym.

¶ The.xiij. Chapter.

1 He maketh vs vnto loue, 2 to hospitalitie, 3 to thynke vpō such as be in aduersitie, 4 to mayntayne wedlocke, 5 to auoyde couetousnesse, 7 to make much of them that preache Gods worde, 9 to beware of straunge learnyng, 13 to be content to suffer rebuke with Christ, 15 to be thankful vnto god, 17 & obedient vnto our gouernours.

A1 Let brotherly loue continue.

Rom.xii.c. Actes.x.e. i Pet.iii.b. i Tim.iiii.b.

2 *Be not forgetfull to lodge straungers: For therby some hauyng* lodged Angels, were vnawares therof. Gen.xix.a.

3 Remember them that are in bondes, as bounde with them: And them which suffer aduersitie, as also ye your selues beyng in the body [suffered aduersitie].

4 Wedlocke is honorable among all men, and the bed vndefiled: But Whoremongers and adulterers God wyll iudge.

5 Let your conuersation be without couetousnesse, beyng* content with such thynges as ye haue. For he hath sayde: *I wyll not fayle thee, neither forsake thee. Eccle.29.d. i Tim.vi.b. Iosue.i.a.

So

6 So that We may boldely saye, the Lorde is my helper, and I will not feare What man may do vnto me.

7 Remember them which haue the ouersyght of you, Which haue spoken vnto you the worde of God: whose ende of conuersation ye considerynge, folowe their fayth.

(a) He was, is, and shalbe, the foundatiō of ỹ Churche for euer.

8 Jesus Christe (a) yesterday and to day, and the same for euer. ☞

B 9 ☞ Be not caryed about With diuers & strange doctrines: For it is a good thyng that the heart be stablished With grace, & not With meates, Which haue not profited thē that haue ben occupied therin.

(b) They that sticke to the ceremonies of the law, can not eate, that is, can not be partakers of our aulter, which is thankesgeuyng and libe ralitie, whiche two sacrifices & offeringes, are nowe only left to the Christians.

10 We haue an aulter, Wherof they haue no ryght to (b) eate Which serue in the tabernacle.

11 *For the bodyes of those beastes Whose blood is brought into the holy place by the hie priest for sinne, are (c) burnt Without the tentes.

12 Therfore Jesus also, that he myght sanctifie ỹ people With his owne blood, suffered Without the gate.

(c) So that the priestes had no peece therof.

13 Let vs go forth therfore vnto hym out of the tentes, bearyng his reproche.

C 14 For here haue We no continuyng citie: but We seke one to come.

15 By hym therfore, do We offer sacrifice of laude allwayes to God: that is, the fruite of lippes confessyng his name.

16 To do good & to distribute forget not, for * With such sacrifices God is pleased.

Eccle.35.a. Actes.x.a. Rom xi.a. Philip. iii.d

17 ☞ Obey them that haue the ouersight of you, and submit your selues: for they Watche for your soules, as they that must geue accomptes, that they may do it With ioy, and not With griefe: for that is vnprofitable for you.

18 Pray for vs: For We trust We haue a good conscience, in all thynges Wyllyng to lyue honestlie.

19 But I desire you the more earnestlie that ye so do, that I may be restored to you the sooner.

D 20 The God of peace, that brought a gayne from the dead our Lorde Jesus *the great sheephearde of the sheepe, Ezech.34.b Iosue.x.a. i Peter.v.a. thrugh the blood of the euerlastyng couenaunt,

21 Make you perfect in all good workes to do his Wyll, Worknyng in you that Which is pleasaunt in his sight, thrugh Jesus Christe, to Whom be prayse for euer and euer. Amen. ☞

22 And I beseche you brethren, suffer the Worde of exhortation: for I haue Written vnto you in fewe wordes.

23 Knowe ye, that brother Timothe is delyuered: With whom (yf he come shortly) I Will see you.

24 Salute all them that haue the ouersight of you, and all the saintes. They of Italie salute you.

25 Grace be With you all. Amen.

¶ Written from Italie by Timotheus.

The Epistle of Saint James.

¶ The first Chapter.

¶ 2 He exhorteth to reioyce in trouble, 6 to be feruent in prayer, with stedfast beliefe, 17 to loke for all good thynges from aboue, 21 to forsake all vice, and thankfully to receaue the worde of God, 22 not only hearyng it, & speakyng of it, but to do therafter in dede. 27 What true religion is.

A 1 Ames a seruaunt of God, and of the lorde Jesus Christ, to ỹ twelue tribes which are scattred abroade, greetyng.

2 ☞ My brethren, count it all ioy Whē ye fall into diuers temptations:

ob.xlii.a. api.iii.a. om.v.a.

3 Knowyng (this) that * the trying of your fayth worketh patience:

4 And let patience haue [her] perfect worke, that ye may be perfect & sounde, lackyng nothyng.

5 If any of you lacke Wisdome, *let him aske of God, that geueth to all men indifferentlie, and casteth no man in the teeth: and it shalbe geuen hym.

Iob.xviii.c. Eccle.vii.c. Math.xii.a. Luk.xi.b.

6 But let hym aske in fayth, nothyng wauerynge: For he that Wauereth, is like a Waue of the sea, tost of the Wynde, and caryed With violence.

7 Neither let that man thynke that he shall receaue any thyng of the Lorde.

8 A double mynded man, [is] vnstable in all his Wayes.

9 Let the brother of lowe degree, reioyce in

in that he is (a) exalted:

10 Agayne, the riche, in that he is made lowe: *Because as the flowre of the grasse he shall passe away.

11 For the sunne hath rysen with heate, and the grasse hath withered, and his flowre hath fallen away, & the beautie of the fashion of it hath perished: So also shall the ryche man fade away in his wayes.

12 Blessed is the man that endureth temptation: For when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

13 Let no man say when he is (b) tempted, I am tempted of God, for God can not be tempted with euyl, neither tempteth he any man:

14 But euery man is tempted, when he is drawen away, & entised of his owne concupiscence.

15 Then, when lust hath conceaued, it bryngeth foorth sinne: and sinne when it is finished, bryngeth foorth death.

16 Do not erre my deare brethren.

17 *☞ Euery good (c) geuyng, and euery perfect gyft is from aboue, and cōmeth downe from the father of lyghtes, with whō is no variablenes, neither shadow of turnyng.

18 *Of his owne wyll begat he vs with the worde of trueth, that we shoulde be the first fruites of his creatures.

19 Wherfore my deare brethrē, *let euery man be swyft to heare, slowe to speake, slowe to wrath.

20 For the wrath of man, worketh not that which is ryghteous before God.

21 *Wherfore, lay apart all filthinesse, and superfluitie of maliciousnes, and receaue with mekenesse, the worde that is graffed in yon, which is able to saue your soules.

22 ☞ And *be ye doers of the worde, and not hearers only, deceauyng your owne selues.

23 For *yf any be a hearer of the worde, and not a doer, he is lyke vnto a man beholdyng his bodyly face in a (d) glasse:

24 For he hath considered hym selfe, and is gone his wayes, & hath forgotten immediatly what his fashion was.

25 *But who so loketh in the perfect lawe of libertie, and continueth [therin] he being not a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme to be deuout, and refrayneth not his tongue, but deceaueth his owne heart, this mans deuotion is vayne.

27 Pure deuotion and vndefyled before God and the father, is this: To visite the fatherlesse and widdowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

(a) That he is called to ye companie of Christe and his Angels. Esai.xi.b. Eccle.14.b. i Peter.i.d.

(b) He meaneth nowe of the inwarde temptations, as of our disordered appetites, which cause vs to sinne.

(c) Seyng all good thynges come of God, we ought not to make hym the auctthour of euyll. Iohn.i.a.

Pro.xvii.d. Eccle.v.a.

Rom xiii.d Coloss.iii.a.

Rom.ii.b. Math.v.d.

Luk.xi.g.

(d) So Gods worde is a glasse, wherin we must beholde our selues, and be come lyke vnto hym. Math.vii.d.

¶ The .ij Chapter.

1 He forbiddeth to haue any respect of persons, 5 but to regarde the poore aswell as the riche, 8 to be louyng and merciful, 14 and not to boast of faith where no deedes are, 17 for it is but a dead fayth, where good workes folowe not.

1 My brethren, haue not the fayth of our Lorde Jesus Christe, the Lord of glorie, (a) with respect of persons.

2 For yf there come into your companie a man wearing a golde ryng, clothed in goodly apparell, and there come in also a poore man in vile rayment:

3 And ye haue a respect to hym that weareth the gay clothyng, and say vnto hym, sitte thou here in a good place: & say vnto the poore, stande thou there, or sitte here vnder my footestoole:

4 Are ye not partiall in your selues, and are made iudges of euyll thoughtes?

5 Hearken my deare beloued brethren. Hath not God chosen the poore of this worlde, such as are riche in fayth, and heyres of the kyngdome, which he promised to them that loue hym?

6 But ye haue despised the poore. Do not riche men oppresse you by tirannie, and drawe you before the iudgementes seates?

7 Do not they blaspheme that (b) good name by the which you are named?

8 If ye fulfyll the royal lawe, according to the scripture, * thou shalt loue thy neighbour as thy selfe, ye do well:

9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe, as transgressours.

Whosoeuer

(a) As esteemyng fayth & religion by the outwarde appearaunce of men.

(b) The name of God and Christe, wherof you make profession: and in that they dishonoue God, it is not meete that you his childrē should honour them.

10 Whosoeuer shal kepe the Whole lawe, and * yet fayle in one poynt, he is gyltie of all.

Math.v.c.

¶ 11 For he that sayde, thou shalt not commit adulterie: sayde also, thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art become a transgressour of the lawe.

12 So speake ye, and so do, as they that shalbe iudged by the lawe of (c) libertie.

(c) By the mercie of god, which deliuereth vs from the curse of the lawe.

13 For he shall haue iudgement Without mercie, * that sheweth no mercie: And mercie reioyceth agaynst iudgement. ☞

14 What profiteth it my brethren, though a man say he hath fayth, and hath not deedes: Can fayth saue hym?

15 If a brother or a sister be naked, and destitute of dayly foode,

16 And one of you say vnto them, depart in peace, be you warmed and fylled: notwithstandyng, ye geue them not those thinges which are nedefull to the body, What shall it profite?

17 Euen so, fayth, yf it haue not deedes, is dead in it selfe:

¶ 18 But some man Wyll say, thou hast fayth and I haue deedes: shewe me thy fayth by thy (d) deedes, and I Wyll shewe thee my faith by my deedes.

(d) Here deedes are considered, as ioyned with true fayth.

19 Beleuest thou that there is one God: Thou doest well. The deuyls also beleue, and tremble.

20 But Wylt thou knowe, O thou vayne man, that that fayth which is without workes, is dead:

21 Was not Abraham our father iustified through workes, When he had * offered Isaac his sonne vpon the aulter: Gen.xxii.b

22 Seest thou not, howe ẏ faith Wrought With his deedes, and through ẏ deedes was the fayth made perfect:

23 And the scripture was fulfylled, which sayth: * Abraham beleued God, and it was reputed vnto hym for ryghteousnesse: And he was called the friende of God. Gen.xv.b. Rom.iiii.a. Galat.iii.a.

24 ☞ Ye see then, howe that of deedes a man is iustified, and not of fayth only.

25 Lykewyse also, Was not Rahab the harlot iustified through workes, * When she had receaued the messengers, and had sent them out another way: Iosue.ii.a.

26 For as the body Without the spirite is dead: euen so, fayth Without workes, is dead [also] ☞

¶ The .iij. Chapter.

2 He forbiddeth all ambition to seke honour aboue our brethren. 3 He describeth the propertie of the tongue. 15. 16. And what difference there is betwixt the wisdome of God, and the wisdome of the worlde.

1 My brethren, * be not manie maisters, knowyng howe that We shall receaue the greater damnation: Mat.xxiii.f Pro.xvii.a.

2 For in many thynges We sinne all. If a man sinne not in (a) Word, the same is a perfect man, and able also to bridle all the body. (a) He that is able to moderate his tongue, hath attayned to excellent vertue.

3 Beholde, We put bittes in the horses mouthes, that they may obey vs, and We turne about all the body of them:

4 Beholde also ẏ shippes, Which though they be so great, and are dryuen of fierce windes, yet are they turned about With a very small helme, Whither soeuer the violence of the gouernour Wyll.

5 Euen so the tongue is a litle member also, & boasteth great thynges. Beholde howe great a matter a litle fire kindleth.

6 And the tongue is fyre, euen a Worlde of wickednesse. So is the tongue set among our members, that it defileth the Whole body, and (b) setteth on fyre the course of nature, & it is set on fyre of hell. (b) The intemperancie of the tongue, is a flambe of hell fyre.

7 All the natures of beastes, & of byrdes, and of serpentes, and thynges of the sea, are meeked and tamed of the nature of man:

8 But the tongue can no man tame, it is an vnruly euyll, full of deadly poyson.

9 Therwith blesse We God the father: ¶ and therwith curse We men, * Which are made after the similitude of God. Gen.i.d.

10 Out of one mouth proceadeth blessing and cursing. My brethren, these thynges ought not so to be.

11 Doth a fountayne sende forth at one place, Sweete Water, and bitter also?

12 Can the fygge tree, my brethren, beare olyue beries? either a vine beare figges? So can no fountayne geue both salt Water and freshe also.

13 Who is a Wise man, and endued With knowledge

knoweledge among you: let him shewe his workes out of good conuersation with meknesse of wisdome.

14 But yf ye haue bitter enuyng & strife in your hearte, glorie not, neither be lyers agaynst the trueth.

D 15 For such wisdome descendeth not frō aboue: but is earthlie, sensuall, and deuelishe.

16 For where enuyng and strife is, there is sedition & all maner of euyll workes.

17 But the wisdome that is from aboue, is first pure, then peaseable, gentle, and easie to be entreated, full of mercie and good fruites, without iudgyng, without simulation:

18 Yea, and the fruite of ryghteousnes is sowen in peace, of thē that make peace.

¶ The. iiij. Chapter.

1 Hauyng shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he exhorteth them to loue God, 7 and submit them selues to hym, 11 not speakyng euyll of their neighbours, 13 but patiently to depende on Gods prouidence.

A 1 From whence cōmeth warre and fightyng among you: come they not here hence, euen of your lustes that (a) fight in your members:

(a) For the lawe of the members, continually fyghteth agaynst the lawe of the mynde.

2 Ye lust, and haue not: Ye enuie, and haue indignation, and can not obtayne: Ye fyght and warre, ye haue not, because ye aske not.

3 Ye aske and receaue not, because ye aske amisse, euen to consume it vpon your lustes.

(b) He calleth adulterers here, after the maner of the scriptures, them which preferre the pleasures of the worlde, to the loue of God.

4 Ye adulterers & (b) adultresses, knowe you not howe that the frendship of the world is enmitie with God: Whosoeuer therfore wylbe a friende of the worlde, is made the enemie of God.

(c) The imagination of mans heart, is wicked.

5 Either do ye thynke that the scripture sayth in vayne, the (c) spirite that dwelleth in vs, lusteth after enuie:

6 But [the scripture] offereth more grace, and therefore sayth, God resisteth the proude, but geueth grace vnto ỹ lowlie.

B 7 Submit your selues therfore to God: but * resist the deuyll, and he wyll flee from you.

i Peter.v.b.

8 Drawe nye to God, and he wyll drawe nye to you. Clense your handes ye sinners, and purifie your heartes ye double mynded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mournyng, and your ioy to heauinesse.

10 *Humble your selues in the sight of the Lorde, and he shall lyft you vp. i Peter.v.a.

11 Backbite not one another brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth ỹ lawe, and iudgeth the lawe: But and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawe geuer, which is able to saue and to destroy. *What art thou that iudgest another? Rom.xiiii.a

C

(d) We ought to submit our selues to the prouidence of God.

13 Go to nowe ye that say, (d) to day and to morowe let vs go into such a citie, and continue there a yere, and bye and sell, and wynne:

14 And yet can not ye tel what shall happen on the morowe. For what thyng is your lyfe? It is euen a vapour, that appeareth for a litle tyme, and then he banisheth away.

15 For that ye ought to say: *If the Lorde wyll, and yf we lyue, let vs do this or that. Act.xvii.c. Hebr.vi.a.

16 But nowe ye reioyce in your boastinges: All such reioycyng is euyll.

17 Therfore *to hym that knoweth howe to do good, and doth it not, to hym it is sinne. Luk.xii.b.

The .v. Chapter.

2 He threatneth the wicked riche men, 7 exhorteth vnto patience, 12 to beware of swearyng, 16 one to knowledge his faultes to another, 20 and one to labour to bryng another to the trueth.

A 1 Go to nowe ye riche men, weepe and howle on your wretchednesse that shall come vpon you.

2 Your riches is corrupt, your garmentes are motheaten:

3 Your golde and siluer is cankred, and the rust of them shalbe a (b) witnesse agaynst you, and shall eate your flesche as it were fyre. Ye haue heaped treasure together

(b) And kindle the wrath of god against you.

(c) To suffice vnto the ende of the worlde. Leuit.xix.c

together in your (c) last dayes.

4 Beholde, *the hire of labourers, which haue reaped downe your fieldes, which hire is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lorde Sabaoth.

5 Ye haue liued in pleasure on the earth, and ben wanton: Ye haue nourisshed your heartes, as in a day of slaughter.

6 Ye haue condempned and kylled the iust, and he hath not resisted you.

B 7 ☞ Be patient therfore brethren, vnto the commyng of the Lorde. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath long patience therupon, vntill he receaue the early and the later rayne.

8 Be ye also patient therfore, and settle your heartes, for the commyng of the Lorde draweth nye.

9 Grudge not one agaynst another brethren, lest ye be dampned: Beholde, the iudge standeth before the doore.

10 Take my brethren, the prophetes for an ensample of suffering aduersitie, and of patience, which spake in the name of the Lorde. ☜

Math.v.a. 11 Beholde, *we count thē happy which endure. Ye haue heard of the patience of Job, and haue knowen what ende the Lorde made: For the Lorde is very pitifull and mercifull.

C 12 But aboue all thynges my brethren, *sweare not, neither by heauen, neither by earth, neither any other othe: Let your (d) yea, be yea, and your nay nay, lest you fall into condempnation. Math.v.f.

(d) That which muste be affirmed, affirme it simply, and without othes: likewyse that which muste be denyed. By this he taketh not from the magistrate his authoritie, who may require an othe for the mayntenaunce of iustice, iudgement, and trueth.

13 Is any among you afflicted? let hym pray. Is any mery? let him sing psalmes.

14 Is any diseased among you? let hym call for the elders of the Churche, and let them pray for him, and annoynt him with oyle in the name of the Lorde:

15 And the prayer of fayth shall saue the sicke, and the Lorde shall raise him vp: and yf he haue committed sinnes, they shalbe forgeuen hym.

16 ☞ Knowledge your faultes one to another, and pray one for another, that ye may be healed: For ỹ feruent prayer of a ryghteous man auayleth much. D

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: *and it rayned not on the earth by the space of three yeres and sixe monethes. 3 Reg.17.a. Luk.iiii.c.

18 And he prayed againe, and the heauen gaue rayne, & the earth brought forth her fruite.

19 Brethren, yf any of you do erre from the trueth, and another conuert hym,

20 Let the same knowe, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hyde the multitude of sinnes.

¶ The ende of the epistle of Saint James.

The first epistle of Saint Peter the Apostle.

¶ The first Chapter.

2 He sheweth that through the aboundaunt mercie of God, we are elect and regenerate to a lyuely hope, 7 and howe fayth must be tried, 10 that the saluation in Christe is no newes, but a thyng prophecied of olde, 13 he exhorteth them to a godly conuersation, forasmuch as they are nowe borne a newe by the worde of God.

A 1 Act.viii.a. (a) Whiche were Iewes, to whom he was appoynted to be an Apostle.

PEter, an Apostle of Iesus Christ, to (a) them that dwell here and there as straungers, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

(b) The free electiō of god, is the efficient cause of our saluation, the material cause is Christes obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.

2 Elect accordyng to the (b) foreknowledge of God the father, vnto the sanctifiyng of the spirite, through obedience & sprinklyng of ỹ blood of Iesus Christ: *Grace & peace be multiplied vnto you. Rom.i.a.

3 *Blessed be God the father of our Lorde Iesus Christe, which accordyng to his aboundaunt mercie begat vs agayne vnto a lyuely hope, by that that Iesus Christe rose agayne from death, i Cor.i.a. ii.Cor.i.a. Galath.i.a. ii Cor.i.a. Ephe.i.a.

4 To an inheritaunce immortall, and vndefiled, and that fadeth not away, reserued in heauen for you,

5 which are kept by the power of God through fayth vnto saluation, which is prepared alredie to be shewed in the last tyme. B

6 In the which ye reioyce, though nowe for

for a season (yf nede require) ye are in heauinesse through manifolde temptations:

7 That the triall of your fayth, beyng much more precious then golde that perisheth, though it be * tried with fyre, myght be founde vnto laude, glorie, and honour, at the appearyng of Jesus Christe,

Iob.xxiii.b. Sapi.ii.a. Iames.i.a. Rom.v.a.

8 Whom ye haue not seene, and yet loue hym, in Whom euen nowe * though ye see hym not, yet do you beleue, & reioyce with ioy vnspeakeable and glorious:

Iohn.x.g.

9 Receauyng the ende of your fayth, euen the saluation of your soules.

10 Of Which saluation haue ỹ * prophetes enquired & searched, Which prophesied of the grace that shoulo come vnto you:

Actes.x.g. Esai.ix.a. Daniel.ii.g. Agge.ii.b.

11 Searchyng When or at What tyme the spirite of Christ Which was in them, shoulde signifie, Which spirite testified before, the passions that should happen vnto Christe, and the glorie that shoulde folowe after.

12 Unto Which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister ỹ thinges Which are nowe shewed vnto you of them, Which by the holy ghost * sent downe from heauen, haue in the Gospell preached vnto you, the thynges Which the Angels desire to beholde.

Actes.ii.a.

℣ 13 Wherfore * girde vp the loynes of your mynde, be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Jesus Christe:

Luk.xii.c. Ephe.vi.c.

14 As obedient chyldren, not fashionyng your selues vnto the former lustes of your ignorance:

15 But as he Which called you is holy, euen so be ye holy also in all maner of conuersation:

16 Because it is Written, * be ye holy, for I am holy.

Leuit.xi.g

17 And yf so be that ye call on the father, Which without respect of person iudgeth * accordyng to euery mans worke, see that ye passe the tyme of your dwellyng here, in feare:

Mat. xvi d. Psal. xviii.c Rom.ii.b.

18 ☞ Forasmuch as ye knowe, howe that ye were not redeemed With corruptible thynges, as siluer and golde, from your vayne conuersation Which ye receaued by the tradition of the fathers: ☜ D

19 But * With the precious blood of Christ, as of a lambe vndefiled, & without spot:

Hebre.ix.d. i Iohn.i.b. Apoca.i.b.

20 Which was ordeyned beforehande, euen before the worlde was made, but was declared in the (c) last tymes * for your sakes:

(c) when Christ appeared vnto the worlde, and when the Gospel was preached.

21 Which by his meanes do beleue on God that rayse hym vp from death, and * glorified hym, that ye might haue fayth and hope towarde God:

Philip.b.

22 Euen ye Which haue purified your soules through the spirite in obeying the trueth, With brotherly loue vnfayned, see that ye loue one another With a pure heart feruentlye:

23 For ye are borne a newe, not of mortal seede: but of immortal, by the worde of God, Which lyueth and lasteth for euer.

24 * For all flesh is as grasse, and all the glorie of man, is as the flowre of grasse. The grasse Withereth, and the flowre falleth away:

Esai.xl.b. Eccle.xiiii.b Iacob.i.b.

25 But the worde of the Lorde endureth euer. ☜ And this is the worde, Which by the Gospell was preached vnto you.

The .ij. Chapter.

1 He exhorteth them to lay aside all vice, 4 shewyng that Christe is the foundation wherupon they builde. 9 The excellent estate of the Christians, 11 he prayeth them to abstayne from fleshlie lustes, 13 to obey the rulers, 18 howe seruauntes shoulde behaue them selues towarde their maisters, 20 he exhorteth to suffer after the ensample of Christe.

WHerefore lay asyde all maliciousnesse, and all guile, and faynednesse, and enuie, and all backbityng,

1

2 And * as newe borne babes, desire ye ỹ milke of the worde, Which is without deceipt: that ye may growe therby [vnto saluatiõ]

Mat.xviii.a

3 If so be that ye haue tasted howe gracious the Lorde is:

4 To whom ye come, as vnto a lyuyng stone, disalowed of men, but chosen of God and precious:

5 And ye as lyuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spirituall sacrifices, acceptable to God by Jesus Christe.

Wherfore

6 Wherefore it is conteyned also in the scripture: *beholde, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleueth on hym, shall not be confounded. (Esias.28.b. Actes.iiii.b. Rom.ix.f.)

7 Unto you therfore which beleue, he is precious: but vnto them whiche beleue not, *the stone which the buylders refused, the same is made the head of the corner: (Psal.cxviii.c. Matth.xxi.d)

8 And a stone that men stumble at, and a rocke wherat they be offended, whiche stumble at the worde, and beyng disobedient, vnto the whiche thing they were euen ordeyned.

9 But ye are a chosen generation, a royall *priesthood, an holy nation, a peculier people: that ye should shewe forth the vertues of hym that called you out of darknesse into his marueylous lyght. (Exod.xix.a Deut.vii.a.)

10 *Which in time past were not a people, but are nowe the people of God: Which sometime had not obteyned mercy, but nowe haue obteyned mercy. ☞ (Osee.ii.d. Rom.ix.c.)

¶ 11 ☞ Dearely beloued, I beseche you as straūgers and pilgrimes, abstaine *from fleshly lustes, whiche fight agaynst the soule: (Galath.v.c. Rom.xiii.d.)

12 And see that ye haue honest conuersation among the gentiles: that where as they backbite you as euyll doers, *they may by your good workes whiche they shall see, prayse God in the day of visitation. (Matth.v.b.)

13 *Submit your selues therfore vnto al maner ordinaunce of mā for the Lordes sake: whether it be vnto the king, as hauyng the preeminence: (Rom.xiii.a. Titus.iii.a.)

14 Other vnto rulers, as vnto them that are sent of hym for the punyshment of euyll doers, but for the laude of them that do well.

15 For so is the wyll of God, that with well doyng, ye may stoppe the mouthes of foolishe and ignoraunt men:

16 As free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God.

17 *Honour all men. Loue brotherly felowshyp. Feare God. Honour the kyng. (Rom.xii.c.)

18 *Seruauntes, obey your maisters with all feare, not only yf they be good & curteous, but also though they be froward. (Ephe.vi.a. Colos.iii.d. i.Tim.vi.a. Titus.ii.b. Matth.v.a.)

19 *For it is thanke worthy, ☞ yf a man for cōscience toward god, endure griefe, and suffer wrong vndeserued.

20 For what prayse is it, yf when ye be buffeted for your faultes, ye take it pacientlye? But yf when ye do well ye suffer wrong, & take it pacientlye, then is there thanke with God.

D 21 For herevnto verely were ye called, for ☞ Christe also suffered for vs, *leauyng vs an ensample, that ye should folowe his steppes. (Iohn.xiii.b. Ephe.v.a.)

22 Which did no sinne, neyther was there guyle founde in his mouth.

23 Whiche when he was reuiled, reuiled not agayne: When he suffred, he threatned not, but committed the vengeaunce to him that iudgeth righteously.

24 *Which his owne selfe bare our sinnes in his body on the tree, that we beyng deliuered from sinne, shoulde liue vnto ryghteousnes: By whose stryppes ye were healed. (Math.viii.c. Esai.liii.b.)

25 For ye were as sheepe goyng astray: but are nowe turned vnto the sheephearde and Bysshop of your soules.

The .iij. Chapter.

1 Howe wyues ought to order themselues towarde their husbandes. 3 And in their apparell. 7 The duetie of men towarde their wyues. 8 He exhorteth all men to vnitie and loue. 14 And pacientlye to suffer trouble by the example and benefite of Christe.

A 1 LIkewise* ye wyues, be in subiectiō to your husbandes, that euen they whiche obey not the word, may without the word, be wonne by the cōuersation of ỹ wiues, (Ephe.v.c. Colos.iii.c.)

2 whyle they beholde your chaste conuersation coupled with feare.

3 Whose apparel shal not be outward with brayded heere, & hanging on of gold, eyther in putting on of gorgeous apparel.

4 But let the hid man whiche is in the heart, be without all corruption, so that the spirite be at rest and quiet, whiche [spirite] is before god a thing much set by.

5 For after this maner in the olde tyme dyd the holy women, whiche trusted in God, tyre them selues, and were obedient vnto theyr husbandes.

6 Euen as Sara obeyed Abraham, and called hym Lorde, Whose daughters ye are as long as ye do well, and are not afrayde for any terrour.

B 7 Lykewyse ye husbandes dwell with them accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heires also of the grace of lyfe, that your prayers be not hyndered.

8 ☞ In conclusion, be ye all of one minde, of one heart, loue as brethren, be pitiful, be curteous, ○

○ meke,

9 Not rendryng euyl for euyll, or rebuke for rebuke: but contrarywyse blesse, knowyng that ye are therevnto called, euen that ye shoulde be (a) heyres of the blessyng.

(a) God hath made vs whē we were his enmies heires of his kyngdome: & shall not we forgeue our brethren a small fault? Psal.34.c.

10 *For he that doeth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyll, and his lippes, that they speake no guyle.

11 Let hym eschewe euyll and do good, let hym seke peace and ensue it.

12 For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto their prayers: Againe, the face of the Lorde is (b) ouer them that do euyll.

(b) To take vengeaunce on hym.

13 Moreouer, Who is it that wyll harme you, yf ye folowe that which is good?

C 14 Yea, *happy are ye if any trouble happen vnto you for ryghteousnes sake: Be not ye *afrayde for any terrour of them, neither be ye troubled:

Math.v.b. Esai.viii.c. Math.x.d.

15 But sanctifie the Lorde God in your hearts. ☞ Be redy alwayes to geue an answere to euery man that asketh you a reason of the hope that is in you,

16 And that with mekenesse and feare, hauyng a good conscience: *that where as they backebite you as euyll doers, they may be ashamed that falsely accuse your good conuersation in Christe. i.Pet.ii.b. Titus.ii.a.

17 *For it is better, yf the wyll of God be so, that ye suffer for wel doyng, then for euyll doyng. i.Pet.iii.b. Math.v.a.

18 ☞ *For asmuch as Christe hath once suffered for sinnes, the iust for the vniust D to bryng vs to God, and was kylled as parteynyng to the flesshe, but was quickened in the spirite. Rom.v.a.

19 In which spirite, he also went & preached vnto the spirites that were in pryson,

20 which sometime had ben disobedient, when once the long sufferyng of God abode in ẏ dayes of Noe, whyle the Arke was a preparyng, *wherein fewe, that is to say eyght soules, were saued in the water: Gene.vi.a. Gene.vii.c.

21 To the which also the figure agreeth that nowe saueth vs, euen *baptisme, not the puttyng away of the fylth of the flesshe, but in that a good conscience maketh request to God, by the resurrection of Jesus Christe: Rom.vi.a.

22 which is on the ryght hande of God, and is gone into heauen, *angels, powers, and myght subdued vnto hym. Heb.i.b.ii.b

¶ The .iiij. Chapter.

1 He exhorteth men to ceasse from sinne, 2 to spende no more tyme in vice, 7 to be sober and apt to pray, 8 to loue eche other, 12 to be pacient in trouble, 15 to beware that no man suffer as an euyll doer, 16 but as a christian man, and so not to be ashamed.

A 1 FOr as muche then as Christ hath suffered for vs in the flesshe, arme ye your selues lykewise with the same mynde: for he which suffereth in the flesshe, ceasseth from sinne:

2 That he hence forwarde shoulde lyue, as much tyme as remayneth in ẏ flesshe, not after the lustes of men, but after the wyll of God.

3 For it is sufficient for vs that we haue spent the tyme that is paste of the lyfe, after the wyll of the *gentiles, walkyng in wantonnesse, lustes, in excesse of wynes, in excesse of eatyng, in excesse of drynkyng, and abominable idolatrie. Rom.i.d. Ephe.iiii.d.

4 And it seemeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of riote, and therefore speake they euyll of you:

B (a) Although the wicked thynke this Gospel newe, and here you that imbrace it: yet hath it ben preached to the tyme past, whiche now are dead: to the intent ẏ they myght haue ben condempned & dead to sinne in the flesshe, & also myght haue lyued to God in the spirite, which two are the effect of the Gospell.

5 whiche shall geue accomptes to hym that is redy to iudge quicke and dead.

6 For vnto this purpose verely was the Gospel preached also vnto ẏ (a) dead, that they shoulde be iudged lyke other men in the flesshe, but should lyue before God in the spirite.

7 The ende of all thynges is at hande.

8 ☞ Be ye therefore sober, and watche vnto prayer.

But

8 But aboue all thynges, haue feruent loue among your selues: For loue shall couer the multitude of sinnes.

Gen. xi x. a. Actes. x. c. Philip. ii. b. 9 *Be ye harberous one to another, without grudgyng.

10 As euery man hath receaued the gyft, euē so minister the same one to another, as good ministers of the manifold grace of God.

11 If any man speake, [let hym talke] as the wordes of God. C *If any man minister, let him do it as* of the abilitie which God ministreth vnto hym, that God in all thinges may be glorified through Jesus Christe, ☞ to whom be prayse and dominion for euer and euer. Amen.

Rom. xii. b. 1. Cor. viii. c.

12 Dearely beloued, thinke it not straunge concerning the fierie triall, which thing is to trye you, as though some straunge thyng happened vnto you.

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye maye be mery and glad.

14 *Yf ye be rayled vpon for the name of Christe, happy are ye. For the spirite of glory and of God, resteth vpon you: On their part he is euyll spoken of, but on your part he is glorified. Math. v. b. 1. Pet. i. e.

15 See that none of you be punished as a murtherer, or as a thiefe, or an euyll doer, or as a busie body in other mens matters. D

16 Yf any [man suffer] as a Christian man, let hym not be ashamed, but let him glorifie God on this behalfe.

17 For the tyme is [come] that indgement must begin at the house of God. Yf it first [begin] at vs, what shall the ende be of them whiche beleue not the Gospell of God?

18 And* if the ryghteous scacely be saued, where shall the vngodly and the sinner appeare? Prou. xi. d.

19 Wherefore, let them that are troubled accordyng to the wyll of God, commit their soules to him with well doyng, as vnto a faythfull creatour.

¶ The .v. Chapter.

2 The duetie of pastours is to feede the flocke of Christe, and what rewarde they shall haue yf they be diligent. 5 He exhorteth young persons to submit them selues to the elders, 8 to be sober, and to watche that they may resist the enemie.

A 1 The (a) elders which are among you, I exhort, whiche am also an elder, & a wytnesse of the afflictions of Christe, and also a partaker of the glory that shalbe opened:

(a) By elders [illegible] understan[illegible] all them [illegible] preach, [illegible] mini[illegible] in the [illegible].

H. L.

2 *Feede you God his flocke, whiche is committed vnto you, takyng the ouersight of them not as compelled therto, but wyllyngly, not for the desyre of fylthy lucre, but of a good mynde: Act. xxi. f

3 *Not as though ye were Lordes ouer God his heritage: but* that ye be an ensample to the flocke. Cor. i. e. Tim. iiii. b. Tim. ii. d. Tim. i. c.

4 And when the chiefe shephearde shall appeare, ye shall receaue* an incorruptible crowne of glory. Cor. ix. d. Tim. iiii. b

5 Likewise ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlynes of mynde: For God resisteth the proude, and geueth grace to the humble. B

6 ☞ Submit your selues therfore vnder the mightie hande of God, that he may exalt you when the tyme is come.

7 *Cast all your care vpon hym, for he careth for you. Math. vi. d. Luk. xii. c.

8 Be sober, & watche, for your aduersarie the deuyll, as a roaryng Lion *walketh about seking whō he may deuour: Iohn. i. b. Iacob. iiii. b.

9 *Whom resist stedfast in the fayth, knowyng that the same afflictions are accomplished in your brethren that are in the worlde. C

10 But the God of all grace whiche hath called vs vnto his eternall glory by Christe Jesus, shal his owne selfe, after that ye haue suffred a litle affliction, make you perfite, setle, strength, and stablyshe you.

11 To hym be glory and dominion, for euer and euer. Amen. ☞

12 By Syluanus a faythfull brother, vnto you, as I suppose, haue I wrytten briefly, exhortyng and testifiyng, howe that this is the true grace of God, wherin ye stande. D

13 The Churche that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 *Greete ye one another with the kysse of loue. Peace be with you all which are in Christe Jesus. Amen. Rom xvi.c. i Cor. xvi.d

The seconde epistle of Saint Peter.

The first Chapter.

4 Forasmuch as the power of God hath geuen them all thynges parteyning vnto lyfe, he exhorteth them to flee the corruptiō of worldly lustes. 10 to make their callyng sure with good workes and fruites of fayth. 14 He maketh mention of his owne death, 17 declaryng the Lorde Jesus to be the true sonne of God, as he him selfe had seene vpon the mount.

A1 SImon Peter, a seruaunt and an Apostle of Jesus Christe, to them which haue obteined lyke precious faith with vs, thorowe the ryghteousnes of our god and sauiour Jesus Christe:

i.Pet.i.a. 2 *Grace and peace be multiplied vnto you, through the knowledge of God, and of Jesus our Lorde:

3 Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynesse, (a) through the knowledge of hym that hath called vs vnto glorie and vertue:

(a) The sum of our saluation and religiō is, to be ledde by Christe to ꝑ father, who calleth vs in the sonne.

4 By the which are geuen vnto vs excellent and most great promises, that by the meanes thereof, ye might be *partakers of the godly nature, yf ye flee the corruption of worldly lust. John i c. Colos. ii.b.

B 5 And herevnto geue all diligence: in your fayth ministre vertue, in vertue knowledge,

i.Cor.viii.a. 6 *In knowledge temperaunce, in temperaunce patience, in patience godlynesse,

7 In godlynesse brotherly kyndnesse, in brotherly kyndnesse loue.

8 For yf these thynges be among you, and be plenteous, they wyll make you that ye neither shalbe idle nor vnfruitefull in the knowledge of our Lorde Jesus Christe.

9 But he that lacketh these thynges, is blynde, and can not see farre of, & hath forgotten that he was purged from his olde sinnes.

10 Wherfore brethren, geue the more diligence for to make your callyng and election (b) sure: For yf ye do such thynges, ye shall neuer fall. C

(b) Albeit it be sure in it selfe, forasmuch as god cannot chaunge: yet we must confirme it in our selues by the fruites of the spirite, knowyng that the purpose of god electeth, callyng, sanctifieth, and iustifieth vs.

11 Yea, and by this meanes an entryng in shalbe ministred vnto you aboundantly, into the euerlastyng kyngdome of our Lorde and sauiour Jesus Christe.

12 Wherfore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, though ye knowe them your selues, and be stablysshed in the present trueth.

13 Notwithstandyng I thynke it meete, as long as I am in this *tabernacle, to stirre you vp by puttyng you in remembraunce: ii.Cor.v.a.

14 Forasmuch as I am sure that shortly I must put of this my tabernacle, *euen as our Lorde Jesus Christe shewed me. Iohn. xxi.d

15 I wyll euer also geue my diligence ꝑ ye may haue wherwith to stirre vp the remembraunce of these thynges after my departyng.

16 ☞ For we haue not folowed deceitfull fables, when we opened vnto you the power and commyng of our Lorde Jesus Christe, but *with our eyes we sawe his maiestie: i.Iohn.i.a.

17 Euen then verely when he receaued of God the father honour and glorie, & when there came suche a voyce to hym from the excellent glorie: *This is my deare beloued sonne in whom I delyte. D Mat.xvii.d. Mark.i.b. Luk.iii.d.

18 This voyce we heard come from heauen, when we were with him in the holye mount.

We

19 We haue also a ryght sure worde of prophesie, wherevnto yf ye take heede, as vnto a *lyght that shyneth in a darke place, ye do well, vntyll the day dawne, and the day starre arise in your heartes.
20 So that ye first knowe this, that no prophesie in the scripture is of any priuate motion.
21 For the prophesie came not in olde time by the wyll of man: but holy men of God, spake as they were moued by the holy ghost.

.Cor.iiii.b.

¶ The .ij Chapter.

1 He prophesieth of false teachers, and sheweth their punishement.

A 1 There were false prophetes also among the people, euē as *there shalbe false teachers among you, whiche pryuyly shal bryng in damnable heresies, euen denying the Lorde that hath bought them, and bryng vpō them selues swyft damnation.
2 And many shall folowe their damnable wayes, by whom the way of trueth shalbe euyll spoken of:
3 And through couetousnesse, shall they with fayned wordes make (a) marchaūdize of you, whose iudgement is nowe not farre of, and their damnation sleepeth not.
4 For if God spared not the angels that sinned, but cast them downe into hell, and delyuered them into chaynes of darknesse, to be kept vnto iudgement:
5 Neither spared the olde worlde, but saued Noe the eyght [person] a preacher of ryghteousnesse, and brought in the flood vpon the worlde of the vngodly,
6 And turned their cities of Sodome & Gomorrhe into asshes, ouerthrewe thē, dampned them, and made of them an ensample vnto those that after shoulde lyue vngodly:
7 And iust *Lot, vexed with ẏ vncleane conuersatiō of the wicked, deliuered he.
8 For he beyng ryghteous, & dwellyng among them, in seyng and hearyng, vexed his ryghteous soule from daye to daye with their vnlawfull deedes.
9 *The Lorde knoweth howe to delyuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished:
10 But chiefely them that walke after the fleshe in the lust of vncleanenesse, and despise auctoritie. Presumptious are they, and stande in their owne conceyte, whiche feare not to speake euyl of them that excell in worship.
11 When the Angels whiche are greater both in power and might, geue not raylyng iudgement against them before the Lorde.
12 But these, as bruite beastes ledde with sensualitie, and made to be taken and destroyed, speake euyll of the thynges that they vnderstande not, and shall perishe through their owne corruption,
13 And receaue the rewarde of vnryghteousnesse, they count it pleasure tō lyue deliciouslye for a season: Spottes they are and blottes, (b) delighting them selues in their deceauynges, in feastyng with you.
14 Hauyng eyes full of adulterie, & that can not ceasse from sinne, begylyng vnstable soules: Heartes they haue exercised with robberie, they are cursed chyldren,
15 Which haue forsaken the ryght waye, and are gone astray, folowyng the way *of Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnesse:
16 But was rebuked of his iniquitie. The dumbe beast, and vsed to the yoke, speaking with mans voyce, forbad the madnesse of the prophete.
17 *These are welles without water, cloudes that are caryed with a tempest, to whom the mist of darknesse is reserued for euer.
18 For when they haue spoken the great swellyng wordes of vanitie, they entice through lustes in the voluptuousnesse of the fleshe, them that were cleane escaped, from them whiche are wrapped in errour,
19 Whyle they promise them libertie, where as they them selues are ẏ bonde seruauntes of corruption. *For of whom a man is ouercome, vnto the same is he brought in bondage.
20 *For yf they, after they haue escaped from the fylthynesse of the worlde, thorowe the knowledge of the Lord, & the sauiour Jesus Christe, are yet tangled agayne

A Actes.xx.f. i.Tim.iiii.a. ii.Tim.iii.a. ii.Pet.iii.a. Iudic.i.e.

(a) That is euidently sent to the Pope & his priestes, which by lyes and flatteries sell mens soules: so that it is certayne ẏ he is not the successour of Simō Peter, but of Simon Magus.

B Genes.vii.a.

Gene.xii.d.

Iob.xv.b. i.Cor.x.c.

C

(b) For in youe holy feastes, they syt as members of the church, where as in deede they be but spottes, & so deceaue you. reade.Luk.12

Num.xxiib

D

Iudic.i.d.

Iohn.viii.d. Rom.vi.c.

Hebr.vi.a. and.x.c.

Math.xii.d. agayne therein, and *ouercome, then is the later end worse with them then the begynnyng.

21 For it had ben better for them not to haue knowen the way of righteousnes, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them.

22 But the same is happened vnto them that is sed to be spoken by the true prouerbe: *The dogge is tourned to his owne vomite againe, and the sowe that was washed, is turned againe to her wallowyng in the myre. Pro.xxi.a.

The. iij. Chapter.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the worlde shalbe. 8 That they prepare them selues therevnto. 16 Who they are which abuse the writynges of S. Paul, & the rest of the scriptures, 18 Concludyng with eternall thankes to Christe Jesus.

A1 THis is the seconde epistle that I now wryte vnto you, dearely beloued, wherwith I stirre vp & warne your pure myndes,

2 By puttyng you in remembraunce, that ye may be myndfull of the wordes which were tolde before of the holy prophetes, and also the commaundement of vs, whiche be Apostles of the Lorde and sauiour.

Actes.xx.f. 3 *This first vnderstande, that there ii.Pet.ii.a. shall come in the laste dayes mockers, Iudi.i.e. i.Tim.iiii.e. ii.Tim.iii.a. whiche wyll walke after their owne lustes,

4 And say: where is the promise of his commyng? For sence the fathers dyed, all thynges continue a lyke from the begynnyng of the creation.

B (a) He meaneth the whiche had once professed christian religion, but became afterward contemners and mockers, as Epicurians & Atheistes. 5 For this they knowe not (and that (a) wylfully) howe that the heauens were of olde, and the earth that was of the water, and by the water, by the worde of God:

6 By the which thinges the world that then was, perished, beyng then ouerrunne with water.

Iohn.xiiii.b Esaias li.b. 7 *But the heauens and earth whiche are nowe, be kept by his worde in store, and reserued vnto fire, agaynst the day of iudgement and perdition of vngodly men.

8 Dearely beloued, be not ignorant of this one thyng, howe that *one day is Psal.xc.a. i.Cor.vii.c. with the Lorde as a thousande yere, & a thousande yere as one day.

9 The Lorde that hath promised, is not slacke, as some men count slackenesse, but is pacient to vswarde [forasmuch] as he wolde haue no man lost, but wyll receaue all men to repentaunce.

10 Neuertheless *the day of the Lorde C wyll come as a theefe in the nyght, in Math.24.d. i.Thess.v.a. the which the heauens shal passe away Apoc iii.a. with a noyse, and the elementes shall melt with heate, the earth also and the workes that are therein shall burne.

11 Seyng then that all these thynges shall perisshe, what maner persons ought ye to be in holy conuersation and godlynesse:

12 Lokyng for, and hastyng vnto the cõmyng of the day of God, by whom the heauens shall perishe with fire, and the elementes shall melt with heate:

13 *Neuertheless, We accordyng to his Apoc.xxi.a promise, loke for a newe heauen, and a newe earth, wherein dwelleth ryghteousnesse.

14 Wherfore dearely beloued, seyng that ye loke for such thynges, be diligent that ye may be founde of hym in peace, without spot, and vndefyled:

15 And suppose that the long suffering of D the Lord is saluatiõ, euen as our dearely beloued brother Paul also, accordyng to the wisedome geuen vnto hym, hath written vnto you:

16 Yea almost in euery epistle, speakyng of such thinges: among which, are manye thynges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures, vnto their owne destruction.

17 Ye therfore beloued, seyng ye be warned afore hande, beware lest ye with other men be also plucked away through the errour of the wicked, and fall from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lorde and sauiour Jesus Christe, to whom be glorie both nowe and for euer. Amen.

C The

The first Epistle of Saint John the Apostle.

The first Chapter.

2 True witnesse of the euerlastyng worde of God. 7 The blood of Christe is the purgation of sinne. 10 No man is without sinne.

A 1 That whiche was frō the beginning, whiche we haue heard, which we haue seene with our eyes, whiche we haue loked vpō, & our handes haue handeled of, the worde of lyfe:

2 (And the lyfe appeared, and we haue seene, and beare witnesse, and shewe vnto you *that eternall lyfe which was with the father, and appeared vnto vs.)

Mat.xvii.a.

B 3 That which we haue seene and heard declare we vnto you, that ye also maye haue (a) felowship with vs, and that our felowship may be with the father, and his sonne Jesus Christe.

(a) The effect of ẏ Gospell is, that we all beyng ioyned together in Christ by faith, should be the sonnes of God.

4 And this write we vnto you, that your ioy may be full,

5 And this is the tydynges whiche we haue hearde of hym & declare vnto you, that God is lyght, & in hym is no darkenesse at all. C

6 If we saye that we haue felowship with hym, and walke in darkenesse, we lye, and do not the trueth.

7 But and yf we walke in light, euen as he is in lyght, then haue we felowship (b) one with another, and the blood of Jesus Christ his sonne clenseth vs from all sinne.

(b) That is, Christe with vs, and we with our selues.

8 *If we say that we haue no sinne, we deceaue our selues, and the trueth is not in vs. D

3.Reg.viii.e. ii.Par.vi.g.

9 *If we knowledge our sinnes, he is faythfull & iust to forgeue vs our sinnes, and to clense vs from all vnryghteousnesse.

Ioh.xiii.c. Psal.32.d. Luk.xv.d.

10 If we say we haue not sinned, we make hym a lyer, and his worde is not in vs.

¶ The .ij. Chapter.

1 Christe is our aduocate. 10 Of true loue, and howe it is tryed. 18 To beware of antichriste.

A 1 My litle chyldren, these thynges write I vnto you, that ye sinne not. And yf any man sinne, we haue an aduocate with the father, Jesus Christe the ryghteous.

2 And he is ẏ attonement for our sinnes: not for our sinnes only, but also for the sinnes of all the worlde.

3 ☞ And hereby we are sure that we (a) knowe hym, yf we kepe his cōmaundementes.

(a) That is, by fayth, and to obey hym: for knowlege can not be without obedience.

Iohn.xiii.d. 4 *He that sayth I knowe hym, and kepeth not his commaundementes, is a lyer, and the veritie is not in hym:

5 But who so kepeth his worde, in him is the loue of God perfect in deede. Hereby knowe we that we are in hym.

6 He that sayth he bydeth in him, ought to walke euen as he walked. ☜

7 Brethren, I write no newe cōmaundement vnto you, but that olde cōmaundement which ye haue had from the begynnyng. The olde commaundement is the worde which ye haue hearde frō the begynnyng. B

8 Agayne, a newe commaundement I write vnto you, that is true in hym, and [the same is true] also in you: For the darkenesse is past, and the true lyght nowe shyneth. ☜

9 He that sayth howe that he is in the lyght, and yet hateth his brother, is in darkenesse, euen vntyll this tyme.

10 He that loueth his brother, abydeth in the lyght, and there is none occasion of euyll in hym.

11 He that *hateth his brother, is in darknesse, and walketh in darkenesse, & can not tell whyther he goeth, because that darkenesse hath blynded his eyes. Leuit.xix.d

12 Babes I write vnto you, because your

sinnes are forgeuen you for his names sake.

13 I write vnto you fathers, because ye haue knowen hym that is from the begynnyng. I write vnto you young men, because you haue ouercome the wicked.

14 I write to you little chyldren, because ye haue knowē the father. I haue written to you fathers, because ye haue knowen hym that is from the begynnyng. I haue written vnto you young men, because, ye are stronge, and the worde of God abydeth in you, and ye haue ouercome the wicked.

15 ℭ See that ye loue not *the worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. (*Ioh.xvii.b.)

16 For all that is in the worlde, as the lust of the flesshe, and the lust of the eyes, and the pride of life, is not of the father, but of the worlde.

17 And the worlde passeth away, and the luste thereof: but he that fulfylleth the wyll of God, abydeth for euer.

18 Litle chyldren, it is the last time, and as ye haue hearde howe that antichrist shall come, euen nowe are there many antichristes, whereby we knowe that it is the last tyme.

19 *They went out from vs, but they were not of vs: For yf they had ben of vs, they woulde no doubt haue continued with vs: But that it myght appeare that they were not of vs. (*Actes.xx.f.)

20 Neuertheles, ye haue an (b) oyntment of hym that is holy, and ye knowe all thynges. ((b) the grace of the holy ghost.)

21 ☞ I haue not written vnto you, as though ye knewe not the trueth: but because ye knowe it, and that no lye is of the trueth. D

22 Who is a lyer, but he that denieth that Jesus is Christe? The same is antichrist that denyeth the father and the sonne.

23 Whosoeuer denyeth the sonne, the same hath not the father [But he that knowledgeth the sonne, hath the father also.]

24 Let therfore abyde in you, that same whiche ye heard from the begynnyng. If that whiche ye heard from the begynnyng shall remayne in you, ye also shall continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, euen eternall lyfe.

26 These thynges haue I written vnto you, concerning them that deceaue you:

27 And the annoyntyng whiche ye haue receaued of hym dwelleth in you: And ye nede not that any man teach you, but as the same (c) annoynting teacheth you of all thynges, and it is true, and not lying: and as it taught you, ye shall abyde in it. (Esai.lxi.d. (c) Christ communicateth hym selfe vnto you, & teacheth you by the holy ghost and his ministers.)

28 And nowe (d) babes abide in hym, that when he shal appeare, we may be bolde and not be made ashamed of hym at his commyng. ((d) By this name, he meaneth ye whole Churche of Christe in generall.)

29 If ye knowe that he is ryghteous, knowe also that euery one whiche doth righteousnes, is borne of hym.

¶ The .iij Chapter.

1 The singuler loue of God towarde vs, 7 and howe we agayne ought to loue one another.

A1 BEholde what loue the father hath shewed on vs, that we shoulde be called the *sonnes of god: For this cause the worlde knoweth you not, because it knoweth not hym. (Luk.xx.f. Iohn.i.b.)

2 Dearely beloued, nowe are we the sonnes of God, and yet it doth not appeare what we shalbe: But we knowe that when he shall appeare, we shalbe lyke hym, for we shall see hym as he is.

3 And euery man that hath this hope in hym, purgeth hym selfe, euen as he also is pure.

4 Whosoeuer committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.

5 And ye knowe that he appeared to take away our sinnes, & in hym is no sinne.

6 As many as byde in hym, sinne not: Whosoeuer sinneth, hath not seene him, neither knowen hym.

7 Babes, let no man deceaue you: He B that doeth righteousnes, is ryghteous, euen as he is righteous.

8 He that committeth sinne, is of the deuyll: *for the deuyll sinneth sence the beginning. For this purpose appeared the sonne of God, to loose the workes of the deuyll. (Gene.iii.a. Iohn.viii.f.)

Who-

9 Whosoeuer is borne of God, sinneth not: for his seede remayneth in him, and he can not sinne, because he is borne of God.

10 In this are ỹ children of God knowē, and the children of the deuyll: whosoeuer doth not ryghteousnesse, is not of God, neither he that loueth not his brother.

¶ 11 For this is the tidynges that ye heard from the begynnyng, that ye shoulde loue one another.

Gen.iiii.b. 12 Not as *Cain, which was of that wicked, and slewe his brother: And wherfore slewe he hym? Because his owne workes were euyll, and his brothers good.

13 ☞ Maruayle not my brethren though the worlde hate you.

14 We knowe, that We are translated from death vnto lyfe, because We (a) loue the brethren. *He that loueth not his brother, abideth in death.

(a) This loue is the spirituall fruite of our faith, and a certayne signe of our regeneration.

15 Whosoeuer hateth his brother, is a manslear: And ye knowe that no manslear, hath eternall life abidyng in hym.

16 Hereby perceaue We loue, because he layde downe his lyfe for vs, & We ought to lay downe our lyues for the brethren.

17 But who so hath this worldes good, and *seeth his brother haue neede, and shutteth vp his compassion from hym: howe dwelleth the loue of God in hym? Deut.xv.b.

18 My babes, let vs not loue in worde, neither in tongue: but in deede and in veritie.

19 Hereby We knowe that We are of the trueth, and shall assure our heartes before hym.

20 For yf our heart condempne vs, God is greater then our heart, and knoweth all thynges.

21 Dearely beloued, yf our heart condempne vs not, then haue We boldnesse towarde God.

22 And* whatsoeuer We aske, We receaue of hym, because We kepe his commaundementes, and do those thynges which are pleasyng in his syght. Math. vii.a. Iohn.xv.b. Iacob.i.a. i Iohn.v.c.

23 And* this is his cōmaundement, that We beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. Ioh.xiii.d.

24 And he that kepeth his commaundementes, dwelleth in him, and he in him: and hereby We knowe that he abideth in vs, euen by the spirite which he hath geuen vs.

¶ The .iiij. Chapter.

1 Difference of spirites, 2 howe the spirite of God may be knowen from the spirite of errour, 7 of the loue of God and of our neyghbours.

A 1 Dearly beloued,* belene not euery spirite: but proue the spirites whether they are of God or not: for many false prophetes are gone out into the worlde. Math.vii.c. Deut.xiii.a. Ma.xxiiii.a Mar.xiii.a. Luk.xxi.d.

2 Hereby shall ye knowe the spirite of God: Euery spirite that confesseth that Iesus (a) Christe is come in the flesshe, is of God:

(a) Who being very god, came from his father & toke upon hym our flesshe. He that confesseth or preacheth this truely, hath the spirite of God, els not.

3 And euery spirite which confesseth not that Iesus Christe is come in the flesshe, is not of God. And this is that spirite of antichriste, of whom ye haue hearde howe that he shoulde come: and euen nowe alredy is he in the worlde.

4 Litle children, ye are of God, & haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therfore speake they of the worlde, & the world heareth them.

6 We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour. B

7 Dearely beloued,* let vs loue one another, for loue commeth of God: And euery one that loueth, is borne of God, and knoweth God. Iohn.xiii.d i Thess.i.b.

8 He that loueth not, knoweth not God: for ☞ God is loue.

9 In this appeared the loue of God to vs warde, because* God sent his only begotten sonne into the worlde, that We myght lyue through hym. Iohn.iii.c. Rom.v.b.

10 Herein is loue, not that We loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

11 Dearely beloued, yf God so loued vs, We ought also to loue one another.

12 *No man hath seene God at any time. Exod.33.d. Iudic.v.e.
If We loue one another, God dwelleth in

ceaueth not the brethren: but also he forbiddeth thē that woulde, and thrusteth them out of the Churche.

D 11 Beloued, folow not that which is euyl, but that which is good. He that doth well, is of God: but he that doth euyll, seeth not God.

12 Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selues also beare recorde, and ye knowe that our recorde is true.

13 I haue many thynges to write: but I wyll not with inke and penne write vnto thee.

14 I trust I shal shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete the louers by name.

¶ *The epistle of Saint Iude.*

¶ Saint Iude admonisheth all Churches generally to take heede of deceauers, which go about to drawe away the heartes of the simple people from the trueth of God, & wylleth them to haue no societie with such, whom he setteth foorth in their liuely colours, shewyng by diuers examples of the scriptures, what horrible vengeaunce is prepared for them: finally, he confforteth the faythfull, & exhorteth them to perseuer in the doctrine of the Apostles of Iesus Christe.

A 1 IUde the seruaunt of Iesus Christe, the brother of Iames: To them which are called and sanctified in God the father, and preserued in Iesus Christe:

2 H. L. Mercy vnto you, and peace and loue be multiplied.

3 Beloued, When I gaue all diligence to write vnto you of the common saluation, it was needful for me to write vnto you, to exhorte you, that ye shoulde earnestly (a) contende for the fayth which was once geuen vnto the saintes.

(a) Agaynst assaultes of Satan and heretiques.

4 For there are certayne vngodly men craftily crept in, which were before of olde ordeyned to this condemnation: They turne the grace of our God vnto wantonnesse, and denye God which is the only Lorde, and our Lorde Iesus Christe.

B 5 My mynde is therfore to put you in remembraunce: forasmuch as ye once knowe this, howe that the Lorde, after that he had delyuered the people out of Egypt, destroyed thē which afterward beleued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day.

Gen.xix.f. 7 *Euen as Sodome and Gomorrhe, and the cities about them, which in lyke maner defiled them selues with fornication, and folowed straunge flesh, are set foorth for an ensample, and suffer the payne of eternall fyre.

8 Lykewyse, these beyng deceaued by dreames, defyle the flesh, despise rulers, and speake euyll of them that are in authoritie.

9 Yet Michael the Archangel, when he stroue agaynst the deuyll, and disputed about the body of Moyses, durst not geue raylyng sentence, but sayde, the Lorde rebuke thee. C

10 But these speake euyl of those thinges which they knowe not: & what thinges they know naturally, as beastes which are without reason, in those thynges they corrupt them selues.

11 Wo be vnto thē, for they haue folowed the way of *Cain, and are vtterly geuen to the errour of Balaam for lucres sake, and perishe in the gaynsaying of Core. Gen.iiii.b. Num.xvi.f.

12 These are spottes in your feastes of charitie, whē they feast with you, without al feare feedyng thē selues: cloudes they are without water, caryed about of windes, corrupt trees, and without fruite, twise dead, and plucked vp by the rootes: D

13 They are the ragyng waues of the sea, fomyng out their owne shame: They are wandryng starres, to whom is reserued the mist of darknes for euer.

14 Enoch the seuenth from Adam, prophesied before of such, saying: *Behold, the Lorde shall come with thousandes of saintes, Apoc.i.b. Esai.iii.c.

15 To geue iudgement agaynst all men, and to rebuke all that are vngodly among them, of all their vngodly deedes, which they haue vngodly committed,

and

and of all their cruel speakynges, Which vngodly sinners haue spoken agaynst hym.

16 These are murmurers, complayners, walkyng after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of aduantage.

17 But ye beloued, remember the wordes which were spoken before, of the Apostles of our Lorde Jesus Christe.

Actes. xx. f. 1 Tim. iii. a. ii Tim. iii. a. ii Peter. ii. a.

18 Howe that they tolde you, *that there shoulde be begilers in ỹ last tyme, Which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleshlie, hauyng not the spirite.

20 But ye dearely beloued, edifie your selues in your most holy fayth, praying in the holy ghost,

21 And kepe your selues in the loue of God, lokyng for the mercie of our Lord Jesus Christe, vnto eternall lyfe.

22 And haue compassion of some, sepe- F ratyng them:

23 And other saue with feare, pullyng them out of the fyre, and haue compassion on the other, and hate euen the garment spotted by the flesh.

24 Unto him that is able to kepe you free from sinne, and to present you faultlesse before the presence of his glory with ioy,

25 To God our sauiour, which only is wyse, be glorie, maiestie, dominion, and power, nowe and euer. Amen.

The reuelation of Saint Iohn the diuine.

¶ The first Chapter.

1 The cause of this reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The maiestie and office of the sonne of God. 20 The vision of the candlesticches and starres.

A 1 (a) Of things which were hyd before. (b) Christe receaued this reuelation out of his fathers bosome as his owne doctrine but it was hid in respect of vs, so that Christe as Lorde & God reuealed it to John his seruaunt, by the ministerie of his Angel, to the edification of his Church

THE (a) reuelation of Jesus Christ, which (b) God gaue vnto hym, for to shewe vnto his seruaũtes thyngs which must shortlye come to passe: ☞ And when he had sent, he shewed by his Angel, vnto his seruaunt John,

2 Which bare recorde of the worde of God, and of the testimonie of Jesus Christe, and of all thinges that he sawe.

3 Happy is he that readeth, and they that heare the wordes of this prophesie, and kepe those thynges which are written therin, for the tyme is at hande.

4 John to the seuen Churches in Asia: Grace be vnto you, and peace, from him which is, and which was, and which is to come: and from the seuen spirites which are before his throne,

B 5 And from Jesus Christe, which is a faythfull witnesse, and first begotten of the dead, and Lorde ouer the kynges of the earth: Vnto hym that *loued vs, and washed vs from our sinnes in his owne blood, &

Hebre. xi. d. i Peter. ii. d. i Iohn. i. b.

6 And made vs kynges and priestes vnto God his father, be glorie and dominion for euermore. Amen.

7 *Beholde, he commeth with cloudes, and all eyes shall see hym, and they also which pearsed hym: And all kindredes of the earth shall waile before hym. Euen so. Amen. Math 24. c. Dani. vii. d.

8 I am Alpha and Omega, the begynnyng and the endyng, sayth the Lorde almyghtie, which is, and which was, and which is to come. C

9 I John, your brother and companion in tribulation, and in the kingdome and patience of Jesus Christe, was in the Ile that is called Pathmos, for ỹ worde of God, and for the witnessyng of Jesus Christe.

10 I was in the spirite on the Lordes day, and hearde behynde me a great voyce, as it had ben of a trumpe,

11 Saying: I am Alpha and Omega, the first and the last: That thou seest, write in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and

and vnto Laodicea.

D 12 And I turned backe to see the voyce that spake to me: And whē I was turned, I sawe seuen golden candlestickes,

13 And in ỹ middes of the candlestickes, one lyke vnto the sonne of man, clothed with a garment downe to the feete, and girde about the pappes with a golden girdle.

14 His head, and his heeres were whyte as whyte wooll, and as snowe, and his eyes were as a flambe of fyre.

15 And his feete lyke vnto fine brasse, as though they brent in a furnace, and his voyce as the sounde of many waters.

16 And he had in his ryght hande, seuen starres: And out of his mouth went a sharpe two edged sworde: *And his face shone, euen as the sunne in his strength.

Mat.xvii.a.

17 And when I sawe hym, I fell at his feete euen as dead: And he layde his ryght hande vpon me, saying vnto me, feare not, *I am the first and the last,

Esai.xliii.b

18 And am alyue, and was dead: And beholde, *I am alyue for euermore, Amen, and haue the keyes of hell and of death.

Rom.vi.b.

19 Write therfore the thinges which thou hast seene, and the thynges which are, and the thinges which must be fulfilled hereafter.

20 The misterie of the seuen starres which thou sawest in my ryght hande, and the seuen goldē candlestickes. The seuen starres, are the Angels of the seuē Churches: And the seuen candlestickes whiche thou sawest, are the seuen Churches.

The .ij. Chapter.

1 He exhorteth foure Churches, 5 to repentaunce, 10 to perseueraunce, patience, and amendement, 14, 20, 23. alwel by threatninges, 7, 10, 17, 26. as promises of rewarde.

A1 Vnto the Angel of the Churche at Ephesus, write: these thynges sayth he that holdeth the seuen starres in his ryght hande, and that walketh in the middes of the seuen golden candlestickes:

2 I knowe thy workes, and thy labour, and thy patience, and howe thou canst not forbeare them which are euyll: and hast examined them which say they are Apostles, and are not, and hast founde them lyers:

3 And hast suffred, and hast patience, B and for my names sake hast laboured, and hast not fainted.

4 Neuertheles, I haue [somewhat] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: Or els I wyll come vnto thee shortly, & wyll remoue thy candlesticke out of his place, except thou repēt.

But

6 But this thou hast, because thou hatest
Acts.vi.b. the deedes of the * Nicolaitans, which
(deedes) I also hate.
7 Let hym that hath an eare, heare
what ꝑ spirite sayth vnto the Churches.
To hym that ouercommeth, wyll I
Gene.ii.b. geue to eate of the * tree of lyfe, which
is in the middes of the paradise of God.
C 8 And vnto the Angel of the Churche of
Smyrna, write: These thynges sayth
he that is first and the last, which was
dead, and is (a) alyue.
(a) The eternall diuinite of Iesus Christe is here moste playnely declared, with his manhood and victorie ouer death, to assure his, that they shall not be ouercome by death
9 I knowe thy workes, and tribulation,
and pouertie: but thou art (b) riche. And
I know the blasphemie of them which
cal them selues Iewes, and are not, but
(are) the synagogue of Satan.
(b) In spirituall treasures
10 Feare none of those thynges, which
thou shalt suffer: Beholde, the deuyll
shall caste some of you into prison, to
tempt you, and ye shall haue tribulation
ten dayes. Be faythfull vnto the death,
and I wyll geue thee a crowne of lyfe.
11 Let hym that hath an eare, heare
what the spirite sayth vnto ꝑ Churches.
He that ouercommeth, shall not be hurt
of the seconde death.
D 12 And to the Angell of the Churche in
Pergamos, write: This saith he which
(c) The word of God, is the swoorde with two edges.
hath ꝑ sharpe (c) swoord with two edges:
13 I knowe thy workes, and where thou
dwellest, euen where Satans seate is,
and thou kepest my name, and hast not
denyed my fayth: Euen in those dayes
when Antipas my faythfull martir
was slayne among you, where Satan
dwelleth.
14 But I haue a fewe thynges agaynst
thee, because thou hast there, them that
maynetayne the doctrine of Balaam,
Nu.xxxi.c. * whiche taught in Balacke, to put a
stumblyng blocke before the chyldren of
Israel, that they shoulde eate of meate
dedicate vnto idols, & commit fornicatiō.
15 Euen so hast thou thē that maintayne
the doctrine of the Nicolaitans, which
thyng I hate.
16 Repent, or els I wyll come vnto thee
shortly, and wyll fyght agaynst them
with the swoorde of my mouth.
E 17 Let hym that hath an eare, heare
what ꝑ spirite sayth vnto the Churches.
To hym that ouercommeth, wyll I
geue to eate Manna that is hyd, and
wyll geue hym a white stone, and in the
stone a newe name written, which no
man knoweth, sauyng he ꝑ receaueth it.
18 And vnto the Angell of the Churche
of Thyatira, write: This saith ꝑ sonne
of God, who hath eyes lyke vnto a
flambe of fyre, and his feete are like fine
brasse.
19 I knowe thy workes, and thy loue,
seruice, and fayth, and thy patience, and
thy deedes, which are mo at the last thē
at the first.
20 Notwithstandyng, I haue a fewe F
thynges agaynst thee, because thou suf-
fereest that woman * Iesabel, which 3.Reg.xvi.g
called her selfe a prophetisse, to teache, iiii.Reg.x.d
and to deceaue my seruauntes, to make
them commit fornication, and to eate
meates offred vp vnto idols.
21 And I gaue her space to repent of her
fornication, and she repented not.
22 Beholde, I wyll caste her into a bed,
and them that commit fornication with
her into great aduersitie, except they
turne from their deedes:
23 And I wyll kyll her chyldren with
death, & all the Churches shall knowe,
that * I am he which searcheth the Ier.xxvii.b.
raynes and heartes: And I wyll gene
vnto euery one of you, accordyng vnto
his workes.
24 Vnto you I say, and vnto other of G
thē of Thyatira, as many as haue not
this learnyng, & which haue not knowē
the deepenesse of Satan, as they say, I
wyll put vpon you none other burthen:
25 But that which ye haue alredy, holde
fast tyll I come,
26 And whosoeuer ouercommeth, and
kepeth my workes vnto the ende, to
hym wyll I geue power ouer nations,
27 * And he shall rule them with a rodde Psal.ii.b.
of yron: and as the vessels of a potter,
shall they be broken to sheuers:
28 Euen as I receaued of my father, so
wyll I geue hym the morning starre.
29 Let hym that hath an eare, heare
what the spirite sayth to the Churches.

¶ The .iij. Chapter.

1 He exhorteth the Churches or ministers to the true profession of fayth, and to watchyng, 12 with promises to them that persever.

A1 AND Write vnto the Angel of the Churche that is at Sardis, this sayth he that hath the seuen spirites of God, and the seuen starres. I knowe thy workes: thou hast a name that thou lyuest, and thou art dead.

2 Be awake, and strength the thynges which remayne, that are redie to dye: For I haue not founde thy workes perfect before God.

3 Remember therfore howe thou hast receaued and heard, and holde fast, and repent. * If thou shalt not watche, I wyll come on thee as a thiefe, and thou shalt not knowe what houre I wyll come vpon thee.

i Thess.v.a. ii Pet.iii.c.

4 Thou hast a fewe names in Sardis, which haue not defiled their garmētes, and they shall walke with me in white, for they are worthie.

5 He that ouercommeth, shalbe thus clothed in whyte aray, and I wyll not put out his name out of the booke of life, and I will confesse his name before my father, and before his Angels.

6 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

B 7 And Write vnto ỹ Angel of the Church of Philadelphia, this sayth he that is holy and true, which hath the key of Dauid, * which openeth, and no man shutteth, and shutteth, and no man openeth.

Esai.xxii.f Iob.xii.c.

8 I knowe thy workes: Beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength, & hast kept my sayinges: and hast not denyed my name.

9 Beholde, I make them of the synagogue of Satan, which call them selues Iewes and are not, but do lye: Behold, I wyll make them that they shal come and worshyp before thy feete, and shall knowe that I haue loued thee.

C 10 Because thou hast kept the wordes of my patience, therfore I wyll kepe thee from the houre of temptation, which wyll come vpon all the worlde, to trie them that dwel vpon the earth.

11 Beholde, I come shortly: Holde that which thou haste, that no man take away thy crowne.

12 Hym that ouercōmeth, wyll I make a pyller in the temple of my God, and he shall go no more out: And I wyll write vpon him the name of my God, and the name of the citie of my God, newe Hierusalem, which commeth downe out of heauen from my God, and [I wyll write vpon hym] my newe name.

13 Let hym that hath an eare, heare what the spirite sayth vnto ỹ Churches. D

14 And vnto the Angel of the Churche which is in Laodicea, write: This sayth Amen, the faythfull and true Witnesse, the begynnyng of the creatures of God.

15 I knowe thy workes, that thou arte neither colde nor hotte: I would thou were colde or hotte.

16 So thē, because thou art luke warme, and neither colde nor hotte, I wyll spewe thee out of my mouth:

17 Because thou sayest, I am riche and increased with goodes, and haue neede of nothyng: & knowest not howe that thou art wretched, and miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me gold tryed in the fyre, that thou mayest be riche, and whyte rayment, that thou mayest be * clothed, that thy fylthie nakednesse do not appeare, and annoynt thyne eyes with eye salue, that thou mayest see.

ii Cor.v.a.

19 * As many as I loue, I rebuke and chasten: Be feruent therfore, & repent.

Prou.iii.b. Heb.xii.b.

20 Beholde, I stande at the doore and knocke: If any man heare my voyce, and open the doore, I wyll come in to hym, and wyll suppe with hym, and he with me.

21 To hym that ouercommeth, wyll I graunt to sitte with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let hym ỹ hath an eare, heare what the spirite sayth vnto the Churches.

C The

¶ The .iiij. Chapter.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sytting vpon it, 8 and .xxiiij. seates about it, with .xxiiij. elders sytting vpon them, and foure beastes praysing God day and nyght.

A 1 AFter this, I loked, and beholde a doore was open in heauē: and the first voyce which I heard, was as it were of a trumpet talking with me, which saide: Come vp hyther, and I wyll shewethee thynges which must be fulfylled hereafter.

2 And immediatly I was in the spirite, and behold, a throne was set in heauen, and one sate on the throne.

B 3 And he that sate, was to loke vppon like vnto a Jasper stone and a Sardine stone: and there was a rayneboWe about the throne, in sight like to an Emeralde.

4 And about ỹ throne were .xxiiij. seates, and vpon the seates .xxiiij. elders sitting, clothed in Whyte rayment, and had on their heades crowBes of golde.

5 And out of the throne proceaded lightnynges, and thundrynges, and voyces, and there were seuē lampes of fire burnyng before the throne, whiche are the seuen spirites of God.

C 6 And before the throne there was a sea of glasse, lyke vnto cristall, and in the myddest of the throne, & roumde about the throne, were foure beastes, full of eyes before and behynde.

7 And the first beast was lyke a Lion, and the seconde beast lyke a Calfe, & the thirde beast had a face as a Man, and the fourth beast was like a fleyng Egle.

8 And the foure beastes had eche one of them sixe wynges about hym, and they were full of eyes within: and they had no rest day neither night, saying: *Holy, holy, holy Lorde God almightie, Which was, and is, and is to come. *Esai. vi. b.

D 9 And when those beastes gaue glorie, and honour, and thankes to hym that sate on the throne, which lyueth for euer and euer:

10 The .xxiiij. elders fell doWne before him that sate on the throne, and WorshipPed hym that lyueth for euer, and cast their crowBes before the throne, saying:

11 Thou art Worthy, O Lord, to receaue glorie, and honour, and poWer: for thou hast created all thynges, and for thy pleasures sake they are & Were created.

¶ The .v. Chapter.

1 He seeth the lambe openyng the booke, 8. 14. and therfore the foure beastes, the .xxiiij. elders, and the angels, prayse the lambe, and do hym worshipp 9 for their redemption and other benefites.

A 1 AND I sawe in the right hande of hym that sate on the throne, a booke Written Within, and on the backe syde, sealed With seuen seales.

2 And I sawe a strong angell, Whiche preached With a loude voyce: Who is Worthy to open the booke, and to loose the seales therof?

3 And no man in heauen, nor in earth, neither vnder the earth, Was able to open the booke, neither to loke theron.

4 And I Wept muche, because no man Was founde Worthy to open & to reade the booke, neither to loke theron.

5 And one of the elders sayde vnto me, Wepe not: behold a Lion of the tribe of Juda, the roote of Dauid, hath obteyned to open the booke, and to loose the seuen seales therof.

6 And I behelde, and loe in the middes of the throne and of the foure beastes, and in the middes of the elders, stoode a lambe as though he had ben kylled, hauyng seuen hornes & seuen eyes, Whiche are the seuen spirites of God, sent into all the Worlde.

B 7 And he came, and toke the booke out of the right hande of him that sate vpon the throne.

8 And When he had taken the booke, the foure beastes and .xxiiij. elders fell doWne before the lambe, hauyng euery one of them harpes, and golden vyals full of odours, Which are the prayers of saintes:

9 And they song a newe song, saying: Thou art worthy to take the booke and to open the seales therof: for thou wast kylled, and hast redeemed vs to God by thy blood, out of al kinrede, and tongue, and people, and nation:
10 And hast made vs vnto our God kinges and priestes, and we shall raigne on the earth.
D 11 And I beheld, and I heard the voyce of many angels about the throne, and [about] the beastes and the elders, and heard thousande thousandes,
12 Saying with a loude voyce: Worthy is the lambe that was kylled to receaue power, and richesse, and wisedome, and strength, and honor, and glorie, and blessyng.
13 And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying: Blessyng, honour, glorie, and power be vnto hym that sitteth vpon the throne, and vnto the lambe for euermore.
14 And the foure beastes sayde, Amen. And the .xxiiij. elders fell vpon their faces, and worshipped hym that lyueth for euermore.

¶ The .vj. Chapter.

The lambe openeth the fire seales, and many thynges folowe the openyng therof, so that this conteyneth a generall prophesie to the ende of the worlde.

A 1 AND I sawe when the lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thunder, come and see: and I sawe.
2 And behold, there was a whyte horse, and he that sate on hym had a bowe, & a crowne was geuen vnto hym, and he went forth conquering, and for to ouercome.
3 And when he had opened the seconde seale, I heard the seconde beast saye, come and see.
4 And there went out another horse that was redde, and power was geuen to him that sate theron to take peace from the earth, and that they should kyll one another: *and there was geuen vnto hym a great sworde. Esa.xxvii.a
5 And when he had opened the thirde seale, I heard the third beast say, come and see. And I beheld, and loe, a blacke horse, and he that sate on hym hadde a payre of balaunces in his hande. B
6 And I heard a voyce in the myddes of the foure beastes saye: A measure of wheate for a penie, and three measures of barly for a penie, and oyle and wine see thou hurt not.

And

7 And when he had opened the fourth
seale, I heard the voyce of the fourth
beast say, come and see.
8 And I loked, and behold a pale horse,
& his name that sate on him was death,
and hell folowed after hym, and power
was geuen vnto them ouer the fourth
part of the earth, to kyll with sworde, &
with hunger, and with death, and with
the beastes of the earth.

℄ 9 And when he had opened the fift seale,
b.xxii.b. I sawe vnder the aulter *the soules of
them that were kylled for the worde of
God, and for the testimonie which they
had.
10 And they cryed with a loude voyce,
saying: Howe long taryest thou Lorde,
holy and true, to iudge and to auenge
our blood on thē that dwell on ẏ earth?
11 And long whyte garmentes were ge-
uen vnto euery one of them: and it was
sayde vnto them, that they should reste
yet for a litle season, vntyll the number
of their felowes, and brethren, and of
them that shoulde be kylled as they
were, were fulfylled.

D 12 And I beheide when he had opened
the sixt seale, and loe there was a great
earthquake, & the sunne was as blacke
as sackcloth made of heere, & the moone

 was

ware all euen as blood:
13 And the starres of heauen fell vnto the earth, euen as a figge tree casteth her vntimely figges when she is shaken of a myghtie wynde.
14 And heauen vanished awaye as a scroule when it is roulled together, and all mountaynes and yles were moued out of their places.
15 And the kynges of the earth, and the great men, and the ryche men, and the chiefe capitaines, and the myghtie men, and euery bonde man, and euery free man, hyd them selues in dennes and in rockes of the hylles:
16 *And sayde to the hylles & rockes, fall on vs, and hyde vs from the presence of him that sitteth on the throne, and from the wrath of the lambe: Ose.x.b. Luk.xxiii.d
17 For the great day of his wrath is come: and who is able to endure?

The. vij. Chapter.

4. 9. He seeth the seruauntes of God sealed in their foreheades, out of all nations and people, 15 which though they suffer trouble, yet the lambe feedeth them, leadeth them to the fountaynes of lyuyng water, 17 and God shall wype awaye all teares from their eyes.

AND after that, I sawe foure angels stande on the foure corners of the earth, holding the foure wyndes of ỹ earth, that the wynde shoulde not blowe on the earth, neither on the sea, neither on any tree.
2 ☞And I sawe another angell ascende from the rysing of the sunne, which had the seale of the lyuyng God, and he cryed with a loude voyce to the foure angels to whom power was geuen to hurt the earth and the sea,
3 Saying: Hurt not the earth, neither the sea, neither the trees, tyll we haue sealed the seruaũtes of our God in their foreheades.
4 And I hearde the number of them which were sealed: And there were sealed an C. and xliiii. thousande, of all the tribes of the chyldren of Israel. B
5 Of the tribe of Juda were sealed. xij. thousande. Of the tribe of Ruben were sealed. xij. thousande. Of the tribe of Gad were sealed. xij. thousande.
6 Of the tribe of Aser were sealed. xij. thousande. Of the tribe of Nephthali were sealed. xij. thousande. Of ỹ tribe of Manasses were sealed. xij. thousande.
7 Of the tribe of Simeon were sealed xij. thousande. Of ỹ tribe of Leui were sealed. xij. thousande. Of ỹ tribe of Issachar were sealed. xij. thousande.
8 Of the tribe of Zabulon were sealed

xii.

xij. thousande. Of the tribe of Joseph were sealed.xij. thousande. Of the tribe of Beniamin were sealed xij. thousand.

C 9 After this I beheelde, and loe a great multitude which no man could number of all nations,and kinredes,and people, and tongues, stoode before the throne, and before the lambe, clothed with long whyte garmentes, and palmes in their handes,

10 And cryed with a loude voyce, saying: Saluation be ascribed to hym that sitteth vpon the throne of our God, and vnto the lambe.

11 And all the angels stoode in the compasse of the throne, and of the elders, & of the foure beastes, and fell before the throne on their faces, and worshypped God,

12 Saying, Amen: Blessyng,and glorie, and wisedome, and thankes, & honour, and power, and myght, be vnto our God for euermore, Amen.

13 And one of the elders answered, saying vnto me: what are these which are D arayed in long whyte garmentes? and whence came they?

14 And he sayde vnto hym, Lorde thou wotest. And he sayde to me: These are they which came out of great tribulation, and haue washed their long robes, and made them whyte by the blood of the lambe.

15 Therefore are they in the presence of the throne of God, and serue hym daye and nyght in his temple, and he that sitteth in the throne, wyll dwell among them.

16 They shall hunger no more, neither thirst, neither shall the sunne lyght on them, neither any heate.

17 For the lambe which is in the myddes of the throne shall feede them, and shall leade them vnto fountaynes of lyuyng water, and God shall wype awaye all teares from their eyes.

¶ The .viij. Chapter.

1 The seuenth seale is opened, there is silence in heauen. 6 The foure angels blowe their trumpettes, and great plagues folowe vpon the earth.

A1 AND When he had opened the seuenth seale,ther was silence in heauē about the space of halfe an houre:

2 And I sawe the seuen angels standyng before God, and to them were geuen seuen trumpets.

3 And another angell came and stoode before the aulter, hauyng a golden senser, and much of odours was geuen vnto hym, that he should offer of the prayers of all saintes vpon the golden aulter

which was before the throne.

4 And the smoke of the odours whiche

came of the prayers of all saintes, ascended vp before God, out of the angels hande.

B 5 And the angel toke the senser, and fylled it with fire of the aulter, and cast it into the earth: and voyces were made, and thundrynges, and lyghtnynges, & earthquake.

6 And the seuen angels whiche had the seuen trumpettes, prepared them selues to blowe.

7 The first angell blewe, & there was made hayle & fire, mingled with blood, and they were cast into the earth, and the thirde part of trees wasburnt, and all greene grasse was burnt.

C 8 And the seconde angell blewe, and as it were a great mountayne burnyng with fire was cast into the sea, and the thirde part of the sea turned to blood.

9 And the thirde part of the creatures whiche were in the sea, and hadde lyfe, dyed, and the thirde part of shippes were destroyed.

10 And the third angell blewe, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the thirde part of the ryuers, and into fountaynes

taynes of waters:

D 11 And the name of the starre is called wormewood, and the thirde part was turned to wormewood, and many men dyed of the waters, because they were made bitter.

12 And the fourth angell blewe, and the thirde part of the sunne was smytten, and the thirde part of the moone, and the thirde part of starres, so that the thirde part of them was darkened: and the day was smitten, that the third part of it shoulde not shyne, and lykewise the nyght.

31 And I beheldc, and hearde an angell fleyng through the myddes of heauen, saying with a loude voyce, Wo, Wo, Wo to the inhabiters of the earth, because of the voyces to come of the trumpe of the three angels which were yet to blowe.

The .ix. Chapter.

1 The fift and sixt angell blowe their trumpettes, the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure angels that were bounde are loosed. 18 And the thirde part of men is kylled.

A 1 AND the fift angell blewe, and I sawe a starre fall from heauen vnto ỹ earth: and to hym was geuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornace, and the sunne and the ayre were darkened by the reason of the smoke of the pit.

3 And there came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the scorpions of the earth haue power.

4 And it was commaunded them that they shoulde not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their forheades.

5 And to them was commaunded that they should not kyll them, but that they shoulde be vexed fiue monethes, and their paine was as the payne that commeth of a scorpion when he hath stong a man.

6 *And in those dayes shall men seke death, and shall not fynde it, and shall desire to dye, and death shall flee from them. Esaias.ii.d. Ose.x.e. Luk.xxiii.d

7 And the similitude of the locustes was like vnto horses prepared vnto battayle, and on their heades were as it were crownes lyke vnto golde, and their faces were as it had ben the faces of men. 25

8 And they had heere as the heere of women, & their teeth were as ỹ teeth of

Lions.

9 And they had habbergions as it were habbergions of iron, and the sounde of their wynges was as ỹ sounde of charrettes when many horses runne together to batayle.

10 And they had tayles lyke vnto scorpions, and there were stynges in their tayles: and their power was to hurt men fiue monethes.

11 And they had a king ouer them, which is the angell of the bottomlesse pytte, whose name in the Hebrue tongue is Abadon, but in ỹ Greke tongue Apollyon, [that is to say, a destroyer.]

12 One woe is past, & beholde two woes come yet after this.

℣ 13 And the sixt angell blewe, & I harde a voyce from the foure hornes of the golden aulter, which is before God,

14 Saying to the sixt angell whiche had the trumpe: Loose the foure angels which are bounde in the great riuer Euphrates.

15 And the foure angels were loosed, whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slea the thirde part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousande, & I harde the number of them.

17 And thus I sawe the horses in a vision, and them that sate on them, hauing fierie habbergions of a iacinct colour, and brymstone, and the heades of the horses were as the heades of lions, and out of their mouthes went foorth fire, and smoke, and brymstone.

18 And of these three was the third part of men kylled [that is to say] of fire, smoke and brymstone, which proceaded out of the mouthes of them. ℣

19 For their power was in their mouthes, & in their tayles: for their tayles were lyke vnto serpentes, and had heades, & with them they dyd hurt.

20 And the remnaunt of the men whiche were not killed by these plagues, repented not of the deedes of their handes, that they shoulde not worshipp deuyls, and idoles of golde, and syluer, & brasse, and stone, and of wood, which neither can see, neither heare, neither go:

21 Also they repented not of their murther, & of their sorcerie, neither of their fornication, neither of their theft.

℣ The

The. x. Chapter.

1 The Angel hath the booke open, 6 he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, which eateth it vp.

A1 AND I sawe another myghtie Angel come downe frō heauē, clothed with a cloude, and ẏ rayneboWe vpon his head, and his face as it were the sunne, and his feete as it were pillers of fyre.

2 And he had in his hande a litle booke open, and he put his ryght foote vpon the sea, and his left foote on the earth:

3 And cryed with a loude voyce, as whē a Lion roreth: And when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I hearde a voyce from heauen, saying vnto me: seale vp those thinges which the seuen thunders vttered, and write them not.

B 5 And the Angel which I sawe stande vpon the sea and vpon the earth, lyft vp his hande to heauen,

6 And sware by hym that lyueth for euermore, which created heauen and the thynges that therin are, & the earth and the thinges that therin are, and the sea, and the thynges which therin are, that there shoulde be no longer tyme.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begyn to blowe, euen the misterie of God shalbe finished, as he declared to his seruaūtes the prophetes.

8 And the voyce which I hearde from heauen, spake vnto me agayne, & sayde: C
*Go, and take the litle booke which is open in the hande of the Angel, which standeth vpon the sea and vpon ẏ earth. Ezech.ii.c.

9 And I went vnto the Angel, & sayde vnto hym, geue me the litle booke. And he sayde vnto me, take it and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweete as hony.

10 *And I toke the litle booke out of the D
Angels hande, and ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter. Ezech.iii.c.

11 And he sayde vnto me, thou must prophesie agayne among the people, and nations, and tongues, & to many kinges.

¶ The. xj. Chapter.

1 The temple is measured. 3 Two witnesses rayſed vp by the Lorde, are murthered by the beaſt,
11 but after receaued to glorie. 15 Chriſte is exalted, 16 and God is prayſed by the .xxiiii. elders.

1 AND thē was geuen me a reede lyke vnto a rod, and the angel ſtoode by, ſaying: Riſe & meate ỹ temple of God, & the aulter, and them that worſhippe therein:

2 But the court which is without the temple, caſt out, and meate it not: for it is geuen vnto the gentiles, and the holy citie ſhall they treade vnder foote fourtie and two monethes.

3 And I wyl geue power vnto my two witneſſes, and they ſhall prophecie a thouſande, two hundred, and threeſcore dayes, clothed in ſackcloth.

4 These are two olive trees, and two candleſtickes, ſtandyng before the God of the earth.

5 And yf any man wyll hurt them, fyre ſhal proceade out of their mouthes, & cōſume their enemies: And if any man wil hurt them, this wyſe muſt he be kylled.

6 These haue power to ſhut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters, to turne them to blood, and to ſmite the earth with all maner plagues, as often as they wyll.

7 And whē they haue finiſhed their teſtimonie, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhal ouercome them, and kyll them.

8 And their bodyes ſhall lye in ỹ ſtreates of the great citie, which ſpiritually is called Sodome and Egypt, where our Lorde was crucified.

9 And they of the people, and kinredes, and tongues, and they of the nations, ſhall ſee their bodyes three dayes and an halfe, & ſhall not ſuffer their bodyes to be put in graues.

10 And they that dwell vpon the earth ſhal reioyce ouer them, and be glad, and ſhall ſende gyftes one to another: for theſe two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, ℭ the ſpirite of lyfe [commyng] from God, ſhall enter into them: And they ſhall ſtande vp vpon their feete, & great feare ſhall come vpon thē which ſawe them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, come vp hyther. And they ſhall aſcende vp to heauen in a cloude, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there be a great earthquake, and the tenth part of the citie ſhall fall, and in the earthquake ſhalbe ſlaine names of men ſeuen thouſande: and the remnaunt ſhalbe afraide, and geue glorie to the God of heauen.

14 The ſeconde wo is paſt, and beholde the thirde wo wyll come anone.

And

15 And the seuenth angell blewe, & there were made greate voyces in heauen, saying: the kyngdomes of this worlde are our Lordes, and his Christes, and he shall raigne for euermore.

16 And the .xxiiij. elders which sit before God on their seates, fel vpon their faces, and worshipped God,

17 Saying: We geue thee thankes, O Lorde God almyghtie, which art, and wast, and art to come: for thou hast receaued thy great myght, & hast raigned.

18 And the nations were angrie, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest gene rewarde vnto thy seruauntes the prophetes and saintes, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heauen, and there were seene in his temple the arke of his testament: and there folowed lyghtninges, and voyces, and thundringes, and earthquake, and much hayle.

¶ The .xij. Chapter.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fyghteth with the Dragon which persecuteth the woman. 11 The victorie is gotten, to the comfort of the faythfull.

1 AND there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone vnder her feete, and vpō her head a crowne of twelue starres:

2 And she was with childe, and cryed, trauaylyng in birth, and payned redy to be delyuered.

3 And there appeared another wonder in heauen, for beholde, a great redde dragon, hauing seuen heades, and tenne hornes, and seuen crownes vpon his heades.

4 And his tayle drue the thirde part of the starres of heauen, and cast them to the earth: And the dragon stoode before the woman which was redie to be deliuered, for to deuoure her childe assoone as it were borne.

5 And she brought forth a man childe, which shoulde rule all nations with a rodde of yron: And her sonne was taken vp vnto God, and to his throne.

6 And the woman fled into wildernesse, where she had a place prepared of God, that they should feede her there a thousande two hundreth and threscore days.

7 And there was a battayle in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angels,

8 And preuayled not, neither was their place founde any more in heauen.

9 And the great dragon, that olde serpent, called the deuyll & Satanas, was cast out, which deceaueth all the world: And he was cast into the earth, and his angels were cast out with hym.

10 And I hearde a loude voyce saying in heauen: Nowe is made saluation, & strength, & the kingdome of our God, & the power of his Christ: For the accuser of our brethren is cast downe, which accused them before our God day & nyght,

11 And they ouercame hym by the blood of the Lambe, and by the worde of their testimonie, and they loued not their lyues vnto the death.

12 Therfore reioyce heauens, and ye that dwell in them. Woo to the inhabiters of the earth, and of the sea: for the deuyll is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which brought forth the man childe.

14 And to the woman were geuen two winges, of a great Egle, that she myght flee into the wildernesse into her place, where she is norished for a tyme, tymes, and halfe a tyme, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman as it had ben a fludde, that he myght cause her to be caryed away of the fludde.

16 And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the ryuer which the dragon cast out of his mouth.

And

17 And the dragon was wroth with the woman, and went and made warre with the remnaunt of her seede, which kepe the commaundementes of God, & haue the testimonie of Jesus Christe.
18 And I stoode on the sea sande.

The .xiij. Chapter.

1,8. The beast deceaueth the reprobate, 2. 4. 12. and is confirmed by another.
17 The priuiledge of the beastes marke.

A 1 AND I sawe a beast ryse out of the sea, hauing seuen heades, and ten hornes, & vpon his hornes ten crownes, and vpon his head the name of blasphemie.
2 And the beast which I sawe, was like a Leoparde, and his feete were as [the feete] of a Beare, and his mouth as the mouth of a Lion: And the dragon gaue hym his power, and his seate, and great authoritie.
3 And I sawe one of his heades, as it were wounded to death, and his deadly wounde was healed: And all the world wondred after the beast.
4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying: Who is lyke vnto the beast? Who is able to warre with hym?
5 And there was geuen vnto hym a mouth, that spake great thynges and blasphemies, and power was geuen vnto hym, to do .xlij. monethes.
6 And he opened his mouth vnto blasphemie agaynst God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.
7 And it was geuen vnto hym to make warre with the saintes, & to ouercome them: And power was geuen him ouer all kinredes, and tongues, and nations,
8 And al ẏ dwel vpon the earth, worshipped him whose names are not writtē in the booke of lyfe of ẏ lambe, which was killed from the beginnyng of the world.
9 If any man haue an eare, let hym heare.
10 He that leadeth into captiuitie, shall go into captiuitie: * He that kylleth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes. Gene.xi.b Math.26.e
11 And I behelde another beast comynge vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. C
12 And he dyd all that ẏ first beast coulde do in his presence, & he caused the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.
13 And he dyd great wonders, so that he made fyre come downe from heauen on the earth in the syght of men.
14 And deceaued them that dwelt on the earth, by the meanes of those signes which he had power to do in the syght of the beast, saying to them that dwelt on the earth, that they shoulde make the image of the beast which had the wounde of a swoorde, and dyd lyue.
15 And he had power to geue a spirite vnto the image of the beast, that the image of the beast shoulde speake, and shoulde cause that as many as woulde not worship the image of the beast, shoulde be kylled. D
16 And he made all both smal & great, rich & poore, free & bonde, to receaue a marke in their right hand, or in their foreheads.
17 And that no man myght bye or sell, saue he that had the marke or ẏ name of the beast, other ẏ number of his name.
18 Here is Wisdome. Let hym that hath witte, count ẏ number of the beast: For it is the number of a man, & his number is sixe hundred threescore and sixe.

¶ The. xiiij. Chapter.

1 The notable companie of the lambe. 6 One angel announceth the Gospel. 8 Another, the fall of Babylon. 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which dye in the Lorde. 18 Of the Lordes haruest.

A 1 AND I loked, and lo, a lambe stoode on the mount Sion, and with hym an hundreth fourtie and foure thousande, hauyng his fathers name written in their foreheades.
2 And I hearde a voyce from heauen, as the sounde of many waters, and as the

the voyce of a great thunder: And I
heard the voyce of harpers harpyng
with their harpes:

3 And they song as it were a newe song
before the throne, and before the foure
beastes, & the elders, and no man coulde
learne that song, but the hundreth and
fourtie & foure thousande, which were
redeemed from the earth.

4 These are they which were
with wome, for they are virg
folowe the lambe whither
goeth: These were redeeme
beyng the first fruites vnto
the lambe.

5 And in their mouthes was
guile: For they are without
the throne of God.

6 And I sawe another angell flee in
the myddes of heauen, hauyng the euer-
lastyng Gospell, to preache vnto them
that sit and dwel on the earth, and to all
nations, and kinredes, and tongues, and
people,

7 Saying with a loude voyce: *Feare
God, and geue honour to hym, for the
houre of his iudgement is come: and
worshippe hym that made heauen and
earth, and the sea, and fountaynes of
water.

8 And there folowed another angell,
saying: *Babylon is fallen is fallen that
great citie, for she made all nations
drinke of the wyne of the wrath of her
fornication.

9 And the thirde angell folowed them,
saying with a loude voyce: If any man
worshippe the beast and his image, and
receaue his marke in his foreheade, or
on his hande,

10 The same shall drynke of the wyne of
the wrath of God: yea, of the pure wyne
which is powred in ỹ cup of his wrath:
And he shalbe punished in fyre & brim-
stone, before the holy angels, a
the lambe.

11 And the smoke of their torme
deth vp euermore: And they
rest day nor nyght which wor
beast and his image, and whosoeu
ceaueth the prynt of his name.

12 Here is the patience of the saintes: H
are they that kepe the commaundem
tes of God, and the fayth of Jesus.

13 And I heard a voyce from heauen,
saying vnto me, Write: Blessed are the
dead, which hereafter dye in the Lorde.
Euen so sayth the spirite, that they rest
from their labours, and their workes
folowe them.

14 And I loked, and beholde a whyte
cloude, and vpon the cloude one sittyng
lyke vnto the sonne of man, hauyng on
his head a golden crowne, and in his
hande a sharpe sickle.

15 And another angell came out of the
temple, crying with a loude voyce to
hym that sate on the clonde: *Thrust in
thy sickle & reape, for the time is come to
reape: for the haruest of ỹ earth is ripe.

And

16. And he that sate on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another angell came out of the temple which is in heauen, hauyng also a sharpe sickle.

18 And I sawe another angell came out from the aulter, which had power ouer fyre and cryed with a loude crye to hym that had the sharpe sickle, and sayde: Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of ỹ earth, for her grapes are ripe.

19 And the angell thrust in his sharpe sickle on the earth, and cut downe the grapes of the vineyarde of the earth, and cast them into the great wynefat of the wrath of God.

20 And the wynefat was troden without the citie, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand & fyue hundreth furlonges.

¶ The. xv. Chapter.

1 Seuen angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

A 1 AND I sawe another signe in heauen, great & marueylous, seuen angels hauyng the seuen last plagues, for in them is fulfylled the wrath of God.

2 And I sawe as it were a glassie sea mingled with fyre, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stande on ỹ glassie sea, hauyng the harpes of God.

3 And they sang the song of Moyses the seruaunt of God, and the song of the lambe, saying: Great and marueylous are thy workes *Lorde God almightie, iust and true are thy wayes thou kyng of saintes.

Esai. xxi. c. Iere. li. a.

4 Who shall not feare thee O Lorde, and glorifie thy name: for thou only art holy: And all gentiles shal come and worship before thee, for thy iudgemẽtes are made manifest.

5 And after that I loked, and beholde, B the temple of the tabernacle of testimonie was open in heauen:

6 And the seuen angels came out of the temple, which had the seuen plagues, clothed in pure and bryght lynnen, and hauing their brestes girded with golden girdels.

7 And one of the foure beastes, gaue vnto the seuen angels seuen golden vials, full of the wrath of God which lyueth for euermore.

8 And the temple was full of the smoke of the glorie of God, and of his power: and no man was able to enter into the temple, tyll the seuen plagues of the seuen angels were fulfylled.

¶ The

vp the riuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Jesus Christ.

18 And ‖ I stoode on the sea sand.

The xiij. Chapter.

1. 8 The beast deceiueth the reprobate; 2. 4. 12 and is confirmed by another. 17 The priuiledge of the beastes marke.

AND I saw a beast rise out of the sea, hauing seuen heads, and tenne hornes, and vpon his hornes tenne crownes, and vpon his heads, the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, and his deadly wounde was healed: and all the world wondred after the beast.

4 And they woorshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe fourtie and two moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the saintes, and to ouercome them: And power was giuen him ouer all kinreds, and tongues, and nations.

8 And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of the world.

9 If any man haue an eare, let him heare.

10 * He that leadeth into captiuitie, shall goe into captiuitie: Hee that killeth with a sword, must be killed with a sword. Heere is the patience and the faith of the saints.

11 And I beheld another beast comming vp out of the earth, and hee had two hornes like a lambe, and hee spake as did the Dragon.

12 And hee doeth all that the first beast could doe in his presence, and he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And hee doeth great wonders, so that he maketh fire come downe from heauen on the earth in the sight of men,

14 And deceiueth them that dwell on the earth, by the meanes of those signes which hee had power to doe in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which hath the wound of a sword, and did liue.

15 And he had power to giue a spirite vnto the image of the beast, that the image of the beast should both speake, and should cause that as many as woulde not worship the image of the beast, should be killed.

16 And hee causeth all, both small and great, rich and poore, free and bond, that he shoulde giue them a marke in their right hand, or in their foreheads.

17 And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

The xiij. Chapter.

1 The notable companie of the lambe. 6 One angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 18 Of the Lords haruest.

AND I looked, and lo, a Lambe stoode on the mount Sion, and with him an hundred fourtie and foure thousand, hauing his fathers name written in their foreheads. The Epistle on Innocents day.

2 And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder: and I heard the voyce of Harpers, harping with their Harpes:

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders, and no man coulde learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: These are they which followe the Lambe whithersoeuer hee goeth: These were redeemed from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouth was founde no guile: for they are without spot before the throne of God.

6 And I sawe another Angel flee in the middest of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to all nations, and kinreds, and tongues, and people,

7 Saying with a loude voyce, * Feare God, and giue glory to him, for the houre of his iudgement is come: * and worship him that made heauen and earth, and the sea, and fountaines of waters. Psal. 146. Actes 14. 15.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great citie, for shee made all nations drinke of the Esay. 21. 8. Ierem. 51. 8.

wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voyce, If any man worship the beast and his image, & receiue his marke in his forehead, or in his hand,

10 The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, & he shalbe punished in fire and brimstone, before the holy angels, and before the Lambe,

11 And the smoke of their torment ascendeth vp euermore: And they haue no rest day nor night which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the saints: Here are they that keepe the commandements of God, and the faith of Iesus.

13 And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which die in the Lorde. Euen so sayeth the spirite, that they may rest from their labour, and their workes follow them.

14 And I looked, and beholde a white cloud, & vpon the cloud one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another angel came out of the temple crying with a loud voyce to him that sate on the cloud: * Thrust in thy sickle and reape, for the time is come to reape, for the
Ioel.3.13. Mat.13.39. * haruest of the earth is ‖ ripe.
Or, dried.

16 And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heauen, hauing also a sharpe sickle.

18 And another angel came out from the altar, which had power ouer fire, and cried with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

The xv. Chapter.

The song of them that ouercome the beast.

AND I sawe another signe in heauen great and marueilous, seuen Angels hauing the seuen last plagues, for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea, mingled with fire, and them that had gotten the victory of the beast, and of his image, and of his marke, and of the number of his name, stand on the glassie sea, hauing the harpes of God.

3 And they sing the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty, * iust and true are thy Psal.141.6. wayes, thou king of saints.

4 * Who shall not feare thee, O Lord, and Iere.10.7. glorifie thy name? for thou onely art holy: And all Gentiles shall come, and worship before thee, for thy iudgements are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimonie was open in heauen:

6 And the seuen angels came out of the temple, hauing the seuen plagues, clothed in pure and bright linnen, and hauing their brests girded with golden girdles.

7 And one of the foure beasts gaue vnto the seuen Angels seuen golden vials, full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to enter into the temple, till the seuen plagues of the seuen angels were fulfilled.

The xvj. Chapter.

1 The angels powre out their vials full of wrath, 6 and what plagues follow thereof. 15 Admonition to take heede and watch.

AND I heard a great voyce out of the temple, saying to the seuen Angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the first Angell went, and powred out his viall vpon the earth, and there fell a noisome & a sore botch vpon the men which had the marke of the beast, and vpon them which worshipped his image.

3 And the second angel shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery liuing thing dyed in the sea.

4 And the third angell shed out his viall vpon the riuers and fountaines of waters, and they turned to blood.

5 And I heard the angell of the waters say, Lord, which art, and wast, thou art righteous and that holy one, because thou hast giuen such iudgements:

6 For they haue shed out the blood of saints and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the altar, say, Euen so Lord God almighty, true and righteous are thy iudgements.

8 And the fourth angel powred out his vial on the Sunne, & power was giuen vnto him to burne men with feruent heate of fire.

9 And men boiled in great heate, and blasphemed the name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth angell powred out his viall

viall vpon the seate of the beast, and his kingdome waxed darke, and they gnewe their tongues for sorowe,

11 And blasphemed the God of heauen, for their sorowes, and for their sores, and repented not their deedes.

12 And the sixt Angell powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the kings of the East should be prepared.

13 And I sawe three vncleane spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of deuils working miracles, to goe out vnto the kings of the whole world, to gather them to the battell of that great day of God Almighty.

Mat.24.44. luke 12.39. 15 *Behold, I come as a thiefe. Happie is hee that watcheth, & keepeth his garments, least hee walke naked, and men see his filthinesse.

16 And hee gathered them together into a place, called in the Hebrue tongue Armagedon.

17 And the seuenth Angell powred out his viall into the aire: and there came a great voyce out of the temple of heauen, from the throne, saying, It is done.

18 And there followed voyces, thundrings, and lightenings: and there was a great earthquake, such as was not since men were vpon the earth, so mightie an earthquake, and so great.

19 And the great citie was diuided into three partes, and the cities of the nations fell: And great Babylon came in remembrance

Ier.25.15 before God, * to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 Euery Ile also fledde away, and the mountaines were not found.

21 And there fell a great haile, as it had bene talents, out of heauen, vpon the men, and the men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

The xvij. Chapter.

3 The description of the great whore, 8 and her sinnes, and punishment.

AND there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Come, I will shew vnto thee the iudgement of the great whore, that sitteth vpon many waters:

2 With whome haue committed fornication the kings of the earth, and the inhabiters of the earth are drunken with the wine of her fornication.

3 So he caried me away in the spirit into the wildernesse: & I sawe a woman sit vpon a scarlet coloured beast, full of names of blasphemy, hauing seuen heads, and ten hornes.

4 And the woman was arayed in purple and scarlet colour, and decked with gold, precious stone, and pearles, hauing a cuppe of golde in her hand, full of abominations and filthinesse of her fornication.

5 And in her forehead was a name written, a mysterie, great Babylon, the mother of whoredome and abominations of the earth.

6 And I sawe the woman drunken with the blood of the saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great maruell.

7 And the Angel sayde vnto mee, Wherefore marueilest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads and ten hornes.

8 And the beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goeth into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the beginning of the world) when they beholde the beast that was, and is not, and yet is.

9 And here is a meaning that hath wisedome. The seuen heads, are seuen mountaines, on which the woman sitteth: they are also seuen kings.

10 Fiue are fallen, & one is, and the other is not yet come: And when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and goeth into destruction.

12 And the ten hornes which thou sawest, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beast.

13 These haue one minde, and shall giue their power and strength vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: * for he is 1.Tim.6.1 the Lord of Lords, and the king of kings, and apoc.9.16. they that are on his side, are called, and chosen, and faithfull.

15 And hee sayth vnto mee, The waters which thou sawest where the whore sitteth, are people, and folke, and nations, & tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome vnto the beast, vntill the words of God shalbe fulfilled.

18 And the woman which thou sawest, is that great citie which reigneth ouer the kings of the earth.

The xviij. Chapter.

3.9. The louers of the world are sorie for the fall of whore of Babylon: 20 But they that be of God cause to reioyce for her destruction.

AND after that, I sawe another angell come from heauen, hauing great power, & the earth was lightened with his glory.

2 And he cried mightily with a strong voyce, saying, * Great Babylon is fallen, is fallen, and is become the habitation of deuils, and the holde of all foule spirits, and a cage of all vncleane and hatefull birds:

Esai 21. 19. iere. 51. 8.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Come away from her my people, that ye be not partakers of her sinnes, & that ye receiue not of her plagues.

5 For her sinnes are gone vp to heauen, and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you, and giue her double according to her workis, and powre in double to her in the same cuppe which she filled vnto you.

7 And as much as shee glorified her selfe, and liued wantonly, so much powre ye in for her of punishment and sorow: for shee said in her heart, I sit being a queene, * and am no widow, and shall see no sorow.

Esai 47. 8.

8 Therefore shall her plagues come in one day, death, and sorow, and hunger, and shee shall be vtterly burnt with fire, for strong is the Lord which iudgeth her.

9 And they shall bewaile her, & the kings of the earth shall lament for her, which haue committed fornication with her, and haue lined wantonly with her, when they shall see the smoke of her burning:

10 Standing a farre off for feare of her punishment, saying, Alas, alas, that great citie Babylon, that mightie citie, for at one houre is thy iudgement come.

11 And the merchants of the earth doe weepe and wayle ouer her, for no man buyeth their ware any more.

12 The ware of golde, and siluer, and precious stones, and of pearle, and raines, and purple, and silke, and skarlet, and all Thyne wood, and all maner vessels of Yuorie, and all maner vessels of most precious wood, and of brasse, and yron, and marble,

13 And Cynamome, and odours, & oyntments, and frankinsence, and wine, and oile, and fine flowre, and wheate, and beasts, and sheepe, and horses, and charets, and bodies and soules of men,

14 And the apples that thy soule lusted after, are departed from thee, and all things which were daintie and had in price, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of these things which were waxed rich, shall stande a farre off from her, for feare of the punishment of her, weeping and wailing,

16 And saying, Alas, alas, that great ci-
tie, that was clothed in raynes, and purple
and scarlet, and decked with golde, & precious
stones, and pearles:

17 For at one houre so great riches is
come to nought. And euery ship gouernour
and all they that occupie shippes, and ship
men, and as many as worke in the sea, stood
a farre off,

18 And cried when they saw the smoke of
her burning, saying, What citie is like vnto
this great citie?

19 And they cast dust on their heads, and
cried, weeping, and wailing, and saying, Alas,
alas, that great city, wherein were made
rich all that had shippes in the sea, by reason
of her costlinesse, for at one hour she is made
desolate.

20 Reioyce ouer her thou heauen, and ye
holy Apostles and Prophetes, for God hath
giuen your iudgement on her.

21 And a mightie angell tooke vp a stone like a great millstone, and cast it into the sea, saying, With such violence shall that great citie Babylon bee cast, and shall be found no more at all.

22 And the voyce of harpers, and musitions, and of pipers, and trumpetters, shall be heard no more at all in thee: and no craftes men, of whatsoeuer craft he be, shalbe found any more in thee: and the sound of a mill, shall be heard no more at all in thee:

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegrome and of the bride, shalbe heard no more at all in thee: for thy merchants were the great men of the earth, and with thine enchantment were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the saints, and of all that were slaine vpon the earth.

The xix. Chapter.

Praises are giuen vnto God for iudging the whore.

AND after these things, I heard a great voyce of much people in heauen, saying, Alleluia: saluation, & glory, and honour, and power, bee ascribed to the Lord our God:

2 For true and righteous are his iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, & hath throughly auenged the blood of his seruants of her hand.

3 And againe they sayd, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beastes fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voyce came out of the throne, saying, Praise our Lord God all ye that are his seruants, and yee that feare him both small and great.

6 And I heard as it were the voyce of much

much people, euen as the voice of many waters, and as the voice of strong thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe readie.

8 And to her was granted that she should be arayed with pure & goodly raines: for the raines is the righteousnesse of saints.

9 And he saide vnto mee, Write, *Happie are they which are called vnto the supper of the Lambes mariage. And he said vnto me, These are the true sayings of God.

10 And I fell at his feete to worship him: And he said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren that haue the testimonie of Jesus. Worship God: for the testimonie of Jesus, is the spirit of prophecie.

11 And I saw heauen open, and behold a white horse, and he that sate vpon him was called faithful and true, and in righteousnes he doth iudge and make battell.

12 His eyes were as a flame of fire, and on his heade were many crownes, and he had a name written, that no man knew but hee himselfe.

13 *And hee was clothed with a vesture dipt in blood: and his name is called the word of God.

14 And the armies which were in heauen followed him vpon white horses, clothed with white and pure raines.

15 And out of his mouth goeth a sharpe sword, that with it he shoulde smite the Heathen: *and hee shall rule them with a rod of yron: and hee treadeth the winefat of the fiercenesse and wrath of Almightie God.

16 And he hath on his vesture, and on his thigh a name written, *King of Kings, and Lord of Lords.

17 And I sawe an Angel stande in the Sunne, and he cried with a loude voyce, saying to all the foules that flie by the middes of heauen, Come and gather your selues together vnto the supper of the great God:

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I sawe the beast, and the kings of the earth, and their armies gathered together, to make battell against him that sate on the horse, and against his army.

20 And the beast was taken, and with him that false prophet that wrought myracles before him, with which hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were cast quicke into a pond of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh.

The xx. Chapter.

2 Satan being bound for certaine time, 7 and after let loose, vexeth the Church grieuously.

AND I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the Dragon, that olde serpent, which is the deuil and Satanas, and he bound him a thousand yeeres,

3 And cast him into the bottomlesse pitte, and hee shut him vp, and set a seale on him, that hee should deceiue the nations no more, till the thousand yeeres shoulde bee fulfilled: and after that, hee must bee loosed for a little season.

4 And I sawe thrones, and they sate vpon them, and iudgement was giuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had taken his marke vpon their foreheads, or in their hands, and they liued and reigned with Christ a thousand yeeres.

5 But the other of the dead men did not liue againe vntill the thousand yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the seconde death hath no power, but they shall bee the priests of God, and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shalbe loosed out of his prison:

8 And shall goe out to deceiue the nations which are in the foure quarters of the earth, *Gog and Magog, to gather them together to battell: whose number is as the sande of the sea. Ezec. 39.2.

9 And they went vp in the plaine of the earth, and compassed the tents of the saintes about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented day and night for euermore.

11 And I saw a great white throne, and him that sat on it, from whose face fled away both the earth & the heauen, and their place was no more found.

12 And I saw the dead both small & great stand before God: and the bookes were opened: and another *booke was opened, which is the booke of life: and the dead were iudged of those things which were written in the bookes, according to their deedes. Apoc. 3.5. and 21.17. phil. 4.3.

13 And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them: and they were iudged

iudged euery man according to his deedes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fire.

The xxi. Chapter.

3. 14 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked.

AND I sawe a newe heauen, and a newe earth: *for the first heauen and the first earth were vanished away, and there was no more sea.

Esai 65. 17. 2. pet. 3. 13.

2 And I Iohn sawe the holy citie newe Hierusalem, come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the tabernacle of God is with men, and hee will dwell with them, and they shalbe his people, and God himselfe shalbe with them, and be their God.

4 * And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorow, neither crying, neither shall there be any more paine: for the former things are gone.

Esai 45. 19. apoc. 7. 17.

5 And he that sate vpon the throne sayde, *Behold, I make all things newe. And hee said vnto me, Write: for these words are true and faithfull.

Esai. 43. 19.

6 And he sayde vnto me, It is done: I am Alpha and Omega, the beginning and the ende. * I will giue vnto him that is a thirst of the well of the water of life freely.

Apoc. 1. 8. and 22. 13.

7 He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liers, shall haue their part in the lake which burneth with fire & brimstone: which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hither, I will shewe thee the bride, the lambes wife.

10 And he caried me away in the spirit to a great and high mountaine, and hee shewed me the great citie holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, euen like a Iasper, cleare as Christall:

12 And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written, which are the names of the twelue tribes of Israel.

13 On the East side three gates, and on the North side three gates, and towardes the South three gates, and from the west three gates.

14 And the wall of the [citie] had twelue foundations, and in them [the] twelue names of the Lambes twelue Ap[ostles].

15 And he that talked with me, had a golden reede to measure the citie withal, and the gates thereof, and the walles thereof.

16 And the citie lieth foure square, and the length was as large as the breadth: and hee measured the city with the reed twelue thousand furlongs, and the length, & the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, and fourtie, and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Iasper, and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones. The first foundation was Iasper, the second Saphire, the third a Chalcedonie, the fourth an Emerald,

20 The fift Sardonix, the sixth Sardius, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelfth an Amethyst.

21 The twelue gates were twelue pearls, euery gate was of one pearle, and the streete of the citie was pure golde, as it were shining glasse.

22 And I sawe no temple therein: for the Lord God Almighty, and the Lambe, are the temple of it,

23 * And the citie hath no neede of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it.

Esai 60

14 * And the nations of them which are saued, shall walke in the light of it: and the kings of the earth doe bring their glory and honour vnto it.

Esai 60

25 * And the gates of it shall not be shut at all by day: for there shall be no night.

Esai 60

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it any vncleane thing, neither whatsoeuer worketh abomination, or maketh lies: but they onely which are * written in the lambes booke of life.

Phil. 4. apoc. 1. and 20

The xxii. Chapter.

1 The riuer of the water of life. 9 The angel will not be worshipped.

AND he shewed mee a pure riuer of water of life, cleare as Christall, proceeding out of ỹ throne of God, and of the Lambe.

2 In the middest of the street of it, and of either side of the riuer was there wood of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.

3 And there shalbe no more curse, but the throne